

# GLORY OF CHRIST UNVEILED

Or

The Excellency of CHRIST Vindicated in his Person, Love,  
Righteousness, &c.

This is Part 4 of 4 Parts.

by Joseph Hussey

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**PUBLISHERS PREFACE**

This current edition of Joseph Hussey's work is republished by Bierton Particular Baptists with a view to bring attention too, and encourage the reader to be clear as to the nature and extent of the atonement, and gospel invitations, made by the Lord Jesus Christ. The publishers personal testimony as to the importance of understanding Particular Redemption, is fully told in, "Bierton Strict And Particular Baptists' including 'The Bierton Crisis', in which he tells of his secession, from the church, in 1984. Due to matters of conscience. The Bierton Church, was founded in 1831, and was a Gospel Standard cause but it failed to defend the gospel truth of Particular Redemption and had lapsed into other serious errors. This book seeks to bring attention to the truths relating to the glory of God in the face of Jesus Christ and is one of the many recommended reads. See the Further Publication list at the end of this book.

According to one source, only five hundred copies of Hussey's Original Edition {GLORY OF CHRIST UNVEILED, a massive volume totaling nearly 1000 small print pages} were printed in 1706, and we know from a remark by Hussey, in his Preface to his next book {GOD'S OPERATIONS} that almost all were sold by 1707.

**AUTHORS PREFACE**

An Exposition of the Mystery which was kept secret since the world began; wherein the Doctrine of the Holy Trinity is manifested in the Glory-Man, the Lord JESUS, and that Christ's bearing the Iniquity of our Sin in his Sufferings was the Atonement he made to God for the Elect; set forth against the Socinian and Neonomian triumphs, and against some other Cowardly Professions. It is likewise demonstrated that an Interest in Christ is built alone upon the Free, Absolute and Everlasting Love of the Father, Son, and Spirit, towards an elect Remnant in Christ Jesus, against the Arminians. And therein is some account given of the Mystery of the Elect and their Union in Christ Jesus before the Foundation

of the World; proving that their Free Grace Union according to God's Ancient Settlements was never, as to the Comprehensive and Supreme Relation of the elect in Jesus Christ destroyed by their Subordinate Nature-Fall in Adam. To these things are added a Vindication of the Excellency of God's Free Grace against the whole Arminian Scheme. And lastly, the Spiritual Operations of the Holy Ghost are Vindicated, as the Immediate Spring, Life and Source of all True Religion.

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## CHAPTER 36

*Of Mr. John Hunt's 15 Errors in his Excluding of the Holy Ghost.*

Before I enter upon those dishonors abounding in this author's book, which he hath done to God the Spirit, in the common departures of other wandering preachers, {I mean wanderers from the Christian Religion into nature's precepts and observations;} let me hint one or two of the defaces that more properly belong unto himself. This author speaking of the pride of the Apostles, when he had produced a single instance, comes off with this reflection upon the Holy Ghost. "But I am loath {says he} to rake any farther into this dust, since my design is not to degrade the Apostles, but to magnify Christ." {Page 124} The Spirit hath revealed the Sins of the Apostles in the Word, and to speak of them in the Holy Ghost's Language, is to use God's Holy Word. How dare then he {a poor worm} to carry it so saucily towards God the Spirit, as to call it raking into the dust! If the finger of God be in it, Lk.11:20, as the Holy Ghost is called {and Didymus of Alexandria, who was Jerome's tutor, or instructor, gives us this reason of it; because he is of the same Essence with God, as a finger is of the same substance with the body of man} then what an impudent reflection is that cast upon the Spirit in his Office for his revealing it, that as he hath raked into it by revealing it; because mentioning of any of the Apostle's faults, or aggravating them out of the Word, is but to act towards them in what the Holy Ghost hath delivered of the same matter. If I mention the sins of holy men, which the Holy Ghost hath laid open to my hand, 'tis magnifying God's Holy Word {which a good man should not be weary of, nor excuse with reflection upon the Author of the Scriptures} and is not raking into holy men's dust.

Again, he speaks slightly of the Authority of the Old Testament, as if the Holy Ghost were only the Author of the New. For using the Holy Ghost's Words to confirm the Dominion of Jesus Christ out of Daniel, he carries it off with this slur, "but lest some

good question this, they being in a dark prophecy, I shall confirm this from the New Testament.” {Page 92} If he had thought, or known, any men had questioned the history of Daniel, his work had been as a faithful expositor of the Word {since he quoted a place of Scripture there} to have cleared up the Divine Authority of the Holy Ghost, or the Spirit of Christ in Daniel, as much as it is stamped upon any verse of the New Testament; for he ought to have gone to work in Gospel light, and have opened the Prophecy, and not have left it under the smoke and clouds of his own ignorance, crying out it is a dark prophecy, and so bidding it good night. What honor is this to God the Spirit?

But passing this, I may lay open some more of his Arminianism, viz., in the excluding of God the Spirit; for, if men shut out the Spirit in their practicals, {as use and application almost evermore misguides them,} they let in nothing but the creature into their principles and acts. Now therein lies the very spring, or soul, and genius of Arminianism. Acts 28:25-27. I shall reckon fifteen dishonors of this kind {this excluding kind} he hath done the Spirit in his Office and Operations on the souls of men. Jn.16:13. I shall begin with the mismanagement of his fifth inference about the Worthiness of Christ to be imitated; which sure can never be done in the practical part of Religion by such a universal excluding of the Holy Ghost, as I will complain of throughout all that inference. Heb.10:15-17. {If Christ’s Spirit be not given to be men’s principle, Christ’s example will never be chosen to be men’s pattern!} “Oh; {says he,} if Christ were imitated there would be no more of this, nor no more of that miscarriage. Oh, what a blessed time would it be if Christ was but more imitated; there would be no more such swearing and cursing, such Sabbath-breaking, &c., there would then be no more such want of love, since he has taught us to love one another. There would then be no more such cheating, defrauding, and going beyond each other, as now is in the world, since he hath taught us to do to others as we would have them do to us; there would not then be such immoderate pursuit



after the world as now there is, &c., there would then be no more such murmuring and discontent under the afflicting hand of God, as now there is; there would then be no more impatience among the people of God, &c. Oh, what a new world would this be if Christ's law was more observed, and his practice more imitated!" {Pages 174-176}

Thus he only brings down Christ to a scheme of Natural Religion, {which men call Christianity, but is indeed common to all mankind from the light of nature,} and all for want of the Evangelical work, and renewing of the Holy Ghost. Tit.3:5. Oh, what a blessed time would it be if the Spirit of Christ was poured from on high, Isa.32:15, and all this fruitful field {in the aforesaid scheme of brave religion} was counted for a forest! And such a wilderness, as an opposite number of Law-breakers, having the Righteousness of Christ upon them, and the Spirit of Christ within them, become a fruitful field, and made holy to the Lord! Gal.5:18. What is that Practical Religion he hath laid down, I Cor.2:13, to match with this book for two pages together? Without the Righteousness of Christ a man shall go to Hell after it all; therefore that's the blessed time, II Cor.3:8, when, in the Righteousness of Christ, the Comforter comes, and leads into the land of uprightness. Psal.143:10. He that truly imitates Christ must be spiritual; for Christ is the Lord from Heaven, and opposed to the first man that is of the earth, earthy. I Cor.15:47. But who can be spiritual that has none of the Spirit of Christ? And who shall have the Spirit of Christ to do as much as will fill two pages of Practical Religion, and not give God the Spirit the glory of it? Psal.115:1. What blessed time would that be, though we had no swearing and cursing, if so be all this vast number of Reformers, and the sober party, had not one among them born of the Spirit? Jn.3:5. Unrenewed flesh is in the sight of God as proud flesh as any. What if there were no Sabbath-breaking, in those gross acts men call so? Would the strictest, moral observation of the Day convert the age into a blessed time, while men should be all serious, mean well, go to their

Church and Dissenter's Meetings, come home, pray, and examine themselves what and how they have heard, and yet not one found in the Spirit upon the Lord's Day? Rev.1:10. This is all possible to be done, after men's fashion, without the Spirit of Christ from God our Father. But now so far would it be from a blessed time to be rid of our publicans, that men should {all nominalists} for want of the Holy Ghost, run to Hell in the broad way of profession, Mt.7:13, among whole droves of Scribes and Pharisees! A Turk thinks he sanctifies his Friday's Sunday, a Jew may give honor to the Seventh Day; and a nominal Christian, having not the Spirit, Jude 19, can but vary nature to another point of her own compass, when he respectfully keeps the first day of the week. Acts 20:7. What a blessed time then to have no more such Sabbath-breaking, as profanely abounds in the day we live? I should be glad to see Sabbath-breaking at an end, and nature tied up from her Lord's Days visits, Lord's Day's walks in fields and meadows, Lord's Day's recreations in the public houses of News and Entertainment, Lord's Day's merchandising, Lord's Days journeys for Monday's business, under the pretense of hearing a sermon 15 or 20 miles onward of the way, when 'tis not purely the Gospel, but the flesh, Gal.5:16, the devil and the world, draws men on. Sure, if I saw all this and more, yet if I saw nothing of the Spirit of Christ {and the Spirit of Christ hath an Evangelical way, Phil.3:3, to discover Himself} in men's light and practices, I must not deceive myself with a dream of nature, to cry out, oh; what a blessed time would such a time be! The Jews kept the Sabbath, and yet were a barren fig tree still, and Christ cursed them with a notwithstanding, Lk.13:6-7, and they have been dried up ever since from the roots!

What if there were no more such want of love, as there is at this day, towards the shining members of Christ? {I don't mean shining with old Adam's glow-worm beams, but shining through the Spirit of God, and of glory resting on them, I Pet.4:14, though they are evil spoken of by many of the professors of an old Adam-holiness.} Suppose, men were universally agreed to love one another in the

scheme of formality, without the power of Godliness, II Tim.3:5; that is, without the Spirit, Col.1:8 - Phil.2:1, as in the two deceitful pages, from whence I have made shorter transcripts? What would signify the embraces of Old Adam in this love-fest? For, if the Spirit did but turn his hand, and purely take away the dross, Isa.1:25, of a remnant, Rom.11:5, what would all that ignorant love be? There would soon be division again, when the sword of the Spirit came. Eph.6:17. Would not God infallibly break the brotherhood of all natural cleaving together, Zech.11:14, because 'tis not by the Spirit, in the curious girdle of the ephod? Exod.28:8. Alas; if that which is now commonly one of the same party loves another of the same party, and calls this the love of the brethren, and a mark of Grace, I Pet.1:22, was but spiritualized among some of the party, though it ought to be loved the more for this; yet they who should be made to apprehend spiritual Discoveries of Christ, I Cor.2:16, and in the life of the Holy Ghost, adhere to him, would be a prey to religious furies, Acts 26:9-11, for the others would be flying at them ready to tear out their throats, after all this love they pretend to languish after; and the carnal of the party would hate the spiritual, for the very Spirit's sake. This would be far short of the pattern, "by pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned." II Cor.6:6.

Would not a Socinian that everywhere excludes God the Spirit, and lays all upon a natural imitation of Christ, embrace the doctrine of this book, and preach it up warmly? Ezek.17:24 - Mal.2:7-9. "O what a blessed time would it be if Christ was but more imitated! There would then be no more such cheating, defrauding, and going beyond each other, as now is in the world." Ah! Men shall have the glory of their honesty presently, if they won't cheat and defraud; they shall have the praises of their upright dealings in the world; but the Holy Ghost that sanctifies the heart, Matt.22:37 - Dan.5:23, weans it from this world, and raises up the heart to Christ at the right hand of God in the other world, while a man's sojourns in this, shall not have one word spoken in

his praise; if a man does this or that, though it be some ordinary, slight matter, scarce worth the speaking of, he shall hear enough of it, he shall be told over and over, and be set out and commended to the skies; {especially, if the flattering orator has but ten shillings, Hos.9:1, to preach his funeral sermon;} whereas, let the Holy Spirit take of Christ's fullness and show it unto us, and there is not one word said of that experience. And yet one glimpse of the Glory of Christ seen under the Spirit's teaching is worth a thousand volumes of such barren matter, Jn.16:14-15, I Jn.4:6, as all the creature-spun argument of Mr. Hunt's fifth inference that excludes the Holy Ghost. Men may cease to cheat, leave off to defraud, and may go no more beyond each other, in the strength of the nature-part of the will. Yea, I have read of one of the heathen emperors, Isa.52:15, who had a very great valuation for the memory of our Saviour, upon the matter of that rule of moral justice between man and man which Christ inculcated, and Mr. Hunt insists on for a blessed time; being part of the Law written upon the hearts of the men of every nation under Heaven, Rom.2:15, whatsoever ye would that men should do to you, do ye even so to them. Matt.7:12. But what then? Shall I now pronounce, O what a blessed time would it be to imitate Christ in moral justice, since he hath taught us to do to others, as we would have them do to us? Shall I call it a blessed time, I say, when the nature-part of man imitates Christ in such a nature-branch of Justice? And yet let the Spirit do ten thousand times more upon the hearts of all that are saved by Grace, and that is, make them the workmanship of God created in Christ Jesus unto good works, Eph.2:10, which God hath before ordained we should walk in them. {And so bestows on us no less a gift than his Mighty Spirit through his Son, for this workmanship.} And again, the Father gives us His Spirit, by whom we are made meet to be partakers of the inheritance of the saints in light, Col.1:12; made meet in what he hath shown of Christ unto us, and hath put of Christ upon us; and shall I take no notice of it to admire Grace? O what a blessed time is this! The Spirit of Christ works daily with the

Gospel, I Cor.2:12; and yet here's no happy time at all pronounced for his doing all this. What treacherous and unfaithful Preaching and Printing is that which thus robs God of his honor by excluding God the Spirit!

That Religion too which breaks off an immoderate pursuit of the world may become an equal cheat among the rest. Nay is so, where 'tis not an Evangelical fruit of God the Spirit. How many have retired from the world to a cloister, shut up themselves in a monastery, or impaled themselves in a nunnery, and yet the highest fruits of all their sequestration have been but their beads and orisons? All their time has been but leisure for the flesh, Isa.63:10, acting its part under new veils; there has been no communion after all with Jesus Christ, except by the life of the Spirit, and till men are born from above. Jn.3:3. So that let men, as men, cease immoderately to pursue the world, as now they follow after it, yet God the Spirit hath no glory by it, given him in the scheme of nature, which our Author hath drawn together; for he goes on praising the man, and the times, and the world, if it would but come to this; but has no praises for his Maker, no, not for Him that maketh all things new. Rev.21:5.

What if I am patient, and yet am not patient by the God of Patience, Rom.15:5, under the afflicting hand of God? What am I in it more than nature? A philosopher has been patient in suffering pains and losses by a stoical apathy. He has sometimes fancied he has conquered his pains by a strong imagination of the brain that he never felt any. Do I see it to be God's hand in Christ's light, and feel supports of the Holy Ghost in Christ's Strength? What do you talk of imitating of Christ in this, who shut out the Image of Christ for this? It is through Christ that patiently endured the cross, Heb.12:2, if I am ever wrought up to patience. Again, it is by Him that patiently abideth in me, I Jn.3:24, that notwithstanding all my corruptions and provocations, grieving of the Spirit, quenching of the Spirit, yet in the Sovereign and Federal Grace, dwelleth in me forever. Rom.8:11. 'Tis by the God of patience in

such respects, and working mightily in my soul, Eph.3:20, and not by any abstract virtue of my own, that there is no such murmuring and discontent under the afflicting hand of God; and it is by no other means that there can be no more impatience among the people of God. And yet ungrateful saint! The creature is entertained with the Creator's praises, and the Spirit himself shut out of his own work and habitation. Eph.2:22.

What if your dames pulled off their patches {for Mr. Hunt too in his 176th page instances in their painted and patched faces} they will keep on their pride still, Prov.30:13, so long as they have the Ethiopian's skin, and the leopard's spots, Jer.13:23; and are not washed from their filthiness, by the Spirit, in the blood of the Lamb.

"Oh! What a new world will this be, {says he,} if Christ's Law was more observed, and his practice more imitated!" Thus my practical divine proposes a new world by creature-acts, and shuts out both Him that is the Beginning of God's way, and the Beginning of the Creation of God, Rev.3:14, in the true Creation-image; whilst yet, if you mind the title of his book, he pretends to unveil the Glory-Man; and also shuts out Him that is the Comforter, to convince the world of sin, righteousness and judgment, Jn.16:8, thereby to put on the new man, which after God is created in righteousness and true holiness. Eph.4:24. Thus his first excluding of the Holy Ghost is reprov'd.

The second and third exclusions of him lie in his motives and trial of an interest in Christ. "Now {says he} since we are naturally so apt to be deceived, I shall lay down some sure rules, to try whether Christ is ours, and we His." {Page 131} And, {again in another place,} "therefore to all that I have said I shall lay down some quickening motives, that so all I have hitherto said may not be ineffectual." {Page 194}

The Scriptures answers him, for it is the light of the glorious Gospel of Christ, as the Apostle, under the Inspiration of the Holy Ghost saith, "shining in our hearts to give the light of the knowl-

edge of the glory of God in the face of Jesus Christ," II Cor.4:4-6, and Power of the Holy Ghost to discover my interest in Christ, not rules. Psal.51:11. When the Apostles were taught to give rules, I find they were for saints outer and after-acts, to adorn the Gospel thereby, Tit.2:10, in the form of Christ's Government, as that form is to be kept outwardly distinct from all other forms, according to the form of sound words, II Tim.1:13; and they were not given for their first inward acts, much less to obtain Interest in Christ and Gospel-benefits by them, and the life and spirituality of Christ's Government. Isa.28:5-6. Now then, when men come in thus with the rules of their own form-devisings, over and above the Light and Power of the Holy Ghost, Acts 2:4, to try an interest in Christ by passives for acts, not by acts without passives antecedently, as the blind manner is, it is here their application-form evidently spoils all, Eph.4:30; and it had been well for souls, if Ministers had never devised such forms as they usually close and spoil, Gal.3:3, all their sermons with. Sure rules to try whether Christ is ours, and we His, is religious nonsense; the Scriptures will tell you, 'tis sure Revelation; revealing of Christ to me. "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by Faith that is in me." Acts 26:18. Revealing of Christ in me, Galatians 1:16; and so away with rules then in the room of Revelation-Power in the soul.

What an impotent exclusion is it of the Holy Ghost all through a man's Preaching Christ in the doctrinal part {where if the soul be ever converted to Christ at all under the man, 'tis there} to make as if the Spirit of Christ had stood still, and done nothing of the main work, even with the main instrument of all, the Doctrine of Christ; but he must arrogantly spoil the Holy Ghost's work, as well as his own, by a rude and unbelieving inference, "therefore to all that I have said I shall lay down some quickening motives, that so all I have hitherto said may not be ineffectual." Did the man believe this Profession he makes in his own corol-

lary? Then why did he stand so long in the fruitless part of his work? Why would he claim his hearers and readers with so many links of particularity? What need hath so many stolen particulars in the Explication, Jer.23:30, since it is his principle that no good was likely to be done, till he came to an application of his own? If this had been true, and he had had just grounds to receive it, why did he not make it all application, and have given men a whole book full of it? It seems by his own way of Confession, all his other Discourse was no better than harangue, or at least he feared so; for supposing {with his own allowance} all he had said before application-form, had been ineffectual, he will have a hard bout of it to prove {it being confessedly his own, and not the Holy Ghost's} that it was not a mere harangue, by his own laws of trial. So that if he hath said anything that is good, he hath knocked it down here himself, Job 15:6; and if the Holy Ghost had done any good in drawing any soul to Christ out of his Regenerating Power on the faculties, this application-doctor with his confident I's, and his ineffectual schemes, strikes at the New Birth itself, and proposes an effecting it otherwise in the new system.

And 'tis too common with men to think they speak nothing effectual, till they come in with those forms of Preaching, which are usually temptations to the Preacher to undo all his work, and are a general unraveling of it to the hearers. This convinces them all is untwined in an instant that was unskillfully wound up, an hour, or half an hour, afore. Thus, what poor judges are they of Effectual speaking! I Cor.3:10. I own, the Holy Ghost in a Sovereign way may work by these, whilst they are opening any part of the Gospel; but I must faithfully add, that these men presently strike at what he hath wrought, and preach up perversion and entangling of the Holy Ghost's works, in their own way of aiming at Conversion to Christ; for it is very consistent for the preacher to unravel his own work and entangle the Holy Ghost's, in the view of men's souls. Whereas, the truth is, these men however they defer all hopes of doing good till their application comes, where



they do the harm if they have occasionally spoken anything that is Effectual, it is before; for as soon as they arrive in these common-place forms of Application, they go about effectually {one encouraging another to it} to destroy all the Truth, and damp the Power of it that was either seen or felt before through the Holy Spirit given unto them by their Heavenly Father. Lk.11:13.

What a disparagement is it to the Holy Ghost to be excluded from his own works! "To all that I have said, I shall lay down some quickening motives," says he. "I" and "Quickenings" are ill matched. How long hath great "I" been a Quickener? What can his laying motives down be, as to life, if the Holy Ghost {who was here forgotten} doth not Quicken? I feel them not quickening motives. Why? The Holy Ghost uses them not upon me so much as to believe them to be motives; I do therefore oppose them under the false name of quickening motives, as intrusions into the Prerogative of God the Spirit. II Cor.3:3. They have got nothing in them but what the Preacher hath put into them, Neh.6:8, and that's very exceptional. I want motives {because I am in myself dead} that have the Holy Ghost in them from an Exalted Saviour, who is the Resurrection and the Life. John 11:25.

But let us hear what those motives of our consistent brother are, which he has undertaken for their quickening. "Motive to get an interest in Christ, consider you stand in need of him, and are most miserable without him. If he was never so Excellent in Himself, yet if you did not need him, it would be no wonder if I could not prevail with you to renounce all for him." {Page 195} Alas; who can be moved to Christ by that which thus openly affronts the Spirit of Christ? II Cor.3:17. The Holy Ghost's prevalency in the work of Discovery and Faith, is here struck off, and a counterfeit "I" coming in upon His work is put to prevail! "If you did not need Christ," says he, "it would be no wonder if I could not prevail with ye to renounce all for Him!" As if now, because souls do need Christ, it was a wonder Mr. Hunt could not prevail with them to get their interest in Him. There is more of pride, I am sure, than

motive in all this. And then to renounce all for Christ; oh; this is a mighty work of the Spirit upon the soul! And this poor blind brother makes a wonder at it, that he can't prevail in it.

2. Motive to beg of God to interest you in Christ is this, "that God will accept of no service from you, or performances done by you, so long as you are not found in Christ." {Page 196} As to the introductions to both of these motives, it may easily be remembered, answers have been given them already in this Vindication; and as to the strict motive itself, that God will accept of no service from you, &c., is it not a strange forecast of this writer to get an interest in Christ, whilst the Spirit must be excluded to stand and look on? Matt.4:10. Alas; there's no way to be found in Christ, after all experiments preachers set them about by themselves, but by the Free Grace of God to sinners from Father, Son and Spirit. "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us." I Thes.5:9.

3. Another motive runs thus, "consider you can never possibly get to Heaven if you die out of Christ." {Page 146} Well, and will this consideration get Christ, or help towards it? This sooner works despair than believing, {II Cor.5:11, the Apostle "knowing the terror of the Lord," would not terrify, but persuade;} if ever he knew what soul-plunges meant. Suppose a man drowning considers that he can never get to shore if he be drowned in the Sea; does this in any way tend towards calming of the storm, or taking the distressed man out of the waters where he lies perishing? My preacher very unwisely calls this a motive; for 'tis without the Mover; and instead of promoting Motion in the soul, motives laid down at this rate do clog all Spiritual Motion in the will.

4. Fourth motive, "thou canst never escape Hell and Eternal Vengeance if thou art not found in Christ." {Page 198} 'Tis not fear of Hell in the conscience, but love of God shed abroad in the heart, Rom.5:5, through the Holy Ghost is the Mover to Christ, and sounds the true fear of God's Name in him that comes, in opposition to the slavish fright of Death and Hell. If men under the

Gospel, where the Spirit is more plentifully bestowed, did firmly believe and sweetly perceive in themselves, the Life and Conquests of Effectual Grace, Eph.1:13, they would never put that which jogs for that which quickens; nor cheat themselves and others with the stirring of a carcass in the room of that which raises it from the dead. Isa.63:11. They preach motives, but conceal the Loving Kindness of the Lord in Influences of the Holy Ghost for the true motions in these motives.

In a word or to let me examine his fourth motive, and his fifth which is of the same piece {for as to his sixth and seventh, they have been answered already in other places of my book, in their more peculiar classes.} “Thou canst never escape Hell and Vengeance if thou art not found in Christ. Why sinners, this must be the portion of your cup if you get not into Christ,” and it follows {says he} “as a natural consequence from what hath been spoken; consider death will be very dreadful upon this account.” {Page 199} Now first of all, does the author of these motives suppose that this way of exhorting sinners, or this exhortation to sinners branched into these particulars, will move God the Spirit, to regenerate one whom the Father hath not chosen, nor the Son redeemed? His doctrine here insinuates a belief into sinners, as if God went not by Grace of Election, or Particular Redemption, but by the single consideration of this, and the consideration of that terrible motive of his Preacher. He hath elected the means, but not these frights to be the means. Whatever it be, his Doctrine herein looks like the Arminian way of nature; and elsewhere he hath taken a full liberty to contradict the matter of this legal exhortation to sinners made up thus of the nature-fright, by a sort of Doctrine which I am afraid his hand-alley friends will call Antinomianism. His words are these, “he saw what man would do; he well knew how vile he would make himself; and yet all this could not prevent him sending of his Son;” and a little after, “we are so far from having anything in us to move God to bestow him upon us, that there is that in us that might justly provoke him to abhor us.” {Page 157}

Very good. What! Could none of this prevent God from sending of his Son, and can this prevent God from sending his Spirit to the elect? And yet he tells an elect sinner for all he knows among the rest, “thou canst never escape Hell and Vengeance, if thou art not found in Christ;” he should have told thee rather a piece of Good News {as the Gospel signifies} that though there be yet no open sight of thine Election, yet if the Spirit now shows thee Christ, and makes Him precious to thee thou hast the secret sign thereof. Nay, if the Spirit hath done nothing to thee of this nature, yet thou hast done nothing that shall bar God from sending the Spirit to thee, if thou secretly belongest to Christ. I Pet.2:10 – Hos.2:23 – Rom.9:15. And therefore be encouraged to wait under the Gospel till God doth reveal even this unto thee, that thou belongst to Him, and he hath taken hold of thy dead, hard and adamantine will. Had he spoken of the Spirit, as he speaks of the Redeemer, he had then laid down a motive indeed to sinners. The Holy Ghost to the elect stirs with such doctrine as this.

Secondly, is not the Gift of the Spirit as absolute a gift, as the gift of Christ? Let any divine prove it to me that the Spirit of God hath been given a man savingly to regenerate him upon the performances of an antecedent Condition in his Unregenerate State. Now first, if any man have not the Spirit of Christ he is none of His, Rom.8:9; here then is my condition {to speak their language} of being His, my having the Spirit of Christ. And again secondly, “he that hath the Son hath life,” my condition then {as they speak} of having life, is having the Son, or Christ, the Son of God in the Human Nature.

Thirdly, except a man be born again he cannot see the Kingdom of God; except he be born of God the Spirit he cannot, Jn.3:3-5, so then, if he be born of the Spirit he will be found in Christ, I Jn.3:9, and escaping Hell and Vengeance, which is screwed into the Exhortation by creature-acts of sinners, is only brought about by Free Grace to sinners; and the last of the Persons in God that hands this Free Grace to Sinners is God the Spirit.

Fourthly, all the business of the Spirit, though it be in this very fundamental point of Practical Religion, Conversion to Christ, is omitted in these wrath and vengeance motives; and Hell is likely to work only more of its own kind, when Heaven and Free Grace motives are shut out. And yet he positively urges it as a motive to convert elect sinners, that the same cup which belongs to Babylon and her brats, Rev.14:11, must be the bride's cup too; and all upon this feeble and groundless conjecture, that she doth not give her own consent. "Why sinners," says he "this must be the portion of your cup, if you get not into Christ," as if Christ with one look in the Great Power of God could not secure that closure, and as if the Mighty Spirit had not undertaken it. Pray, when was such a phrase of "getting into Christ" ever used by the Spirit of God in Scripture, towards them that are appointed and committed to the renewings of the Holy Ghost?

The fourth exclusion of the Holy Ghost to be complained of is this, "is Christ such a Glorious and Excellent Person? How blind then are the men of the world, who can see no Excellency in Him? What I have spoken may be as a glass to let such see the film upon their own eyes if they can see nothing else." {Page 187} Why must it be what he has spoken, and not what the Spirit saith, who is the Anointing received of Christ, I Jn.2:27, and an Unction, I Jn.2:20, we have from the Holy One? Why must the eye-salve, as the Spirit in his Operation upon the understanding is called, Rev.3:18, be here excluded in this expression; and the Balm in Gilead, as the Spirit is called, Jer.8:22, be put by, for the weaker ointment of this unskillful apothecary, Eccles.10:1, in his "what I have spoken may be as a glass to let such see the film upon their own eyes?" Undoubtedly, the men of the world will never believe how ignorant they are of Jesus Christ, till the Spirit hath shown them something of Christ they never thought on; and such of them as belong to the Election of Grace, as blind as they are, shall be brought by a way they know not, Isa.42:16, when the Holy Ghost takes them into hand into Christ. He might have dashed out this uncomely

period, since it was not long after he remembered to tell us incidentally, {for it is but by the bye,} “as ‘tis the Good Spirit opens the eyes, so it is the work of the wicked one to keep souls in blindness,” {page 188,} but if the Lord will I’ll go on, and pass this two and fortieth self-contradiction.

His fifth exclusion of the Holy Ghost is in the great point of believing, as to believing on the Lord Jesus and practical acting towards Christ, this is made no more of by him, than if Faith of the Operation of God, Col.2:12, was as naturally wrought in the heart, as the press-language of believing drops from the preacher’s mouth. He all along in his third inference for nine pages together about believing in Christ, distinguishes not between that common nature-Faith, which our Lord Jesus spake so much of to the body of the Jews in the days of his flesh, {when the Spirit was not given, because Jesus was not glorified, Jn.7:39; that external Faith which would, though but a nature-Faith, have saved their nation from the external calamities of the day,} and the Spiritual Faith of the Gospel to match with Christ’s Risen and Exalted State in Glory. This latter Faith is the Faith of the Gospel; and this Mr. Hunt confounds and excludes the Spirit from, as if it was merely but the former Faith. Gospel Faith is not wrought but by the Gospel Author. “Looking unto Jesus the author and finisher of our faith.” Heb.12:2. ‘Tis a Faith which so receives Christ by an act of the new nature, or the evangelical workmanship of the Holy Ghost, “that whosoever believeth in him” {in this life-principle of the Holy Ghost} shall have Everlasting Life in the world to come. Therefore ‘tis spiritually a seeing the Son, and believing on him. “And this is the will of him that sent me, that everyone which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day.” Jn.6:40.

Hence it comes to pass, that the other Faith was, as to the elect, inchoatively, or in some begun sense, Jn.20:5, Gospel-Faith, viz., in the Object; but this latter, Evangelical Faith, is completely so. The other Faith had its external assistances, Jn.2:23 – Jn.6:2,

26, and nature was to work upon them; whereas this Faith has its internal Creation, and is made to act towards Jesus by the Spirit, when all the external assistances of the other Faith are withdrawn. I Pet.1:8 – Jn.20:29. The one sort of Faith had its evidences in the Works of the Son, the other sort hath all its evidences in the Works of the Spirit. One was no other Faith than what required visible miracles to produce it, and the other a Faith that depends upon an Invisible Power to work it, and maintain its being. 'Tis for this reason the Apostles do magnify the Holy Ghost in the Evangelical Faith, and discover that in their own Gospel-believing {as well as it was so in other Saint's believing} they had the Spirit of Faith, II Cor.4:14, as the Author and Indwelling Cause of all the Grace of God in them. It must be the Spirit who is the inward Spring and Root of this Faith, for nature Faith in the other branch of the distinction, suits not an Exalted Jesus; inasmuch as nature can't behold him since he is passed into the Heavens, though it was fitted to behold Jesus in his humbled state at the sight of miracles, and was fitted thereupon to a consent that he was the true Messiah, the Christ of God, that should come into the world.

To speak so slightly of Faith, in concealing the Holy Spirit from it, as if it was but some external work of obedience, Jn.6:28, as the Jews looked upon working the works of God to be; and as if Gospel Unbelief was no more than a mere refusing to believe in Christ, as the Jews of old refused the nature-believing on Him, {in the time of his nature-state on earth, Zech.6:12,} which Mr. Hunt prosecutes so heterogeneally, from his page 163 to page 172, wherein he argues men are not taught of God, but taught one from another out of the digested books. Whereas nature-unbelief is a principle of dead nature in men, and Spiritual Faith, Psal.71:17, in Christ {in opposition to that unbelief} is more than a dogmatical receiving of Christ, and beyond, Mk.16:16 – Eph.1:19, an assenting to Him doctrinally with the heart and will, which is the only Faith Christ pressed upon his countrymen, the Jews, and which they refused to exert towards Him. Jn.5:40. The Mystery and Pow-

er of Faith, as it falls under a work of God the Holy Ghost, is entirely excluded, and no regard had to it. Nothing of it opened, not of the difficulty of it laid forth, none of the mistakes and cheats in it by counterfeit faiths obviated, none of the Holy Ghost's guidance of it, by the narrow way, through the strait gate, Lk.13:24, the Accomplishments of Christ, to Eternal Life, in the least hinted through his nine pages of continuity about refusing to believe in Christ.

Whatever it be, if Mr. Hunt had intended to set out the true Faith of the Gospel, he should have insisted on the Exceeding Greatness of the Power, necessary towards this sort of Believing, and therein have exalted the Holy Ghost in a man's going altogether out of himself to Christ by sheer Faith. How does the Apostle magnify it! Take the description of it as it lies in Ephesians 1:19-20, "and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenlies, &c." The Apostle sets the ground of an Evangelical Faith right. He had fixed it in the work of the Holy Ghost, in the Spirit of Wisdom and Internal Revelation, verse 17, and is there praying for more of this Spirit for these Ephesians in the daily work of the Holy Ghost opening their eyes to behold, "the eyes of their understanding being enlightened," verse 18, and so are made, by Another, to behold, in all that they see of Gospel-Mysteries. He knits and couples this of Faith with the greatest of Evangelical Mysteries he had insisted on in, verse 18, and which the eyes of their understanding were enlightened by the Holy Ghost to see.

The Apostle calls the Reason and Internal Cause of Faith in the saints, Power, distinct from Light and Vision, "power to us-ward who believe." Power to us that have the Distinguishing Faith of the Gospel. Power to us in our coming by that Faith and receiving it. 'Tis the Power of God; for any other power is too low and too short to work the lively Faith of the Gospel. Faith



is wrought by the Power of God, the Greatness of his Power. He puts forth less Power for some things than he does for others; and He puts forth more Power Himself in the New Creation than in the Old. He puts forth great Power, Eph.3:16, to work that Faith which is led into Great Mysteries. He works by the Greatness of his Power to us-ward who believe. Nay, that's not enough yet, the exaggeration, and heaping up one word upon another, till it becomes like the great mountains, Psal.36:6, runs higher still; even to Exceeding Greatness of his Power. He will put in enough and enough of his own great Power, and the Greatness of it, infinitely to out-do all the strength of sin that dwelleth in us, Rom.7:20; and put down all the contrary principles of the Law in our members, Rom.3:27, that the law of Faith shall prevail above it. And more emphasis still, "according to the working of his mighty Power." A power in motion, a power going forth in the utmost activities of the Spirit of God and of Grace; and that in the most raised and noble wonder of the whole Creation! In the highest, greatest and most amazing instance of Power, wherein the Power of God was ever shown! Which he wrought in Christ, when he raised him from the dead! It was a mighty working of his power, I Pet.3:18, to raise Christ from the dead; because as he died a Public Person, representing all the elect of God in Himself, so God's power raised Him from the dead as a Public Person too, that all the elect rose with Him and in Him mystically complete, the Foundation of all influential completeness through Him to our persons. And this after all our sins had lain on Him to press Him down, and to keep Him down, both Naturally and Legally, had he not fully paid our debt. I Tim.3:16. Oh! Mighty power raises him! And it is the same working of the Mighty Power of God, the Holy Ghost tells us, works Faith, while the Exceeding Greatness of His power is to us-ward who believe {against most of our Ministers} into Him.

His sixth exclusion of the Holy Ghost lies in his blind and wrongful apostrophe unto sinners, "Oh sinners, why do ye not make out to Him, since you have all such need of Him in this re-

spect, that there is in Christ such an enlightening virtue? Why sit you still in darkness, when a light ten thousand times brighter than the sun shines so near you?" {Page 37} Here he puts sinners upon motion to Christ, before the Spirit has applied the Enlightening Virtue of Christ. For upon this consideration he lays it, that the virtue is in Christ; in him, not the virtue brought down through him, which is by the Holy Spirit from him. 'Tis only the need of Christ that he argues from, for motion to Christ, as the Arminians do; not the Communication of Christ, in sending the Holy Ghost to create a New Nature, in the Conscience and heart of a Sinner, for the motion. 'Tis only a light ten thousand times brighter than the Sun shines near you, which he insists on for your act in making out to Christ; whereas there is not one syllable of this Glorious Light, and enlightening virtue of Christ applied, shining in you, Sinners, by the Spirit, that this excluding writer takes notice of, to help you out of your dark condition. This, it seems, you must do your selves, by your going on to the Light in your own darkness. So you are like to make as brave way and work of it, in the dark practice, as our doctor hath done in his Preaching and Publishing of his Sermons. You plainly see he puts you, without the Spirit of the Lord, upon blindfold motion to Christ, and tells you, sinners, you shall have light to behold him after you are come unto him. Whereas the truth is this, the Spirit, Rev.19:10, opens the eyes to see Christ in the very enlightening virtue of Christ before the soul stirs, or comes one step towards him. What does he talk then of making out to Christ, while he is shutting out the Spirit of Christ? As if the Comforter from the Father and Christ did not first make out to sinners chosen, and apply the true Light to them, I Jn.2:8, but these sinners were beforehand with Christ and the Spirit, and did apply themselves to that Light in their own darkness. Oh! What nonsense do men make in Religion by their shutting out the Spirit of God thus! Why are men afraid of the Spirit? There's our comfort in the Comforter. The Spirit is as infallible in securing His own work, I Pet.1:2, and as much interested in it, and as tender about

it, as the Father, and the Son are, in and about their Effectual Operation. The Holy Spirit reconciles me to that Light which else offends me {such is my natural enmity to Christ} if that Light don't shine in me, that yet I am told is so near me. Men love darkness, Christ says, Jn.3:19, rather than light {all men do by fallen nature} because their deeds {in one kind or in another} are evil. Now what cause makes men out of love with their own darkness, and in love with the Light, Christ, and the Light of Christ in all the Doctrine of the Gospel, but the Mighty Spirit working in them by this Light, Christ, before they walk to Christ in it? The Spirit brings home the light to you, I Jn.5:6, sinners, before you come to Christ, believing on the same Light, in a motion-Faith to him. The Spirit heals you by this enlightening virtue. He doth it; he, the third Person in God, he as Comforter, he in Office, he therefore a Person; for I dare not "it" him, and "it" him, as is the manner of most divines, inconsistently with their own orthodoxy of confessing him a Person; as if, after all, he was but a Socinian quality. And so long as men hold the Person of the Son is given us, I don't see how they'll come off, to deny the Person of the Spirit is given us too. Well, 'tis he makes out to you, Sinners, as Comforter, before ever you make out to Christ. "And hereby we know that he abideth in us, by the Spirit which he hath given us." I Jn.3:24.

His seventh exclusion of God the Spirit is making Christ as a mere Spectator to look on, and see all the burden and vigorous resistance of his suffering ones lying on their own backs alone in temptation, as if they carried all the success of the combat before them in their own strength. Christ {says he,} "takes this well at our hands, and laughs at the trial of his innocent ones, to see them fight so valiantly." {Page 210}

Takes this well at our hands; as if he did not give this well into our hands? To you {says the Apostle to his Philippians} is given in the behalf of Christ {or in Christ's cause} not only to believe on him, but also to suffer for his sake. Phil.1:29. And if it be given, it is given by the Spirit; now shall it be given by the Spirit, I Thes.1:5,

and the Spirit have no honor given Him in the Ability of his own Bestowments? Furthermore, what does he mean by Christ's laughing at the trial of his innocent ones? In Job 9:23, laughing there is in a disregarding sense; that is, going on still and inflicting them, and not regarding to take off his present hand for their crying, or complaining at their usage Job 30:20. Oh! They think much, because it is not for this or that or the other sin; but they make more moan and words of it than they need to do. Whatever it be, the Lord sees it meet to continue them longer under the trial. This is the meaning of laughing, God's laughing at the trial of the innocent, there in Job. But this cannot be that laughing of Christ at the trial of his innocent ones, which Mr. Hunt means by his citation and use of that place. He plainly, as appears by coherence of matter, takes it in an acquiescing sense; as if the Lord rested in it, as he is said to do in the delightful outgoings of his love unto his Church. "The LORD thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing." Zeph.3:17. Now what is there in the doings or sufferings of his people, Job 15:15, that God by any acquiescency resteth in, as in his own Love? 'Tis all wrong therefore, as he carries it injuriously to Christ, as well as injuriously to the Spirit of Christ.

An eighth exclusion of God the Holy Ghost is to be noted in his encouragement to dead sinners to exercise returning Faith, who never yet exerted any motion-Faith at all towards Jesus Christ. "Let those things {says he, spoken of the Prodigal} encourage thee to return as he did, and thou wilt certainly speed as he did." {Page 203} Had this been in his exhortation to Saints, because these have been with Christ, as the Prodigal was with his father, and have often departed from him as that Prodigal once did, there had been some sense, and coincidence of the case, in it; but to bring it under an exhortation to sinners {as he distinguishes} whom he yet aims after, for their first Conversion to Christ, is like the rest of Mr. Hunt's doctrine of in-and-out, or self-inconsis-

tence. II Cor.1:18. Can that man be said {suppose} to return from Northampton to London who never was at London, but hath abode all his days, to every hour of his time, in other places? Why thus influentially and openly under fallen nature, sinners, before their turning to Christ, are in no capacity for their returning, according to the influential and open nature of Conversion.

But to his exclusion of God the Spirit in the matter. Say, “let those things encourage thee to turn, as he, the Prodigal, did return,” which must be his meaning, though ill phrased. Now if he holds to what is Conversion, namely, an inward and spiritual turning of the heart unto the Lord, how can this be effected, if the Holy Ghost be shut out? What encouragement will do it, if the Spirit frowns, withdraws, ceases to cooperate with the Ministry of the Word in the most Evangelical of Doctrinal Encouragements? For being a Sovereign and Free Agent, he hath his limitations in the Covenant of Operation, or the Covenant of Grace in that branch of it which concerns Operation, and will blow only when and where he lists. Jn.3:8. Where then are all your encouragements whilst you forget to eye Him? And again, does he set in with his own Revelations of Grace and Truth that come by Jesus Christ, Jn.1:17, and shan’t he have the Glory of it? Shall an abstracted encouragement run away with all the praise of it? Shall the instrument be honored, and the worker that uses it laid by?

Why, {as some scrutinizing critic would ask of me,} how must Mr. Hunt have worded it to please you? Nay hold, ‘tis not wording it {that’s the blind man’s maxim, that we differ only about words} ‘tis “thinging” it {if I may so speak} which he hath failed in. Neither is it a fault because it doesn’t please me, but because it doesn’t please the Holy Ghost, to exclude him in his Operations, and lay the whole stress of the Motion upon creature-acts. It should have been so uttered in the matter {especially, because it is an exhortation to the impotent; yea, to Sinners distinguished from Saints;} that is to say, it should have been uttered either by a verbal acknowledgment of the Holy Ghost, Col.2:2, in that sentence, or in

some fundamental sentence just by, upon which that additional, or conclusive sentence depends, or by some passive phrase of doing a thing upon me, in order to do another thing by me, that necessarily takes in his Operation, though it does not name the Holy Ghost, or the Spirit of God. For instance, if the Holy Ghost owns these things for thy Conversion, sinner, he will as effectively bring thee to Christ, or draw and persuade thee to come to Christ, and close with Christ, as Christ hath paid a price for thee. This now had been the encouragement in the Ministry of Christ to wait under it, till the Good Spirit of the Lord, Neh.9:20, had brought Grace in thy heart to discern the Truth in his own gracious way, by the same ministry. Oh! This had been to exalt the Spirit in the exhortation, and not a proud and presumptuous exhortation of the creature, to go and do the Spirit's work. For 'tis virtually so, whenever he is excluded, and the form runs so in creature-actives, that it presently swells whole volumes all upon creature acts and performances, and this under the vain pretense of preaching good works, which indeed, in the Gospel-sense, are nevertheless, in managing this pretense, all shut out; and so it is a rare thing indeed to have one drop of the Spirit, or his work, found him among it all. And this I know to be true.

His ninth and next excluding of the Holy Ghost I shall take notice of, is in his rambling from a sinner's sense of unworthiness to come to Christ to his obstinate refusing to beg. "He that will not beg when he has neither meat nor money, will never beg when he has both." {Pages 205} Once again, he lays it here all upon the will of the flesh, and the will of man, not the will of God. John 1:13. He that will not beg, is as much as to say, he that hath the power in his hands to beg and will not. For begging is an outward act quite distinct from coming to Christ, which is an inward act; yet this preacher is in his exhortation still {where it runs} exciting Sinners to come to Christ. Thus he confounds outward acts with inward acts, and excludes the Holy Ghost in the inward acts, because man hath a natural power for the outward.

Nevertheless, {to follow him into his wanderings from a sense of unworthiness to come to Christ, to a refusing to beg when he has neither meat nor money,} what is the outward act of begging here, if there be nothing of the Spirit of Grace and Supplication, Zech.12:10, upon this beggar? Why is the Spirit still shut out who must help the infirmities of the petitioner, Rom.8:26, when he is made willing to beg, as well as make him willing, by giving him a heart to come to this work, and taking away his unwillingness? 'Tis praying with all prayer and supplication in the Spirit. Ephesians 6:18. All sorts of prayer; invoking the Person, Titles and Names of God in the Name of Christ; confessing Evangelical Mercies; confessing also Sin {because there is the remainder of it, even after Mercy received} and especially our birth-sin, the Sin of our fallen natures, and the nature-guiltiness and pollution of our state, so far as it lies in Adam; supplicating in these humble views for blessings and good things to be conveyed through Christ, according to the Pattern how that God has secretly blessed us with them already in Christ; comprecating for more and more of these things to be so conveyed, as we find God raising our hearts to behold them in Christ, and implore them at this Throne of Grace; deprecating evils from ourselves and all the elect of God, with submission to His Supreme Will; imprecating evils upon those whom the LORD Himself knows to be His own implacable enemies, Psal.139:21; thanksgivings for particular mercies received, &c. This is praying with all Prayer and Supplication; and so far as we are born of the Spirit in praying, Jn.3:5, so far it is brought up to all Supplication in the Spirit, even as he hath buckled on our armor; and this is the Gospel-begging; and so is the work of a regenerate man, and not his unconverted beggar in his exhortation to sinners; as he puts an unconverted man to do more without the Spirit, than the saints themselves find they are able to do with the Spirit of Christ. They must pray in the Holy Ghost, Jude 20, as to viewing of their state, and by the Holy Ghost as to their assistances; for otherwise, they know not what to pray for as they ought.

Rom.8:26. There must be light in prayer before heat, a sight of the Object, as an Advocate with the Father, I Jn.2:1, to receive our prayers, together with the Spirit of Supplication to be the Principle of life in our prayers; or else, in the matters of the Gospel, what are they all worth? Ministers think they have done great things when they have insisted upon natural praying, but rarely give the Holy Ghost the least degree of honor in the Duty.

His tenth exclusion of God the Spirit is in the close of his Exhortation to Sinners thus, “show more manners to Christ, and love to thyself, than to refuse that which tends so much to thy advantage.” {Page 206} As if believing on Christ which requires the Great Power of God, and to be accompanied with abundance of the Glorious Light of the Gospel was such a slight and indifferent thing, that it was but showing more manners to Christ, and ‘twas done as if believing into the Person, Fullness, and Glory of Jesus Christ, was no more to do than rising up, pulling off my hat to a man, and doing some respectful honor to a superior creature in the world. Ah! How slightly does he turn over the glorious Operations of the Spirit!

Besides, he sounds it basely at the other end of it in self-love, which the Holy Spirit of God destroys; not in love to the Person of Christ, which the Spirit of God works in the soul of every comer unto Jesus. “Show more love to thyself!” Unworthy counsel indeed! Here’s love to thyself, without love to Christ. Alas; a little manners to Christ will do. It’s a sign the Spirit had left Mr. Hunt to his own dead temper and frame, to his own dark and distracted spirit in all this; venting of his own corruption, but delivering no message from the Prince of Life. Acts 3:15. And this is a plain and open case.

But next from his exhortation to Sinners let us follow him into his exhortation to Saints; and we shall see the saints themselves who have known the Spirit, who have felt him, rejoiced in him through his own work upon them, yet by this unreasonable divider, are doctrinally departed from the Holy Ghost.



His eleventh excluding of the Spirit of Christ is in his exhortation to Saints. “Is Christ such a Glorious and Excellent Person? And is he yours? Then see that you praise God for this so great a blessing. Great mercies call for loud praises; O how should it enlarge our hearts to praise God, to think that he should ever bestow such a Person on us! To praise God for Christ will be our great work in Heaven, let us begin it now on earth. We read of a multitude of the Heavenly Host praising God, and saying, glory to God in the highest, &c., Lk.2:13-14, and if God has revealed Christ to our souls, we have cause to join with them.” {Page 206} What does the vindicator mean? If he finds fault with this, he may find fault with anything, find fault with the Scriptures, &c., for what can be more Orthodox than this he quarrels at? Let me answer this demand out of the Answer to the Question in the Assembly Catechism. Q. How many Persons are there in the Godhead? A. There are Three Persons in the Godhead, the Father, the Son, and the Holy Ghost; and these three are One God, the same in substance, equal in power and glory.

Now then surely, when it comes to an act of praising God for so great a Blessing as Christ, the Holy Ghost is concerned as well as the Father and Christ. But to press it thus, “see that you do praise God for this so great a blessing,” is so far from interesting the Spirit in our praise, as to make him equal with God in Power and Glory, in and for the matter of interesting us in Christ, that it does not make him equal in Power and Glory to ourselves, to whom the honor of a distinct act is positively ascribed, namely, seeing {or looking to it} that we do give God praise. His backing this with considerations is still exclusive of the Spirit, and so does not truly reach the case. 1. He minds us of the Obligation! “Great mercies call for loud praises.” Aye, but still if it ever comes to praise, that great Mercy, of God’s giving us the Spirit {the greatest gift next the gift of his Son} is a great Mercy that works in us praise, beyond all others of his mercies call to it. Psal.145:7. 2. He minds us from cogitation, good thoughts, “O how should it en-

large our hearts to praise God, to think that he should ever bestow such a Person on us." Well, but still the Person of the Spirit works all our good thoughts in us. Phil.2:13, II Cor.3:5. And why must His honor be cast off, and the glory given separately to our own good thoughts? 3. He argues from consideration more directly, to praise God for Christ will be our great work in Heaven. Well, but so long as we are not in Heaven, so as we shall be, {for our natural foundation is in the dust, Job 4:19, and if the Spirit of God, II Cor.5:5, does not raise up our hearts to Heaven,} we can never begin that work of praise on earth which is the work of Heaven. Because 'tis done in the virtue of the Holy Ghost {the Father and Christ do it in us by him;} we do come in and act under Him, and therein set our affections upon things above, Col.3:2, and not on things on the earth. "For through him we both have access by one Spirit unto the Father." Eph.2:18. 4. He argues for the reason of it from Angels, but still shuts out the spring of it from the Holy Ghost. "We read of a multitude of the Heavenly Host, praising God, and saying, glory to God in the Highest, &c., Lk.2:14-15, and if God hath revealed Christ to our souls, we have cause to join with them." Aye, but we are not yet as the angels of God, Matt.22:30, and therefore in our weaknesses and corruptions, unbelief and darkness, we are utterly insufficient, when Angels have begun the chorus, to step in by ourselves, and keep the high tune of praise to Christ.

His twelfth excluding of the Spirit is in the Exhortation to fruitfulness. Be fruitful in good works, or, "let me exhort you to fruitfulness in good works, that so you may not only praise God with your lips, but with your lives. Let us not be barren while we profess ourselves engrafted into him. The world will more regard our lives than our lips. If a saint's foot slipped, then aha, aha! So we would have it! Therefore it stands the saints in hand, while they admire his Excellency, to walk as he walked." {Page 207}

What fruitfulness can there be in any saint without the Spirit? And if so, why should not the Spirit in all this be reverently en-

titled to it? Is morality fruitfulness? Is what is done in our own spirits, fruitfulness in good works? He is barren that professeth the Holy Ghost, and yet produceth everything from flesh as his only principle. And he is fruitful, II Pet.1:8, who professeth Christ from his having the Spirit, Rom.8:9, and so engrafted into Christ as his root, and abounds in all Grace as the fruit of the Spirit. Gal.5:22. Eph.5:9. Gospel-fruitfulness the world can't judge of, who regard our lives more than our lips. And our lives for what? Truly the fruits of the flesh. They value us more when we bring forth crabs and wild fruit, than when we bear pippins, I mean the proper fruits of Christ's own planting; the world never could, nor ever shall relish and delight in these. {"Thy people also shall be all righteous; they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified." Isa.60:21.} They delight not in the fruit of the vine, except it be of that vine of which they can be drunk, or now and then, sitting over a bottle of wine, be cheerful. Christ is the True Vine, Jn.15:1, and the wine he produces, since he was trod in the winepress of God's wrath alone, Isa.63:3, is the Spirit, Zech.9:17, with which God's people to be fruitful are to be filled, and not drunk with other wine wherein there is excess. Eph.5:18. Doth a spiritual man talk of fruitfulness, and instance only in that part of our lives which the world are able to judge of? Alas! They can judge only of our leaves, not of our fruit. {"For ye are dead, and your life is hid with Christ in God." Col.3:3.} And here we ought, and are able, to bring forth leaves to men from, and from common engrafture, or at least open engrafture into Christ; but though we ought, yet we are not able to bring forth fruit unto God, Hos.14:8, but by the life of God the Spirit in us. Saints are not fruitful in a Gospel-sense, when their feet are kept from falling, and they do not slip before the wicked. Besides, if the saints walk {and oh! that they did so walk, Gal.5:25} as Christ walked in the world, the world would be more upon them for that walk {because then there would be so much of the Anointing in it from Jesus of Nazareth, Acts 10:38, so

much of the Spirit, that the world cannot bear; nay our world in the Conversation of the Dissenters, Ezek.33:30,} than they would be upon them for all their faults. Christ's walk was such he would not bear the profession of the times; he preached more against the Church and the Chapel than against the taverns and ale-houses; and more against the sons of Zion, the Pharisees, than against the Philistines and the Romans. Matt.23:1-39. But now let a man do so in the fullness of the Spirit of Christ {for without him in our souls, we sneak and truckle under, and fall in with the enemy company, and are as bad as others;} let the Spirit of Christ carry out a man bravely against the preaching, and the praying, and the temple-marks and signs of these times, and see what the world will say of this fruitfulness in good works. Let a man in the life of the Spirit tell our world of Dissenters what large purses and funds, II Tim.2:4, they'll raise to give as they please; as they direct and order; and some with strict caution that nothing of it go outside their own party; whereas let other men have as much Grace by the Spirit, Eph.1:13, or more than they, they shall have less share of the stock. There are perhaps thousands who would not contribute so much as a penny, nor would some manage in other men's contributions, but lay it all down in an anger, upon the first opposition made to their peevishness, if they did not rule all the roost. Now what fruitfulness is this in good works, when it is evident men do it not for Christ, but for a particular party? Lk.6:33. They make a worldly interest for the Church, and at last the Church too dwindles away, and is found to be nothing but themselves. 'Tis more fruitfulness in good works if we had more of the Spirit of Christ, and could go and tell men of these faults; for their loftiness and their partialities would not bear the opposition from our flesh, whatever they might do, if we could assault them with the Spirit of Christ. But the Spirit is pleased to leave men much unto themselves. Psal.51:11. Well, I say, could we now walk as Christ walked, and with the Spirit of Christ whip buyers and sellers of their party-interest with their large purses and

funds out of the temple, and tell them this of theirs is not done for Christ, but oppressing Mammon; how would the round world of our Dissenters {not to go into the other world, the round globe of the Conformists over against us} approve of this same fruitfulness in good works? Why, Christ fell upon men notably in his Day, and they hated him for his light, zeal, faithfulness, the fruits of his Unction in the Human Nature, whilst the Spirit of the Lord did rest upon Him. Isa.11:2. And truly, if we could walk spiritually, as Christ walked by the Spirit, we should be the more hated too, than if we were carnal, and walked as men. I Cor.3:3. And 'tis in this very respect the Holy Ghost gives me so much comfort under men's hatred. Ah! 'Tis a great thing in any one instance to walk even as Christ walked; for 'tis easily talked of, but who doth it and gives God the Spirit the Glory of it? Christ set upon men; and as for his spiritual Apostles they were counted the common incendiaries of the world, Acts 17:6, and no wonder when they acted under the Spirit of the Lord of Hosts, for "who may abide the day of his coming? And who shall stand when he appeareth? For he is like a refiner's fire," Mal.3:2, and he burns up all before him, where he baptizeth with the Holy Ghost and with fire. Matt.3:11. He will spare the tribe of Levi no more than if they were the tribe of Gad or Manassas; but the children of Solomon's servants, Neh.7:57, shall know their Master; and whilst he sits as a Refiner and a Purifier of silver, Mal.3:3, he'll fetch out the spots of Levi, and purge them as gold and silver. Christ would not bear with the profession of the times, but fell hard, and hardest upon the religious party; stigmatized the religious party, and called those who thought they had been for holiness, the world. Jn.15:19. He gave divers instances in his walk and conferences with the Jews, of his Spirituality, beyond the severest morals. He did not reprove after the hearing of his ears, nor judge after the sight of his eyes, Isa.11:3, nor proceed according to the humbled limitations of his Manhood, but opposed men most faithfully and severely; even the meek Jesus did so, Lk.9:55, and would not abate them a frown, Mk.3:5, a

cutting word, Jn.8:44, nor a lash, Lk.13:32, in his Father's cause. Jn.2:15. And is not this walking as Christ walked enough to set the two worlds about their ears? Would not men pretend, if a man was acted by the Spirit of Christ, and preached down and lived down the Religion of the times, that his foot could slip, and his tongue transgress in nothing more than this? Look back to his twelfth excluding of the Spirit of Christ, mind the words of it, and see if this be not an Answer of the Gospel to it.

His thirteenth instance of exclusion, or shutting out the Spirit, which I shall mention, is in another very notable task too, if we don't serve in the newness of the Spirit. Rom.7:6. 'Tis this, "let me exhort you to contentedness in every condition." {Page 211} Here he runs on three pages together upon contentment, and not one word of the Spirit, as a Worker of the heart into this frame. Nothing of his Presence against discontent, nothing of his Power to keep the mind easy, nothing of his Discoveries in a Supernatural way. But on the other hand, an impertinent story, and altogether strained in the application, as he had often before strained the metaphor in his text. The story is how an Ambassador of Spain, telling Henry IV of France the several partitions of the Spanish monarchy, was severally answered by that king, "I am King of France." The reason of the impertinence is this, sensual pride and ambition still prompted that Monarch to repeat it often, "I am King of France;" and it being also a truth which fell under sense and apparently, it could not be any ways denied. Whereas there is none but the Spirit of Christ can make it out to me witnessing with my spirit, Rom.8:16, and so making my spirit a testimony, that when others have this, and that, and the other; as, riches, honors, pleasures, &c., I have Christ. Discontented persons see little of Christ, enjoy little of Christ, and then what avails it, that the Preacher tells them Christ is theirs? If the Spirit of God doth not tell them so, and in the very Revelation wean their hearts more from the world, and win them more to Christ, they will always be discontented, let a thousand preachers come and tell them

that Christ is theirs. So that he had better have demonstrated the grounds of this contentment from the Word and Spirit, other than have unfitly illustrated them, it may be at two or three removes upon trust at disadvantage, from Jacques Auguste de Thou, the French Historian, whose volumes he never saw. He should have insisted upon the Operations of the Holy Ghost for this contentment. But herein he has failed.

His fourteenth exclusion of the Spirit is in four or five of the last pages of his book, where he hath an entire use of consolation, but not one word of the Comforter in it. "The last use shall be of consolation to the saints. Is Christ so excellent; and is he yours? This may be matter of comfort to you living and dying; you need not be afraid to die, &c." {Page 213} Now by way of concession, he doth indeed comfort the saints through that use with a good objective consolation, to wit, the enjoyment of Christ in Heaven at their journeys end. However, consider that it is a use of consolation, and so it was a very unfit place to exclude the Comforter. The Holy Ghost's Operation is stamped upon all spiritual consolation; and why should not his name go along with his own work? Mr. Hunt quotes two texts in his use of consolation out of the fourteenth of John, where the Comforter is promised, and yet did not see to bring Him in. Nay, he is promised over and over in the same chapter. In verse 16, says Christ, "I will pray the Father, and he shall give you another Comforter, {or Paraclete, called into the very Office of Consolation besides me, as the compound of the Greek in verb and preposition signifies} that he may abide with you forever." Also, whom he means by this Comforter besides Himself, the 17th verse explains, "even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; {in the Power and Miraculous gifts of his Unction, shed on the Man Christ Jesus,} for he dwelleth with you, {in the Human Nature of Christ, so long as Christ dwelleth with you,} and shall be in you," {as the Comforter, when Christ is gone to Heaven.} Then in verses 25,26, he renews this

and brings it over again, “these things have I spoken unto you, being yet present with you; but the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.” Now methinks the internal spring of all that farewell comfort, Christ left with his disciples at parting, should not have been forgotten! Saints being not yet at their journeys end, but weary pilgrims, as in that use he calls them, they need the Comforter in the rest of their way to Heaven, and the Spirit to be their daily Guide home.

His fifteenth excluding of the Holy Ghost is in his pretending to open the Satisfying Virtue of Christ. His words are, “but now Christ hath a satisfying virtue, and that we shall find when we do by Faith receive him; ‘he hath wines on the lees well refined to drink.’ ‘Ho, every one that thirsteth, come ye to the waters.’ Isa.55:1. So John 7:37, ‘in the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink; as such are called to him to come and drink,’ so when they do come they shall certainly find this satisfying virtue in him. ‘Jesus answered and said unto her, whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst, &c.’ i.e., he shall find such a satisfying virtue in me, that he shall never so eagerly pursue after the creature as before.” {Page 63}

Now had it not been for ill example, one might admire the ignorance of this man, quoting so many texts of Scripture which do all speak of the Spirit of God, as a refreshing Comforter, and wherein the Satisfying Virtue of Christ’s consists in giving forth his Spirit to the soul, and yet not glossing it in the least hint, that these things are spoken of the Spirit. But I see much of the cause. My “Gospel Feast” hath all along misled him; there this fault of excluding the Spirit reigns, and brings in all the Arminianism which abounds in the practical part of that treatise. Whatever it be, he hath made that ill pattern his model through the entire



manual of his book.

His first text of the Spirit, though he brings not chapter and verse, is Isaiah 25:6. "Wines on the Lees," as much as to say, in the feast of the Gospel the Lord bestows his Good Spirit to be in us, notwithstanding all our own corruptions at the bottom of nature upon which he sits in his active Operations whilst he mightily raises his own work above them, and sweetly prevails against them, that these graces of the Spirit; Faith, Love, Joy, Comfort, &c., {notwithstanding the sin that dwelleth in us,} are daily purged from it, which the Holy Ghost in the same text calls wines on the lees well refined, in them that are born after the Spirit. Gal.4:29.

The second text which he brings speaks of the Spirit too, "ho, every one that thirsteth, come ye to the waters." Isa.55:1. The waters are the manifold preparations of God's Spirit to be given forth in a Gospel way of refreshment to the soul. These are doctrinally prepared in the Gospel, to which men are graciously invited, thirsty men, souls under some begun work of Divine Quickening that thirst after something, but they don't know yet what, to refresh their dry and languishing spirits; these are compelled to come, i.e., to come to the means of Grace where these waters are, though it be but yet coming with a Nature-Faith as well as coming to the means with a Nature-Motion, and there wait at these means, where these waters are to be had freely. "Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors." Prov.8:34. Freely, for at these means you are not by the Gospel asked what have you brought? How are you qualified? How have you lived? What have you done? How often have you prayed? Have you repented of sin? Do you mortify sin? Do you labor to fulfill the conditions of the Covenant of Grace? And twenty such questions. This is but men's way, not Christ's way of dealing with souls. These are none of the means where these waters for every one that thirsteth are to be had. Thirsty souls shall come from these means thirstier than they came there. Here are no waters. Psal.84:2. Here is no satisfying virtue, here's

no refreshment in all this; and yet you must pay dearer for all this, as appears by the high price of the sellers, than you shall need to do for the waters themselves. Now these waters under the means of Grace are the Divine Refreshments of the Spirit, emptying us of our selves, rejecting our qualifications and self-attainments, and filling us with Jesus Christ freely, and with nothing but what the Spirit of Grace, that pure River of the Water of life, derives from Him. A soul under trouble of mind, troubled for sin, can never be refreshed in a sense of the Pardon of it, till the Spirit be sent down as a Comforter from Christ, I Cor.6:11, to be in that soul, and apply the Satisfaction of God in the Righteousness of Christ unto that soul thirsting for Divine Refreshments, Psal.63:1-2; and then upon that Application of the Spirit the soul is satisfied, II Cor.5:5, there the satisfying virtue works, there the waters flow freely. So much for that, “ho, every one that thirsteth, come ye to the waters.”

His third text is John 7:37, “in the last day, that great day of the feast, Jesus stood and cried, saying, if any man thirst, let him come unto me, and drink.” Here the coherence itself is so plain it can’t be denied but ‘tis meant of the Spirit, who also is named in verse 39. Thirsting is that painful and languishing condition {or case} of the soul in which there is no enjoyment, but a Communication of the Spirit of God to it can satisfy it, and take away the painfulness of the appetite of the New Nature after Jesus Christ by the Spirit. {“How excellent is thy loving kindness, O God; therefore the children of men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures. For with thee is the fountain of life; in thy light shall we see light.” Psal.36:7-9.} Drinking is actual and sensible partaking of the Spirit and the Free Bestowment of him, who brings all the sweet Consolations of God, and the Divine Refreshments from Jesus Christ in a flow of the living comforts with him, even as verse 38 manifests in these words, “he that believeth on me, as the scripture hath said, out of

his belly shall flow rivers of living water.”

His fourth and last text is John 4:13-14 about Christ’s conference with the Woman of Samaria; where our Lord took occasion from her coming forth to draw water at the well of Jacob, to set forth the Doctrine of Free Grace by the Spirit of Jesus Christ; and in this manner, by expressing it of the Water which he should give; and that because so many of the Old Testament Promises of the Spirit, Rom.15:4, had all along ran under the similitude of water, clean water, &c. {“Therefore with joy shall ye draw water out of the wells of salvation.” Isa.12:3. “They shall not hunger nor thirst; neither shall the heat nor sun smite them; for he that hath mercy on them shall lead them, even by the springs of water shall he guide them.” Isa.49:10. “Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.” Isa.55:1. “For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.” Jer.2:13. “For I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my spirit upon thy seed, and my blessing upon thine offspring.” Isa.44:3. “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.” Ezek.36:25.} “Jesus answered and said unto her, whosoever drinketh of this water {at the well of Jacob, and the city of Sychar in Samaria} shall thirst again. But whosoever drinketh of the water that I shall give him {shall, in the future tense} shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.” What can this Water be, but the Spirit and his flow of Graces on the soul, when Jesus should be exalted? Especially it must be so, if we compare it with the preceding text, Jn.7:37, that speaks to us in the same metaphor, and same way of Promise. None can tell me else consistently what to fasten on for the interpretation, if they understand it not that he spake this also of the Spirit, and with

Him of his Consolatory Refreshments, which they that believed on him should receive, as he saith afterwards, Jn.7:39, a little further on in this chapter.

Thus 'tis evident in all the Scriptures that the Holy Ghost is spoken of the Second Gift of God's love, next the Gift of his Son. Gal.4:6. Yet Mr. Hunt hath excluded the Spirit, and turned all these texts over to a Satisfying Virtue in Christ at large, or in the general, without the particular application of the Satisfying Virtue, in the Bestowment of the Holy Ghost whom God gives with Christ. Aye, rather than have given us one hint that these texts are spoken of the Spirit, he comes off thus in words next what I have transcribed. "I might, says he, have enlarged, but lest I should be thought tedious I proceed."

Now what a pitiful, dull shift is this! I am sure it is far more tedious to me to tell an idle story, I Tim.1:4, in the same page which himself professeth not to believe. "I remember {says he} a passage I have read reported by Nicephorus {why did he quote that ecclesiastical plagiary, who stole his superstitious, Monkish insinuations out of Eusebius, II Tim.4:4,} that Abgarus, a great man that lived in the days of Christ's flesh, who, hearing of his Miracles, sent a Limner to draw his picture; but when he came his countenance so dazzled his eyes, that he could not perform his work; how true that is I know not, but sure I am all that is in Christ cannot be set forth by creatures." {Page 64}

To all these excludings of the Spirit I might add abundance more in the range of this book, opposed in my Vindication, but I have only designed a taste. In his very Exhortation, where the honor of the Holy Ghost is so eminently concerned in exhorting to creature-acts; yet for 20 pages together, as to the Spirit, there is only once, in a single sentence, the name of that Person; though there was such continual need of this Worker, in all that long task of soul-working, soul-acting, and internal creature-moving, laid open, in pressing obedience and performances, from page 193 to 213. I have only a particularized in fifteen instances in this chap-

ter of his excludings of the Holy Ghost, though the same fault hath been more copiously opposed in the preceding chapters of Arminianism. I say but fifteen times; but nevertheless, I do much question whether anyone can show me, if he numbered all his letters, that Mr. Hunt does more than fifteen times so much as name the Spirit {or speak of Him} in all his book. Whatever it be, there is scope enough in this task-master's setting of dead sinners and drowsy Saints {as his forms are out of the Gospel Feast} to work, to have made mention of the Holy Ghost one hundred times oftener than he has done in that spot of labor.

Let me subjoin a few hints upon those words of the Apostle, as a seasonable close of this chapter, Gal.5:25. "If we live in the Spirit, let us also walk in the Spirit." Wherein observe; living is before walking. 'Tis if we live before 'tis let us walk. A principle of Motion is first suited to the movement. Again, living in the Spirit is before walking in the Spirit. And moreover, life is through Christ from the Spirit, Jn.10:10, before there is any life of ours in the Spirit. Jn.3:6. And then 'tis as necessary to be understood, that this Life from the Spirit in order to walk in the Spirit is the free and pure gift of God's Grace. As the necessity of a thing ought to go before the nature of a thing, so likewise it is in this matter. "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts." Gal.4:6. "And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Rom.5:5.

First the necessity of living in the Spirit in order to walk in the Spirit, may be set forth more outwardly and generally, in these four negatives. 1. Nothing any man knows of Religion by the reason of an unrenewed mind is more than a carnal knowledge in the things of God. He is but a sensualist in Religion, Jude 19, though a separatist, so long as in the profession of it he hath not the Spirit of God. The reason of that great man of parts, Simon Magus, was a corrupt knowledge of the Gospel, for want of the Experience of it by the Holy Ghost, as his story in the Acts witnesses at large.

Acts 8:18-20. Reason without the Spirit of Christ is but the carnal mind; and the carnal mind is enmity against God; for it is not subject to the law of God, nor indeed can be. Rom.8:7. Nothing any man does in Religion by the zeal and devotion of an unregenerate heart is more than formal. 'Tis jogging on in the common road of nature without any enjoyment of Father, Son and Spirit. I Jn.1:3. The heart is not carried out one step beyond old Adams pad. The form may vary, but the heart is one and the same in all; no power of the Holy Ghost to alter it. {"For the kingdom of God is not in word, but in power." I Cor.4:20.} There is nothing in which a man sets out himself by gifts, and a mighty flaunting show of profession, but 'tis all hypocrisy in the sight of God, out of Christ and out of the life of the Spirit. There are none of a man's excellencies and commendableness, let him attain to the highest notions and forms, but sooner or later, if that man does not live in the Spirit, they will, they must at last, all come to nothing. {"But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his." Rom.8:9.}

The necessity of living in the Spirit in order to walk in the Spirit appears more inwardly and directly in these four positives. 1. The Lord the Spirit, II Cor.3:17, will have his due glory, as well as the other Persons in God have theirs. As there are three distinct Persons in God, so there are three distinct praises to be ascribed, Isa.6:3, and offered up to God. 2. All our ultimate enjoyment of God rises out from God, through God, to God in Christ. Rom.11:36. How can I think of enjoying God for ever, if I am not made spiritual here? 3. Our inward taste and experience of Communion with God can never be without spirituality. Rom.8:6. 4. Our Acceptableness with God in all we say or do, think or act about the Gospel, is connected with our living in the Spirit, and this Acceptableness can never be separated from our Union in Christ, as solely accepted in Him. If the Lord, the Spirit from the Father and Christ doth not work, we work from Adam, not from

Christ. He must have a Gracious Hand in it, if ever we experience that we find favor with God in what we perform to him.

The Spirit leads us through Christ to the Father in all Acceptation of what we are, or do. As we cannot go to the Father but as we are led through Christ, so we cannot be led thus spiritually, but by the Spirit of Christ. Eph.2:18. Moreover, as there is an acceptance of what we are, so likewise of what we do through Jesus Christ. Eph.1:6. The acceptableness of the most spiritual performances {or the acceptableness to God of all our living in the Spirit} is founded alone in union to Christ, together with an interest in the complete Surety-Righteousness of Christ. Phil.3:9. Union in Christ; for union to him does not reach this mystery. The branch is in the stock, so the soul is in Christ which lives in the Spirit, and therein finds favor with God through Christ. Jn.15:2-5. Also, this Union in Christ is together with an interest in the Complete Surety-Righteousness of Christ. Gal.1:4. And as the woman in marriage wears the husband's name, and therein loses her own last name she had before her husband married her, so it is with the Gospeller in the Gospel-Righteousness. {"In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS." Jer.23:6. "In those days shall Judah be saved, and Jerusalem shall dwell safely; and this is the name wherewith she shall be called, The LORD our righteousness." Jer.33:16.}

This same Acceptableness with God, you'll say is a great thing, which they who live in the Spirit attain. But how is it evidenced to the soul by living in the Spirit? Why, it is for God to hold out his Free Grace to you in the Faith of Christ, as your spiritual eye of Faith is kept up upon what he hath done for you in Christ. 'Tis for God by the Activity and Power of his Spirit to descend upon your hearts, kindling up the life of the Spirit in you into more flame, into more ardent love to Christ. Lev.9:24. 'Tis for God by his coming down {from the Advocacy of Christ in Heaven} upon your hearts, and there Efficaciously swallowing up all those things be-

fore you that were wont to be your main regard in Worship, you ever kept in your eye. I Kings 5:30-38.

Secondly, the nature of living in the Spirit is more especially, 1. To live out of ourselves in Christ, by another Faith than the Common Faith of the world. Gal.2:20. 2. 'Tis to live above in the views and enjoyments of Christ who is above. Phil.3:20. Psal.73:25. 3. 'Tis to live under a constant maintaining of the Spirit's own work by Himself from Christ. Phil.2:13. 4. 'Tis a conscious experience of living by the Spirit according to our Complete and Transcendent Relation above the natural. Our relation Mystical in Jesus Christ is above all our remaining nature-relation unto Adam. The victory is always from the transcendent relation above the natural. Rom.7:25.

Thirdly, the concomitant is walk in the Spirit. This is to walk with God in Christ by the same Spirit from whom we spiritually live. And of this Enoch, Gen.5:22, was a rare instance of in the times of the Old World. Heb.11:5. Moreover it is to walk with God in Christ by the Spirit of love, joy, peace, &c. Gal.5:22. Nevertheless, it may be here inquired, how a gracious walk is spiritual, and when it is so? A gracious walk spiritual by the Indwelling of the Spirit, I Cor.3:16, as the Apostle speaks, "but if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Rom.8:11. Likewise, a gracious walk is spiritual by the Daily Operation of the Spirit. "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." Eph.3:20. When is a man's walk with God spiritual? Why, it is so, when the eye is always towards the Lord above forms and carnality. "I have set the LORD always before me; because he is at my right hand, I shall not be moved." Psal.16:8. {"Mine eyes are ever toward the LORD." Psal.16:4. Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the LORD our God, until that he



have mercy upon us.” Psal.123:2.} The eye of the soul by Faith and Heavenly Expectation. “My soul, wait thou only upon God; for my expectation is from him.” Psal.62:5. Furthermore, ‘tis when Christ is our Principle by the Spirit, of his being our Example by the same Spirit. Also, when Christ is our life by the Power of the Holy Ghost. {“For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear.” Col.3:3-4.}

Uses: Take heed, if you live in the Spirit, that you do not fulfill the works of the flesh. “Walk in the Spirit, and ye shall not fulfill the lust of the flesh.” Gal.5:16. Fall into them you will, even at unawares, from a corrupt nature-principle; but let everyone take heed how he deliberately finishes them. “For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live.” Rom.8:13. Then, take heed of sinking below the natural excellences of a moralist, you that live in the Spirit. Jer.35:16. Would not one think this was needless? Yet the truth is, it cometh to pass, we have need to give nature-directions, in nature-points, to even very gracious men. I don’t mean nature-directions for men to come to Christ savingly, like your blind preachers; but nature-directions to walk honestly among men, that spiritual walking with God may not be reproached for your sakes. Rom.2:24. {For, coming to Christ savingly is a Supernatural Work of the Spirit.} 2. Walking honestly agrees with the light of nature. This does not make you Christians, but to be Christians makes you to walk honestly. {“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.” I Jn.1:7.} Never take up your righteousness to men to be your righteousness towards God; lest God make your heart sick of the plague he loathes. Psal.38:5. Therefore, if you live in the Spirit expect that that Spirit will soon give you experiences from wicked men and carnal professors, of the outward Reproaches of Christ. {“If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world

hateth you.” Jn.15:19.}

Lastly, a few words to the Unconverted, if the Holy Spirit will bless the instructions to them. 1. If ever God take hold of your hearts it must be by His Spirit. Jn.16:8. 2. You cannot sit under the Gospel, but you will resist the Spirit, if the Spirit does not conquer you. {“But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. - And when the Gentiles heard this, they were glad, and glorified the word of the Lord; and as many as were ordained to eternal life believed.” Acts 13:45,48.} 3. If the Spirit works savingly in any of your souls, he will discover a thousand times more in Christ for you, than there is in Sin, Satan and the World against you. {“For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God.” I Jn.5:4-5.} The Spirit exalts the payments of Christ against all your own debts. He has paid all, yet is not one whit lessened in the stock. {“Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father.” Gal.1:4.} The Spirit exalts the Holiness of Christ, and sets it against all your own deformity and defilements. {“But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.” I Cor.1:30.} The Spirit shows you this. As the Spirit is given to you for your turning to the Lord, so it is the work of his Office to show you, in order to it, that all that is in Christ is for you. {“Howbeit when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come. He shall glorify me; for he shall receive of mine, and shall show it unto you. All things that the Father hath are mine; therefore said I, that he shall take of mine, and shall show it unto you.” Jn.16:13-15.}

**CHAPTER 37**

*Of Mr. John Hunt's Seven Proud and Arrogant sayings against the Prince of Life; wherein he depresses Christ, and exalts himself.*

The first arrogance is about the saints having done much for Christ, and their pretended receivings of very little from him in this world. His arrogant words are these that follow. "Meanwhile, the wicked world, like Haman, are preparing as it were a gallows for them; but when the Heavenly Records come to be opened, and it is found what the Saints have done for Christ, and how little they have in this world received from him, they will then march through the streets of the Heavenly Jerusalem in royal robes, while their Enemies at a great distance shall with grief say, thus shall it be done to the men that Christ will honor." {Page 179}

I shall not enter upon a discussion of this at large, nor lay open his ignorant mis-applications in speaking of things quite differently from what the Scriptures speak; as if matters of Christ, managed by his Spirit and Grace within the Church, were of the same nature with those managed hereto for in the court of Persia, between Mordecai and Ahasuerus. But I shall confine my observations to one or two passages of the whole here transcribed. {"And now what hast thou to do in the way of Egypt, to drink the waters of Sihor; or what hast thou to do in the way of Assyria, to drink the waters of the river?" Jer.2:18.}

"When it is found what the Saints have done for Christ!" Done for Christ? Ah! Not done so much for Christ by ten thousand times as Christ hath done for the Saints! Why must the saints be talking thus of their doings separately from the Power of Grace? Phil.2:13. Nay, if the world believes nothing of what the Saints have been helped to do for Christ, Grace teaches the saints to wait and believe that the Lord Christ will be one day be revealed, and Himself shall discover what He hath wrought in and by them. Why must the children of God themselves set it forth vainly, and why do it in such a way of peremptory judging beforehand? I Cor.4:5. Oh! This doing, and discovery of what the Saints have

done for Christ! This proud and un-mortified self! {"Be silent, O all flesh, before the LORD; for he is raised up out of his holy habitation." Zech.2:13.} Alas! What have the Saints done? What hath the LORD done? What have I done? What can we do? I have done nothing but what I have reason to be ashamed of before the Lord! Ah! We should rather be humbled, and tell what the Saints are doing against Christ! We have reason enough to be and do so. {"And at the evening sacrifice I arose up from my heaviness; and having rent my garment and my mantle, I fell upon my knees, and spread out my hands unto the LORD my God, and said, O my God, I am ashamed and blush to lift up my face to thee, my God; for our iniquities are increased over our head, and our trespass is grown up unto the heavens. Since the days of our fathers have we been in a great trespass unto this day; and for our iniquities have we, our kings, and our priests, been delivered into the hand of the kings of the lands, to the sword, to captivity, and to a spoil, and to confusion of face, as it is this day." Ezra 9:5-7.}

It may be spoken to our shame what some of us have been doing in order that the Everlasting Gospel in this small Vindication may not be published, Amos 7:10, {because Mr. Hunt is named in it, as an author, who has written some things to the injury and reproach thereof,} or if published, may be discouraged in the birth, and not received among men. {"But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren." Acts 14:2.} We are fallen into the Last Days, wherein {sure} are more perilous times, in which men are more lovers of themselves, proud, boasters, &c., than in Ezekiel's day! The people in that day would hear the Message, though they would speak against the messenger. Jer.26:11. But the case now seems to be worse, not only through the instigation of that brother in Northampton, but by reason of other instruments elsewhere, Acts 21:34; it was better than thus, I say, at Jerusalem. "Also, thou son of man, the children of thy people still are talking against thee by the walls and in the doors of the houses, and speak one to another,

everyone to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the LORD.” Ezek.33:30. They did not run up and down and labor to keep one another from information as to what the prophet’s errand was, Matt.12:41-42, and yet they had no more love for Ezekiel, that our people that dissent have for those that would publish the Simple Truth. In short, if men are resolved beforehand neither to read nor regard what is in these papers, Jer.44:16, written for them and to them in the name of the Lord, let them look to it, and mark it, if their sin do not find them out. Numb.32:23.

Ah! Now is the time for us to judge ourselves, and bewail what evil {in all the kinds} we have done. Now we are to remember “and be confounded, and never open thy mouth anymore because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord GOD.” Ezek.16:63. And do we “thus requite the LORD, O foolish people and unwise,” Deut.32:6, to plead our works, and give those of the Lord’s people a name to make the other people afraid of them, who yet are helped of the Lord to lay the names of all flesh in the dust before him? {“Let me not, I pray you, accept any man’s person, neither let me give flattering titles unto man. For I know not to give flattering titles; in so doing my Maker would soon take me away.” Job 32:21-22.} Oh! Now is the time for us to lie in the dust, and stop our mouths, till Free Grace opens them! We should not do Christ such dishonor, nor ourselves such injury, as to talk of what the Saints have done for Christ, to be opened out of the Heavenly Records. But this {ah; sad to be spoken} is not all!

“And how little they have in this world received from him.” Dreadful divinity! What, was there no sponge in Northampton to blot out these words from him in this audacious period? Oh! Those words from him I can’t bear! Acts 17:16. They spoil all! Does not the Word tell me {if I had no work of Grace to experience that part of it; how yet} in the keeping of his Commandments there is great reward? Psal.19:11. I bless his Holy Name, through Grace, I

can speak it also from some Experience; for I have received more from him in this world through his presence with me, and the life of his Spirit in me, that all the afflictions I ever met with in the body can amount unto! Job 2:10. His Love, his Arm, his Eye, his Righteousness and Spirit carry me above all! And can that in any sense be little, which is in this sense so much, so great, and super abounding? What, does a saint receive but little from Christ to believe? Little from Christ to hope? Little from Christ to wait in hope of the Glory of God? Little from Christ to rejoice? Little from Christ to work from principles inwrought by the Spirit?

Do I receive but little from Christ, if his Spirit writes a true love in my heart towards friend Hunt {for love is a fruit of the Spirit} notwithstanding all his evil speakings of me in conversation, James 4:11, and extraordinary vilifying of me, who through Grace, do also know myself to be worse in the Omniscient Eye of God, II Sam.6:22, by nature from Adam, than he can represent me? Therefore I lie down before the Lord in my shame and confusion, Ezek.16:63; yea, notwithstanding all Mr. Hunt's Errors, if the Lord teaches me to love that brother heartily, and writes love in me, even the more in writing against his errors, through any measures of a hearty reconciliation in any part of this vindication, by the Spirit of Christ, and that too when I am most sharply and feelingly set against his Corrupting of this same Everlasting Gospel {as the Holy Ghost there seems to prophesy of the bold spirited Luther, Rev.14:6,} and against his entangling and beclouding it by his many self-oppositions? Do I receive but little for all this? What though I am sharp against his proud, arrogant and saucy talk that lessens the Prince of Life, Light and Love! Acts 3:15. And that in matters where Christ is eminently concerned, where an "I" spoils it, if it be not "I" by the Grace of God, &c! I Cor.15:10. Ah! How little known is the Power of Christ's love, since men that talk, write and preach, do so few of them discern his Grace from their own Corruption!

Mr. Hunt's second arrogance is this, "I have therefore only

brought you some clusters, which I plucked from the Tree of Life with my own hand, that so you that are saints may see it is a good land that ye are going to, even a land flowing with milk and honey.” {Page 129} “Clusters I have plucked!” O self-exalting! How did I come at these Clusters? How came I to find the way thither, through this great and terrible wilderness? Deut.8:15. How came I thus to magnify self-wisdom, self-strength and self-qualifications? How came I to reach these Clusters? How came my heart to stand to it, whilst I stood to cut them down? {For the Word tells me that the clusters at the Brook of Eshcol were cut down, Numb.13:23, and that the spies that were sent did not pluck them from the vines.} How came it about that when I saw the sons of Anak, Numb.13:33, the Giants, where I stood, I still kept my ground with knife in hand? What did great “I” do in all this? Others are freighted, how came it to pass that I was not freighted? Psal.138:3. “Which I plucked from the Tree of Life with my own hand!” How came this hand of mine to be thus guided, strengthened and prospered? {“And the LORD shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.” Isa.58:11.} What, must it go all in my own name, and by my own hand, like Sennacherib’s vaunt, “by my hand have I done this?” Isa.10:13. Is nothing of it to be carried in the Lord’s hand? Is the Lord’s hand shortened that it cannot save? Ah! Why must I come by all these from the Tree of Life with mine own hand?

Besides, can another see it to be a good land from what I have done in it already? Who is it that hath made the seeing eye? Prov.20:12. Why does not Mr. Hunt makes himself to see better, if he can make others see at all? In a word, does not arrogance lay some claim to absurdity? For, can it be an evidence that a land flows with milk and honey, because of the plenty of vines, grapes and clusters that abound there? Were not these things distinct things in Canaan? And did not the milk and honey prove it to be a land flowing with milk and honey, as the Clusters of Eshcol,

or Canaan's Grapes proved it to be a fruitful land in vineyards? When men are left to depart from the Gospel, it is sometimes a part of their punishment to be found out that they speak nonsense, by muttering chaotic Scripture phraseology.

His third arrogance is like the former. "And if I may but convince you &c." {Page 79} Oh! That the man was more humble, and acknowledged more of his own inability! Let him turn his "I" {in convincing work into a "C"} and say not I, but Christ, if he pleases to work by me. For Conviction of the soul is a work above the instrument. This is the Holy Ghost's work from Christ at the right hand of God. 'Tis not the work of any man or any minister, and therefore the instrumentality of the man should not have been trumpeted forth, whilst the Efficiency of Jesus Christ, who sends down the Holy Ghost in his own Name from the Father, is concealed. Jn.16:7. 'Tis no fit ministration to shut out the Efficient, and take in the instrument. {And when he is come, he will reprove the world of sin, and of righteousness, and of judgment; of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged." Jn.16:8-11.} 2. John Baptist had other thoughts of his ministry, when he had Christ in his eye. {"He must increase, but I must decrease." Jn.3:30.} "The latchet of whose shoes I am not worthy to unloose," Lk.3:16, and which is least, to convince a soul, or to untie a shoe-latchet? 3. It requires a great deal of Evidential Power to convince, &c. It signifies to overcome in conjunction with another Worker. Now, 'tis true, it required no more power, though more worthiness, to untie Christ's shoe-latchet than to do the same for any other man, but does it not require more power to be a worker together with Christ, II Cor.6:1, though it be but to beseech compliance with what men are convinced of? How much more does it require power to convince, when it is the Holy Ghost who does it together with Christ? Lastly, you make it another incoherence with yourself, when elsewhere you acknowledge Conviction to be by the Spirit of God.



Your words are, “if you are by the Spirit of God convinced of this sin {of unbelief} here, there is a hope that you may be saved from it, and that he that convinces you of Sin, may also convince you of Righteousness.” {Page 171} Now sure, if it be the Spirit in one that convinces of the principle, unbelief, then it is the Spirit too who convinces of the other, the Object of Faith, namely, the Lord of Glory, which I am sure is not in Mr. Hunt’s power to convince anyone of, but is the Holy Ghost’s own work, I Cor.2:8-11, of which the book was speaking on page 171.

His fourth arrogance, “I’ll cast the net, and who knows but I may this once enclose a multitude, and may from henceforth become a fisher of men.” {Page 194} The net here must be that which is woven by the Holy Spirit. But who can cast that which is woven by the Spirit without a work of the Spirit? ‘Tis not words will do it but Power. Now is it not a sacrificing to our own net, Hab.1:16, to thus exclude the Spirit, and run on in this style of arrogance, as to imply that the work is mine; that is, “I’ll do it?” Was the net of the Gospel cast on the right side of the ship here? To go back to it literally, was the net cast on the right side of the ship without Christ’s Direct Command? And did not Peter in casting it, own the command of Christ, and derive his Commission from the Great Master? Nevertheless {says that disciple} “at thy word I will let down the net.” Lk.5:5. ‘Tis too great and swelling a word for us to say, any one of us, “I’ll cast the net,” without a direct application to our Master, “nevertheless at thy word I will let down the net.” What multitude is like to be enclosed, when we enclose the honor of casting the net to ourselves, and exclude our Master? How is it likely we should be made fishers of men, Matt.4:19, when we presume upon success, and yet don’t know how to let down the net on the right side of the ship? If we catch men for Christ, they must be found in Election, Particular Redemption, and that branch of the Everlasting Covenant which the Spirit has undertaken to make out in Effectual Grace. And what is there of all this owned in that book? “I may this once enclose a multitude!” Here’s con-

fidence in the flesh! Pray, if the success be not answerable to his expectation, then let him tell me in his answer, what one soul was ever converted to Christ by that net-cast of his book, because he speaks of expectation to become a fisher of men by this one cast?

This is particularly contradicted in the same place. "For though with man this is impossible, yet with God nothing is impossible." {Page 194} 2. Had it been only to make it of a piece, the former should have been worded thus, "the Lord bids me cast the net, for he bid Peter cast the net on the right side, and who knows but that the Lord may enclose in that net a multitude?" Thus it should have been. Otherwise, what makes that which follows, "God can do that in a moment which we cannot do all our days." Page 194. 3. This is to be answered out of his own grant. "I grant it is not in the power of the most faithful and able ministers of Christ &c." {Page 184} Now if it be not in the power of ministers to reveal Christ to the souls of any of their hearers, as he there speaketh, then it is not in their power, at letting down the net of the Gospel, to enclose a multitude of men whom they fish after. And again, as his saying at page 184 is granted, so that other expression in page 184 should have been worded more dependently. {"For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." Phil.3:3. "For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake." II Cor.4:5.} 4. What he saith in two other passages touching Christ and the Spirit, contradicts this same great I, "he that does not in all his preaching exalt Christ, is no Gospel-preacher." {Page 180} And again, "it is only the Spirit of God in the Gospel that can take of Christ's, and show it unto us." {Page 180} Poor man! He did not see this inconsistency with himself; but I, I, I, as if at another time there was neither Christ to be preached, nor his Spirit from the Father. Oh! This same great I; tis such a pity it should stand and cast such a shadow over the Glory of Christ Unveiled! {"And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low; and the

LORD alone shall be exalted in that day.” Isa.2:17.}

His fifth arrogance. “And I cannot but hope, if I can but remove this mistake, that Christ will have more to follow him than he hath had.” {Page 78} {To say, that I have done this or that in case of a mere natural act is lawful; but to say “I” have done it, where doing it is the Exclusive Property of the Holy Ghost enabling, is robbing God of the Glory that is due unto his Name.}

I remove a mistake! This mistake that Christ is not so honorable as indeed he is? Why, we have no sufficiency of ourselves, all our sufficiency is of God. ‘Tis pride therefore to say this, and not to qualify it with some word of dependence interwoven. Again, ‘tis “I” remove this mistake! Some mistakes are harder to be removed than others; and this as hard as any, thinking Christ not to be so honorable as he is. Surely this is a very great mistake, the common mistake, a mistake very difficult to be removed, and that from Mr. Hunt himself. Reader, compare the two treatises, Christ the Most Excellent, and the Vindication of Christ the Most Excellent; and see if it does not plainly appear, that the author of Christ the Most Excellent {or, the author of the book so styled} did not believe himself, as to how truly honorable Christ is. Now then, if he could not remove his own mistake, how can he remove other men’s mistakes?

Lastly, the amplification is more astonishing still. “I remove this mistake so as Christ shall have more to follow him than he has had.” Aye? This is more than all. But pray now, if I do all this, where’s the Author and Finisher of our Faith? Heb.12:2. Where’s the Father that draws? “No man, says Christ, can come unto me, except the Father which hath sent me, draw him.” Jn.6:44. Where is the Spirit that now generates life? Why must that be supposed, which in the highest degree was worth expressing? {“Behold, God is my salvation; I will trust, and not be afraid; for the LORD JEHOVAH is my strength and my song; he also is become my salvation. Therefore with joy shall ye draw water out of the wells of Salvation. And in that day shall ye say, Praise the LORD, call

upon his name, declare his doings among the people, make mention that his name is exalted.” Isa.12:2-4.} And why must that be expressed, which is so low as was not worth supposing, in any separation from the work of God?

His sixth arrogance touched. “I have spoken enough, one would think, in his praise, to set every soul a longing after him, and to make every soul sick of love for him.” {Page 106} Spoken enough? Aye, there’s too much without more of the Spirit; and yet not enough to the purpose without the Spirit neither. And what kind of one is he who thinks “his” speaking enough, without the LORD speaking enough, sufficient? II Cor.3:5. Where is the Holy Ghost and his work from Heaven, upon your speaking enough in the same matter, exalted? Your speaking enough, and my speaking enough, are but words, and not Power. It is Light must do it, and Power must do it, and the Holy Ghost in both, or there it is not spoken enough. Methinks the same “speaking enough” is so like the schoolboy’s task, and the doctor that teaches by the hour-glass, as if we were glad the book and the labor might be laid aside. Mal.1:13. It is said in Acts 20:9, that Paul was long preaching. Whatever it be, your speaking enough here should be your doing enough; if we could but see you once fix upon your doing principles. Tush, doth the issue of all your doings, when you put poor sinners to do so much, and you speak so little of the Spirit to them in their doings, come up no higher than this? {“I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation; I have not concealed thy loving-kindness and thy truth from the great congregation.” Psal.40:10.} Why, sure you don’t think you serve God for naught! I am ashamed of such poor doings as these. I acknowledge, there hath been something remarked of this nature in his errors about Universal Redemption. However, this passage was never brought yet, as may easily be seen by looking back into the former of the two chapters upon Universal Redemption.

A word of correction to this arrogance. If the Holy Ghost

speaks not by and above us, we can never speak enough in Christ's Praise, that souls, even of the Election of Grace, shall have any spiritual and true desires after him. To set souls a longing after Christ is a great work, making them to cry out for the Living God! Psal.84:2. This is the work of the great God; and for God to be excluded, and a poor worm substituted is a very arrogant trespass against the Mighty God, and an invading the honor of the Majesty of Heaven and Earth. What can any man speak to the purpose, if God does not speak by him? Now if God hath spoken anything by Mr. Hunt, why should not God have had the Glory of his own Condescending Grace? {"Enter into the rock, and hide thee in the dust, for fear of the LORD, and for the glory of his majesty. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the LORD alone shall be exalted in that day." Isa.2:10-11.}

His seventh and last arrogance. "We ministers do all we can to show forth the Beauty and Glory of Christ by this and the other metaphor. So when I have used all the similitudes I can, &c." {Page 8} We do all by this and the other metaphor? And I use all the similitudes I can? How durst we ministers have used metaphors to set forth the Beauty and Glory of Christ, if the Holy Ghost had used none? How durst we take up the wrong metaphor from any text which the Holy Ghost has not opened to our understanding? Aye, what hath any one to do to depart from the radical metaphor of the Holy Ghost? {"Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." I Cor.2:13.} If a man uses duplicate and divers metaphors of his own, in his own matters, he may change them from one to another, Judges 14:14; neither is his diversity an arrogant wandering, but the better illustration, because he hath not a metaphor of the kind set him, as the Holy Ghost hath done in such metaphorical texts, Hos.12:10; so that he may change one metaphor in such a case for another, or multiply it, and use any one of other kinds! {"Ye shall not add unto

the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the LORD your God which I command you.” Deut.4:2.} And in matters, where the metaphor is not already by the Holy Ghost concluded on, there’s a liberty, and a man may use it; but if he propose or undertake to handle the metaphor of the Holy Ghost’s revealing, Isa.28:23-34, he ought to keep to it, and not change it for another; much less use all the similitudes he can. Eccles.7:29. This is arrogance, because the Holy Ghost’s Wisdom in a metaphor, as well as in other cases, is a rule set up to go by in Sacred Scripture, and we ought to follow the same metaphor, and it is an error to depart from it, Isa.24:5, into foreign similitudes, Jer.2:18; which I necessarily do, if I use all the similitudes I can. For instance, if I think to undertake and handle the metaphor of the Rose of Sharon, and instead of keeping to the Rose of Sharon, I bring in all I can invent of the qualities and properties of another Rose into the same former metaphor, I am then gone aside from the Holy Ghost’s Wisdom in the Word, and am got into my own. {“He that hath an ear, let him hear what the Spirit saith unto the churches.” Rev.2:29.}

What a proud thing is it to snatch the honor out of Christ’s hands? What metaphors had he been speaking of? What similitudes was he undertaking to expound? Was it not the metaphor of the Rose of Sharon, in his text of Song 2:1, just before? Whose metaphor was that? Job 26:4. Shall we ministers arrogate it? Shall we vaunt, and flaunt it with a doing all we can by this and the other metaphor, when there is no metaphor we take up from the words of the Scripture that ought to be called our metaphor at all? ‘Tis the Holy Ghost’s, let all flesh be more modest. {Besides, doth he know a believer’s duty towards the Spirit no better, upon the Foundation of the Spirit’s work towards the Believer?} Ministers should be very cautious of bringing in their “we” and “It’s.” Let them never set their figure of One to make him a cipher, who is beyond all that can be numbered by us. How dare we ministers ascribe those metaphors to our using, which are evidently

the metaphors prepared for us by the Holy Ghost in our Bibles, which himself hath used, as in this metaphor of the Rose of Sharon? Does not the Lord say in Hosea 12:10, "I have also spoken by the prophets, and I have multiplied visions, and used similitudes, by the ministry of the prophets." Now, if Christ be using the metaphor, and thereupon it is His own, how comes the arrogant creature, Job 11:12, into it with his, "we ministers do all we can to show forth the beauty and glory of Christ by this and the other metaphor?"

If things might pass at this rate, we should quickly think we found the Scriptures too narrow for our Faith, and proudly refuse to expound them by the Scriptures themselves. {"Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." I Cor.2:13.} And what should we do then in Divinity, but, as the times, leap over all instituted bounds, and instead of Doctrinal Revelation range it abroad in Natural Religion. {"But in vain they do worship me, teaching for doctrines the commandments of men." Matt.15:9.} Besides, in this error of Mr. Hunt he hath been little more than the trumpeter of his own, and other men's praises. {"Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips." Prov.27:2.} Yet, this thing himself had inveighed against. Lastly, scan it thoroughly in any of the Scripture-metaphors, and see if they be not all of Divine Authority, that we ministers can do nothing without the veil of modesty; that is to say, the Holy Ghost uses them by Himself in the Scriptures, II Pet.1:21, and by us and our Ministry, if he uses us to do any good by them. {"If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen." I Pet.4:11.}

#### CHAPTER 38

*Of Mr. John Hunt's further arrogance; especially*

*in his expression about Interpreters on Luke  
15:22.*

It is some arrogance too, though of a far lower kind, for Mr. Hunt to appropriate that conception to himself, which may be found more common in Expositors taking up the same thought {as is most probable} one from another. A word or to upon that in Genesis to begin with.

“Could not the Dove, says he, stay out of the Ark as well as the Raven? I conceive the reason why she could not, did arise from there different natures; the Raven in all probability might light and live upon the dead carcasses, which were floating upon the water, and that might keep her from coming to the Ark.” {Page 134}

If a man will site his authorities let him do it, but to challenge them as his own, favors of an ostentation of vain-glory, more than a proof of Truth and Modesty. I conceive it, says he. It is easy to conceive that which is both conceived and expressed too to our hands. Now considering this conceiving of the matter, why the Raven returned not into the Ark, is found in Mr. Poole’s English Annotations, and in the hints of the Assembly’s Annotations, and in Diodati, or the Italian Annotations, translated into English, Mr. Hunt should rather have said, as in his book, page 26, “since I have been a student in Divinity I have been taught from you; that immodestly have said it thus of the Raven, I conceive so and so, when his worthy authors had conceived it for him.”

But the main instance of his pride and arrogance designed for this chapter lies in his fictitious pretensions of knowing the general interpretations on Luke 15:22, whereas it may easily be proved he never saw them on the text, Ezek.13:3, but has consulted the fewest number of them. And all tends to make the vulgar reader believe two lies. 1. His own reading on the text. 2. That Interpreters are generally sounder and more honest than indeed they are. {“I am against the prophets, saith the LORD, that steal my words everyone from his neighbour. Behold, I am against the prophets,



saith the LORD, that use their tongues, and say, He saith. Behold, I am against them that prophesy false dreams, saith the LORD, and do tell them, and cause my people to err by their lies, and by their lightness; yet I sent them not, nor commanded them; therefore they shall not profit this people at all, saith the LORD.” Jer.23:30-32.}

The words he uses are upon Luke 15:22, “bring forth the best robe,” by which {says he} Interpreters do generally understand the robe of Christ’s Righteousness.” {Page 204} Generally? What, as if no body almost was corrupt upon this text.

I shall prove, if the Lord will, that he never consulted Interpreters generally to know it. This was a boast. Interpreters generally are all sorts of Interpreters. It’s a very loose phrase. I could remember no such general interpretation, and therefore before I consulted Interpreters particularly, as this phrase is a loose one, I secretly feared it was a lying one. Neh.6:8. Generally? What, do Popish, Arminian, and all sorts of Interpreters upon that place generally interpret the best robe, of Christ’s Righteousness? For there is not one cautious word of limitation; as to say, Orthodox or Reformed Interpreters, to soften the expression. Let me cast his general Interpreters into these four classes, viz. 1. Corrupt. 2. Barren. 3. Vacant. 4. Famed for Orthodoxy. Of the corrupt there are two sorts. 1. Corrupt in doctrine. 2. Corrupt in the form of criticizing the original words. Let me go over them in their order.

The “best robe,” by which {says he} “Interpreters do generally understand the robe of Christ’s Righteousness.” But {say I} how can that be? Theophylact makes it to be baptism. Gregory the Great, and his Moral Expositions, and the First Volume of his works, interprets it the garment of innocency that man had in his original integrity. Nicholas of Lyra, or Lyranus, the Jew turned Christian, calls this best robe the hope of immortality. Thomas Aquinas interprets it of the Divinity which Adam lost. Desiderius Erasmus in his paraphrase follows Gregory and Lyra, and makes this best Rose to be the robe of former innocence which the prod-

igal son had lost. Carthusian interprets it the robe of innocency taken up in baptism, and so follows Theophylact, as afore. Willem Hessels van Est expounds it of charity. Felix Bidenbachius, a follower of Martin Luther, doth, in his storehouse of funeral-subjects distributed into various classes, interpret it, as some before, of baptism. Hugo Grotius gives this sense, that it is perpetual innocence of life. Emmanuel Housset follows Gregory, Aquinas and Erasmus. He tells us, it was that garment the prodigal had been clothed with before. Johannes Ludovicus Wolzogenius the Socinian is the very quill of our Neonomian, and tells you, it is an unblameable life and conversation; which is plain Mr. Baxter meant this robe to be, in his gloss upon the text, clothing the children of God with righteousness and holiness.

The “best robe,” Lucas Brugensis interprets it in the letter, a long garment down to the ankles. Maldonate, a learned Jesuit who thought it a great improvement upon the text, tells us, it is not an ordinary garment as servants wore, but a vestment fit to be put on by the sons of nobles. Nicolaus Zegerus interprets it a kind of garment to the bottom of the feet. Augustine Marlorate, who gleaned the ears, makes but a poor harvest of it, having picked up no better an interpretation, than what is of the corrupt literal sort too, as I find, when he came to thresh it out, and give his own thought. Rudolf Gwalther in the greater critics interprets thus, a principal robe heretofore proper to the Medes, or Medians. The critic Daniel Heinsius could not have slept, if he had not been reconciled to the conceit of Lucas Brugensis, and told us it was a certain sort of garment worn down to the ankles. The Dutch Annotations, translated into English by Theodore Haak, say no more upon this best robe than the same defectiveness of the letter, and in an odd enallage of the number too, to wit, long garments like gowns. Dr. Hammond flourishes over the same with new and better rhetoric. His words are, “use him with all the expressions of respect and kindness which are possible; bring the best garment that is in the wardrobe.” Thus the doctor, and are not all these far

enough from the Righteousness of Christ? Let's consult more of them.

The "best robe," next let me bring in the barren Interpreters. These read after the criticism of the original words, but open not the ground of them. For there is a notable variation in the original text from our common reading in the translation of the King's Bibles. And let's see among these Interpreters, whether they do generally understand the robe to be meant of Christ's Righteousness. The interpretation called *Glossa Ordinaria*, or the ordinary gloss, reads it the first robe, but says not the Righteousness of Christ; and no wonder the ordinary gloss is so barren and unfruitful in the knowledge of our Lord and Savior Jesus Christ, which ought to be healed in our understandings out of that wholesome and original phrase, the first robe, when as some of the ancients {from whence this *Glossa* &c., was collected by Walafrid Strabo the Monk, a disciple of Rabanus Maurus, about the middle of the ninth age particularly Hierome in his Canon does read it so too; quickly bring forth the first robe; and so the Vulgar Latin from Eusebius Hieronymus reads the first robe. Francois Vatable also reads the first robe. Sebastian Castellio reads it too the first robe. The Rhemists in their translation, glosses and annotations, read it, "quickly bring forth the first stole and do it on him," and though herein they followed Hierome in the matter, they labored to be more obscure in the form to lock up all they could from the knowledge of the common people; thereby seeking to frustrate the English Reformation, by filling up the English Bible with many Popish and hard words; a work of darkness subtly contrived by the Jesuits at Rhemes, but bravely unraveled and refuted by Thomas Cartwright and William Fulke. Arias Montanus follows Jerome, "quickly bring forth the first robe." John Price {Pricaeus} in the fifth volume of the larger critics, reads "the first robe, the former robe, or principal robe." Ludovicus de Dieu brings the Arabic text for the first robe, and the Syriac text for the chief robe. The famous of the Cartwright's, in his Harmony, published about

1627, goes not beyond the literal expositors, “a most excellent and precious robe;” but says no more of it; he does not say the Righteousness of Christ. Do these Interpreters therefore bring up the examined observation to truth, that Interpreters generally understand this robe, this first robe, has meant of Christ’s Righteousness? Surely no!

By this “first robe” those Interpreters {without doubt} meant the first robe of innocence which mankind had, and lost in Adam, even as the Interpreters of the first class had expounded. This first robe nevertheless {though Interpreters do not hit on it} was the Righteousness of Christ, absolutely designed as Grace, for supreme ornament and glory to the elect in Christ Jesus, in the over-fall way, though the elect had never fallen, and so needed the Righteousness of Christ’s nature for their Justification, which since they did, as matters stood, by reason of the Fall. The Righteousness of Christ’s taken thus, in this supreme over-fall way, seems to be pointed to by the Holy Ghost, in his original phrase, the first-robe. {Rom.11:36 – Rev.3:14} For so, it is the first robe, in a priority of Designation and Order, before the robe of Adam’s innocence was pitched on, who is but the first open man, in the Creation of man by the pattern, or Man-Image in the Second Person of God, and first man too in the under-fall way, or the fallen state of mankind. {Gen.1:26. Christ is the First Man in the Pre-Creation Over-Fall way; Adam is the first man in the Creation Under-Fall way.} Also thus over-fall way; Adam is the first man in the creation-under-fall way, it is, that the Righteousness of Christ was absolutely the former robe to Adam’s innocence; and withal the chief robe, the principal, the most excellent and precious robe, which Adam never lost, because {as he was our open creation-head} it was never committed to him, as the robe of our nature-innecency was. Jn.1:16. Now such was the vastness of God’s thoughts and ways within Himself, Isa.55:8,9, that He was not tied up to the Fall for a way of dispensing to the elect, the Righteousness of His Son, as the Glory-Man; for though the elect had never needed Par-

don and Justification from that Righteousness, yet they should, as the wife of a husband, have been endowed with this glory, the glory of the Wisdom-Righteousness, I Cor.1:30, whether there had been any Fall decreed, to make the Redemption-Righteousness of Christ necessary, or no; because it will ultimately be swallowed up in that Righteousness-Glory, as if sin had never entered. So that the first robe there in Luke 15:22 is the first robe, in order of Counsel, before Adam's robe of innocence. Eph.1:11. Neither indeed can the Righteousness of Christ stand so clearly in this text, according to the original words, except in the Over-Fall way of Grace it be so interpreted. This might be some reason why the learned have generally stumbled, scrupling to confess it of the Righteousness of Christ in their interpretations; because the Righteousness of Christ can't well be the first robe {for first and chief are two things} without the Over-Fall Interpretation; and I have found that almost all learned men have been enemies to that. Isa.29:14. Blessed therefore be the Lord that he has kept me, and rescued me out of their snare {robbing me of the chief Foundation of all the Grace of God in an Absolute Over-Fall way, that does so secure Grace to me in the Under-Fall dispensations, through which I am passing into an Upper-Fall glory.} Now man being fallen, the same first robe of Christ's Redemption-Righteousness, prepared in Christ before the robe of innocence was openly put on Adam, is put upon the elect. Tit.3:4-6. The robe of innocence too in Creation was put upon Adam by the Wisdom-draught of the same Wisdom-Righteousness, or Image of God, the Glory-Man, from the Dates of Everlasting. This Wisdom-Righteousness could have served the First Decrees of God's Absolute Grace, though there had never been the Fall to make it necessary, that that Wisdom-Righteousness should have become Redemption Righteousness. But to go on.

“Bring forth the best robe.” Here I proceed to the mutes and the vacant Interpreters. Of the critics, Johannes van den Driesche, in his 10 books of the Praetorian, omits the 22nd verse.

Martin Bucer also, in his upon the Evangelists, excludes it from its proper place; nevertheless, elsewhere in a remote reference of his, when he has wearied his reader to find him, descends to no particulars. Cartwright and Fulke, in their confutation of the Rhemist's Testament, pass this verse over. Theodore Beza hath it wanting in his annotations. Joachim Camerarius, his supplier, at the end of the best edition of the book, leaves it out. Fransiscus Junius and David Paraeus are silent in the matter. Piscator hath not one word to it. Nor yet Benedictus Aretius on the New Testament. Dr. John Lightfoot neither takes it into his *Horae Hebraicae*, nor in his *Harmony* descends to any particulars in the whole parable. And Mr. Samuel Cradock in his *Harmony* overlooks the particulars of the parable as too minute to spend time on.

"Bring forth the best robe." Next come the reputed Orthodox, and yet indeed are, in their interpretation of this best robe, Heterodox. The ancient Ambrose, bishop of Milan, interprets it of wisdom, the strength of spiritual wisdom in the room of bodily infirmities. Conrade Pellican, one of the first reformers, and born as early as 1478 only follows Erasmus in his *Paraphrase*, who was a moderate Papist, and interprets it that first robe of former innocence the prodigal son had lost. Heinrich Bullinger {another of them} speaks freest from corruption of any yet, whose interpretation is, that it is the Innocency of Christ; that is, of Christ's Person and Nature. And yet this is distinct from the common acceptation of his Righteousness, and wide from what Mr. Hunt with other authors, {perhaps,} will allow that Particular Righteousness of Christ's, which consists in what he did and suffered. Ulricus Zuinglius, the Swiss Reformer, makes it to be only the liberal bounty of God. John Calvin himself makes it but a restitution of Adam's Righteousness we lost in innocence; the Italian Annotations by Giovanni Diodati expound it of God's doing good to his own in general. Daniel Toffanus interprets it of our Sanctification and Renewing. Now this is an inward work, and so can't be the Robe of Christ's Righteousness. Mr. Matthew

Poole in his Latin Synopsis, or abbreviation of the greater critics, quotes none for it but such as interpret it Innocency of Life, and a Restoration of what we lost. Whereas we lost not the Righteousness of Christ whereby we are justified. Mr. Clarke hath nothing but two texts at the place, which I may say, he Interpreters do far oftener carry to inherent Righteousness than imputed.

In short, I have never met with three Interpreters, and all in English, who have expounded this robe in Luke 15:22 of the Righteousness of Christ. The first is Bishop George Downham in his Treatise of Justification against the Papist Robert Bellarmine. He understands it of the Righteousness of Christ imputed to us. The second is Mr. Abbot in the Divines of the Assembly {commonly, though improperly, called the Assembly's Annotations, because all was done in that performance by ten men.} And the third and last interpreter is honest Mr. John Collings, late of Norwich, who is the only man finds fault with the interpretation of it, as to Innocence our Inherent Righteousness lost, in this supplement to Mr. Poole's English Annotations. Now I never met with a fourth.

On the whole I argue, books and interpretations of men hitherto upon this text are generally deceitful streams. They'll fail a man who searches them with a thirst after the truth. And surely he is a boldfaced and arrogant writer who tells us of this text, Luke 15:22, that by the best robe Interpreters generally understand the Righteousness of Christ, when there are but three Interpreters to be found, in consulting above fifty, but what give him the lie in it! If he can nevertheless maintain his ground of thirty or forty of his worthy authors, it behooves him for his reputation's sake to do something manly in it; and albeit he can't make out this generality of Interpreters on the place, yet he ought to recant the mistake openly among his other retractions. "Talk no more so exceeding proudly; let not arrogance come out of your mouth; for the LORD is a God of knowledge, and by him actions are weighed." I Sam.2:3.

## CHAPTER 39

*Of Nine and Twenty of Mr. John Hunt's Inconsistencies and Self-Contradictions briefly laid together; if there may be means to put him upon more close thinking.*

Inconsistencies and Self-Contradictions are opposite Propositions, that whilst one of them is laid down for a truth, the other plainly stands against the Gospel. I have noted in my margins divers of these already; I shall present the reader with some new ones.

He saith excellently well as a Truth of the Gospel in his uttering and penning these words, "he that doth not in all his Preaching exalt Christ, is no Gospel Preacher." {Page 180} Very well. Then he that doth in some of his preaching disparage Christ, diminish Christ, and speaks things of him that are unbecoming, does not exalt Christ in all his Preaching. But it hath been proved in this Vindication that Mr. Hunt hath in some of his Preaching and Printing disparaged Christ, diminished Christ, &c. Therefore, {I conclude from his own premises,} that he is no Gospel Preacher. It hath been proved that his nineteen open disparagements of Christ, and his seven and twenty reflections more upon Christ, are a gross number of self-contradictions and inconsistencies with his own saying now laid down, about exalting Christ. Try it, I say, by that one rule of his own, and that his own Preaching and Doctrine in the same book has been verily a self-contradiction.

Try matters again by another rule of his own, and see if it doth not make up another self-contradiction. "If we that are Ministers of Christ {says he} and Ambassadors for him, should not speak well of him, who shall?" {Page 185} Now is it not a self-contradiction to this, to belie Christ, and tell us that he was fearful? And that "Christ upon the cross was speechless, and only uttered a few dying sobs and groans?" And that thousands are nourished out of the Dead of the Tribe of Judah? Do we Ministers and Am-



bassadors for Christ speak well of him, when, instead of opening the Doctrine of his Person, what he is, we diminish him, by telling the people {instead of what he is} that he is “styled” the Mighty God? As if he stood thus only precariously, and out of courtesy, upon our good liking. Is all this speaking well of Christ? Yet does not brother Hunt, who hath prepared lying and corrupt words before the King, Dan.2:9, even the King, the Lord of Hosts, and God over all blessed forever, Rom.9:5, look upon himself to be a Minister of this Christ, and an Ambassador for this King? However it be, this Minister of Christ, this Ambassador for Christ, II Cor.5:20, hath not spoken well of him in some things regarding him; in fact, very ill and even scandalously. Why then, says he, “who shall speak well of him?” I answer, none can, but he that is taught of the Spirit, I Jn.2:20, let him call himself by as brave names as he will.

To go on, says he, “Christ hath an enclosure which he has taken out of the wide world, and there he delights to be; to his own he is pleased to manifest himself, though not to the world.” {Page 11} This is the truth. But now doth he not openly contradict himself in his Universal Redemption sayings? Look back, reader, and compare those passages I have gathered from him, and laid together in my 32th chapter. If Christ hath an enclosure, why should Mr. Hunt think or expect all that have heard of him should believe in him? If he hath taken his own out of the wide world, why should we believe it marvelous “that all the world are not sick of love for him?” For this I have shown out of his 109th page which he hath laid down. But doth not the present passage most palpably contradict it? If Christ’s enclosure be out of the wide world, how can we not wonder that all the world are not sick of love for him?

So again, can spiritually dead creatures that outwardly hear of him inwardly believe on him? Can a stone come to the sun, or make its application to the Morning Star? “One dead {says he} in sins can take no delight in Christ, he is senseless, and this pre-

cious Rose of Sharon is nothing to him; and as the clearest day and the darkest night are both alike to one blind; so the god of this world hath so blinded the eyes of sinners, that they neither see any need of him, nor beauty in him, and therefore make light of him.” {Page 11} All his particular sayings in page 11 are arguments enough he hath put together against his own universal notions in other places. How does a man write by steady principles which he believes, when he is ever and anon contradicting what he has said, and nowhere reconciles it.

“I further grant {says he} that it is not in the power of the most faithful and able Ministers of Christ, though they should spend and be spent, by any power in them to reveal Christ to the souls of any of our hearers, this is God’s work, we cannot open the eyes of them that are born blind.” {Page 184} Is not this evidently contradicted by that other saying, “I have spoken enough one would think, in his praise, to set every soul longing after him, and to make every soul sick of love for him?” {Page 106} If it be not in the power of the able Ministers of Christ to reveal Christ to the souls of any of their hearers, but this is God’s work, is it not a manifest contradiction of an able and faithful Minister of Christ to assert it thus in his own name, and carry off all the praise of the speech with his own lips, “I have spoken enough one would think in his praise, to set every soul a longing after him.” If God must speak and do it, how could he think himself had spoken enough to do it? These things are not of one piece of Truth and Consistence. {“For mine own sake, even for mine own sake, will I do it; for how should my name be polluted, and I will not give my glory unto another.” Isa.48:11.}

“When God saves any soul, he will do it in such a way as shall most magnify the Riches of his Free Grace.” Page 204. Very well. How does this now agree with all his preceding arrogances? Does it most magnify the Riches of God’s Free Grace, to ascribe so much to the instrument, and therein to conceal the agent? {“I will go in the strength of the Lord GOD; I will make mention of

thy righteousness, even of thine only.” Psal.71:16.} How are the riches of Free Grace magnified by my removing a mistake, and my convincing the souls of men, that thereby Christ shall have more to follow him than he hath had? When I cast the net of the Gospel at the Lord’s word, and the Lord is therein pleased to enclose any one soul, and save it, does the carnal boast, “I’ll cast the net, and who knows but I may this once enclose a multitude,” appear to Mr. Hunt such a way as shall most magnify the Riches of Free Grace? And so it may be said of all his self-exaltings in the work of his Ministry as in this. II Cor.10:18.

“If Christ do not help thee in this case, others cannot.” {Page 50} Here all his expectation is from the Lord. Here he is right. But to see how he can contradict himself, “why do you not come to this Great Physician?” {Page 49} Pray, does the sick come to the Physician, or the Physician rather come to the sick?

“The good Spirit opens the eyes.” {Page 188} Here again all his expectation is from the Lord, for the Lord is that Spirit. II Cor.3:17. None opens blind eyes, none convinceth of Sin, but the Spirit of Christ. None of unbelief.

“If you are by the Spirit of God convinced of this Sin here, there is hopes you may be saved from it, and that he that convinced you of Sin may also convince you of righteousness.” {Page 171} But what can we think of it, when he changes his Orthodoxy, and the Truth of God into a lie, Rom.1:25, insinuating a self-power in the creature elsewhere to do this? “If I may but convince you.” {Page 79} What now, after all his humility of spirit, will he propose to take the Holy Ghost’s work out of his own hands? So if to all his humble subscription you add one or two more of his proud sayings in the chapter of arrogances {where I numbered the primary error, as an arrogance, but not the secondary error therein, as a self-contradiction} then see if there be not plain self-contradictories. Does he that ascribes it to himself {“I have plucked clusters from the tree of life with my own hand”} exalt the Lord the Spirit in opening his eyes, II Cor.3:17,

or exalt his lordly self, in stretching out his own hand? 'Tis said of Moses, when he cried to the Lord, the Lord showed him a tree; but this man says of himself, I have done so and so from the tree of life. Exod.15:25. What a deal of pride and unbelief is here!

So if the Spirit convinceth of Righteousness, as he says well from God's Word, why then, what a self-contradiction is it to lay it upon the labors and pains of the Ministry, "we ministers do all we can to show forth the beauty and glory of Christ?" {Page 8} This should have been always conjoined with strength, not with weakness, with the Power of God, and not the infirmities of sick and crazy Clay. Psal.39:4. "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." II Cor.4:7.

Hear what God saith, Hosea 13:9, "O Israel, thou hast destroyed thyself; but in me is thine help." This is Orthodox; but is it God's Word to say, "if you would have the better part comely in God's sight, throw away your paint, and make use of the Rose of Sharon." {Page 53} As if paint did not stick; painted hypocrisy and painted preaching to sinners to come to Christ; painted comings, painted shows, painted professions, painted pews and painted pulpits. Oh! Sirs, till all this paint be washed off by the Spirit, it will stick fast, throw away what other paint for lady's faces you will. To come to Christ by the Spirit, or to make use of Christ by the Spirit is a Spiritual Act; to join with it then, a throwing away your paint should be meant of all together spiritual action too; and then hear what God sayeth, Hosea 13:9, "O Israel, thou hast destroyed thy self, but in me is thine help found." You must have help from God to do that, II Cor.12:9, and not lay it upon an impotent and proud self-motion.

"Alas! What can I say? Or rather what can I do? If the Spirit with the Word doth not say come, I may as well go and call at the graves for the dead to come forth." {Page 194} This is admirable. Well then, sure, if a man had believed this Proposition firmly, he could never both in the face and feeling of it, have suffered words

so opposite and very contradictory to have stood just by, upbraiding and affronting them with a creature-power and efficacy. "I shall lay down some quickening motives, that so all I have hitherto said may not be ineffectual." {Page 194} In the Orthodox passage he lays all the Efficacy upon the Spirit with the Word; but in the heterodox he lays the Efficacy of his hitherto saying upon his own laying down of the quickening motives. It is ill lifting up the creature too high, though he be taken down again in the next words. A self-contradiction, notwithstanding some inclination to reconcile it, may as obviously continue by laying the two sides along one by another, as if it stood twenty or forty pages asunder.

Hear another, "nor can we with all the loud calls of Grace and Mercy on the one hand, nor by the dreadful threatenings of the Law on the other hand, awaken them" {speaking of many foolish virgins in the world.} {Page 22} This now is Orthodox. But would you think he believed this, if you were to expound it by his own gloss thirty pages after? "There is a beautifying virtue {says he} in this sweet Rose of Sharon; and one would think everyone should be desirous to partake of it." {Page 52} What, everyone? Whether they be awakened or no! Nor can we with all the loud calls awaken them! Who sees not inconsistency and self-contradiction in this? Why should I think that all the foolish virgins in the world, {rather in the Church as Christ lays it, Matt.25:1-2,} though they can't with all the loud calls of Grace and Mercy be awakened up, yet should be desirous {everyone} to partake of the Beautifying Virtue in the Rose of Sharon? Desire after Christ is the act of a soul awake, it can't be exercised by such as sleep on in Sin and are Unrenewed in Nature. Oh! That he could divide the Word aright! Here is a particular limitation, you see, and yet a universal expectation of the Conversion of every one. How can it be reconciled?

What a contradiction is it to say two things that can't stand in the same subject! As thus, "the Excellency of Christ is oft hid from the wise and prudent." {Page 11} And yet "it is marvelous all should not be sick of love for Jesus." {Page 146} With-

out doubt, the wise and prudent, from whom the Excellency of Christ is often hid, are some of the all {for he brings in the world of strangers to Christ in the same page} which he marvels {as if all in the highest form of saints, though out of Christ's school} are not sick of love for Jesus! What an incoherent thought is it, I Cor.1:13, that men should be under judicial blinding {for so the phrase to be "hid from them" is taken in these matters, II Cor.4:3; Matt.11:25,} and yet sick of love for they know not what, nor whom! And can their preacher tell them? Is it possible, that when the Father hides the things of Christ from the wise and prudent, that they should not be judicially blinded? {"At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Matt.11:25.} The inconsistency must fall upon this author, nor can he in any ways escape to reconcile the blind motion.

How does he spoil that excellent saying, "Christ is not the lot of every man's inheritance!" {Page 11} He dashes it out with his own self-inconsistent pen when he says that "one would think every soul should be gathering unto this Shiloh." {Page 187} Aye, but now if Christ be not the lot of every man's inheritance, why should one think every soul should be gathering to him? The lot there, as the Greek word in Ephesians 1:11, signifies, falls only to the predestinated. How comes one to think then of this same gathering of every other soul to Christ? Christ is not sent save to the lost sheep of the house of Israel. Matt.15:24. Moreover, as 'tis strangely contrary to Christ's not being the lot of every man's inheritance, that every soul should be gathering to him, as well as contrary to his not being sent of the Father to everyone.

Thus again, says he, "the world I know cannot receive those sayings, a stranger does not intermeddle with his joys." {Page 55} "And yet since he came into the world to receive such as were lost; and coming on such a kind errand, he might have expected that every knee should have bowed to him, and that by one con-

sent they should have done their utmost to make his life comfortable.” {Page 118} Why now, if the world could not receive those sayings, that Christ was the Son of God; that he was sent out of the bosom of the Father; and that he that seeth the Son, and believeth on him, shall have everlasting life, Jn.6:40, and the like; how could his coming on so kind an errand have that effect which Mr. Hunt has forelaid? How could it be expected from thence, especially by him who knew what was in man, Jn.2:25, that every knee should have bowed to him? How could Christ have expected that the world by one consent should have done their utmost to make his life comfortable, when as he came a light into the world which the world could not receive? Jn.12:46. There are none besides his own shall, “because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.” Matt.13:11.

Of the same nature is that other, “we can comprehend no more of Christ than what we receive, as being taught by the Word and Spirit of Christ. We know but little of him now, but should have known nothing of him, if he had not thus revealed himself to us.” {Page 7} What need he have contradicted himself, as well as the truth, {though 140 pages off,} by saying, “one would think that every soul which hath but heard of what is in Christ should be restless, till they could see themselves interested in him, till they could find Christ in them the hope of glory, and that they should never give sleep to their eyes, nor slumber to their eyelids, until they could say, this is my beloved, and this is my friend.” {Page 146} Why, there is a world of difference betwixt hearing of Christ, and believing the report of Him in general {though the body of the Jews did not believe the report} that Christ is the Son of God, and being taught by the Word and Spirit of Christ in conjunction. Now what a self-contradiction is it in one that acknowledges a being taught by the Word and Spirit of Christ to think all that have but heard of what is in Christ, Acts 28:25-26, and believed but the common report, should be restless, till

they could see themselves interested in him! This depends upon a further work than bare hearing what is in Christ. Eph.1:19. The prophet distinguishes between believing the Report, and having the arm of the Lord revealed towards one. {"Who hath believed our report; and to whom is the arm of the LORD revealed?" Isa.53:1.} As for that deep Mystery of Christ in us the hope of glory, how can we think all that have but heard of Christ, Rom.10:18, should be concerned in what they can never understand? {"To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ." Col.1:27.} And what they can know nothing of by hearing of Christ from the Word, because they have nothing of the matter revealed to them by the Spirit of Christ? Rom.9:16. He goes therefore altogether upon the inconsistency. His matter does not hang together. 'Tis not of one piece. Mk.14:59.

He contradicts it also by another saying, for speaking of ministers he hath these words, "we oft preach to dead souls, we give them the best advice we can, and yet after all, we leave them as we found them, unless Christ in our ministry put forth this quickening virtue, and say unto them, live." {Page 29} Comparing it with the preceding contradiction; how can these dead souls be restless? Restlessness is some spiritual motion of the kind, which dead sinners cannot put forth. How can they see to judge, whether interested, or no? Sight, Understanding, Faith and Judgment are all above the sphere of activity in every dead soul. {"But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." I Cor.2:14.} Here's therefore another of his inconsistencies and notable self-contradictions.

So elsewhere, "the pit thou art in cannot be too deep for these cords of love to draw thee out." {Page 70} And yet in the next page for fear of Antinomianism, and persevering in the Truth; that is, to make the next page of this same piece with this passage, he qualifies it and conditions it. "Though thy sins are many



and great, yet if thou dost not add this Sin to all the rest, of refusing to believe in him, that canst not miscarry, or be finally lost.” {Page 71} I have taken notice of the Arminianism of this before. Here I design only an observation or two upon the inconsistency. 1. ‘Tis strange, that the pit cannot be too deep, and yet by and by the pit of unbelief is too deep. 2. ‘Tis strange, that the love of God {for he calls it cords of love} should draw me out of a pit, and yet it should not draw me out of the worst pit, the deepest pit of all, next to Hell, as and that is Unbelief. {“But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, by Grace ye are saved.” Eph.2:4-5.}

Thus, let us call again upon some previous sections, and speak to them diversely, “when God saves he will magnify Grace most.” {Page 204} Here ‘tis absolute in the way of Salvation by Grace; and yet, “Christ is able to save thee, if thou hast but a heart to come and rely sincerely upon him.” {Page 200} Here it is Conditional in the way of creature-operation; now if God magnifies Grace most, he will magnify it too in the way of Application, above all creature-operation. “When God saves any soul {says he} he will do it in such a way as shall most magnify the Riches of his Free Grace. And therefore does it not upon the account of anything done by us, or any worthiness in us, for so to do would eclipse the Glory of his Grace; but he doth it purely and alone upon the account of the Worthiness of Christ.” {Page 204} Set this now against the conditional form of a Saving Power in Christ, “if there be a heart to come to him,” and ‘tis a fresh contradiction. The reason grounds upon his own argument; for, if Christ’s being able to save, Heb.7:25, is not where the soul hath not a heart to come, and rely sincerely upon him; then when God doth it, he doth it upon the account of something done by that soul, and not in such a way as most magnifies the Riches of his Free Grace. Thus he hath sown another inconsistency, which is come up a notable self-contradiction; because Christ’s own heart

for the soul is enough to prove Christ is able to save it in God's due time, and his Grace is sufficient to be Efficacious, and bring that soul to rely sincerely upon Christ, though he hath not yet received Christ. The LORD will not hang his own Effectual Grace upon thy sorry efforts, and all the Grace of God upon thy heart for saving thee. II Cor.12:9. If he did, it would not be magnifying the Riches of Grace most, Eph.1:17, and the Worthiness of Christ most, but would be magnifying the sorry riches of thine own heart most, and the worthiness of thy own heart and reliance most. As to the error itself, see it answered in both chapter 15 and in chapter 35, in the first error on the article of Effectual Grace.

Moreover, "while we think to reform from Sin {says he} only by thundering out the threatenings of Hell and Wrath, we only white walls and paint sepulchers," {Page 183;} yet his fourth motive is only to thunder at the threatenings of Hell and Wrath, to reform from Sin in a natural and legal way. For, it can never bring a man to Christ, which is the greatest Reformation from Sin, in a Spiritual, Gospel-way. {"I drew them with cords of a man, with bands of love; and I was to them as they that take off the yoke on their jaws, and I laid meat unto them." Hos.11:4.} "Thou canst never {says he} escape Hell and Eternal Vengeance if thou art not found in Christ." {Page 198} At the best here, bounds are but set to Mount Sinai, so that a man cannot come near. Nevertheless, it leaves a man in such a condition, that he can't see Christ for the Fire. Heb.12:18. Therefore to think to bring souls to Christ this way, thundering out the threatenings of Hell and Wrath is only according to what himself says, to whiten walls and paint sepulchers. Then who sees not his self-inconsistence, when himself thunders out Hell and Wrath, and thinks thus by whitening of walls and painting of sepulchers, that souls shall be found in Christ? To be sure, if it can't do the less, reform Sin, it can't do the greater, make it come to pass that souls shall be found in Christ. Besides, {whatever Mr. Hunt may think of it,} 'tis a very inconsistent Discourse to talk of whitening the wall by thundering,

Psal.29:3-5; for that's rather a means to shake down the wall, than to fix the plastering. And I am certain, if this terrible means don't strike it down, but after such thundering the wall is still as it was, then it must either be taken down in Mercy, or thrown down in Wrath for all your whiting.

Furthermore, "Christ may be had for putting out the hand of Faith." {Page 149} This is utterly false, for Christ is not offered for sale for Faith, no more than for works. He is to be had no more for one than for the other. Howbeit, see his own contradiction, "if ye refuse him this day, then no buying." {Page 23} Now if he may be had for stretching forth the hand of Faith, then why not for putting it forth one day, as well as another? If ever the Sinner had a day of Grace, this day continues in means of Grace as long as he continues in the world. The "now" {"behold, now is the accepted time; behold, now is the day of salvation,"} in II Corinthians 6:1-2, is now under the Gospel-State. If Christ may be had {to argue in his Arminian way} for putting forth the hand of Faith before this Day be over, then Christ may be had for buying, before this Day is over. Nevertheless, there is a fatal error in his proposition {as before hath been noted} as well as a contradiction, that's here laid open. For it should have been, Christ is received in putting forth the hand of Faith without money or price. Or, Christ is received by the putting forth of the hand of Faith, and that by the power of God the Spirit from the Father and Christ, without money, and without price. {"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." Isa.55:1.} Otherwise, whilst you go to avoid other money which Faith might bring, you make either the Faith itself, habitually, and evidentially wrought, or the exercise of it, the putting forth of the hand of Faith, to be the money or price. {"For thus saith the Lord GOD, the Holy One of Israel; in returning and rest shall ye be saved; in quietness and in confidence shall be your strength; and ye would not." Isa.30:15. "Now the God of hope fill

you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost." Rom.15:13.}

In such sort take the next, "if Christ is not clearly preached, our hearers are like to perish with all their wisdom and sobriety." {Page 183} Clearly preached! To this oppose all his confused runnings on and jumbings which have been discovered in this work, and see if they are not a notable self-contradiction, and repugnancy to the clear Preaching of Christ, in the thing, as also to the aforesaid proposition, in the words.

Even so, "saith the spouse, I am black but comely, Song 1:5;" {Page 51;} and yet he could not forbear a contradiction of this truth, when he states that, "if the spouse had been speaking of herself, she would much rather have compared herself to the thorns among the lilies, than to the Rose of Sharon; rather to the nettle or bramble, than to the Lily in the Valley." {Page 5} 'Tis true, she is among the thorns, so long as she is among the men of this world. But does the Scripture ever compare her unto thorns, or allow her to compare herself so? Or does she ever so compare herself that we read of in the Word? Is her own comparison, "I am black, but comely," a comparing herself to the nettle or bramble, rather than to the Lily in the Valley? Is her own Confession of Faith, through the Efficacy of the Blood of Jesus, "I am comely," nearest of kin to the nettle, or to the Lily? To the bramble, or to that flower which hath conversation with the Rose? To sum it up in particulars: 1. Is her saying that she is black but comely, a comparing herself to the thorns, the nettles, or bramble? 2. How came this bold similitude, this rude metaphor in, of nettles and bramble? Is it because we ministers take boundless liberty to use all the similitudes that we can? 3. The Church is called the Lord our Righteousness, Jer.33:16, after Christ's own name. Jer.23:6. The glory of the Church does not lie in actives, but in passives; not so much in conforming to, as in being conformed unto Christ. So she is called a Lily, Song 2:2, by his own name, Song 2:1; and indeed Rose and Lily represent the best match that was ever

made, to wit, the Bridegroom, Christ, with his own Spouse, the Church. 4. Because of her comeliness, she must compare herself with nothing of the kind {as nettles and brambles are} that's inconsistent with her Relation to her Lord. 5. Blackness is ascribed to Christ, as well as to her, "black as a raven," Song 5:11, but never is thorn, nettle and bramble so ascribed. 6. Is a nettle black and comely? The Church is so, and the Church too, through this comeliness put upon her, is without spot. {"Now when I passed by thee, and looked upon thee, behold, thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness; yea, I swear unto thee, and entered into a covenant with thee, saith the Lord GOD, and thou becamest mine." Ezek.16:8.} But what beauty in a nettle? What comeliness in a bramble? 7. Were the elect ever compared to nettles and brambles {for a precedent} by the Holy Ghost? II Tim.3:14-15. Then why should the spouse, taught of God, compare herself so? 8. Lastly, is there no medium, but must it be either the Rose of Sharon, or a thorn, nettle or bramble? Let him weigh these things.

Besides, whilst he vainly supposes the Church would have compared herself to nettles, yet he hath taken the liberty to compare her to Christ. "You will find both of them as it were striving who shall express their love in the highest strains." {Page 1} Thus he runs himself absurdly out of one extreme into another, before he had gone at length of six pages.

To the same purpose, "how honorable, says he, are the saints, yea, the least of them, and even such as sit in the lowest form," {page 172,} "Christ being so honorable and excellent, and the saints being so near to him, they must needs be honorable on this account. And so long as he is honorable they cannot be contemptible." {Page 173} If the saints are so honorable in their true Relation to Christ, then why does Mr. Hunt so much dishonor them by a false relation to nettles and thorns? For he goes not about to distinguish between their Nature and their Grace-Relations. I see, he who would magnify her too much in one place,

sticks not to disgrace her, when he has drawn his reader farther off.

Next, “I come to the handling of the metaphor; to show in what respects Christ may be compared to a Rose, which without playing with, or straining the metaphor, ye may take in these following particulars &c.” {Page 9} I have divers times taken notice how he hath contradicted himself, as to this limitation. Let me add a fresh contradiction to them all, “a rose may be nearly resembled by art, as by wax or paper, so as to Christ.” {Page 15} Now is not this a playing with, and a straining the metaphor of a living rose produced to a dead rose imitated? Is not this plain, in his leaving natural roses, to go and bring in artificial roses? What have wax and roses or paper roses, to do with the Rose of Sharon? As the literal Rose of Sharon could not be counterfeited, so neither can the Person of Christ, to any that have known Christ by Faith and Power be counterfeited. {“But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?” Gal.4:9.} ‘Tis a straining the metaphor, always to run from the Rose of Sharon to the common rose, as it is a straining it in this place to run from thence unto his nonsense of wax and the impertinence of paper; and by this means not only from a rose, but from the best of roses to no rose at all. What playing is this with the metaphor you’ll say? Why, ‘tis tossing the living rose, unto the dead rose, and then the dead one back again unto the living one. ‘Tis tossing the natural rose on to the artificial, and then the artificial back again to the natural. ‘Tis tossing a rose unto no rose, and then tossing what he hath professed to be no rose back again to a rose, than which I do not know a greater playing with the metaphor in any ludicrous instance. {“For the priest’s lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of the LORD of hosts. But ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the LORD of hosts.” Mal.2:7-8.}

And likewise, “in my text {says he} it seems past all dispute that it is Christ that speaks.” {Page 4} And yet nevertheless, as if it lay full under dispute, he doth for three pages together afterwards even from page 4 to page 7 raise a dispute about it. What needed this consideration, and that consideration, and the other have been urged, if the matter was determined before, and past all dispute? And what needed it have been raised and urged after this notice, which might have sufficed us in a matter free from disputation? What need it have made any dispute about it, just as he hath done to no purpose?

He also a little before tells us big thoughts, “my design is in course to go through this whole chapter;” and you’d think he had been in earnest when he tells you, “since the streams are pleasant as well as deep, I shall venture to wade the farther into them.” {Page 4} Yet when he had waded as far as a few difficulties, his courage cools, and his boasts, like leather, shrink in wetting. Besides, he little thought at his first setting forth, that the doctrines in Solomon’s Song were higher than the ankles, and like the vision of the Holy Waters in Ezekiel, “waters to swim in,” and not to be slightly passed over in his shallow way of wading. Ezek.47:5. Add to all, we hear of no more of his work upon this Song; so that here is all you are like to get of him, half a verse instead of a whole chapter, though he hath had room from page 72 to page 217. And be sure, farther if he could have made work of it, to consider of the matter. He winds up before he had well opened a single point, and makes as though he had been weary of it too, “thus I have at length gone through the metaphor,” page 72, a long piece of work indeed. That’s all {I say} in the explication of this chapter of the Song he had performed of his design. Instead of, thus I have gone through this whole chapter, as I hinted at the beginning, ‘tis I have gone through the metaphor, in the first half of one verse; and so he winds up the book with one text-metaphor in the chapter, instead of the whole chapter full of metaphors. I Kings 20:11.

In the end, “it is most strange {says he} to consider for whom he suffered,” page 159, and yet in a few breaths distance, when he had taken breath long enough to breathe forth a new contradiction {he adds,} “it is most wonderful to think of the true cause of his sufferings.” {Page 160} ‘Tis his own distinction, to distinguish between the objects, to whom, and the cause; and that by distinct degrees of comparison. “It is wonderful, says he, to think what he suffered; more wonderful to think for whom; but most wonderful to think of the true cause of his sufferings.” {Page 160} Now certainly, if it be most strange to consider for whom Christ suffered, it can’t be most strange {or wonderful} to consider the cause of his sufferings; because there is but one “most” in the highest degree of comparison, that can be applied to one thing? ‘Tis a contradiction to bring in two superlatives, and apply them to the same subject. Est.3:4. So much for his inconsistencies.

#### CHAPTER 40

*Of Mr. John Hunt’s unapt way of laying down Marks and Signs, in a brief Examination of his three special notes of Trial of an Interest in Christ.*

“I shall {says he} only mention three special marks and signs of our being interested in Christ, and they are not only peculiar to some strong Saints, but common to all that are united to him; yea, so common, that such as want them can never make out {from Arminian principles} their interest in Christ. As first, a cordial reliance on him. Secondly, a dear love to him. Thirdly, sincere desires and endeavors after a universal conformity to him.” {Page 132}

Here he thinks he has hit it, but most certainly he has missed it in this triple imagination. For, let anyone tell me {and be sure that I look for it from himself in the number} why there is not the mark laid down that concerns the principle faculties of the soul? And these are the Understanding and Conscience. {“Let us draw near with a true heart in full assurance of faith, having our hearts



sprinkled from an evil conscience, and our bodies washed with pure water.” Heb.10:22.} Here is a mark for the will, reliance; for the affections, love and desire; but where is anything for the Understanding? {“The righteousness of thy testimonies is everlasting; give me understanding, and I shall live.” Psal.119:144. “My people are destroyed for lack of knowledge; because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me; seeing thou hast forgotten the law of thy God, I will also forget thy children.” Hos.4:6.} Again, where is anything thought on to purge the conscience, and wash the heart in order to a pure love? These things were forgotten, and without them the others are not worth remembering. ‘Tis probable Judas blindly relied on Christ, and seeing what miracles his Master had done, thought to get money, and save his Master too, though he betrayed him. Matt.26:49. What a dear love had Peter to his Master! He would fight for him! He would draw his sword, Jn.18:10, without the slightest hesitation! Not a priest of them all, not a persecutor of the gang should have had his Master! No, he should not. And yet presently afterwards he denied him. Now, when he denied him, if he had been left to measure himself by his old mark, what was his love-mark worth? Was it his love to Christ or Christ’s look that disentangled him? {“And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord.” Lk.22:61.} Did he not question his own interest? If he did not, it was because he did not go by his love-sign. I am sure his restoration is set forth as a new Conversion, as if his old work had been a cheat. {“I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren.” Lk.22:32.} Did not the Israelites of old {strangers to their own hearts, as well as incapacitated as to any true knowledge of the LORD, Deut.11:16,} show forth their sincere desires and endeavors after universal conformity to God, when they told Moses, “all that the Lord hath spoken we will do?” Exod.19:8. And when they cried out zealously at another time, “God forbid that we should forsake the LORD.” Josh.24:16.

And yet Joshua seeing their blindness would not take up this as a mark of grace, but beats them all from it, and discourages them from resting here, with a notable repulse, “ye cannot serve the Lord.” {“And Joshua said unto the people, ye cannot serve the LORD; for he is an holy God; he is a jealous God; he will not forgive your transgressions nor your sins.” Josh.24:19.} You endeavor after a universal conformity to him! You don’t know what you say. You are ignorant of God’s Righteous and Holy Nature, Deut.7:21, and so long as you come to him in your own blindness, and your ignorant sincerity, ye cannot serve the Lord; for he is an Holy God; he is a Jealous God, he will not forgive your transgressions, nor your sins, in the blind way you expect your pardons. {“Therefore say unto the house of Israel, thus saith the Lord GOD; I do not this for your sakes, O house of Israel, but for mine holy name’s sake, which ye have profaned among the heathen, whither ye went. And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the LORD, saith the Lord GOD, when I shall be sanctified in you before their eyes.” Ezek.36:22-23.}

However, let me examine what he hath laid down particularly. The first Sign, “is a cordial reliance and dependence on him for life and salvation.” Does he call this Examination? For so he had proposed in the form of his use. It should therefore have been Examination, and not Assertion. Besides, the form of the inquiry should have been passive, as to the soul. Tit.3:5-6. Hath God the Spirit wrought a reliance upon the Person of Christ? How has he wrought it in thy soul? For the passive {the effectual work of the Spirit in Divine Quickening apart from any exertion on the part of the Sinner} includes the active {the response of the Sinner, under the Influence of Divine Grace} and secures it. If the Holy Ghost hath infused and wrought the reliance-grace, there shall be, by the effectual work of the Holy Ghost, the reliance-act. Eph.1:11. The passive doth not go without the active; only the

deceit is, there is often an active, such a one as 'tis {and 'tis the Spirit must discover it a counterfeit} without the passive. There's the man relies, and pretends it is cordial, that he does it with his heart; but all the while it may be the Holy Ghost hath never opened his eyes, and shown him what in Christ to rely upon distinctly. Rev.3:17, 18 – Isa.42:7, 16. The Object of Gospel Faith is unknown. Again, as to the principle in the soul, it may be a cordial reliance, what's that? A reliance of the heart and yet not right in the sight of God, when 'tis right in a man's own eyes. {"Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting." Psal.139:23-24.} It may be cordial; but what then, if it be not the Holy Ghost's cordial? If it be not the reliance of his Workmanship in Christ Jesus, viz., the new creature, wrought in men of the Union in Christ Jesus? Professors commonly put themselves off with a mere cheat; and too many ministers help to propagate the deceit.

You wonder that Conversion-work does not go on, and complain {some of you} that Saints grow dead, and worse than heretofore; and you often bewail their decays. Oh! That the Spirit of God would rip you up, Saint and Sinner! Conversion-work will never go on {in this day} after the fashion you expect. Lk.24:21 – Acts 1:6. Nor will saints recover their decays and apostasies {at this day} as you apprehend. You may toil and row hard to get the ship to shore, Jonah 1:13, but the Sea works against you, and 'tis impossible, as you go on, to advance the Work of Christ. Throw your darling Jonah's, many of your good men and brave books, overboard, and you will soon see a calm in the face of things brought about from Heaven beyond what you expect. Otherwise 'tis against all the Spirit's Work to look that the Spirit should be divided against Himself. {"But he is in one mind, and who can turn him; and what his soul desireth, even that he doeth." Job 23:13.} Let men know, the Holy Ghost hath shown more light in England than all this comes to; now as you are afraid of An-

tinomianism and will not go forward {in the right notion of the Doctrine} the Lord the Spirit will not go backward, to undo the things he has wrought. His next mark follows.

The second Sign of an interest in Christ “is a dear love and affection to him.” Here again, he forgot to examine {according to the nature of his use} how that soul had been led into the love of God to apprehend it, {“and the Lord direct your hearts into the love of God,” II Thes.3:5,} before it could reach so far as a dear love and affection to him. How hath love been written on thine own heart, thou that teachest another, Rom.2:21, and hast been drawn forth to Christ? Hast thou loved him the more for his emptying thee of thy old way of preaching? Come, Brother, how much of this sign, hath God the Spirit wrought in thy poor soul?

Next, we have the Sign of “trying your interest in him by your earnest desires and endeavors after a universal conformity to him.” Examination is here distracted into evil counsel, and his use turned into a mere abuse. Alas! What conceptions can any man make of examination that thinks after the flesh, as this preacher directs him? This is a mark of the Law, not a mark of the Gospel. How do men cheat themselves by their earnest desires and endeavors after a universal conformity to the Lord Christ? What do all Mr. Hunt’s earnest desires come to? Has he not earnestly desired to love his Brother? And yet how often has he defamed him? What is his sign or mark worth? His mark and sign of a universal conformity to Christ, that can’t leave off the old way of backbiting and calumny, which the Apostle, Rom.3:8, calls a slanderous reporting, and as some affirm that we say? Is it his love-mark, by misrepresenting secret letters {since this vindication of the Gospel was taken in hand} to labor and stir up the minds of the people, that some of them will not look into a certain book, entitled, “A Warning from the Winds,” because it was written by one whom he can’t love, nor heartily forgive? Lev.19:16. What a poor mark now must his endeavor after universal conformity to Christ become! For my part, I do not see af-

ter all examination, more of the mark in this brother than in another Preacher. What then, must his interest in Christ be tried by this? Rom.2:16. No. This had more need to be tried and mended by his Interest in Christ. Let me consider his unapt way of signs further.

How can a man know any one of these marks and signs of an Interest in Christ, but by Christ Himself, who is the true Light, and given me of the Father, by the most Absolute Grace, antecedently to all these marks themselves? {"Then spake Jesus again unto them, saying, I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." Jn.8:12. "I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles." Isa.42:6. "And the Gentiles shall come to thy light, and kings to the brightness of thy rising." Isa.60:3.} What does it avail me to lay me down clouding marks of an interest in Christ? Secondary, marks, when all the primary ones, the gift of the Father, the Spirit of the Son, the translation into the Kingdom of God's dear Son, Col.1:13, the calling out of darkness into marvelous light, I Pet.2:9, the seal of the Holy Spirit of promise, &c., II Cor.1:22, are all left out? He gives us {he pretends} three special marks. How can there be one special mark where fundamental marks are not put under Superstructure-marks? {"And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." Eph.2:20.} But all marks of the first rank shut out? What does subsequent marks avail, not built upon Grace Antecedent? What signify spots and clouds, soul-upbraidings, and conscience-flashings to be our marks? I Jn.3:20. And in short, what is all the train of our own righteousness to be the evidence of our Interest in the Righteousness of Christ? Are not all our righteousnesses taken up together, as he lays them down, filthy rags, Isa.64:6, and not the sign of the Son of Man himself? The word saith in another case, marks and signs shall follow upon

Christ; {"these signs shall follow them that believe," Mk.16:17;} and so here, 'tis a man's first being in Christ, and then all things becoming new. {"Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." II Cor.5:17.} Whereas the usual way of our marksmen and signs-men is to put marks and signs first, and make Christ and an Interest in Christ follow upon marks and signs. I Cor.6:5. Union is first, the new creature, as the fruit of that Union, is next, and all things becoming new last of all. Now I can never judge of the Last but by the First. If otherwise, I am deceived in the matter, Job 10:15; whereas I can judge in the light of Christ of the first thing by its own marvelous shine. Why should men act so preposterously, as to give me their marks which are but clouds to hide Christ, and their evidences as a false gloss to represent him, when Christ himself is to be seen and known in the soul only by his own light? {"For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." II Cor.4:6.} Let the Father's Gift of Christ to me be discerned in the Faith of the Spirit's Operation in my soul, and I have an essential mark of an Interest in Christ, whilst Mr. Hunt's three special marks are but accidental ones, and come in at second hand. {"But when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son." Gal.1:15-16. "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him; the eyes of your understanding being enlightened." Eph.1:17-18.}

Who can trust Christ with a Supernatural Reliance, who never discerned the Mystery of his Person, and the Grace of God in and with him by a supernatural eye? Who can love Christ that does not see him given of the Father to be mine or thine? I can't love a stranger {"I am not ashamed; for I know whom I have believed," II Tim.1:12,} with that kind of love wherewith I love

an intimate. {"And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD. And the LORD passed by before him, and proclaimed, the LORD, the LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, &c." Exod.34:5-7.} I declare I could not find in my sinful soul that I loved Christ, till I was made to see him by Faith of the Holy Ghost; and by the Gospel-sight of him I was brought to believe by the same Holy Spirit, that the Father had given me Christ, and in that Gift had admirably revealed Christ to and in my soul. {"And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." I Jn.5:11-12.} I could not perceive the love of God, but wrath, quarreling, a murmuring at God, shutting out what now I find most pleasant to my soul, till my fearful heart was made strong to take God at his Word.

My first sign lay in discerning Christ, seeing the Son of God, and discerning things as God hath laid them out in order, by his Grace, before the eyes of my soul, according to what he hath made things to be, in Christ, before the Foundation of the World. This was my special sign, and this sign of a discerning Faith in order to come, in order to lay hold, Mr. Hunt hath wrongfully shut out. {"And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase their joy in the LORD, and the poor among men shall rejoice in the Holy One of Israel." Isa.29:18-19.} Therefore let a man cordially rely upon a Christ whom he never saw by Faith of the Operation of God, Col.2:12, and his cordial reliance will prove but a piece of old Adam's flesh set a-strut; and the more cordially such a soul relies, the more ignorantly he is a zealous hypocrite. {"The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so; and what will ye do in the end thereof?"

Jer.5:31.}

Objection: The denying of marks and evidences of Grace in Sanctification is a sad mark of an Antinomian, both in this and in former days!

Answer: We do not absolutely deny marks and signs of Grace in Sanctification, but we absolutely disown the unapt way and disorder {for it is every jot of it corruption} in which men have commonly laid them down. {"How is the gold become dim; how is the most fine gold changed; the stones of the sanctuary are poured out in the top of every street." Lam.4:1.} And I can see the common way of marking to be no more than the spots and shame of the men who have left their mark behind them. For, I cannot see from the Word, how there can be any of the Holy Ghost's Evidences, but such as are presented in the true Light of Christ. {"But ye have an unction from the Holy One, and ye know all things." I Jn.2:20. "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life." I Jn.5:20. "Evil men understand not judgment; but they that seek the LORD understand all things." Prov.28:5. "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth." Jn.16:13.} Now our acts are none of the Holy Ghost's Evidences, nor Christ's Light, in which our Evidences from the Operations and Evidences of the Holy Ghost are seen. {"But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him; even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God." I Cor.2:10-12.} The Holy Ghost hath laid down many things in the Word, which he also works up the saints unto spiritually, II Cor.5:5, such as reliance, dear love to Christ, desires after confor-



mity unto him, &c., which yet the Holy Ghost did never intend as marks of an Interest in Christ. Marks are Impressions of the Truth under the Spirit's sealing them up unto the soul. Gal.5:22. Now there be many Truths of the Word which he works up the heart to, which yet is no ways congruous to his Office to seal up as a mark, because his Office is not to mark and seal up from our acts but from Christ. {"He shall glorify me; for he shall receive of mine, and shall show it unto you. All things that the Father hath are mine; therefore said I, that he shall take of mine, and shall show it unto you." Jn.16:14-15.} He is the Comforter from Christ, not the Comforter from us. So that as to acts of Sanctification, we take them up as Truths revealed in the Word, and therein warranted by the Holy Ghost, and through Grace can bless God for the Holy Ghost's work at the bottom of our acts. But yet we dare not say, the Holy Ghost seals up any of our acts, as the marks and signs of our Interest in Christ. Oh! No such matter, for I dare go by none of these confidences. They will not bear me out. They are neither God, nor Christ, nor the Spirit; nor are they God's own Operations sealed upon my heart in my Gospel views of Christ. What are marks and signs in that which is spiritual without the Spirit of Christ?

I am sure no man can judge of the Spirit's work by nature-light; nor desire to be conformed to Christ, who never supernaturally beheld Christ, whom he desires to be conformed to. {"Mine eyes have seen the King, the LORD of hosts." Isa.6:5.} The soul must judge of the nature of this conformity {for otherwise in the main he cheats himself, Rev.3:1,} by the Person of the Spirit Himself, as Paraclete, Jn.14:26, or one called of God to be in Office for our Salvation beside the Mediator; and so using his own Grace in the soul; that is, exciting and acting by my faculty whatsoever good the Lord works in me; or else I shall take some plausible and religious acts of my own spirit to be the fruits of the Spirit of Christ. Oh! How do men cheat themselves in the common way of marks and signs!

The usual procedure of men {for Mr. Hunt only follows a multitude} in trying their state by the common marks {and yet they call these special ones} must be found to be a grand disappointment. {"Take heed that ye be not deceived; for many shall come in my name, saying, I am Christ; and the time draweth near; go ye not therefore after them." Lk.21:8.} This may fully enough be proved by comparing their marks with the Scripture-marks. {"He that is of God heareth God's words; ye therefore hear them not, because ye are not of God." Jn.8:47.} For, men usually go by their marks separately, with a total exclusion and sinful neglect of the Marker, the Holy Ghost Himself. {"The God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified." Dan.5:23.} But thus the Scripture in marks and signs does not. "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation; in whom also after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory." Eph.1:13-14. The Apostle here does not try interest in Christ by separate trusting, but discovers how the Faith of God's elect is prepared to receive the seal of Christ upon the heart by the Holy Spirit of promise. So, II Cor.1:20-22, "for all the promises of God in him are yea, and in him Amen, unto the glory of God by us. Now he which stablisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest of the Spirit in our hearts." Another preacher than the Apostle should perhaps of made my separate reliance upon the promise the mark of my interest, without any notice of my reliance upon the Promise in Christ, founded on Christ, built on Christ, and so the promise only yea and Amen in Christ. {"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." Eph.1:3.} Likewise Christ is our Establishment, who founds the Promise and bears up all the Word, as in verse 20. Nor perhaps should any notice in the

mark have been taken {by another} of the Establisher, Christ, as in verse 21. Nor any regard been given to the Sealer, nor to the Spirit as the earnest-seal in our hearts, {"ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God," Rom.8:15-16,} but this same other preacher would have gone along with a little of the Christian Religion Naturalized.

Again, they usually run on upon the common sound of the mark, but never distinguish about the Spiritual Substance of the mark itself; as to say, whether it be fallible or infallible. The Scripture does otherwise. {"Jesus answered and said unto them, ye do err, not knowing the scriptures, nor the power of God." Matt.22:29.} "He that hath the Son hath life; and he that hath not the Son of God hath not life," says the testimony, I Jn.5:12, and "if any man have not the Spirit of Christ {his Person} he is none of his." Rom.8:9. So in I Jn.4:13, "hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit." Of his Spirit in Grace for Grace of Christ's fullness. {"And of his fullness have all we received, and grace for grace." Jn.1:16.} 'Tis by God's bestowment of the Holy Spirit Himself, that we know that we dwell in Him and He in us, and that we partake of this Grace. 'Tis by that Quickening Spring of Life we experience, as the LORD himself is the cause wherefore we are begotten in all our new and lively acts. Rom.7:6. So I Jn.5:1-2, "whosoever believeth that Jesus is the Christ is born of God; and every one that loveth him that begat loveth him also that is begotten of him. By this we know that we love the children of God, when we love God, and keep his commandments." When we love God in Christ by the Spirit of Christ indwelling, {"and the Lord direct your hearts into the love of God, and into the patient waiting for Christ," II Thes.3:5,} who stamps the true image of holiness upon the hearts of the children of God, and obey the Church-laws of Christ's Government he hath received of the Father, Isa.22:22-24, and love our brother the more for his spirituality in the Gospel,

after we are come up to such moral laws as are seen by the light of nature {the first light of all we have from Christ, as he lightens every man that comes into the world. Jn.1:9.} When we carry ourselves so to men that they judge as if we had no faults, and yet so to God in respect of it all, as if we were made up only of faults. {"Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe." I Thes.2:10. "If I justify myself, mine own mouth shall condemn me; if I say, I am perfect, it shall also prove me perverse. Though I were perfect, yet would I not know my soul; I would despise my life." Job.9:20-21.} By this we know we love the children of God. To go over these sweet points a little.

First observe, here must be the Regenerating Work of the Spirit, to believe the Glorious Mystery of the Person and Office of Christ in an Evangelical Way. Why do men put so much of their own, and shut out so much of the Glory of Christ in those very cases where they bring and lay their own? The reason is manifest from this text. 'Tis because they believe not that Jesus is actually the Christ. {"And thou shalt call his name JESUS; for he shall save his people from their sins." Matt.1:21.} Take them in their thoughts of the Great Mystery of Godliness, I Tim.3:16, and their understandings do not behold Christ by a Work of the Spirit. Take them in their assent and consent, and yet their wills do not bow to him by a Work of the Spirit. Their hearts are not filled with him by a work of the Spirit; and so they rather believe that Jesus is a Jesus after their own fashion; that is to say, he becomes their Jesus, their Saviour, by their own faith, by their own repentance, by their own obedience and good works. {"For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." Rom.10:3.} And all the great matters they look for from this fabricated Jesus are, even so far as there is a great deal of their own to make him up a Jesus to them. And herein they do but think him to be such a one as themselves. For,

as they believe they can't save themselves without him, so they believe he can't save them neither without themselves. {"These things hast thou done, and I kept silence; thou thoughtest that I was altogether such a one as thyself; but I will reprove thee, and set them in order before thine eyes." Psal.50:21.}

Now this is not believing that Jesus is the Christ. They don't in all this believe as born of the Spirit, in a supernatural way, but believe without it in a natural way. Acts 8:13. Therefore in their believing they look but into the surface of the matter, not into the Substance of the Truth of Christ. {"All things are delivered unto me of my Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." Matt.11:27.} For they don't see the Father's Commission in his Office, the Father's Unction of the Mediator, in anointing in the Human Nature of Christ, {"for he whom God hath sent speaketh the words of God; for God giveth not the Spirit by measure unto him," Jn.3:34,} so as that he is every way fully and completely, before themselves, without themselves, above themselves and against themselves, their own corrupt selves, as well as for their elect selves, the Christ of God. Lk.9:20. And so they do not believe, according to the Holy Ghost's own special mark of assurance, as born of God. "Who-soever believeth that Jesus is the Christ is born of God," I Jn.5:1, or born of the Holy Ghost, who is God. {"Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the Holy Ghost." I Cor.12:3.}

"And every one that loveth him that begat loveth him also that is begotten of him," is next! If the Spirit hath not first wrought the love of God towards God, experimentally, there can be no loving of the work of God Objectively. I Jn.2:13-14. I can't love that which is before me, if I have not something of the loveliness of the same thing wrought in me. God's Image must be my own gracious Principle, before God's image can be any delightful

matter that draws out my gracious act towards it. Likewise, the amiable Object presented to such a one begotten of the Everlasting Father, must be another begotten of Him too. For saith the Holy Ghost, “everyone that loveth Him that begat, loveth him also that is begotten of Him.” I Jn.5:1. When thou art made to love God in Christ, thou art therewith made to love those that are Christ’s. Otherwise, the more like God they are, and the more Christ shines in them, and the more the Spirit owns them, the more I shall be offended, and hate that which is raised above me, out of my natural element.

And ‘tis by this we know we love the children of God, when we love God in Christ, the Glory-Man, as the original of the other noble, lovely pieces set before us. When we love the Original, we love the copies, Eph.4:32; and the copies the more, being begotten of Him, as they are the more conformed to the Original, and keep his commandments; the sum of which is to love God, and our brother as ourselves. Matt.22:40. {“And have put on the new man, which is renewed in knowledge after the image of him that created him.” Col.3:10. “For as many of you as have been baptized into Christ have put on Christ.” Gal.3:27.} Now to love God for what he is in Christ, and to love ourselves according to what we see ourselves to be in Christ, perfected in Christ, and then to love others that have the same similitude and likeness of the Glory-Man in them; this is the substance of the whole Law of Christ written in the heart from Christ, and kept there by the finger of God, his Holy Spirit in us. {“Ye are not your own; for ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God’s.” I Cor.6:19-20.} And all this but as the fruit of Antecedent Love of the Father, {“we love him, because he first loved us,” I Jn.4:19,} and the Righteousness of the Mediator by Free Grace put upon us.

I find that good men often proceed upon their marks very indiscreetly. For they proceed likewise without a due regard to the marked, either in the antecedents, or acts of marking them; not

confining to those whom the Scripture confines, or determines to be the marked ones, viz., the elect, the justified, the adopted, the regenerate ones; but they run to marks that are common to thousands of others. Whereas the Spirit of Christ is the guide of all the children of God. 'Tis a sign of being God's, by our being led by the Spirit of God, Rom.8:14, "for as many as are led by the Spirit of God, they are the sons of God." Children of God, and guidance, or conduct by the Spirit of God, do at last meet in One.

Objection: I must have the marks of my Justification from my Sanctification; for I cannot know secret things but by more apparent.

Answer: It matters not so much whether thou knowest them, as whether the things be. Job 23:8-10. For let a man go by what marks he can, as suppose love, prayer, attendance upon gospel-means, denying a man's self, &c., yet if a man be not born from above, all those things are mere shows, images, deceitful representations, a fair show in the flesh, Gal.6:12, and the whole scheme of it not able to present one true mark. They are all wrong ones, for want of spiritual life, and that life derived from Christ by the Spirit of God, and so a want of true holiness, or holiness of truth communicated from Christ in these marks deceitfully assumed. {"Be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness." Eph.4:23-24.} And all true, solid, essential and infallible marks of Grace are peculiar to the elect, the justified, the adopted, the new born ones; but that which men run upon in the common marks of Sanctification can make no true discovery of Grace.

#### CHAPTER 41

##### *Of Mr. John Hunt's preposterous doings in Ten Instances laid open.*

Let me now in some few words discover and reprove Mr. Hunt's ill way of setting things backwards which should stand forwards, and placing other things forwards which should stand

backwards in the same sentence, or same chain of matter. So he places Sanctification, and then Justification. For, speaking of Paul on these points he lays it thus, “he well knew, that as he stood in need of the former {Sanctification} to make him meet for Heaven, so he stood as much in need of the latter {Justification} to give him a right and title to Heaven.” {Page 17}

As if a making meet for Heaven was a thing before the right and title to it. This is Popery and Arminianism, not the Gospel. What, is right and title a latter thing, and fitness to enter upon Heaven and take it up, the first thing of all? How can meetness be a former thing to go before right and title? How can the heir be meet to inherit before he is an heir to have a right? Why could not he have put it otherwise? For, that which really gives right is before what makes meet to possess the right. {“Fear not, little flock; for it is your Father’s good pleasure to give you the kingdom.” Lk.12:32.} The title to the inheritance is first, and fitness to enjoy it next. The Righteousness of Christ gives me the title to Heaven first, even in accordance with his Accomplished Redemption, and the Spirit of God working in me holiness makes me meet to be partaker next. Col.1:12. A partaker here in Communion through Christ, a partaker hereafter in Communion with Christ. Why could it not therefore have been expressed according to the true order, as the things lie? For, ‘tis very preposterous to put Sanctification before Justification; to call Sanctification that gives a meetness for Heaven a former thing, and Justification that gives a right and title to Heaven a latter thing.

A second instance of disorder {much of the like nature} consists in his very drawing out the particular heads of his matter. “In Christ, this Rose of Sharon, there is a cleansing virtue, suited unto the condition of filthy and polluted souls.” {Page 38} Then afterwards {which should have come in before} “there is in Christ, this Rose of Sharon a pardoning virtue that is suited to guilty, condemned souls.” {Page 42} Let him here remember two things. 1. His confession in the former book in these words.



“Our most worthy authors! For since I have been a student in Divinity, I have been taught both out of God’s Word and from you.” {Page 26} I Cor.2:5. 2. That those worthy authors of the Assembly of Divines at Westminster in their Catechism went quite in another method. Prov.5:13. They did put the pardoning virtue of God’s Grace before the cleansing virtue of it. The Question and Answer about Justification, where they make this fall in, are laid down first, and the Question and Answer about Sanctification, are stated last. Now Mr. Hunt varies from them in their order of things, without reason; except it be, that when he was conscious he had stolen his particulars out of my book, Jer.23:30, called the Gospel-Feast, he should be found out, if he did not wind and screw, and shift now and then the point of his Compass in some steps, to prevent tracing, though he spoiled his going on by it. By this means he might hope to conceal from the next that met him, how these heads came up by plagiarism, or book-theft, out of the Gospel-Feast. Jer.49:10. Now I need not insist upon arguments to evince the necessity of the pardoning virtue before the cleansing {contrary to his preposterous doings; like some that when they have played the thief, add another sin, by telling a lie to hide it} because that hath been done to my hand by writers enough extant. Let me pass on then to the next.

A third instance is that he runs to the creature to argue out the holiness of Christ, who should rather have gone to Christ to argue out the holiness of the creature. I Cor.1:30. Here’s a beginning indeed of holiness at the wrong end! See his mismanagement of the holiness of Christ. “Fourth thing truly excellent and desirable is Grace and Holiness; {as if he owned that his three first things which he had brought in before holiness, had nothing of Grace in them to be truly excellent and desirable,} and though I place this last, yet not as the least, but as that which in a more especial manner deserves to be largely insisted on; for though this is not indeed much sustained by the world, yet is it in itself most excellent and desirable, as well as upon the account of the

blessed effects it produces. David pronounces the saints the excellent of the earth, Psal.16:3, and no doubt but he calls them the excellent of the earth as they were saints; yea, let me tell you, this is that which is excellent in the sight of God; the more holy we are, the liker we are to God. The righteous is more excellent than his neighbor, Prov.12:26, the righteous are his jewels, &c.” {Page 110}

Thus he runs upon the holiness of creatures first, the holiness of the saints, though he had proposed in the very form of discourse to treat of the holiness of Christ. Hos.8:14. You might also call this one of his confusions, also one of his wanderings, as well as one of his preposterousnesses. But I will only consider it in this place. I pray, where had the saints their holiness? If from themselves, I would not lose my upper coat for it. If from Christ, why could not their holiness have patience to stay awhile, and let us hear him speak out the holiness of Christ first? Lk.17:7-8. And not stay for his Obedience {on the particular} till the middle of page 112? Why could not the Holiness of Christ have begun from himself, I Cor.15:23, but we must go down stairs to fetch it up from the saints? Are these your saint’s doings in earnest, which you write of, and set forth after a universal conformity to Christ? Did Christ begin with bearing testimony of Himself? Lk.2:49, Jn.5:31-32. Yet you set out the holiness of the servant before the holiness of his Master. How durst you put your own copy not only before his original, but draw his own original from it. Base doings in this preposterous manager! But I proceed to the next.

A fourth instance is also in what he says of Christ Himself, “he did no sin, but was a Lamb without blemish.” {Page 6} Now certainly, Christ being a Lamb without blemish is absolutely antecedent to his doing no sin. How came he to postpone it? How came he to set the act first and the nature last? What says the Holy Ghost to this? For he is a better umpire than the logician. Why truly in Luke 1:35 he speaks of Christ’s nature, as that Holy

Thing born of the virgin, before he speaks anything of his behavior, as how, either he did no sin, or performed all righteousness. Nay, in the Apostle Peter, where that testimony of his behavior is penned, 'tis preceded with a testimony of his spotless nature, a Lamb without blemish, and without spot, in the first chapter. I Pet.1:19. And then the character of him, as he did no sin, in the next chapter. I Pet.2:22. So that the Apostle hath followed the true order of expressing it, which is contrary to what Mr. Hunt hath done. And Christ Himself tells us, as to this order, the tree must be good before the fruit is. Matt.12:33. Therefore as Christ was a good tree, it should first have been taken notice of what he was, and then what he did. But to reach the next.

A fifth instance of his disorder is his placing strength before nourishment, and nourishment after strength, contrary to the natural order of things. "There is in Christ, says he, this sweet Rose of Sharon, a strengthening virtue for weak and feeble souls." And then after, which should have been before, "there is in Christ, this sweet Rose of Sharon, a nourishing virtue suited unto hungry souls." {Page 60} Here comes nourishment to be placed after strength, when as all strength, desires and endeavors absolutely depend upon antecedent nourishment? I Sam.30:10. Why perhaps, his eighth and ninth particulars, are preposterously ordered in his ill contrived frame, to conceal the book theft committed again. Whatever it be, he is speaking of strength for work; and was strength ever found for work, before the worker had been over and over nourished by his food? If Christ does not first nourish men with his Word and Spirit, Jn.15:5, Jn.6:48, they will never find strength for duty. Nourishment therefore, according to Gospel-Order, is there in that point wrong placed. It ought to have been set before, according to the true expression of the matter, in which it falls. For though a man's first work may be before his second nourishment, yet his first work can't be before his first nourishment of the kind.

A sixth instance of his disorder is this, that as he confounds

honor with parentage, which two are very distinct, so he misplaces honor to government. As for instance, honor comes in at page 75 and the governing power, kept back by this authors delays, comes not in until page 90. These things are woefully transplaced in their own general classes. Now Power or Government should have been, touching Christ, before his Honor. It is so in the very form of ascribing it. "Saying with a loud voice, worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." Rev.5:12. Nevertheless, he had used that text, though he did not see his own disorder in the things. And as a man is to be honored for his power or government, so is Christ far more imminently honored for all that Office-Power he has received of the Father. Jn.5:23. Besides, to make the notion of honor consist in being honored by the world, as he does in raising it upon Christ, and yet not bring in the Badge of his Government, committed to the subject of that honor, till late, but make that the fourth badge, which in order of nature is before honor in the honored, is deeply preposterous. Psal.145:4-5. For, magistrates do not govern because men give them honor, but men give them honor, because they govern. His order therefore of the matter in these particulars stands wrong. I can stay to give but a touch upon these matters.

A seventh instance take as follows, "fourthly, and the last Grace of Christ I shall mention, says he, is that lovely beautifying grace of humility." {Page 121} As if the other Graces in Christ were not lovely and beautifying, as well as humility. Was not his Faith a beautifying Grace when he said, "he is near that justifieth me; who will contend with me? For the Lord GOD will help me; therefore shall I not be confounded; therefore have I set my face like a flint, and I know that I shall not be ashamed." Isa.50:8,7. Was not this Faith of the Man Christ, beautifying, when he had the prospect of his sharpest sufferings, mocks and reproaches from his enemies, which he was openly to endure in the Human Nature? Was he not humble before he was zealous, or had occa-

sion so to be? His Incarnation so low and open was his deep humility; his nativity of the Virgin was his humility putting forth; his subjection to a carpenter was his humility; and were not these before his patience and his holy zeal? Whatever it be, his Incarnation and Birth are brought in by this author, after all the other.

Aye? The Humility of Christ mentioned last? Why, what graces of Christ does he mention first? Answer: These three, the Grace of Faith, the Grace of Patience, and his holy zeal. {Page 120} Well, the Humility of Christ was a Grace he exercised before he exercised patience and zeal, as he instances in, when he is bringing in the graces which were conspicuous in the Humiliation-State, throughout the whole life of Christ. How preposterous also is it to bring in the Humility of Christ's Incarnation and Nativity, and postpone this consideration of him in his Birth, and other humble considerations of his life, after this writer had set the Humiliation of Christ forth in the matter of his cross, laying open, how Christ had suffered a shameful, painful, ignominious death, as his words are. {Page 123} {"Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy King cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass," Zech.9:9, as fulfilled in Matt.21:4-5.} How does he cross the method of the Holy Ghost, whilst he ends with Christ's Humility in and from the womb, and begins, as it were, with his Humility upon the tree! He puts his Humility in Sufferings, to stand before his Humility in taking on him the form of a Servant, in order to the same Sufferings. {"But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Phil.2:7-8.} He considers his Humility in the last place, and his patience and holy zeal {as I have said} before it. 'Tis strange he begins with the last things, Heb.12:2, and not rather with his Humility, as the first grace of all, by reason of his Condescension in choosing it all, and sub-

mitting to set his foot within the world.

An eighth instance of his preposterous doings is this. He applies Christ to Sinners, and presses their interest in him as a Rose, before he demonstrates the necessity of interest in him as a Root. Hence he puts the Sinner upon gathering this Rose, &c., and, because Christ is the Rose of Sharon, branches out a considerable part of his Exhortation from it unto Sinners upon his dark encouragement of them to go and gather Christ. His preposterousness thus to Sinners is long. {Compare page 21 to 24 with page 193 to 206}

Sinners themselves of the Election of Grace are not first to see him in his Resurrection, as the Rose of Sharon. No, God hath appointed no such order, or beginning, in coming unto Christ. But the elect of God do first see him by Faith in his Incarnation, Righteousness and Sufferings, as a Man, as a Man of Obedience, and a Man of Sorrows, and acquainted with grief. Isa.53:3. 'Tis first a coming to him as a Priest, because 'tis a Ransom for all the elect that are connected with this One Mediator between God and men. I Tim.2:5-6. God hath set Christ forth to be a Propitiation through Faith in his Blood, being justified freely by his Grace, through the Redemption that is in Jesus Christ. Rom.3:24-25. And 'tis by One Offering he hath perfected forever them that are sanctified. Heb.10:14. All shows it to be a coming first to him as a Root, not a Rose; to him first as a Priest, and not to him first of all {as Mr. Hunt exhorts} as a King and Bridegroom. If I look first to him as a King {as this author sets him out to poor sinners in their blood, under the Royal Badge of Government, and that from the Canticle-Rose;} lo; then I am amazed, driven from Christ, and fly away into a Hell of my own Confusion! Jer.51:57. Yea, there is no other help for it, but as Christ is first Priest to me in his blood. {"And speak unto him, saying, thus speaketh the LORD of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD; even he shall build the temple

of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne; and the counsel of peace shall be between them both.” Zech.6:12-13.} So if I think to mend it, by going first to him as a Prophet; why, I am discouraged, sent back, he teaches another that is washed. I come to him to be taught, and my preacher tells me I must go, he spurs me on; but I dare not come to his teachings; for I am terrified, if I am not sprinkled with his blood before. Oh! I must to the basin {the blood of the type-offerings was received in basins, Exod.12:22,} I must to the Laver, to the Blood of the Pure Offering, and there alone, my sins as scarlet, shall be as white as snow, and though they be red like crimson, they shall be as wool! Isa.1:18. Now I may, if I have been helped to go to Christ for this, go again to him to be taught, to know him still more and more. {“Thus saith the LORD, thy Redeemer, the Holy One of Israel; I am the LORD thy God which teacheth thee to profit, which lea-deth thee by the way that thou shouldest go.” Isa.48:17.} Again, Christ comes to me first as a Priest, and therewith brings me a Gospel Promise swimming in his blood. I distinguish it, and the Spirit of the Lord strikes in, and then helps me more and more to understand it from the same Christ, my teaching Prophet.

And good reason to derive from Christ first as a Root, because this Rose is Christ otherwise fitted only to Saints, raised into the sweetest delights of a spiritual and most fragrant Church-Com-munion. This is the plain matter, however he hath mistook his text, and squeezed the metaphor, to wring out so many things from one comparison, which the Holy Spirit never meant there-by. Sinners, as he distinguishes them too, are strangers. Sinners distinct from Saints are no better. And, says he, “strangers inter-meddle not with this joy.” {Page 55} What then have they to do with Christ as the Rose of Sharon? Or he to do to bring in that of Christ, and so largely too upon that text which belonged not at all unto it?

A ninth instance of his preposterousness consists in post-

poning {or after-placing} his inferences. Thus, excellent inferences about the love of the Father and the condescending love of Christ, as well as all the rest of the inferences, under that third branch of Application, are all set after Examination and Reproof. How came he thus to disjoint the true order?

Information or Inferences which are doctrinal uses, are first in order of nature before experimental uses, and the passive part of Examination. Truths flow from doctrines antecedently to examination of what good has been done upon the soul by the Spirit of Christ using those doctrines. The Instrument always goes before the work. So again, information or inferences are doctrine, and {as doctrine} do take their place before reproof for slighting and disbelieving the same doctrine. How then can either of these go before information of Truth and Doctrine, without open mistake? The doctrinal inferences are put too low to stand when as the practical and active part of the examination had just begun to inquire. This is preposterous.

Lastly, in his very Examinations he goes quite wrong, examining the soul in actives, comparing one's self hereby. As how the soul relies and depends on Christ for Life and Salvation. How it loves Christ and bears affection to him, and examination into the cause of it is woefully postponed.

Whereas it should have been an examination of the soul in passives, antecedently. Nay, he lays down his actives in that use, and examines not in any passive form {which should have been first of all} till much later. This is altogether preposterous. 'Tis what the soul has been made passively to see in the Object before it cordially relies thereon. {"Open thou mine eyes, that I may behold wondrous things out of thy Law." Psal.119:18.} Therefore the Examination should have been, how the soul could experience the work of God the Spirit upon the heart for that act of reliance. {"O taste and see that the LORD is good; blessed is the man that trusteth in him." Psal.34:8.} If it be true, a soul must be made to come {in passive work} unto Christ, as on page 135 he



takes notice, before the act of that soul; the meaning is, before he does come; and if a soul must be made to depend upon Christ, Psal.94:12-13, as he grants, {page 135,} before he doth depend; why then doth the Examination, before that page comes in, lay down the note of trial so actively at page 132, and postpone the passive queries, caring them off to page 135? There was no just reason for this disorderly transposing them; they should have come in before, and have made up the very soul and life of that use.

Reliance is my act, dependence is my act. Now, shall I examine into my own act immediately, how I rely, how I depend, before I examine into my Experience of Grace, how God hath emptied me of self, and shown me my all in Jesus Christ? {"Come and hear, all ye that fear God, and I will declare what he hath done for my soul." Psal.66:16.} How I have found and tasted the good Spirit of God to lay open my Object, to strengthen my heart, Psal.138:3, to guide mine act, and enable me to rely and depend? And then moreover, if I think of the right, shall I count it enough to come in with something like that of the passive work of the Spirit afterwards? This is grossly preposterous, setting the handmaid before her mistress; nay, putting the creature before the Creator Himself. {"Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the LORD our God, until that he have mercy upon us." Psal.123:2.} A use of Examination should be first and principally urgent as to what is done upon the soul, and not searching into what is first done by the soul. {"And he said unto me, my grace is sufficient for thee; for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." II Cor.12:9.} For, though this be the usual way of preaching {as in these sermons} yet it is a method as often wrong, as it is used. It is preposterous; and so much for that.

## CHAPTER 42

***Of Mr. John Hunt's Confused Runnings on in Thirteen Instances laid open; or, his Intolerable Jumblings, how he runs Two Distinct Things into One, and crowds them up in the same Argument; yea, instead of handling one Truth, he huddles many, and from a Particular Metaphor runs up into a General Matter.***

The first instance of his Confusion is confounding the Person of Christ and his benefits, without any distinction; and that in all the particulars of his Explication. See his ten particulars from page 26 to page 50.

He runs on and speaks much of the Quickening virtue of Christ; as if this virtue of Christ was Christ, the mystical Rose of Sharon Himself, when yet it is not so. The Person of Christ here is not at all opened, nor his Human Nature in the Second Person of God, the Foundation of this quickening virtue, so much as touched. So he runs on with an enlightening virtue of Christ; whereas this virtue, suited to a Communication, is not the Substance of Christ Himself. Jn.17:22. The Rose of Sharon is a description of him in his Substance. But when he hath named Christ as he does often in these particulars, he confounds the substance of Christ's Person with the Virtue and Qualities thereof, II Cor.4:6, quite beside the scope of the Holy Ghost in Song 2:1. Accordingly, he runs on with a cleansing virtue, a beautifying virtue, a pardoning virtue, a healing virtue, a comforting virtue, a strengthening virtue, a nourishing virtue, a satisfying virtue all upon the Qualities and Benefits of Christ, what Christ hath. Whereas the text is Christ's voice describing what he is. I am the Rose of Sharon.

The second instance is, that instead of carrying on Christ's Beauty, according to the text, he doth in two pages confound and mingle it with the saint's beauty. This fault is obviously committed at his pages 51, 52. Now instead of opening the Beauty of the

Lord of Glory from I am the Rose of Sharon, he considers at large what Christ saith of the Church's beauty. But to speak thus at all of the Church's beauty, though that beauty is put upon her, as appears by other texts, through the beautifying Virtue of Christ; {"and thy renown went forth among the heathen for thy beauty; for it was perfect through my comeliness, which I had put upon thee, saith the Lord GOD," Ezek.16:14;} and that whilst the Sharon-text kept close to the Personal Beauty of the Lord, and says nothing of the beauty of the saints, is a very confused running on, and putting one thing for another in dividing the Word of Truth.

The third instance is in that which is worse, even a confounding the Beautifying Virtue of Christ with the Fallen Deformity of Adam, running both into one particular, against all Scripture Judgment. He sets out the loss of the natural Image of God by the similitude of dirt, page 50, when he had the glory-theme of the Sun of Righteousness before him. Mal.4:2. Thus he runs both diversities and contraries into a length in one particular.

Now upon the head of Christ's Beauty, what meant this author to forsake it, and run into Adam's Sin and Deformity, on the same head? For, since he would insist upon the Beautifying Virtue of Christ here, he ought to have opened it by the Righteousness of Christ, Jer.2:13, and by the Spirit of Christ, the beautifying Communications of the Grace of God by him and through him. What had any man to do, especially under this head, to set out the distorted features and dis-amiable colors of fallen Adam, as soon as he had laid down a proposition of the Beautifying Virtue of Christ? Let me open this Beautifying Virtue of Christ in a few words appertaining to this and the next sections.

The Spirit from Christ beautifies me by putting the Righteousness of Christ upon me, and clothing me in a way suited to his own Operation Influentially, or through Christ {the virtue flowing in upon me by the Spirit through Christ} at Effectual Calling, according to the Antecedent Pattern of it's being mysti-

cally, or secretly, in Christ before the Foundation of the World. For look, as man's own skin was his beauty and ornament, and garment too, before the Fall and Entrance of Sin; so the Righteousness of the Second Adam, the skin of the Gospel-Sacrifice, is both my Beauty now against deformity, and my Garment too against nakedness. This garment God's eye beholds me in through Christ, as I am personally viewed in the Communicated Virtue of it under the Spirit's Work of applying it, as to what I am now in time of Calling between Christ and me; and all to bring me up towards the Mystical or Secret Pattern of the things themselves, as they all lay hid in Christ earlier between God and Him, before the Gospel broke forth, as is plain in, Col.1:26; II Tim.1:9, and many other texts elsewhere insisted on. {"Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints." Col.1:26. "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and Grace, which was given us in Christ Jesus before the world began." II Tim.1:9.} Thus the openings of the beautifying Virtue of Christ are but corresponding with their secret patterns in the heart and love of God before Time.

The virtue of Christ's Beautifying Righteousness is great upon me towards God in the way of his Justifying me through Christ by the Spirit, as he saith, I Cor.6:11, "justified in the name of the Lord Jesus, and by the Spirit of our God."

Ye are "now" says the Apostle, justified by the Spirit in the name of the Lord Jesus, who were not {experimentally} justified through Christ by the revelation/application work of the Spirit prior to this sealing work of Grace. {"Who hath also sealed us, and given the earnest of the Spirit in our hearts." II Cor.1:22.} So, Rom.5:1, "therefore being justified by Faith," {the Spirit's work in the soul,} we have peace with God through our Lord Jesus Christ;" for it is an equal matter to have peace with God by Faith, as to be justified by Faith, because some perhaps are for reading

it with their early comma, therefore being justified, by Faith we have peace with God, &c., for which I could never see any solid reason in the connection of the fifth chapter with the last words of the fourth. So, Gal.2:16, “knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law.” We will not evade the force of this text, but duly consider the scope of the Holy Ghost in it to intend Justification through Christ, by Faith of Effectual Calling, and yet ‘tis as plain that the Holy Ghost’s scope is but to give us a part of the Mystery of Justification, and the open manifestation/application part too, not the secret basis or fundamental part of the Mystery in that text, to wit, as it resides in Christ. So it injures not that at all, only builds upon it. Again, Gal.3:26, “for ye are all the children of God by faith in Christ Jesus.” Ye are the Children of God by that piece of Adoption-Grace which is a fruit of the Spirit’s Work in Regeneration; that is, a Quickening of the soul in the vital Union to the Faith in Christ Jesus, opposite to the dead Faith of the world in Old Adam. Now this does not speak of all the Mystery of Adoption {for I bring like texts to illustrate} but of that particular branch of Adoption which only belongs distinctly to the Third Person in God; so neither do the texts men usually bring for Justification and insist on {because they would beat down the truth of being justified before Faith} take in the whole Mystery of it, only one branch of it {which we do all grant} as to the work of the Holy Spirit. Again, Jn.3:18, “he that believeth on him is not condemned;” that is, he is justified in Christ; and thus his Faith is an evidence of his Justification by Christ. So that what is thence obvious is, that on a Person’s believing in Christ, the believer passes from his nature-state in Adam to his gracious-state in Christ, which now becomes influentially to him, because of the Spirit given him in the Grace of God and the Virtue of Christ’s Righteousness, a State of Justification through Christ, to come

up by the Spirit of our God to the soul's Justification in Christ before {under that comprehensive word, Grace in Christ Jesus, II Tim.2:1,} as the secret Pattern of the Justification through him. The same for, Jn.5:24, "he that heareth my word, and believeth on him that sent me {saith Christ} hath everlasting life, and shall not come into condemnation; but is passed from death unto life." Here we are to take notice that this Life here spoken of comes in through Christ by the Spirit in a way of Believing, and so is to be understood of the Open Life of Justification {Experimental Justification} flowing through Christ, to bring it up to the Secret Life of my Antecedent Justification in Him. What now do men gain of their point, when they bring these texts, and cry, you see this, and you see that, and you see how it is all laid and conditioned upon a person's believing; when as all their running of texts together doth but confound, muddle and entangle the Doctrine of Justification, which ought to be kept in all its parts distinct? This further appears by their pressing of Isaiah 61:10 & 45:25 into their service against all Justification before believing; whereas the Righteousness of Christ there spoken of is that portion of their Justification in the Christ. {"In the LORD shall all the seed of Israel be justified, and shall glory." Isa.45:25.} For, it is not only said "shall be justified" for all the elect seed of Israel are now justified in Christ {as a full reward of Christ's suffering} together, and in this they glory. {"Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil.2:9-11.} The Scriptures ought to be brought and opened distinctly, and not texts rent asunder from one another, and removed from the harmony of Divine Revelation, and all huddled into the same branch of the Article of Justification, as the ignorant manner is by the sound and chime of the words, without weighing the Argument. Justification in

Christ, and by Christ, and an open Justification with Christ do in each of those parts of Justification vastly differ from that intermediate branch thereof {for it is all substantially but one and the same Justification, but is so diversified in Scripture that all of Justification is never put by the Holy Ghost into one text, though men harp never so much upon the sound of words} that God would justify the heathen through Faith, and so preached the Gospel before unto Abraham, saying, in thee shall all nations be blessed. The Justification here, is influentially through Christ, the Lord our Righteousness, and so through Faith, the Operation of God the Spirit, as in that Pattern instance of justifying Abraham; for which cause in the fulfilment thereof, it is with an open and definitive affirmation of Grace {"shall all the seed of Israel be justified"} according to what it had been by Faith in the Pattern or Open Pattern of Abraham; and both these justifyingings by Faith, that of the Gentiles, and that other instance of Abraham, are effected according to the Primitive Pattern of being justified prior to our believing, or being already Justified in Christ. And as to Faith too, it is the Spirit's work in the soul, before I have wrought any good.

Then besides, the Virtue of Christ's Beautifying Righteousness is so great in me towards Christ in the way of my help to apprehend Christ and his Righteousness as my own, Phil.3:12, that the Spirit of Christ working in and by the Righteousness of Christ imputed, Rom.4:6-7, {I say efficaciously working} on my soul, creates Faith in me towards Christ, Rom.4:16, that very moment; by which Faith openly laying hold on the Person of Christ as my own through God's Free Gift, or in God's Present Bestowment of him by the Comforter, I am then by a transient act of God justified, according to the Pattern of his Immanent or Eternal Act antecedently, {and if men must have a school-distinction for it, inasmuch as they run to the schools for their six causes in Justification, and will not be content, as I am, with the Scripture-Distinctions of "in" Christ, "through" Christ and

“with” Christ.} For, on the spot I may feel my Justification by his Mighty Spirit in my peace with God through our Lord Jesus Christ. Rom.5:1. I am justified influentially, I Cor.6:11, that is to say by Faith, as the Holy Ghost’s work, and likewise evidentially, Gal.2:16, as to my own perceiving it upon the Fundamental Patterns of justifying me in Christ before time, and before Faith {for the justified state is in Christ, whilst the fall in nature state is in Adam} because of the Everlasting Covenant, {beyond the Decree,} and then next, because of the Mystical Resurrection of all the members in the Personal Resurrection of their Covenant Head. Faith is Evidence of things not {otherwise} seen. Heb.11:1. ‘Tis Life and Righteousness I have in Christ, Isa.45:25, before my eating of his flesh and drinking of his blood, that is, before my believing on him, as in John 6:53. For there is nothing against it which that text says, only very distinguishingly ‘tis declared not to be until then, that is, until believing, life in me. ‘Tis not my life in me before, but ‘tis my Life in Christ before, and before I can say ‘tis so.

Now as Mr. Hunt {to whom I return upon the foot of this explication} confounds one thing with another, which should have been kept asunder; so in his very confusion he separates one thing of the confusion from another, which should have been brought in to have made the matter sound. What’s that? Why, he separates Pardon and Beauty from the Righteousness of Christ; or rather more directly, he separates {in his otherwise confused particular} the Righteousness of Christ from the beautifying Virtue of Christ, and says nothing of it through that whole head. Whereas I have shown that Christ’s beautifying Virtue is his Influential Righteousness that both pardons and adorns me together, Rev.1:5, by the Spirit’s Application. Rev.7:14. So that there was no necessity for his shutting out the Pardoning Virtue of Christ from the fourth particular, to go and make a fifth of it; nor was there any necessity for his shutting out the Righteousness of Christ from all that fourth particular about his Beautifying



Virtue, more than there was a necessity for his confusedness of heterogeneous matters, in mingling the deformity of Adam, and the loss of the natural image {by insisting on it} together with the Beautifying Virtue of Christ.

The fourth instance is like unto the second, viz., his mingling the Grace and Holiness of Christ with the grace and holiness of the saints, {page 111;} when he should have kept close to what Christ is, Psal.73:25, he runs out for whole pages into a confusion of the matter to tell what the saints are, contrary to all argument or example in Scripture.

To run over the holiness of the saints so far, when it was proposed in the particular to treat of the Holiness of Christ, and interweave creature-holiness in the same piece with his, is a very confused unveiling of the Glory of Christ. He should in this also have kept strictly to what Christ is in Himself, according to the strictness of his subject, viz., "I am the Rose of Sharon;" and not thus confusedly have brought in the qualities of that subject, which at beginning he had proposed to be compared to the nettle or bramble, and mingle them with the Rose of Sharon.

The fifth instance of his jumbling about is his running unseasonably into our Faith, as soon as he had named Christ's Faith. See this at his pages 114, 115, and let anyone tell me what meet reason there was in that place for this?

When a man had proposed to treat of the Faith Christ acted, what an impertinent confusion was it to go to make it out by this proposition, "it is no hard matter to believe that Christ is ours." How does it appear that Christ acted Faith, by our believing that "God is our friend when we have the sensible tokens of his love?" Yet thus confusedly does he run on, at page 114, so before ever he comes to speak a word of Christ's Faith, Isa.50:7 – Heb.12:2, towards the latter end of page 115 in a way of antithesis, he runs off a main part of his page by setting out our Faith and Unbelief. This is a notable piece of his confusion, not to say, his prevarication, and want of integrity, towards the subject in Song 2:1.

The sixth instance of confusedness is his mingling man's honour with Christ's Honour, at page 84. 'Tis a confused business to interweave man's honour and titles, as he does, with Christ's honour. If I speak of Christ's honour, what need I mingle it with creatures, I Tim.1:17, that the honour of Christ and the honour of a worm must be set both up, and the latter independently upon the former, in one page? Take all that belongs to Christ abstractly there, and you'll see a very poor and lame account of Christ's honour. For, he raises Christ's honour directly out of the consideration of man's honour; and so rather makes Christ to hold of men, than men to hold of Christ. {II Sam23:5, the Covenant is otherwise ordered, and in all things is well ordered.} Now what had these two vast extremes to do to meet, especially after such a confused fashion? It is {besides the confusion} a very unworthy and diminishing way of dealing with Christ's Honour. And though this has been in another manner elsewhere shown, yet the dishonor done to Christ, according to this confusion, may farther appear.

For: 1. It is not like the Gospel, but like that that's done in the Courts of Princes. Ministers of State, Envoys and Ambassadors from the Princes of this world, are accustomed to set forth their Masters at this rate. But as Christ's Kingdom is not of this world, Jn.18:36, so when his Ambassadors come to treat of his Honour and Government, it should be very spiritually done, and not in the courtly mode. Ministers of the New Testament ought to be contented in showing forth Christ's Glory by itself. Col.1:19. They ought not to be climbing up the stairs of the vain honours of the world, to take their estimate of this Prince of Life. Acts 3:15. 2. 'Tis not consistent with Him, who is the Beginning of the Creation of God, Rev.3:14, to set forth his Glory lateward; that is, to begin with worldly honour, and then set out the honour of Christ, when we have run the first length in the Courts of Princes. I Cor.2:8. 3. The very disparagement of worldly honour is that which renders the consideration of it unworthy to raise

and commend the honour of Jesus Christ from it. 4. The confusion is preposterous. He begins with the dark side of the cloud to illustrate the bright side; whereas he should have begun with the bright side, to have illustrated the other point that all the glory of the world is but darkness. 5. Christ's honour is nothing like what is esteemed amongst men, Col.3:1; therefore those descriptions of His are all a false plan to draw the glory of Christ on; and they are but a mere cheating pretense of exalting him, whilst in truth they openly dishonor and lessen him. 6. Christ's honour is all spiritual, I Cor.2:13, and to the thoughts of man unconceivable, as well as to sense invisible; whereas all that is esteemed honour among men is carnal. 7. Christ's honour is suited alone unto his Glorified State. Jn.17:24. Now what a vain and confused estimate of Glory, must he have of the Glory of Christ, and, as he says, of the Glory of Christ Unveiled, who runs on, at this rate, in painting out an empty glory, which hath nothing to do with the Glory of Christ in Heaven! 8. It should have been honour all of a piece, Christ's honour alone, Christ's robe alone, and none of those blotches and patches that spoil all, having been mixed with his Illustrious Glory. {"I will go in the strength of the Lord GOD; I will make mention of thy righteousness, even of thine only." Psal.71:16.} 9. Lastly, let him look into that admirable description of the Glory of Christ<sup>1</sup>, set forth by his late servant upon earth, Dr. Owen, a little before his death; and there let him see, whether the Glory of Christ be stained and sullied in a carnal matter, to make the spiritual reader sick, as this meddler hath done it? Or rather, if it be not in a way that fairly overthrows all such jumbling and confusion? As for this author, he minds not how a text puts him to distinguish of Christ's Glory from his Shame, Jn.1:14, of Christ's Throne from his Cross, of Christ's Advocacy from his Sacrifice, of his being now in Heaven from his being once on Earth; but jumbles and crams all he can, mingling

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1 John Owen, 1616 - 1683, *Meditations and Discourses on the Glory of Christ* was first published, in London, in 1696.

Heaven and Earth together. This hath been his practice. But to his next farrago or disorder.

The seventh instance of mixture is this, his laying down a badge of Christ's Honour, and then presently running it in to Christ's Power. This is his confusion at page 98 as the reader who hath his own book compare may see. The creating and upholding all things by the Word of his power, which this author there insists on, is a distinct thing from the Honour and Glory of Christ. His conquering our subtle and potent enemies which he there also insists on, was a conquering them by Power, not a conquering them by Honour. He overcame by the Death of the Cross, which the Scriptures do call his shame, scandal and foolishness with men, yet the Power of God. I Cor.1:21-24. And he did not overcome by honour; yet these things are so muddled, and run together, as if they were not to be distinguished. You may see how Honour and Power in the Scriptures are kept distinct. "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." Rev.5:12. So, Rev.4:11, "thou art worthy, O Lord, to receive glory and honour and power; for thou hast created all things, and for thy pleasure they are and were created." Why then did he not go by the pattern to avoid confusedness?

The eighth instance of his jumbling is his confounding passives and actives, and running them together into one active branch of his use of Examination. I say, he mingles his passives with an active branch of Examination. {Pages 132-135} A running the inquiries of what was done upon one, II Cor.13:5, into the form stated for interrogatories of what was done by one, is confusion.

Now this ought to have had a distinct branch of use; and yet he has run his passive inquiries or the questions of experience, what is done, or wrought of God, Tit.3:5, upon the soul, at page 135, into one and the same active examination of what the soul herself hath done, in a cordial reliance and dependence on

Christ for Life and Salvation, beginning, I say, there at page 132. Now to examine, II Cor.13:5, into our reliance and dependence is {as hath been hinted in the chapter of marks and signs} to examine into our own acts {as was shown before} and to propose the form of examination, in the particular itself, into what acts of our own, Eph.2:9, as to Reliance and Dependence upon Christ, we have done {as to say, have we relied? Have we depended upon Christ? Which ought to have been observed and followed close, where a man had had any regard to the first form of his proposal, II Cor.1:17, and yet to run it presently into passive work, when he had omitted to propose the substance of that same use in the passive way, by otherwise wording is particular} is to run one thing into another in strange confusion, and keep nothing of the work of God upon the soul distinct, I Jn.5:20, I mean distinct from the acts, which that Work of God the Spirit brings the soul unto likewise.

What are the first workings of the Spirit of Christ upon nature, but matter distinct, which belongs to the passive examination of that work upon the soul? These workings of the Spirit {though so seldom distinguished by name in his own work} are not our reliance and dependence upon Christ, though the workings of the Spirit produce them. Phil.2:13. And yet the 132nd page itself avoids not the jumbling, but runs into this confusion, and the other pages, through all this head of the examination, do mostly allow the same disorder. Why did not our author begin his particular, in the words of that head, with inquiry into the Holy Ghost's work? Eph.2:10. This had been most proper. Then in his passives afterwards, he had built his passives upon some fundamental passive, and not his passives {of what God the Spirit hath done upon the soul} all through the particular built upon the creature's actives of Reliance and Dependence upon Jesus Christ.

Aye, but yet he hath gone and built passives upon an active sign. For instance, the Spirit's coming to work savingly in us,

page 132, the Spirit's showing the soul the infinite value of the blood of Christ. {Page 133} {For in my instances I love to pick out his best.} And then {he adds} hath God convinced thee that thou wast conceived in Sin, and brought forth in Iniquity? Page 134. Hath God made thee to see that either Christ or Hell must be thy portion? {Page 135} All these passives wrought he builds upon an active sign, cordial reliance and dependence on Christ. What confusion is this! It tends too to take the Holy Ghost's work out of his own hands into ours. Is this to be a "workman that needest not to be ashamed, rightly dividing the Word of truth?" For so the Holy Ghost confesses in II Timothy 2:15, to the end, that men in the Ministry should look to it, and not bring in such shameful disorders into their matter, as spoil the work, and injure the Truth itself.

The ninth instance of his disorder is, mingling the parallel of the Rose, and the excellings of the Rose together, running all into one and the same Exposition of those positive and limited words in Song 2:1, "I Am the Rose of Sharon." For, when he had carried some of the Excellency of Christ beyond the rose, page 26, and so on to page 63, and concluded, "thus {says he} I have shown you how Christ may be compared to a rose, and some of those excellent virtues that are in this sweet Rose of Sharon." {Page 64} Nevertheless, he proposes to show wherein Christ {contrary to the method of the Apostle in his handling a Discourse; as appears, Heb.6:1, &c.} excels a rose in these words, "but before I come to my doctrine, there is one thing more I must do, or else I shall come short of what I may do, and ought to do, for the setting forth the Glory and Excellency of Christ, and that is, to show you wherein Christ excels a rose, though it be the Rose of Sharon." {Page 64}

What Confusion is here! What want of order in speaking! He had {one would have thought} been showing all along, for twenty pages together, Job 11:2, how Christ excelled a rose. He had instanced in Quickening to raise the dead. Now is not this

an excelling virtue in Christ? For, pray, what Quickening Virtue is there in a rose to raise the dead? Howbeit, he runs Christ's Excellings into resemblances, as if this same Quickening Virtue was but a rose-resemblance. Next, what discovering virtue opens in a rose to enlighten blind eyes? Is not Christ's Discovering Power an excelling of the rose? What meant his fancy than to lessen it into a resemblance? What purifying virtue is found in a rose to cleanse anything that's filthy and polluted? Is not that same Power of Sanctification clearly rendered to be a Power in Christ that excels the rose? So, what virtue is seen in a rose to pardon the guilty? Job 13:7. Yet hath he not managed Remission of Sins {in the doctrine} as an apparent proof that Christ excels a rose? {And that from page 42 to page 47.} What healing virtue doth there lie in a rose to cure the sick or wounded? Is not Christ therefore evidently set forth by his healing virtue to excel a rose? What beautifying virtue can be acknowledged in a rose to alter deformed souls? Eccl.1:15. Is not Christ then openly manifested in the same to excel a rose? What comforting virtue can be evidenced in a rose? Hath not Mr. Hunt then declared that Christ by his consolation-virtue excels a rose? What strengthening virtue is known to be in a rose to strengthen weak and feeble souls? Is not that strengthening virtue then in Christ evidenced {from page 57 to page 59} to excel a rose? Once more. What nourishing virtue is put into a rose to fill hungry souls? Is not the same nourishing virtue a demonstration that Christ excels a rose? Eccl.1:2. Lastly, what a satisfying virtue is there in a rose for thirsty souls? Does not the same satisfying virtue therefore in Christ made out {from page 62 to page 63} prove that Christ excels a rose? Therefore, to produce transcendent properties of Christ to the rose, thus, and yet propose transcendent properties of Christ, as if all already had been but rose-resemblances, is strangely confused, and in and out. It was impossible in his foresaid particulars that Christ should do anything else but excel the rose.

Is it not a lamentable disorder to run other things that have

no analogy with the Holy Ghost's metaphor into a pretended explication of the same? As if the Holy Spirit saw not as much resemblance in that metaphor, as he intended should be understood by it. Why must an interpreter of the Word, together with the text, "I am the Rose of Sharon," and part of his own exposition of the text, how I am the Rose of Sharon is to be taken, mingle another text, and a made-text of his own, "I am not the Rose of Sharon?" For even so far as Christ excels the resemblance, he belongs to some other text, or texts, in the Bible. Whereas to fasten it upon this text in the Canticles, is plainly to run it up into a reverse of the text, {I am not the Rose of Sharon,} to fill up the confusion, II Cor.2:17, running what he is in this text, and what he is in other texts, all into one thread of discourse on the same metaphor. What need had this author upon a positive text, that declares of our Lord Christ there by way of limitation and restriction, II Cor.10:14, in so many words, "I am the Rose of Sharon," to have added his own expository jumble of a negative, how our Lord Christ was not the Rose of Sharon?

What strange confusedness is his jumbling the virtues of roses and their improprieties together! "Roses are things that have a great virtue in them." {Page 24} Now when he comes to apply this to Christ in his multiplied particulars under that head, he runs all upon the improprieties of the rose. Isa.59:13. For roses are the things that have not such virtues in them, as he reckons up, and as he jumbled under the seventh particular of his explication, branching out matters into a numerous subdivision, of ten particulars, to page 65.

'Tis undeniable in his explications that he runs all upon the improprieties of roses. For, what quickening virtue have roses in them for dead and drowsy souls? What enlightening virtue for the blind? What cleansing virtue for the filthy? And so on. 'Tis strange a man should steal so many particulars together out of the Gospel Feast treatise, to jumble them into another text where they must spoil the workmanship! Besides, 'tis strange confu-



sion, to jumble the proprieties and virtues which roses have with the improprieties and virtues they have not, in handling one and the same metaphor! It was confusion to jumble the matters thus. Lev.19:19. But then it is still more, that after all these improprieties of the rose, wherein Christ excels the rose, our author should begin to propose his set of particulars wherein Christ excels roses! Would a man think this writer had been in his wits?

The tenth instance is this. He expounds getting an interest in Christ at page 195, by believing, at page 201. These he makes to be coincident. He sees no difference between them, but jumbles both into one. Nevertheless, these are distinct. Getting an interest in Christ is what altogether lies out of the verge and sphere of new creature power, Eph.2:5-6, though assisted and raised by the Holy Ghost. Believing on Christ is not so. The former is passive, 'tis a thing gotten for me, Gal.2:20, the latter is active, 'tis a thing done by me. Here lies the vast difference. Why then should any divider of the Word, confusedly run them both into one point? Why must the actions of Father, Son and Spirit, be run off into a creature-act, and expounded of believing? Are these confused runnings on, the words of the wise, Eccl.12:11, as nails fastened by the Masters of assemblies, since they are easily drawn and thrown away? Are they given from One Shepherd? Then why not more consistent and distinct?

The eleventh instance follows, "thy dependence on Him" {on Christ,} at page 135 is confounded, by explaining it with "all our obedience." Again, "thy dependence on him proves thy interest in him." {Page 135} Now one would think this to be the life of some of our obedience; yet in another place he runs the life of all our obedience into delight and cheerfulness. "Delight and cheerfulness {says he} is the life of all our obedience." {Page 112} Nay, if it be scarce thought by another a confusion to run two things into one, when they lie so far asunder, so much as 'tis thought a contradiction, then let the contradiction be taken up in the eleventh instance, as the confusion here presents it. He

had propounded to consider Christ's Obedience there at page 112, and when in his third and fourth lines he had instanced in Christ's delight in it, he immediately in the next lines runs it into our obedience. There lies the jumble and contradiction in a nearer instance. "As to his delight in it, this as a vein runs through all his performances; delight and cheerfulness is the life of all our obedience." {Page 112}

His performances were to be the subject kept distinct upon that head; but our performances {you see} must come in and jumble them, whether the matter was ripe enough for such a transition of argument, or no. So again, if dependence on Christ proves interest in Christ, it must be a dependence quickened which must prove it, Jn.10:10; for if it be a dependence quickened, there is life in it; yet if there be life in it, there may not be cheerfulness in it. Why then 'tis evident that delight and cheerfulness, the life of all our obedience, must be either a contradiction to the other saying, or a confusion, expounding dependence by cheerfulness and delight, or both; that is to say, confusion and a contradiction too.

The twelfth instance of his disorder is his running contentment into discontentment. That's his fault of confusion, when he had exhorted to contentedness. Why could not he have been contented to have stuck to the matter in hand? What need he have jumbled the sinner's discontent into the saint's content, and made up two contraries into one particular?

There was scope enough to have enlarged upon the positive contentedness he proposed. There was room enough for amplification, to have been guided into the same thing, and have discoursed of the easiness of the soul with Christ. Psal.25:13. For all uneasiness should have been made a distinct head of matter. What need the soul's wishing for other things, his murmurings, &c., have took their place upon this head? Especially, how was that of Haman adapted to the purpose under the head of contentedness, for "all this availeth me nothing, so long as I see Mor-

decai the Jew sitting at the king's gate?" Est.5:13. How also was that which follows to the purpose of contentment? "So may a Christ-less soul say, I have so much honour, so much wealth, so much of the delights of this world, yet all these avail me nothing so long as I am without Christ in the world." {Page 213} What workmanship is there, and adorning the Doctrine of God our Savior, in this confusion? Tit.2:10. For, as there is to be a practical adorning in the life, that doctrines may not be blemished by an unbecoming and disorderly conversation, Phil.1:27 – Psal.50:23, so there is a practical adorning of the truths of the Gospel with their own beauty and order, when we lay them down before others in their own connection. And this must be attended to.

The thirteenth and last instance of this disorder I shall mention, is a grosser one than any of the others in this connection. 'Tis his running what is peculiar in creatures up to Jehovah, by mentioning him as of a family among the glorious Persons of God, as if it was one of the properties of God too to be so related. The words he hath of Christ are these, "the family he is related to, is great and good, 'tis the only family of Heaven and Earth; he stands related to the Mighty and Omnipotent Jehovah, who is Possessor of Heaven and Earth; a very ancient and renowned family, a family which never in the succession of ages had any blemish upon it." {Page 80}

'Tis plain here to me that by family, he means Jehovah in his Person, Father, Son and Spirit. For, he tells us of Christ, as he is related to a Family, great and good, 'tis the only family of Heaven and Earth. This only family of Heaven and Earth, sure, he can't mean are all the creatures; for these all, of earth, are neither great, nor good. Rom.8:20-21. He seems to me to explain his meaning by the next words, concerning Christ, as He stands related to the Mighty and Omnipotent Jehovah, who is Possessor of Heaven and Earth. Gen.14:19. Now Possessor of Heaven and Earth is an attribute in Jehovah, Jer.31:1, distinct from his being the God of Heaven, Zech.14:9, and from his being the God of all the families

of the Earth. His next words, “a very ancient and renowned family” must be predicated of one of these two, either of the Mighty and Omnipotent Jehovah, and so meant of the Persons in God, as I have said; or of the inhabitants, the creatures, of Heaven and Earth. Now to say of all these promiscuously, ‘tis “so renowned, as never in the succession of ages had any blemish upon it,” when yet man is utterly fallen from God, and hath sought out many inventions, and behold God putteth no trust in his servants, Eccl.7:29, and his angels be charged with folly, Job 4:18, is what we can’t easily interpret to be his meaning. I rather therefore take it, he meant, that this ancient and renowned family he speaks of was the Persons of Jehovah, the Father, Son and Spirit, within themselves, to which the Man Christ stood related. This I look upon to be his ill meaning.

The Scripture indeed tells me in Ephesians 3:15, and in its coherence, that as the Lord Jesus Christ is of God, so the whole Family in Heaven and Earth is of the Lord Jesus Christ. It is of Christ that the whole family in Heaven and Earth is named and derived; all having their very nature-being from this Wisdom-Pattern, Rev.3:14, this Everlasting Model of Creation, as he is the “beginning of the Creation of God,” and as I have been helped plentifully to show in these labors; as well as all the elect in Heaven and Earth are derived, especially in their Grace and Glory beings, from this Fountain of Life with God. Psal.36:9. But I never read in the Scriptures the reverse which is asserted by our confused and mistaken author, that Christ is named or derived, and descended in his fullness {of which the Apostle there speaks} from the whole family in Heaven and Earth. Eph.3:15. For relation in this matter, as Mr. Hunt is carrying it on, is relation to the ancient and renowned family he was speaking of by descent, another gross error I have taken notice of in this author before. By all it appears, they were his own wild thoughts which misled him into this confusion and precipitant disorder, Prov.1:5, of Jehovah being a Family to Christ.

## CHAPTER 43

*Of Mr. John Hunt's Ignorant Passages laid open in Forty Instances sprinkled up and down his book; thirty of his Ignorances are in Divinity, and the other Ten and Natural Matters.*

Besides the matters already dispatched, I may take some notice of his ignorant passages, in the following scheme and order. His theological ignorances, and his ignorances in natural matters. His ignorances in Theology, or Divine Matters, are of Persons and Things. Of persons both good and evil. His ignorances about good persons are, nine relating to Christ, one to the Spouse, one to Abraham, one to Moses, and one belonging to the Apostles. His ignorances about evil persons are, two belonging to the devil, one spoken of Judas, three of the wicked, and two of the world. His ignorances of things, both of good things and evil things do next take their turn. Of good things, two about the Scripture, one of the Lord's Supper, and one about Heaven. His ignorances of evil things are, three of Unbelief, one of Affliction, and one about Uncleaness. They are thirty when put together. His ignorances in natural matters are, one about the Moon, one about the Lily, one about giving up of the Ghost, one concerning Dog's Pity, one about the hoof of every Family, one about making so many several persons to be so many several Candlesticks, one of a Table decked, and another of a Lackey proclaiming, one about a Jewel of Prize, and the other concerning finishing at Last. That is ten in all. Now to these forty {of both ranks} I add two more, the one of a person in history, the other of a word in grammar. {"But they shall proceed no further; for their folly shall be manifest unto all men, as theirs also was." II Tim.3:9.}

And all these Absurdities, not as we say *Lapsus Linguae*, {literally a slip or fault of the tongue,} but in print; and are sent abroad by himself, as his own offspring. Mk.1:45. They are not an account of the matters from another's pen, as in the story of the Eunuch's Children he very oddly carried away from Barrington.

Rom.3:8. For in the way and manner he hath so slanderously reported up and down, as if it had been a gross thing of my own forging, it is utterly false, as the passages of the book between Clifton and Smith witness. And I'll suppose that that book did mean, how the eunuch might have children of his body before he was a eunuch in the service of the Queen of Ethiopia, and afterwards so highly preferred, because a like circumstance of Eunuchism may be easily admitted among slaves of the Gentiles. The proofs of his ignorances are next to be laid open in the several instances, according to the foregoing scheme.

First, let me begin with the forenamed list of his Theological ignorances, or his ignorances in Divinity, relating to Christ, the Spouse, Abraham, Moses, the Apostles, the Scripture, &c., for the order I follow is synthetical, to bring what may be joined more aptly and unitedly under the same head together, after this model, persons and things, rather than analytical, to resolve the more material particular, as to a thing, before I have sometimes done with what perhaps is of less moment, as to a person.

The first instance of this sort of his ignorance, speaking of Christ, is this, "suppose him under a necessity to be the Seed of the Woman." {Page 126} As if there had been in no respect any necessity for Christ to become the seed of the woman; when yet the Divine Constitution of the Glory-Man in the Council and Settlements of Jehovah, was in all the After-Fall Dispensations of Grace, Ways and Means to make him Redeemer of the elect; which elect number, together with the rest of the fallen, Rom.11:7, were all under sin. Rom.3:9. And though to be under Sin is directly opposite to a State of Justification, as to the particular way of the egress, or out-goings of God's Love in Christ; yet by reason of the antecedent Settlements in Christ Jesus by Grace before the world began, II Tim.1:9, and so above the Fall, the elect's being under Sin in the Adam-Relation of their fallen Nature-State, is consistent with their Everlasting Union-State of Interest in Grace and the Love of God in Christ Jesus, wherein

they needed no Justification in their Comprehensive, Standing Head. Hence as they were after viewed in God's Thoughts or Appointments of their Fall, Christ became of God their Redeemer, as Son of Man, constituted; he being the same Person, who was set up the Head of the Church in the Above-Fall way, as the Man of the Right Hand from Everlasting. Psal.80:17. Accordingly, the elect of God had this love of God turned into their Justification immediately, as they lay still hid and recovered in the Security of their Comprehending Head, Constituted Redeemer of further Grace in his Necessary and After-Fall Relations of Grace, or what he was made of God for the elect, or to their further benefit, and provided therein a Surety in their Law-Place and Room upon the Appointments of the Fall. Nevertheless, the elect had not this Justifying Love upon themselves, Jn.3:18, as the Holy Ghost speaks, Rom.3:22, and that is through Christ by the Spirit's Application, Jn.5:24, till the time in which he works Faith, only too in order of nature it goes before the act of laying hold of Christ in the very dated time of Conversion.

Besides, we must by reason of the Fall behold Christ, or the Man of the Covenant-Uncion in the great Mystery of Godliness, under a necessity of becoming the Seed of the Woman; for how steadfastly do the Scriptures lay it upon the Will of God and our Father, that he gave himself for our sins, Gal.1:4, that he might deliver us from this present, evil world! Yea, that oracle of his open Incarnation, Jn.1:14, "the Word was made flesh," argues the Will and Operation of another in it; and the Apostle expressly tells us, what he said to his Father about this Condescension of his Own, to show it was necessary for him on the part of his Father's Covenant, as well as voluntary on his own side, "a body hast thou prepared me." Heb.10:5. To make but a supposal therefore of the necessity of his being the Seed of the Woman, "as if it had not been necessary," cuts off the matter quite from all texts of Scripture relating to Christ's being the Father's Servant, Messenger, Christ or Anointed, &c., and proves Mr. Hunt's great Ig-

norance of Christ in the Economy of Redemption-Grace. For, according to the Decrees of God and the Covenant-Settlements of Jehovah, there was a necessity for Christ to be the Seed of the Woman.

The second instance of his ignorance, “Christ chose to be born in a Stable, when he might have expected the most Royal Palace, and that the great ones of the Earth should have given their attendance at his Birth.” {Page 127} How could Christ expect it? How could he look for high treatment in the world when made in a Low Condition? For, all of his Condescension was firmly articulated, limited and stated by the Covenant of the Glorious Three, and all Providences, to attend the circumstances of it, Isa.49:1, Isa.7:14, Isa.53:2, equally Fixed and Settled betwixt Jehovah and Christ. Secondly, it is plain by these circumstances that he was both appointed by Another, and resolved of Himself, to enter into the world in a Concealment of Himself at his first entrance; and an absolute declining to take all state upon him, or worldly grandeur, so long as he continued here below. Jn.6:15. If a mere man had intended privacy, in some notable expedition, how could he expect a public entrance, a magnificent or universal reception, according to his character of a great man? How can a Prince that leaves his court, and chooses to go, as we say, incognito, into any of his towns at a distance, expect to be met by the Mayor and Aldermen in their formalities and dutiful attendance, delivering up the Ensigns of their Magistratical Authority, at his entering the Corporation? How much less might Christ expect the most Royal Palace, who hath a perfect knowledge of things, and knew the world were not to know anything of the matter distinctly before his Birth? Thirdly, Christ knew what was in man, Jn.2:25, that all that was to be said for it from the Testimony of the Angel to Zacharias, about the birth of John the Baptist his Forerunner, and the other prophecies of Elizabeth and Mary, would not be received. How could this Perfect One in knowledge then expect it?



The third instance of Mr. Hunt's ignorance, "thirdly {says he,} if we consider his {Christ's} holy zeal, how may it even shame the best of Saints living?" {Page 120} Let me examine this. 1. Is this such a wonder that the holy zeal of Christ should shame the best of Saints living? 2. What is there else Christ did, but it may as much shame the best of Saints living, that they fall short of it? And the more especially, when they go about to join so much of their own with Christ, which our author teaches them? 3. If anything of the matter were considered right, it should shame even the best of Saints living, to write of Jesus Christ so very ignorantly, as this writer has done.

The fourth instance of his ignorance is this, speaking still of Christ, "he will no more carry a heavy cross upon his mangled shoulders." {Page 77} Did he ever read that Christ's shoulders were mangled? I never did, till I read it in his ignorant observation. Simon the Cyrenian was compelled to bear his cross after Jesus, Matt.27:32; that is, at one end of it, and so it was carried between them, Jesus at one end and Simon at the other, to the place of Execution. Now, if the bearing or carrying of the Cross did mangle Christ's shoulders, Mk.15:21, it must be thought to mangle the country-man's too, who bore it after him at the other hand, even from the Judgment-Hall, Jn.19:9, till they came to Golgotha. How could he ever hit upon it that Christ's shoulders were mangled? And again, how {after his notable invention} can that be made out? In short, his hands and his feet were pierced, Psal.22:16, but his shoulders were not. For, if they had, it's a more considerable point than we ought to believe would have been omitted by all Four Evangelists, when far less circumstances about the Sufferings of Christ are recorded by one or other of them. His assertion therefore carries it with a great piece of blindness, perceiving nothing aright of this matter.

The fifth instance take as follows, concerning the Government of Christ, in his very observation upon that text, Isaiah 9:6, "and the Government shall be upon his shoulders." Then he both

saucily and ignorantly adds, “and he had need have broad shoulders to bear it.” {Page 90} Raw and unstudied divine! What’s this? He had need to have! Wherein is Christ needy? A need to have is indigence, and at least a supposition thereupon, that he who undertakes the sustentation, Psal.75:3, of the said Government may be overmatched by the burden thereof. How doth Christ that hath all power in Heaven and in Earth, Matt.28:18, given Him of the Father need these broad shoulders? Is it possible any creature can have as much Power as Christ-Man, and is it possible Christ can have more who is God-Man? What can “the One Mediator between God and men” need? I Tim.2:5. It looks like an ignorant distrust of Christ’s Mediatorial Abilities. For, when I see, or hear of another man engaged in some extraordinary concerns that seem to be too many for him; I presently say, such a man had need to have broad shoulders to bear them. Now is this fit to say of Christ, and just then too, when the Father hath told me that “the Government shall be upon his shoulder?”

The sixth instance speaks of him as a Bridegroom in his text, even whilst he was proposing it as a doubt, whether it was the Bridegroom’s voice or not? “Now {says he} this Song is carried on between Christ, the Spouse, and the Daughters of Jerusalem; and though in some places it seems somewhat difficult to distinguish the Voice of Christ from the voice of the spouse; yet in my text it seems past all dispute that it is Christ that speaks; which will appear, if we consider the person here speaking speaks in his own commendation.” {Page 4}

It should have been in the substantive, the commendation of the speaker, and not determined so soon in the relative, neither in the masculine or feminine, his own, or her own commendation; because he was yet clearing the enquiry of a speech between Him and her. It is here to be noted, that whilst he is stating it, whether it be spoken of Him or her, Christ or the Church, Mr. Hunt determines it forthwith, that it is spoken of Him, and uses this as an argument why it is so, because it is so; even whilst he is

laying the state. Thus, he begs the question, and then he proves it. Instead therefore of the words {his commendation} he should have said in self-condemnation, and so have concluded {if his argument be good at bottom} therefore spoken of Him, not of her. For, then the antecedent and consequent had been distinct. But now they are ill placed in the same form. The person speaks of himself, therefore he speaks of himself. This is his ingenious way of arguing, and the force of it. His reason he gives must be took to pieces. For, why ought not the saints to speak in their own commendation, when it is true that what they have from Christ is commendable? I am sure, as the spouse often doth it in the Canticles, so holy men have done it elsewhere. {David in Psal.108:1, &c., Moses of himself in Num.12:3. So Paul in I Cor.15:10, &c., and others.} This is therefore another of the man's ignorances, and a full argument, that if he reads the Holy Scriptures, he does not duly attend them.

The seventh instance of his ignorance is this, "but Christ is a complete Master of all these divine arts." {Page 108} The vulgar plainly see that this makes the notion of Christ cheap, to bring him, who is exalted far above all principality, and power, and might, and dominion, and every name that is named, not only in this world but also in that which is to come, Eph.1:21, down to a Master of Arts. Let him remember I live at Cambridge, and it sounds very odd in this place, so to compare Christ's wisdom and teachings, now he is Exalted, that he falls below a Master of a College! Is this Christ the Most Excellent? Well, but he speaks it better than thus, and goes above what the vulgar ear takes; for he says, "Christ is a master of all these divine arts." Aye? Do you call this better? I think not one jot, but rather worse, for, his next words to prove it are these, "he is the great Prophet of the Church, who is perfectly acquainted with all the deep things of God." {Page 108} What is this an art? Abominable ignorance! Is it not Christ's Office? Whether did this man's thoughts run? Did he watch over his thoughts and pen in writing, because he dishon-

ors Christ thus, in taking up the very things he intended for his honor? {"So will I make my holy name known in the midst of my people Israel; and I will not let them pollute my holy name any more; and the heathen shall know that I am the LORD, the Holy One in Israel." Ezek.39:7.}

The eighth instance of his ignorance of Christ by the Gospel Sight of Faith and Discernment is this, "were we but to see that vast number that minister about him; we should say, he is honorable indeed upon that account." {Page 96} As if we did not see it by Faith? This same {were we but to see} looks as if his meaning was were we but to see it now by sense, with our bodily eyes. The reason is {were we but to see} is more fitted to such a construction of his meaning, than seeing of it at last in Glory. II Cor.5:7. Because so we shall see, we who belong under him as the heirs of salvation to whom they are all ministering spirits. Heb.1:14. And then {as this writer is wont} he ignorantly builds Christ's honour upon our senses. Aye, but Christ's honorable indeed is not to be concluded from our sense, {if we could behold Christ's retinue,} but from our Faith on God's Word, the best evidence, Heb.11:27, that sees Christ's own Person. He propounds an angel from Heaven, Gal.1:8, yea, all of them, to preach another Gospel to our senses, than what we have received by Faith.

The ninth instance of his ignorance of Christ take, as he hath left me to trace him in these words, "Christ may in a sense be had upon easier terms than the world." {Page 148} How so? Christ is the Gift of God, and it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. Rom.9:16. Whereas the world may be had for money, let it fly otherwise from the poor as fast as it does. But now can the Gift of God be purchased with money? Acts 8:20. Well, but in a sense Christ may be had upon easier terms than the world. In what nonsense? "Why the world often sees so fast they can't be overtaken. While meantime Christ stands at the door and knocks." {Page 148} What does this man make of Spiritual Believing? Does not the Holy Ghost work an-

swerably in the soul to Christ's knocking at the door, Rev.3:20 with Phil.2:13, wheresoever he is received by the Spiritual Faith of God's elect? And can a hand of faith {of new creature-form} be put forth, to open the door to Christ, where there is nothing but nature's dead stump, and no living hand formed? This man is for making his Market of Christ upon conditions and terms, Ezek.36:26, terms of capitulation, and thinks he comes off bravely too, because they are easy terms. But I do not understand how he can prove there be any terms at all in it, but a Free Gift, Rom.5:16, which the Scripture nowhere {that I can find} calls terms, neither in sense nor sound.

The tenth instance of his ignorance in Divinity is touching the spouse, in these words, "the spouse knows her Beloved from a stranger, for he is known of his." {Page 16} What a reason is this to the purpose! The same by the same. What an ignorant plunge is here! The reason of a thing and that thing itself ought not to be laid down as one and the same thing. What an account of the matter is this, the wife knows her husband from another man, for he is known of her! So she knows him because she knows him; she knows her husband, because she knows her husband. Is not this ignorant?

The eleventh instance is touching the patriarch, "let us consider the Faith of Abraham, believing that God was able to raise him up another seed." {Page 116} Another seed? Why, the Scripture tells us it was the same seed, Heb.11:19, "accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure." Raising from the dead here is raising of one and the same person which had been once alive. And the text expressly saith, "he received him," for Abraham did not receive another. So the text saith, "accounting that God was able to raise him up." His faith was not exercised about another seed, Gen.4:25, as Mr. Hunt's ignorant passage lays it down, but his believing was fixed upon the restoration of one and the same seed which he was called of God to offer up in Sacrifice. Abra-

ham accounting God was able to raise him up, as he received him in a figure. Him, that is to say, the same person, the same seed, the same son Isaac, from the dead. For, in that great trial of his Faith, he looked upon that one, as the Holy Ghost saith by the Apostle, to be as good as dead. Heb.11:12.

The twelfth instance of his ignorant talent in Divinity is about setting forth the humility of Moses. Says he, “Moses is the most eminent instance recorded in Scripture beside Christ, as almost every child can tell you, Moses was the meekest man, Num.12:3, yet not to be compared to Christ.” So he goes through some parts of Moses’ life very well, but by and by he brings us on to his death, and there he hath these further words to prove Moses’ humility, “nor did he die such a shameful death, for God himself {says he} buried him in an extraordinary manner, and no man knows of his sepulchre. Deut.34:6.” {Page 122} Does not this rarely prove the grace of humility {think ye} in Moses? Nor did he die such a shameful death as Christ died for our sins, therefore Moses in his Death was not such an instance of humility as Christ. Is not here brave reasoning? Besides, who sees not, that the shame of Christ’s Death, Heb.12:2, {which could not be found in Moses,} and the humility of Christ’s dying, Phil.2:7-8, are distinct things, though here they are very ignorantly confounded by this writer? The shame of Christ’s death was a passive thing, and was brought upon him by the Jews; whereas the humility of his dying was a voluntary act of his own; for, “he humbled himself, and became obedient unto death, even the death of the cross.” Phil.2:8. And so it is quite another thing. But then to mend it, he goes on and argues, “God himself buried him in an extraordinary manner, and no man knows of his sepulchre.” Does any man see a reason in this to prove the humility of Moses? Sure it is a very ignorant way of instancing, to bring in what was not an act of Moses at all, in order to set forth the humility of Moses. Had Moses indeed wished for this way of death and burial at God’s hand, it had set forth the contrary thing to his humility, and so might have

been pertinent enough to his purpose to have shown from Moses' own acts, how his humility fell short; but as he lays it down {from an act of God to Moses for the said end} it's more like a man taken with a delirium in his Divinity, II Kings 4:19, than any proof he was *Compos Mentis*. The rest is of the same piece. No man knows of his sepulchre, therefore Moses was not so humble as Christ. This man's logic and divinity seem to be much alike, when he sets them off together on the blind side. Yet this pulling and haling of the Word he counts nevertheless a dividing of the Word. But to his next.

The thirteenth instance of his ignorance in Divine Matters is touching what he says of the Apostles. His words are these, "but I am loath to rake any farther into this dust, since my design is not to degrade the Apostles, but to magnify Christ." {Page 124} How this cautious writer {as now he may seem to some to insinuate himself} will scruple to do anything injuriously to men, and yet make bold to do a worst thing to the Lord that Spirit, I have already shown in my 36th chapter concerning the Holy Ghost, where I have taken up Mr. Hunt for that erroneous expression of raking into the Apostle's dust, because he had been telling us some of their faults, according to the Scriptures. Here I design to touch only upon another thing, viz., his ignorance in that latter phrase of speech, degrading the Apostles. "My design is not to degrade the Apostles." This is an ignorant passage, for, when that striving of theirs which of them should be greatest, Lk.22:24, {as Mr. Hunt takes notice of,} commenced, the Apostles were all under-graduates. They had not till Christ's Resurrection so much as taken their degree, and great boldness in the faith which is in Christ Jesus, I Tim.3:13, as is afterward said of Deacons. If Mr. Hunt will have it that they had, then 'tis a very preposterous degree, much like divers of the matters in his book. A degree that exalted the disciples before the Master, and commenced their exaltation-state under his own humiliation-state. Then if they were under-graduates, how could laying open a fault they were guilty

of before their degree, be said to degrade them, when as they had taken their degree afterwards, when the Spirit was poured from on high? Isa.32:15. Their degree was after their fault of which he speaks, and can they be degraded after their degree for what they had done before it? This was ignorance. If he had had wisdom it had not come forth.

The fourteenth instance of his ignorance, is, a departing from the account given us in the Scripture why the devil opposed Christ. "Christ did the devil's interest {says he} no little harm by his Heavenly Doctrine, by his Holy Life, and by the Miracles he wrought; he had not a little vexed Satan in dispossessing him so often, and by taking so many prisoners from him; for which the devil owed him an old grudge." {Page 102} How ignorantly is this old grudge dated! For were Christ's Doctrine, Life and Miracles such ancient things before the time of his Sufferings that the devil's agency in the Death of Christ must be hence founded upon an old grudge? His way of making this out is another ignorant mistake. I Pet.2:15. For Mr. Hunt, to prove this instance of the devil's malice, in that part of Christ's life which was before his doctrine, miracles, and dispossessing of Satan, hath laid the matter wrong. How does he make this out against the devil? Thus, accusing even the accuser of the brethren falsely. Rev.12:10. He owed Christ this old grudge. How does it appear? "He {Christ, says Mr. Hunt} is led into a wilderness, and there he tempts him to unbelief, and after that would not do, he sets him on a pinnacle of the temple, and there tempts him to worship him; but not content with these, he resolves to have his blood." {Page 102} Here is his proof now of the devil's old grudge, Jn.8:44; and pray see if this be not woeful ignorance, to make Christ's dispossessing of the devil to be elder than the devil's tempting Christ. How ignorantly does he date his old grudge! Forgetting it began with his malice as an old serpent that beguiled Eve, Gen.3:1-5, and there first struck at the Glory-Man, Christ, in our first parents, created after his similitude, in the Nature-Image of the Media-



tor, the Pattern-Image adopted by all the Trinity, after which the Glorious Three did make man. The old grudge was there; yea, the devil would not be subject before. Jude 6.

The fifteenth instance of his ignorant mismanagement carries profaneness in it, through these words, "so the devil first begins to play a small game." {Page 102} See now what an ignorant jest he makes of Christ's Temptations. Oh! This bringing of vulgar Proverbs into Divinity spoils all. That 'tis in the case of Christ's Temptations he is speaking thus of the devil, is undeniable; because the next words are "he is led into a wilderness, and there he tempts him to unbelief; after that would not do, he sets him on a pinnacle of the temple, and there tempts him to worship him." All this now with a very profane ignorance Mr. Hunt calls the devil's playing a small game! Oh! How can it be made a game of when any holy minister considers these were the temptations of his Master? These were stings of the serpent he endured in the days of his flesh in our room! Heb.5:7. What, and made a small game of them too! As if Christ's temptations were but a piece of sport, and things of a very mean account! Ah! Dreadful ignorance! What servant of the same Master can look on, and look off again, and say nothing?

The sixteenth instance of his ignorance is his putting on of bowels towards Judas, "poor Judas, says he, was so wounded he went and hanged himself." {Page 101} What warranty had he for such a doctrine of pity towards Judas? Do the Scriptures compassionate him that received the reward of his iniquity? Acts 1:18. Is this phrase suited to the imprecations of the Holy Ghost, Psalms 109:6-19, which came there to be so judicially fulfilled in the first of the Acts? Mr. Hunt in his tender phrase is as pitiful, as courteous, towards Judas, as towards a child of God. For what else has he said even of them that have grace? "Poor Peter," says he, page 142, "poor blind Sampson," page 101, "the poor believer," page 143. So that he hath got the same style for good and bad alike, when he puts in poor Judas too. This is the odder if we consider

his next ignorance of the wicked, touching their state in Hell.

The seventeenth instance of his theological ignorance is that saying, “the wicked will have no hopes when in Hell ever to enjoy Christ.” And from hence, says he, “we must conclude it will be a doleful parting sinners will have with Christ, because they will have no hopes to meet again.” {Page 192} This is his sheer ignorance. For, the wicked never had any hopes on earth to enjoy Christ. Their notion of Heaven they have got is no enjoying of Christ, but is quite another thing. Enjoyment of Christ is a spiritual, inward thing in the soul. It begins in this life. But the wicked, who are to be turned into Hell, Psal.9:17, never had any sense or experience of it. Neither are they capable of it, because of “the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him.” Jn.14:17. This is the portion or condition of the wicked, even whilst they are here on earth. They think in the general that Heaven is a brave place, but they don’t know what it is. They do not take it in as an Enjoyment of Christ. Phil.1:23 with Psal.73:25. The aforesaid ignorance I have transcribed out of his book makes it look to the reader, as if in Hell the wicked desired Christ. Whereas the damned can have no such passions in them, as about their losing Christ, for this is a blind notion of the schools. So that neither hopes nor despair ought to be taken notice of, this way. The damned are filled with torment, Matt.13:42, and would be glad of ease; and without doubt after all, had rather be in this world again, which they can judge of, than be in Heaven to enjoy Christ; of which it is impossible they should ever make a judgment; especially in anguish of spirit, where the soul filled with terrors and vengeance can have no room to take in such sort of spiritual apprehensions. Anguish, Exod.6:9, even in this life, takes off all such regards; how much more will weeping and wailing and gnashing of teeth do it in the life to come? Matt.13:50. The rich man in torments cried for ease, but took no notice of the loss of Christ. And it was as impossible for him to have Father Abraham come and ease him, as to have

had Christ come and save him. Lk.16:24. Mr. Hunt shows notable ignorance in this argument before us, though I have neither time nor room to transcribe everything, and remark it. What astonishing ignorance is it to suppose that the damned will be concerned about parting with Christ whom they neither knew nor valued in this life! Ah! Besides, he will not appear to these in his Amiable Glory, but altogether in his Terrible Justice, when he comes to judgment. II Thes.1:7-8. Moreover, the sad condition which they will feel themselves in, will not be for parting with Christ, whom they never had, nor enjoyed in Ordinances, nor regarded all their days. On the other hand, it will be to their experience a sad condition to part with this world {which was their idol,} and then go into Hell-Torments, and outer darkness forever. Matt.8:12.

The eighteenth instance of his ignorance in Divinity, is about the ancient family {he says} that Christ stands related to. His words of the matter are these, “nor did ever any speak a word against it, but such whose tongues were no slander.” {Page 80} No? What though we have such a proverbial saying, bring it to Divinity, and ‘tis false. The Apostle makes wicked men’s tongues a slander, Rom.3:8, “as we be slanderously reported, and as some affirm that we say.” So in Psalms 50:20, ‘tis charged upon the Jews in their bearing false witness against Christ, born {according to the flesh} of the Jewish Church, the mother of Christ’s slanderer, “thou slanderest thine own mother’s son.” Whose tongues were worse than theirs who mocked, belied, and unrighteously accused Christ of blasphemy, &c., Matt.26:65, and yet the Holy Ghost hath left it upon record that their vile tongues were a slander. So, Prov.10:18, latter part, “he that uttereth a slander, is a fool.” Solomon’s fool was a wicked fool, not the weak fool, bereft of natural understanding; yet this wicked fool’s tongue is a slander; and ‘tis a slander too, though the object of it be a good man, against whom his tongue is walking {in the motion of it from one town to another, uttering slanders} throughout the

earth. Psal.73:9. Much more is it so, if he set his mouth against the Heavens, and speak evil of the Persons, and Counsels and Purposes of Him that sitteth there? How ignorant therefore of Divinity is this writer? I have heard the slander of many, says David in Psal.31:13, he did not make so slight a matter of the words of base men, as Mr. Hunt hath done, in saying their tongues are no slander. The Scriptures {we see} in downright words over and over contradict him.

The nineteenth instance is this, speaking again of the wicked, “if the devil {says he} does but call, they run, and are his humble servants.” {Page 150} What an ignorant passage is this! For the wicked are like the devil, proud creatures. If the serpent that deceives goes upon his belly, grovels upon the ground, and must be the serpent’s meat, Gen.3:14, as a New Jerusalem Promise, Isa.65:25, tells us, viz., when he shall cease climbing the tree of knowledge, and no more tempt men by their knowing good and evil, nor shall keep his lofty region in the air, as the Prince of the posse of devils, or the power thereof, Eph.2:2, but be bound in the bottomless pit, until towards the close of the Thousand Year’s Kingdom of Christ, Rev.20:2-7; yet all this groveling, stooping, and going low, do not make him a humble devil still; so neither doth all the service wicked men readily do to Satan, make them his humble servants by it. {Psal.119:21, the proud are cursed, they are not the devil’s humble servants.} No, as there is nothing of humility in the devil, their master, so there’s nothing of humility in wicked men’s stooping to be the devil’s servants. They are his proud servants, not his humble ones, in and after all that’s done.

The twentieth instance of his ignorance is about the world’s apprehensions of the Song of Solomon, “so may the world say, we see no more in this Song than in another.” {Page 2} The world see no more? I dare say of them, the world would not talk so simply, of seeing no more in that Song than in another, when indeed they do know they see more in another Song than in that. They see more in a Lampoon, more in a Ballad, more in a lewd Poem,

especially more in an ingenious Song or Rhyme, fitted to the merry tunes, than they can see {through their corrupt blindness} in the Canticles! They have eyes to see vanity, but no eyes to see Spiritual Mysteries. And this Mr. Hunt owns in his next words, to a contradiction of himself, “and indeed {says he} ‘tis no wonder; for as a blind man sees no light when the sun shines in its Meridian splendor; so no wonder that those that never were spiritually illuminated, do remain ignorant of Spiritual Mysteries.” Now if the world have their eyes for vanity, Psal.119:37, but have no eyes for Spiritual Mysteries, how can they be said {except very ignorantly and inconsistently} to see no more in the Canticles, than they see in another song? When as they see much {according to the flesh} in another song, and so are herein implied to see as much of the meaning in the Canticles, only they don’t see more of it, than they see of the meaning of another song.

The one and twentieth instance of his ignorance is about the world’s knowledge of the saints. “The world {says he} in all probability not knowing the family you belong to, may judge you contemptible.” {Page 81} How ignorant is it to talk of that as probable which is most certain! How can the world know what family the children of God belong unto? I Cor.2:11. I don’t see how ‘tis possible the world should see a jot of this. His all probability here is without doubt another piece of his ignorance. Thus I have gone through his ignorances in Divinity about persons, now I come to things, more separately considered.

The two and twentieth instance of the theological sort of his ignorances is in that saying of his, “those many spiritual songs composed by Solomon.” {Page 1} This ignorant saying hath its tang of Popery. For, whereas the Scriptures saith in I Kings 4:32, that his songs were a thousand and five, the ignorant Papists use to quote these many songs {without any distinction} under the notion of inspired songs; or as Mr. Hunt symbolizes with their notion {those many spiritual songs} to imply that part of the Canon of Scripture is lost, {Gal.6:16, “as many as walk according to

this Canon,” says the Greek,} and that our Bibles are incomplete. But let him look into Chamier<sup>1</sup> and others against the Papists, and they will tell him that Solomon pronounced his many songs; nevertheless they take notice, as the Scripture distinguisheth, he wrote them not. And so they were not by Inspiration, nor Spiritual; the Song of Songs which is Solomon’s being only so. He spake songs a thousand and five, and this he only did in humanity, as a wise man. He wrote only the Canticles, and no other song in Divinity, which was Spiritual. Many spiritual songs of Solomon is therefore one more carnal blunder of Mr. Hunt’s.

The three and twentieth instance of his ignorance, is his pretending to give a clear text in a dark prophecy, “I shall give you some clear texts, says he, viz., Daniel 7:13-14; Daniel 2:44, of these Scriptures as they are full to my purpose, so they are applicable to none but unto Christ. But lest some should question this, they being in a dark prophecy, I shall confirm this from the New Testament, speaking of the perpetual Government of Christ.” {Page 92} How these texts in Daniel are so clear without interpretation, or so well understood by all his readers, as to need none, {and I am sure he gives us none, only quotes the texts,} I must profess myself to be at a loss to reconcile. He professeth the prophecy to be dark, he also suspects other men’s belief of his own proofs, in plain words, by appealing to the New Testament, under a pre-apprehension of the esteemed darkness and insufficiency of those two texts he had brought out of Daniel. How doth he make this now so clear a text in a dark prophecy? How ignorant was it to patch those two sentences together? It had been better he had shut out the clear texts, and have been contented to say a dark prophecy; or on the other hand, have shut out the words “dark prophecy” and thought it enough to have said some clear texts, provided he had opened them as he should.

The four and twentieth instance of his ignorance, is of the true nature of the Lord’s Supper, in calling it a Sacrament. “I dare not omit praying, hearing, or receiving the Sacrament.” {Page

32} So again, “he {the Apostle} doth not exhort us to examine how oft we pray, read, hear, or receive the Sacrament.” {Page 131} Does that name “sacrament” suit with the Glory of Christ unveiled? Here I know he’ll shroud himself under his worthy divines. I Cor.11:1. It suits with this Doctor or that Doctor, and Mister such-a-ones writings; and what if we don’t find it in the writings of the Antinomians? No matter indeed; but does it suit with Christ the Most Excellent? Lord’s Supper doth indeed. Christ is a passive blessing, Jn.4:10, but sacrament is an active way of speaking. Christ is what God hath done for us, he is made of God to us Wisdom, Righteousness, Sanctification and Redemption, I Cor.1:30, which are all passives; but “sacrament” signifies what we ourselves engage, and as it were take the oath to be true to King Jesus. ‘Tis a word that signifies how we bind and tie ourselves to do for Christ. This is the native force of the word, and carries with it an application to the subjects of Christ, according to the original word, {Sacramentum,} from the military oath given to Caesar. Christ has said, {a} Supper, Lk.22:20, {b} Lord’s Supper, I Cor.11:20, {c} Lord’s Table, I Cor.10:21, {d} Feast, I Cor.5:8, {e} Fellowship in the Gospel, Phil.1:5, {f} Communion of the Body of Christ, I Cor.10:16, {g} Breaking of Bread, Acts 2:42, {h} and the New Testament in Christ’s Blood, I Cor.11:25; a great diversity, and choice of words enough, if we would render unto God the words, as well as the things that are God’s, Matt.22:21, and did not take delight to affront the Holy Ghost. And sure, if Christ be most Excellent, his mouth is most sweet. Song.5:16. Mr. Hunt hath quoted that text in his book, therefore let him take up to gracious words that proceeded out of his mouth, Lk.4:22, to overthrow this heathen-language.

Objection: Why, as long as there are significant and sacred signs instituted in God’s Word, and that the sign and thing signified do meet in figurative and symbolical rights, why may we not there fitly use the word sacrament? This is one of the Presbyterianism Objections.

Answer: What is any sign to a Sacrament? Because the Holy Ghost saith “sign of circumcision,” Rom.4:11, must we go and say sacrament, when we speak of the Supper? The Greek word for “figure” does not bear the least relation to the Lord’s Supper, but to Baptism. I Pet.3:21. The English words, “example,” Heb.8:5, and “pattern,” Heb.9:23, both which are one word in the Greek, are not spoken either of them in the least of baptism, or of our Lord’s Supper. ‘Tis most certain, if they had been so, it would have been from thence a strange sequel in the enthymeme; so according to this form of argument it may wrongly be inferred that since Baptism and the Lord’s Supper are patterns of things in the Heaven’s, examples of Heavenly Things, therefore Baptism and the Lord’s Supper are Sacraments.

Objection: When divines found no general word in Scripture to set forth Circumcision, Passover, Baptism and Lord’s Supper, then they gave them the general name of sacraments. In case we had had a general word from the pen of the Holy Ghost, it had sufficed us. But not finding such a general name in Scripture, we choose that general name sacrament that in one word which comprehends all four.

Answer: First, this plea {which I have found in Mr. Blake} is a plain belying the pen of the Holy Ghost. Ezek.43:10-11. For, he hath certainly fitted many general names that will take in Lord’s Supper as a part. 1. Ordinance is a general name, fitted to any sort of ordinance, and so to the Lord’s Supper. But the Holy Ghost hath given us the name ordinance, and this is a better generality, than to say the Sacrament of the Lord’s Supper. I Cor.11:2. 2. The word “commandment” is a general name given us by the Holy Ghost, for his commandment is exceeding broad, Psal.119:96; and therefore it is better to say the commandment of the Lord’s Supper, than the sacrament of the Lord’s Supper. 3. The rule of the new creature in a general rule will take in our rule of the Lord’s Supper. Gal.6:16. 4. Fellowship is a general name; the Fellowship of the Gospel, Phil.1:5, for it is a Fellowship in



the Grace of the Gospel, and in the Order of the Gospel; and so is a word apt enough to comprise that sort of Fellowship we have with Christ and with one another at the Lord's Table. 5. The word blessing, "the blessing of the Gospel," Rom.15:29, comprehends all the blessings, and so that of the Table as one. 6. The word benefit, "what shall I render unto the LORD for all his benefits toward me? I will take the cup of salvation, and call upon the name of the LORD." {Psal.116:12-13} There the Holy Ghost comprises a particular thing, the cup of salvation, in a general word, benefit. 7. The word duty, 'tis our duty to do all that is commanded us. Lk.17:10. This is a general word fitted by the pen of the Holy Ghost to the purpose, that we may say either the benefit of the Supper on the Lord's part conveying, sealing, &c., or the duty of the Supper, on our own part, doing this in remembrance of him, I Cor.11:24, and obedience to him. Secondly, now why should not men be contented with the Holy Ghost's variety, and room he hath made for expression, Eph.1:8, rather than wind it all up in one scanty word sacrament? Thirdly, whether they are contented, or no, I am sure the Holy Ghost hath left them inexcusable, Rom.2:1, in their plea for a general word, having given them many.

Objection: Names have no intrinsic value, but a current signification according to men's esteem. As in coin the value of the same money shall go for more or less, according as men raise, or under-rating the value thereof. So "Lord's Supper" may go for Sacrament to them who prefer it, or "Sacrament" go for Lord's Supper, if men like the word better. There is no absolute standard how to take words, nor any necessity that we all use the same phrase. This objection also Presbyterian brethren stand to.

Answer: 1. When men cannot justify the original of their word, then this slight and precursory apology comes in. 2. The words of the Gospel, or the names of its Mysteries and Ordinances, are not to depend upon common estimation, but the estimation of men ought much to be governed according to

the Gospel-names of those things. {"Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way." Psal.119:128.} The reason is, because it is in matters of that vast transcendency as swallows up all the judgments and esteem of men, and commands a professed Subjection to the Gospel of Christ, II Cor.9:13, and the Government of our Lord, Isa.33:22; yea, even to that degree, as to esteem nothing in the Kingdom of Christ to be Indifferent. {"And Elijah came unto all the people, and said, How long halt ye between two opinions; if the LORD be God, follow him; but if Baal, then follow him. And the people answered him not a word." I Kings 18:21.} No, not so much as the names of things which he hath imposed on them Himself, but in all things we ought to walk even as we have Christ for our Example. Phil.3:17. 3. If they talk of money, illustrating it by corruptible things, silver and gold, I Pet.1:18, then give me leave, reader, to improve it against them in the same consideration. Thus, in things pertaining to the Kingdom of God, Acts 1:3, words are so far like money, that they ought not to pass current, or be put upon the Mysteries and Ordinances of the Gospel, nor go among men, without the Image and Superscription of Christ upon this coin. Matt.22:20. Even as six-pence doth not go for six-pence, much less advance to double or triple the value {as the term "sacrament" is mounted up} by any private authority; but 'tis made six-pence {or if it rises to a shilling, or eighteen-pence, it comes up to that value, only} by the supreme power of the Nation, as suppose of a King, or the Queen and Parliament. Accordingly it belongeth to the King of saints, Rev.15:3, the Head of the Church alone to stamp the name upon Divine Ordinances, and it becomes no men on earth. Therefore the aforesaid objection pleads for money, both of an ill metal and stamp. The vanity of the plea, is, it would put off copper for silver, and appoint the subjects coat in the place of the sovereign's arms. What authority hath man ever received to coin that word sacrament? Doubtless, 'tis a piece of high treason against the Government of Christ, Mal.1:14, in

ordering any of the coin of His Kingdom; since the Lord Christ's express Image and Superscription is Lord's Supper, and the like. As 'tis high treason against the Queen's Majesty to coin money in the Tower of London, or elsewhere, and upon the coined piece instead of the Sovereign's Name, to stamp the name of a foreign Power, or a Traitor; and yet this is the very case in the word sacrament.

Objection: What need contention about words, so long as we all agree in the thing? It's needless to make a stir about words. And why should men love to raise a dispute upon that which is not at all necessary to Salvation? We reckon such to be but word-warriors, who contend either one way or other for the name. 'Tis your quarrelsome men, and men that love to dodge at words, who make the stir, and admit of no fair propriety in the word sacrament. There will be little cause to contend how men shall call it, provided they once rightly believe and obey this holy mystery. Rom.6:17. In short, if other's controversies and squabbles were but once in it about the thing, it would be no matter whether they called it Sacrament or Supper.

Answer: To all this I have various arguments to oppose. 1. The ear {of the experimental Godly} "trieth words, as the mouth tasteth meat." Job 34:3. And therefore in Christ's Matters where the very words do make manifest the savour of His knowledge, II Cor.2:14, it is the argument of a good man {for I'll make the best of it} in a very carnal and unsavory spirit, to make it both alike, whether it be a name Christ by the Holy Ghost puts, or a name man puts that prevaieth. The Holy Ghost hath branded it for a spirit of indifference and culpable neutrality in Gallio, {"and Gallio cared for none of those things," Acts 18:17,} which surely then is reprobable in Saints, that in the Matters of the Lord Christ, he made a slight of it {like this objection} and put it off trivially, if it be a question of words and names {so he took the things of Christ to be} "look ye to it, I will be judge of no such Matters." Acts 18:15. {"Because they regard not the works of the

LORD, nor the operation of his hands, he shall destroy them, and not build them up.” Psal.28:5.}

As we ought not to strive about some words, so we ought again to contend for others. We ought not indeed to be “but dotting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, {galling one another with personal invectives} and destitute of the truth, {therefore not spoken against any of them who have truth on their side, nor against striving rightly to defend the Gospel, and word the ordinances of Christ} supposing that gain is godliness; from such withdraw thyself.” I Tim.6:4-5. The meaning is, contending about such pitiful subjects, that ‘tis no matter indeed what name they go by, the Holy Ghost never undertaking to guide men’s spirits in meddling with them, but leaving them in their own gall of bitterness, Acts 8:23, to lay open the corruption and rottenness that is in one another’s hearts, both of one side and another. So that there ought to be no strife about such words, as Paul there from the Holy Ghost intends; which words {that we may know what he meant} he explained, verse 3, to be a teaching otherwise than Christ teacheth. The one instance he there gives in the duty of servants to Masters will serve for all, and so for this instance of words about calling the Supper. Strifes of words forbidden are the consenting not to wholesome words. ‘Tis not contending for wholesome words, but not consenting unto wholesome words, which is there forbidden. What are the wholesome words he means? He tells you, “even the words of our Lord Jesus Christ.” So then, according to the Apostle, ‘tis not a strife about words he forbids, that contends for the words of our Lord Jesus Christ, and so a striving to beat down the word sacrament, and the way of speaking or phraseology that obtains among your good men {come to the sacrament, go to the sacrament, eat the sacrament, take the sacrament, partake of the sacrament, &c.,} because these are not wholesome words, nor consenting to wholesome words, even the words of

our Lord Jesus Christ, and so it is the sin of strife to stand up for them, but not so {for it is the duty of strife} to contend earnestly, and stand up against them. Jude 3. {"And their children spake half in the speech of Ashdod, and could not speak in the Jews' language, but according to the language of each people." Neh.13:24.}

So again, we ought not to strive about words, to no profit; and indeed in such strife it is merely human and sinful, and to the subverting of the hearers, as the same Apostle saith. II Tim.2:14. To conclude therefore for such an invented word of man's {where the very reason of it is anti-scriptural} as sacrament, is to strive about a word to no profit; that no ways edifies, or raises up the heart of him that uses it towards Christ. {"Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers." Eph.4:29.} This is apparent, in that when men have pleaded for sacrament, they unsay what they have said, pretend to draw back, and eat their own words, by coming off with this dull plea, {we need not make a stir about words;} as much as to say, we will not plead for sacrament. Whereas if light from the Holy Ghost had guided men in their pleas for sacrament, it had been Sin thus to excuse it, I mean a Sin against the Spirit, who has revealed the Doctrine of Christ. {"I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him." Deut.18:18-19.} On the other hand, if the Holy Spirit of Christ from the Father shall help a poor worm to speak against it, Exod.4:12, he need not be ashamed that he has stood it out against the word sacrament, and stood up for a pure language. {"For then will I turn to the people a pure language, that they may all call upon the name of the LORD, to serve him with one consent." Zeph.3:9.} Furthermore, to contend against

them that contend against God in point of words, can't be said to strive about words to no profit. II Tim.2:14. For, in the Cause of Christ, it being a matter of some choice concernment, {the ordinance of the Supper I mean,} we must not diminish a word, any word, if it be the Holy Ghost's word. {"What thing soever I command you, observe to do it; thou shalt not add thereto, nor diminish from it." Deut.12:32.} What is it God's saith to Jeremiah? See, chapter 26:2, "thus saith the LORD; Stand in the court of the LORD'S house, and speak unto all the cities of Judah, which come to worship in the LORD'S house, all the words that I command thee to speak unto them; diminish not a word." Aye, but to have put in a word of lesser signification in the room of a word of greater signification, had been to have diminished it. {"I cannot go beyond the word of the LORD my God, to do less or more." Num.22:18.} Now here in the point of sacrament used for Lord's Supper, there is a diminishing of our Lord Jesus Christ's Word. Because the word sacrament, in the true signification, falls so much below the words, Supper, Feast, Communion, &c., as 'tis a clipping of the King's Coin. Now 'tis profitable to the Commonwealth of Israel to apprehend and subdue the clippers and coiners. Yea, we are commanded to stand up for every part of the King's Government, {for that King's, whose Name is the Lord of Hosts, Zech.14:16,} and to hold fast the faithful word, Tit.1:9, which we are sure, the word sacrament, put for an Ordinance of Christ, is not, and to keep close upon the Word of the Gospel. Col.1:5.

Hence it follows that the contention is not about mere words, that is, words of an equal nature. If they had been words of mere man on one side, and other words of mere man on another side, then indeed the contention had been about words authoritatively of an equal nature, and so about mere words; and consequently, the contention should have seemed rather needless. But the contending in this matter is about words of an unequal nature, to wit, words of the Holy Ghost on one side, and a mere word of

man's bringing in on the other. Ezek.18:25. Again, it is better to be a Word-warrior for the language of the Holy Ghost, Hos.2:17, because it is Divine Inspiration, than to be a Heaven-warrior, Rev.12:7, and reject the constant use of that word which is provided against a profane one in the Holy Tongue, as if it was a pure word; or than to be simple and easy-minded {which the Septuagint on Proverbs 14:15, has foully mistaken, in rendering it in their translation, innocent} to believe every word, even this word sacrament among others, to be a fit name to call the Lord's Supper. {The Septuagint from the Latin word septuaginta, meaning seventy; or the 72 Elders of the Jews; who 267 Years before Christ translated the Old Testament into the Greek Tongue at the Motion of Ptolemy II Philadelphus towards his furnishing of the magnificent Library of Five Hundred Thousand Volumes at Alexandria in Egypt. The High Priest Eleazar, to whom King Ptolemais sent for interpreters, might perhaps rely, as to the round number of Seventy, upon that Oracle of God in Numbers 11:16,24; hence the 72 are called, for the round number's sake, but 70.}

If Divines, Scholars, Learned Men, &c., think it beneath them, to defend the language of the Holy Ghost {for I know there is much of the flesh mingled with our learning under a pretense of avoiding logomachies or the strife of words} 'tis an argument they do not feel the Spirit of God breathe upon them in their learned writings, in the same measure, as he breathes upon them who are led by him, to refrain from calling ordinances of Christ, in words which man's wisdom teacheth, I Cor.2:13, and who are taught by the bowing of the heart, to accept of words in their room, which the Holy Ghost teacheth. Let none think this is a vain boast, for the Spirit teacheth to be very humble in the acknowledgment of his teaching us the deep things of God, I Cor.2:10, and yet constrains the acknowledgment besides, to the praise of God's Grace.

Once more, though words in this case are not at all necessary

to man's Salvation, yet they are highly necessary for Christ's Honor; and his honor is concerned in his own words, where he hath plainly and sufficiently left his mind how to call his Ordinances, if men were not, {I fear,} grown more to be lovers of their own selves, than lovers of Christ, even in things pertaining to his Kingdom. II Tim.3:2. However men may profess, 'tis not worth their while to contend about words, particularly, about this word sacrament; yet to say so, hath either seemed their words of course, or other contradiction; to unsay what they have said, which, as I hinted before, he that pleads for the Holy Ghost by his own teachings, Jn.6:45, shall not need {through shame of what he has said} to do; nor, as they who write the chapter upon the sacraments in general at last by one sentence come and dash out a whole treatise. {"Behold, I am against them that prophesy false dreams, saith the LORD, and do tell them, and cause my people to err by their lies, and by their lightness; yet I sent them not, nor commanded them; therefore they shall not profit this people at all, saith the LORD." Jer.23:32.} Thus, they go forwards and backwards, say and unsay, and at last know not what to say. Oh! That men were made to hearken unto what the Spirit saith unto the Churches, Rev.3:22, and there should be more consistence in obeying from the heart his form either of doctrine, Rom.6:17, or of words. {"Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus." II Tim.1:13.} And lastly, where men are agreed about the thing from a work of the Spirit of God {and all other agreement is such a patched business as will soon be threadbare} 'tis rather an argument why they ought to agree about the Word, than why they may be divided. {As was foretold of that patched business between Antiochus the Great, King of Asia and Syria, in the North of Judea, and Ptolemy of Egypt in the South, by contracting an Alliance, and giving him Cleopatra his daughter to wife. Dan.11:6, 17.} Because in Scripture, for God hath promised to give a harmony and agreement in things, there he hath undertaken to remove all diversity {not of His Spirit}



in names. {"For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people; and they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord; for all shall know me, from the least to the greatest." Heb.8:10-11.}

Hosea 2:16-17, "and it shall be at that day, saith the LORD, that thou shalt call me Ishi," my man, or my husband. Here was promised there should be an agreement among all Israel in one thing, namely, that God was their Husband, the nearest relation of union-tenderness and condescending love that a people could stand in need of their God, to stoop down unto them in, by the Man Christ Jesus. Here was promised withal an agreement in the name, i.e., all should call him, each one for himself, my Husband; they should not stand divided about the Name, because all were agreed about the thing. They should not say, some Baali, my Lord; no, not so much as my Lord in the language of Baal, Exod.23:13, or Lord, as was meant in the Baalish idiom; and some Ishi, my Man, my Husband. God in Christ would not, though he was their Lord, be called their Lord, by such name of Lordship as they had used in calling of their idols; as false worshipers had many odd names {names of their own invention} to call their gods. "For {saith the LORD} I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name." To conclude then, all that I have to consider in answer to this plea, religion pure and undefiled, Jam.1:27, ought to consist in pure apt-words, to be contended for, as well as things.

Objection: The word sacrament originally signifies a measured security or pledge of money which they of old time deposited to a sacred use, so we look upon it therefore to be a proper word to express that Ordinance wherein men solemnly dedicate themselves afresh, and engage to be the Lord's.

Answer: Let me hear put the story together in English out

of Varro's Latin, as Marcus Terentius Varro opens it more distinctly thus, "two persons {it should seem plaintiff and defendant} between whom there arose a controversy, carried a sum of money, depositing it either in the hands of a pagan priest, or in a consecrated place; because if the money were forfeited, it was to be made use of in some religious pagan service. He then of the two {in suit} who was cast and lost the day, forfeited the earnest-money, and the pawn was thereupon esteemed sacred, which was to be applied only to Religion, and {and in their way among the old Latin's or Romans} put to {what they called} a sacred use. For, {as to the name} the forfeited pledge being a dedicated thing, and becoming {as they thought} sacred, was called a Sacrament. Whereas the earnest-money of the other who prevailed in his suit was still reckoned profane, and so he had leave {according to the first agreement} to take up his Sacrament, that is, his pawn-money, and go off with it, and so might put it to any common use." {See a heathen practice somewhat of kin to it in the idolatrous times of Israel set forth by the Spirit of God in Amos 2:8.}

Accordingly, it hath been allowed that this should be a ground of using the word in Baptism and the Lord's Supper. Because they reckon that men in these Ordinances, do as it were lay down themselves a self-evaluation, a pawn, a stake for Christ, dedicating themselves ever to be the Lord's, and never to be their own. Some again, thinking to mend it, and loath to let this sorry word sacrament go off thus, are willing to consecrate it, and attempting to wash it over with etymology, derive it from hallowed things, and make it to sound brave in a dependence upon what is sacred and uncommon, because from thence it increases the tie and obligation upon the receiver. But here again they are divided. Some deriving it from the sacredness of the earnest-money, others fetching it from an influential consecration, or an influence and power in the Ordinances themselves to consecrate the partakers of them. Lastly, others looking upon the word to derive

only from a grammatical analogy, and not a theological, or any resemblance in Divinity, are hugely puzzled.

Thus whilst I trace the name in human writings they puzzle and bewilder me. 'Tis much like going to seek for the head of the Nile, which runs through Egypt. {Or that River of Egypt we read of in Exod.1:22, Pharaoh charged all his people, that as soon as the male children of the Church were born, every son of them should be cast into the River Nile. For which bloody fact of drowning the Israelites in the River, the Lord afterwards righteously drowned Pharaoh and his People in the Red Sea.} The spring head or source of Nile is confessedly obscure, and hath such a diversity of opinions for it, as divines usually give us for the original of the word sacrament. For some have derived Nile from Mount Atlas in the remoter and more southerly parts of Africa. Others have described its original from the mountains of the moon; because of the steep descent and prodigious fall of its cataracts and catadupa in some mountainous passages of the Nile, as that river passes in its rocky current. Others derive it from a plain, and how far is that from mountains! Some again will fetch it from two fountains I know not where? Others trace it from one, in the Lake of Zembre in the inner Ethiopia. Accordingly, when men know not how to give our Lord Jesus Christ the true honor of his Ordinances, they are puzzled to find a beginning of a corrupt invention in human authors. But to examine it.

Is not this strange in good men? Is it not an odd original they bring in? And plainly, is it not a foolish plead to urge on the behalf of putting names upon the Ordinances of Jesus Christ? Job was a good man, yet Elihu says, Job 34:35, "Job hath spoken without knowledge, and his words were without wisdom." Moreover, the Holy Ghost speaking by Paul, I Cor.12:8, of a "word of wisdom" {when men utter things and express themselves, as they are taught of Him in their spiritual gifts} tells us, that the word of wisdom is given to Him that hath it; I, but this word sacrament is not a word given by the Holy Ghost, but unjustly taken up by

man? 'Tis so ridiculous and childish a word taken from the original, that there is that in it which may cause a rational divine to deride, and a spiritual divine to pity the ignorance of those introducers who first brought up sacrament among us from this plea.

Heathenish rites are far unfit to ground an original not only for the least thing in Christianity, but even for the name of any Christian solemnities. II Kings 21:2. And as to that groundless plea wherewith some learned men would veil the abuse, namely that the word is a Latin word, it is as much as to say, then no matter whether it be a Scripture-word; for, are not the Latin words {where translated rightly} the words of the Scripture too? Besides, as the thing is evidently a Bible-Constitution, it is a base and injurious usage to build the way of calling it upon a pagan custom, as this measure was.

Whereas men look upon this invention of the pawn to be a piece of wisdom, in translating over a pagan rite to serve any of the Ordinances of Christ, and particularly, the Ordinance of the Lord's Supper, let them know their wisdom is foolishness with God. I Cor.3:19. {"Thus saith the LORD, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them. For the customs of the people are vain." Jer.10:2-3.} For, this is an Ordinance wherein Christ first saith, "take, eat," and {as is easily proved} in the other words {"after the same manner also he took the cup, when he had supped," Lk.22:20, I Cor.11:25,} he likewise saith, first take, then drink the cup or wine in the cup. Observe here, it is a benefit at the Lord's Table; it lies in Receiving, 'tis not a Sacrament, as if it lay in bringing and laying down ought as a stake or pawn for Christ, as they must understand it who allude to the heathen's sacrament, whilst at the same time they think they do fitly express the Lord's Supper. {"Ye cannot drink the cup of the Lord, and the cup of devils; ye cannot be partakers of the Lord's table, and of the table of devils." I Cor.10:21.} Therefore its name is most unfitly and foolishly derived from the earnest-money; because our Lord's Ordinance

is to us a Receiving Ordinance, nothing we can bring to it is able to give unto it any spiritual virtue. It cannot then, without the imputation of folly be named from the creature's bringing and laying himself down to pledge, Amos 2:8, and so devoting himself to be the Lord's, after the measure and plan of the pagan rite.

And then in this confessed original of theirs about the pledge, he who prevailed in his suit carried off his earnest-money, being, upon condition, no ways obliged to part with it from his own use. But now in the Ordinances of Christ, is any Church-member so in his own or other men's hands as to be at his own, or any other men's disposal? Phil.1:21. Can any man, after he hath obtained that at the Lord's Table he looked for from God in Christ, go and act in the Church of God, or in his family, or in his conversation with men, as if he were now all his own, I Cor.7:23, as one of the two contenders {he that prevailed in his suit} might dispose of his pawn-money how he would, none else being able to meddle in it, but himself to use it as he saw meet? Hear what the Apostle saith, Rom.14:7-8, "for none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live therefore, or die, we are the Lord's." So that if the Ordinances of Christ had been to derive their name from engagement, this uncertain way of engagement at best, and dissolution from all engagement next, had been of all originals sought out from the conveniency, the most unfit beginning men could have thought on, to have fetched a sacred name. Nay, can that be apt for the Gospel that comes short of befitting the very light of nature? How so? Why thus, it was an un-meet thing even among the heathen, nor did they live up to the light of nature in it, Rom.2:14-15, to leave a man so much unto his own liberty, as to carry off his pledge, where he was most obliged to leave it evermore behind him, in token of thankfulness to that god {so far as he had a notion of him by the light of nature and education} who had prospered his cause {and he thought for being a righteous cause} and given him the

day against his adversary. {"For all people will walk everyone in the name of his god, and we will walk in the name of the LORD our God for ever and ever." Mic.4:5.} To carry off his pledge, his measure in this case, was against the light of nature. But now if men engage themselves, and lay themselves down to pledge at the Lord's Table, do they not carry away themselves, their pledge, from the Table again? And then what becomes of their measure? {"When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools; pay that which thou hast vowed." Eccles.5:4.} Don't they go and serve the world presently? It may be the devil? Be sure themselves they serve. Why then, when 'tis not in their power so to leave their pledge, their earnest with God, as the pagans left theirs with the priest {when it was money} why should they call the Ordinance from that measure, when as they never did come up to their own engagements and vows? {"Better is it that thou shouldest not vow, than that thou shouldest vow and not pay." Eccles.5:5.} Why should they mock the Ordinance, in calling it from that which is not {since they carry away their measure, and 'tis not left behind them} when they might, and ought, call it from that which is and remains, as a standing Ordinance and Benefit of the Gospel? Heb.12:27. Surely, to call an Ordinance of Christ from such a partial and dissolute practice of the heathen, in carrying away his pawn-money, when his cause was prospered, and according to the light of nature he should rather have left his pawn behind him, must be as unfit for a name to call the Lord's Supper from thence, as can be well supposed, let it look as apt, as pretty and ingenious to some men, as otherwise it can. Prov.16:25. For derive the word sacrament from the sacredness of a man's own self-pledge {as was there esteemed among the heathen} and then see how it suits, that when a man or woman come to the Lord's Table, why, the better they speed and the more they thrive and prosper in their souls, the worst, the more ungratefully and disobediently, they might carry it towards God, by carrying away the Lord's pledge, or what they had

solemnly engaged to be the Lord's. Isa.1:2. Who would think now that men who cry out so much against Antinomianism, as sacrament-speakers do, should secretly nourish so much practical Antinomianism, and fall into a gross Libertinism against the light of nature, as the heathen, who knew not God, did?

Lastly, if the Ordinance must derive from the laying down of a earnest, then let it be the greatest, the highest earnest possible, not a low stake. Let it not be {though it were} our lives even unto death, but Christ's own life obedient unto death, even the death of the cross, laid to pledge. Phil.2:8. Now consider, Jesus Christ laid down his precious life, he gave his life a ransom for many. Matt.20:28. He did not appoint or leave us to go and lay down a little money, for we were not redeemed with corruptible things, as silver and gold, I Pet.1:18, {and so with none of this, nor with our obedience, and sufferings, nor with our vows and promises, engagements and obligations to sincere obedience, we were redeemed with none of these, which are all corruptible; for man's heart is deceitful above all things, and desperately wicked, who can know it, Jer.17:9,} but we were redeemed with the precious blood of Christ. The pledge laid in God's hand was Christ's life; he laid down no less a stake than his matchless life to purchase God's favor, and carry our cause. And as none could conquer for us, as none could prevail with God, but He; and none got the day for us of our Almighty Judge, but our Almighty Days-Man, Job 9:33; so none could take up the pledge of conquest, but He that had Power to lay down his life, and power to take it again. Jn.10:18. He could raise Himself from the dead as perfectly as he was able to condescend and go down into death for us. And accordingly, he did rise from the dead, and take up the mighty stake again. Acts 2:24. He appears a most glorious conqueror unto John. "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." Rev.1:18. Thus, there is no such thing as our engaging, but we spiritually eat and drink, and are nourished in our souls at the Table, without mon-

ey and without price. Isa.55:1. Well then, let the ordinance be named from pleading, fetching, staking, laying down a sum, I am contented, provided it be the real stake, the true precious life of Jesus unto Death. And surely, if the Ordinance be appointed to show forth the Lord's Death until he come, I Cor.11:26, then it ought to be called only from this highest stake, pledge, or measurement that could be laid down. And as David his type said of the sword he had taken out of Goliath's hand, "there is none like that, give it me," I Sam.21:9; so do I of this pledge, this measure, this ransom he laid down even unto death, and then when he had prospered in his work took it up with Himself into Immortality, there is none like that pledge, like that engagement to the Father, "give it me." Give it me as an original to name the Ordinance by, and so let it be called the Lord's Supper and the Communion, or New Testament in Christ's blood; but never let it be sacrament from our sacred readiness to draw our money, show our pledge, carry it off, aye, or leave it behind us either, as if in our duty, actions and behavior, Christ was more beholden to us, than we to him, who are fed, prospered and maintained by Him.

Objection: We see not but it may be called sacrament {say others} from our engagement to holy obedience. For, of old, sacrament was the sacred and engaging oath principally to bind and devote every soldier to his duty, who had listed himself in the Emperor's service, as they tell us out of Cicero; and occasionally every citizen to his own Magistrates in the Corporation, which was esteemed both a necessary and sacred tie, devoting them solemnly by Consecration unto the determinate service of their own Caesars and Magistrates by name, in Opposition to the Service or Pay of any other Prince, or Potentate, or Dignity whatsoever. Thus, sacrament is aptly translated, or brought over into the Church to express and call the Ordinances of Baptism and the Lord's Supper, because these do lay a solemn tie and engagement upon the person to walk more in holiness, and so sacraments are ties that bind of both sides, to God and man too.



To examine this objection, if you carry it thus, you catch the multitude, for it is a very enticing word of man's wisdom. The original wit who first brought it over under this covert, did not, as Paul, who sought, in reference to his Corinthians, that their faith should not stand in the wisdom of men, but in the power of God. I Cor.2:5. Accordingly, he tells us, verse 4, my speech and my preaching {there that Paul among other subjects had been preaching of the Lord's Supper; and we know this, sacrament was a word in force among the heathen at that day, to express their military oath; would Paul, think ye, have changed his way, which was} not with enticing {or perusable words to ensnare the affections without the judgment, as the Greek will bear} "words of man's wisdom, but in demonstration of the Spirit, and of power." As Paul made conscience of giving the honor to the Lord Jesus in the eleventh chapter, where he calls it Lord's Supper, I Cor.11:20, while the word sacrament was in use for another thing in his day, so he made conscience to give due honor to the Spirit, in this matter of wording a thing, as we see here in the second chapter. He would not rob the Spirit, neither by exalting man's reason, nor man's custom into the very way of naming or speaking of the things of God. {"And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures," Acts 17:2, Paul would make use of no other system of logic, but the Scriptures in his Sermons about Christ.} The Holy Ghost in the Revelation of the phrase goes not by oath and engagements men live under, but goes purely upon other grounds, and keeps close to Christ. The name of this Ordinance doth plainly exalt Christ's Person when 'tis called the Lord's Supper, Christ's Death when 'tis called the New Testament in his blood, yea, his cross, blood and the merit of it is exalted in the Scripture-Names; but it is not so otherwise. The wisdom of the Holy Ghost is the only fit wisdom to reveal the Mysteries and Ordinances of Christ, as he is the Wisdom of God and Christ. I Cor.1:24. If we would therefore have a wise name, let us hear wisdom's voice, for in the city,

Prov.1:21, she uttereth her words, as well as her sacred things.

Man's reason they have exercised in fitting the word sacrament to call any of the ordinances of Christ is so far from true wisdom, that it is a mere foolishness. Sacrament built on engagements is a foolish name. To contradict themselves {for I am speaking of many of Mr. Hunt's 'worthy authors' under whom he shrouds himself} is a piece of foolishness; but men in fixing upon the word sacrament from engagements contradict themselves; therefore 'tis foolishness. {"For my people is foolish, they have not known me; they are sottish children, and they have none understanding; they are wise to do evil, but to do good they have no knowledge." Jer.4:22.} They who run into the inconveniency they fear and profess to avoid, contradict themselves, but men who call sacraments from engagements, run into the inconveniency they fear and profess to avoid, therefore they contradict themselves. Amos 5:19 – Isa.24:17-18. The inconveniency they fear and profess to avoid is a particular name, when they want a general name to comprehend the particulars; yet they run into this very inconveniency, calling them sacraments from the engagement of themselves to the Lord, which is more than a particular thing, nay an accident, and a circumstance besides, in any ordinance, or in those things which pertain to God. Rom.15:17. If they would have shown human wisdom to purpose in bringing in a name to have avoided the inconveniency they profess to shun, it should never have been by the word sacrament. I Cor.1:25. For this flows {as they tell you particularly, viz.,} from engagements to obedience in a Monarchical or Republican Constitution. They should have hit upon a word, if their wisdoms had not come short, Isa.5:21, that should have held out the nature, use, end, actions and relation of the Ordinances of Christ. Human wisdom {according to their own plan} tells them this had been something towards avoiding the inconveniency they had professed to shun; I, but instead of this, they have gotten up a word, which holds forth nothing of the ordinances themselves;

so far is it from being wisely-fitted to become a general name for the use they put it to; nor does their name hold forth the least approach towards the spring and cause of our engagements to the Lord Jesus Christ. Matt.20:28 – Gal.1:4. Nor does it represent the grounds why we are engaged and tied unto the strictest love and obedience. And so is far from avoiding the general inconveniency they pretend to eschew. Neither can it any ways, by adhering to the word sacrament be helped. For it is impossible that that name should actually give what virtually it never had to bestow, to wit, a generality of signification. It can only give a particular name of particular signification, and that a most unapt one too. The instituted word Supper, also the phrases, Lord's Supper and Lord's Table, are vastly more general for that Ordinance than sacrament. Lord's Supper, &c., do comprehend all that Ordinance; they comprehend not only such a portion, or such a part, as our engagement to be the Lord's, but withal take in the spring, cause, and grounds thereof in the nature, use, end, actions, and relations of that and the other Ordinance of Christ, I Cor.11:26; but sacrament instead of being general enough to comprehend Baptism and the Lord's Supper, is too strait a word to comprehend either of them apart. Ezek.43:11. 'Tis so far from reaching significantly unto two ordinances, that it takes in nothing of that which is in one of them.

'Tis irreligion, as much as foolishness, to derive the appellation of an Ordinance of Christ from a pagan name and custom. Religion ties men to follow the Lord fully, not to follow blind reason. Num.14:24. Now the Lord himself names his ordinances from a correspondency with the ordinances themselves. So the Lord named Circumcision, so he named the Passover, so he named Baptism, and so he hath named the Supper. In the like manner should saints do; if they did not countenance their folly by irreligion, and call the Ordinances of Christ by no other names than he most wisely hath called them.

To humble men further, there is a wide impertinency in

fetching this name sacrament from the solemn engagement laid upon men in taking the military oath. How wide do men run, when they draw by this pattern, and derive from this original? What agreement is there, as the Apostle argues in another case, between an oath to Caesar, in taking, eating bread, and after the same manner, taking, drinking wine, doing this in remembrance of Christ? {"And what concord hath Christ with Belial; or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols?" II Cor.6:15-16.} Does an oath of allegiance and supremacy in a human government befit the showing forth of the Lord's death until he come? {"For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." I Cor.11:26.} Methinks, that which Christ has said about paying the Roman tribute, will better serve to confute the use of this word in Baptism and the Holy Supper, and so send it back to its own place in the Roman Empire, that anything alleged on its behalf, is fit or meet to excuse it, "render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's," Matt.22:21; and therefore I may say, render unto Caesar the words too that are Caesar's; but render unto God the things, yea, and the words too that are God's.

Lastly, to set it forth by considerations of the aggravation, and therein to examine it more closely than hitherto.

Why must the name derive at all from the use of customs in the Roman Empire? Are not the customs of the people vain? Jer.10:3. Why must the name they give to a thing out of the Church, be the name put upon so high an Ordinance in the Church of God? What a debasing of the title is it, to gather up a name for it out of the Roman polity, Ezek.43:10, for the sacrament-speaker, so far as learned, knows it came from thence! Is it not better than it should be known only by a name suited to it in the Scripture-Polity, and appointed for it in the Church of Christ, the Spiritual Commonwealth of Israel? Eph.2:12. I may hear query, as Samson's father and his mother did unto their son {when he

had seen a woman in Timnath of the daughters of the Philistines, and had pressed upon them, to get her for him to wife} “is there never a woman among the daughters of thy brethren, or among all my people, that thou goest to take a wife of the uncircumcised Philistines?” Judges 14:2-3. So {I say} is there never a word among the phrases and expressions of the Bible, or among all the sister-churches we read of in the New Testament, that thou goest {sacrament-speaker} to take a word of the unbelieving Romans? Ezek.43:11. Why should not men professing Godliness be afraid of a heathenish and profane name, when the Holy Ghost hath left sacred names upon record, and words sanctified by the breathings of his Almighty Inspiration? Jer.2:19. What is the agreement of a word in the Mysteries of Christ with Pagans, to an agreement in the same Mysteries with the Sacred Penmen? {“But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God; and I would not that ye should have fellowship with devils.” I Cor.10:20} Who of sacrament-speakers in defending their word, dare say as James in that Council at Jerusalem, Acts 15:15, “and to this agree the words of the prophets; as it is written?” So, to this agree the words of the Apostle? Was James careful to retain the prophet’s words, why should not we be as much concerned to hold fast the Apostle’s form of sound words, II Tim.1:13, and not let go that which he had received of the Lord Jesus, I Cor.11:23; that is, not only the ordinance itself, but the expressions of it, the name of it, and all, even sound speech that cannot be condemned. Tit.2:8. To a Godly, tender-hearted believer, it should be enough that in an Ordinance of Christ, if we retain the word sacrament, men are beholden under the purest light of the Gospel to the very heathen who have sinned against the light of nature, as the Apostle hath shown, Rom.1:18, to the end of the chapter. {“But all the Israelites went down to the Philistines, to sharpen every man his share, and his coulter, and his axe, and his mattock.” I Sam.13:20.} The poor lost heathen, as I find in the writings of their own, namely, Marcus Tullius Cicero,

Suetonius, Valerius Maximus, Titus Livius Patavinus, Decimus Iunius Iuvenalis, and others of them, were the first men in the world who invented it, and brought in this name, which the Roman Church hath had hung up for her among her other ornaments. This is notoriously evident to the more learned part of mankind.

Now, are words found in the Roman and Classic authors the words that must serve the Gospel? Are these which are taken out of profane writers, fit for Christ's Ordinances, and to be used for the words of his Holiness? {"Mine heart within me is broken because of the prophets; all my bones shake; I am like a drunken man, and like a man whom wine hath overcome, because of the LORD, and because of the words of his holiness." Jer.23:9.} To speak of an ordinance of Christ as the pagan world {who stunk in the nostrils of God with all their eloquence} have taught men to express themselves, is this to have our speech always with grace seasoned with salt, as it ought to be? Col.4:6. Oh! The blindness of the name sacrament, as derived from the military oath! This begat only a blind obedience and a superstitious reverence of man, under the apprehension of every soldier's distance from the Emperor whom he served in the wars. This way of obligation of theirs to the laws of Caesar, was a bringing them into subjection by awe, to over-master all reluctance in their minds to serve, or inclinations to relinquish Caesar, and his service in the field. The oath was a solemn invention to beget a dread in their hearts towards their sovereign. Hence men, under the apprehensions of their distance, are wont thus to address their Prince, 'Most Dread Sovereign.' Well, but though Christ be Emperor, and the Captain of our Salvation, Heb.2:10, and the Lord is a Man of War, Exod.15:3, and believers serve and are made by Grace to fight as soldiers under him; yet Christ as a man of war did not appoint the Lord's Supper, nor do we as soldiers partake thereof. {Isa.55:4. "Behold, I have given him for a witness to the people, a leader and commander to the people," a Commander, which Emper-

or signifies.} For in this Ordinance where we commemorate the Lord's body broken, and his blood shed, we approach to God, and sit with Christ under another consideration, than as he is a Man of War, Exod.15:3, or we enlisted soldiers; for being made nigh by the blood of Christ, we draw nigh and most nigh in that sacred Worship. Heb.10:22. We use great boldness under the experimental unction of the blood sprinkled. The Lord's Supper is an Ordinance which carries so much of the love of God in it, that the most endearing and uniting relations of care and tenderness, love and affection are displayed and found therein. It is there he lays open, that the LORD is our Shepherd; we shall not want, as He maketh us to lie down in green pastures, and leadeth us beside the still waters. Psal.23:1-2. 'Tis there he doth more abundantly discover it, that we are his people, and the sheep of his pasture. Psal.100:3. 'Tis there that he lays open the relations of an Elder Brother to his brethren by giving us his flesh to eat, and his blood to drink. {"Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed." Jn.6:54-55.} Forasmuch as the children were partakers of flesh and blood, he also himself likewise took part of the same. Heb.2:14. And of a Husband to his spouse who familiarity sits down to eat and drink at one table. There is the nearness of his Presence, the boldness of faith, the sweetness of relation, the intimacy of fellowship with the Lord Himself. {"And truly our fellowship is with the Father, and with his Son Jesus Christ." I Jn.1:3.} For it is the Lord Jesus who was betrayed, and took bread, I Cor.11:23, that saith at this supper, "eat, O friends; drink, yea, drink abundantly, O beloved." Song.5:1. And must we have a name for it now that arises from love or dread? From distance? Or the near relation? Alas! Now is not man who thinks himself so wise in his word sacrament, a very fool in his impertinent using it? {"For he knoweth vain men; he seeth wickedness also; will he not then consider it? For vain man would be wise, though man be born like a wild ass's colt."}

Job 11:11-12.}

Why must it be profaneness instead of holiness? Why must Superstition and Idolatry be esteemed befitting ground of deriving a name for any of the ordinances of Christ? Is it in God's esteem a defiling of ourselves with the abominations of the heathen, when we learn any of their solemn or religious ways, to use them especially in the Lord's service? {"Thus saith the LORD, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them." Jer.10:2.} The Lord despised and abhorred a heathen sacrament; for therein they swore by false gods. {"And it shall come to pass, if they will diligently learn the ways of my people, to swear by my name, the LORD liveth; as they taught my people to swear by Baal; then shall they be built in the midst of my people. But if they will not obey, I will utterly pluck up and destroy that nation, saith the LORD." Jer.12:16-17.} I read in Livy, {Titus Livius Patavinus,} a heathen writer, that they enriched the gods {as the pagans thought} in bestowing so much wealth upon them by means of a certain, ancient ceremony of a sacrament or oath. And 'twas performed thus, when soldiers were pressed into the field of Battle, there was a Law made for having the best choice of men could be got throughout all Samnium, {a country in Italy whose people once had fought many battles with the Romans,} and it was enacted in that law, that whosoever came not together of the younger sort of men at the Emperor's word, or that when convened, when aside without license, or as we say, deserted, should forfeit his life to Jupiter; that is, he was sworn by Jupiter, that if he relinquished Imperial Orders, he would be offered up, and made a sacrifice to that false god. Thus, 'tis plain, that in the very act of taking their bloody sacrament, {or oath} as is confessedly known unto the learned, the heathen were guilty of gross idolatry, as well as cruelty and self-murder. {"Their sorrows shall be multiplied that hasten after another god; their drink offerings of blood will I not offer, nor take up their names into my lips." Psal.16:4.}



Yea, those Sacraments of theirs were sometimes other horrid impieties. They converted them to the most filthy lusts and provocations, which the Romans had learned in worshipping of their gods by the pattern of other elder nations. {"Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led." I Cor.12:2.} And so were sworn by this Sacrament to observe all the institutes of Venus. 'Tis what they had learned I say of elder nations. Corporal adulteries went along with some of their idolatries. The Holy Ghost by Ezekiel tells us, that at the very door of the gate of the Lord's House, which was towards the north, behold there sat women weeping for Tammuz. Ezek.8:14. This Tammuz was the unclean idol of the boy Adonis, as the Grecians shaped, called and worshiped him; in which name, the god of this world, Satan, had taught them to dishonor the true God, in the Mystery of his Son Jesus Christ, in borrowing his name Adonai, one of the glorious names of I AM, as he is One God in Three Persons. The Egyptians worshiped the same idol {Tammuz, or Adonis} under the name of Osiris, which in the Egyptian tongue signifies many-eyes, as I am told by Athanasius Kircher, that learned Jesuit, in his Oedipus Aegyptiacus; and likewise by Lilius Gregorius Giraldus in his treatise of the gods long before him; this last being an Italian of Ferrara, the great contemporary and familiar of John Picus, Earl of Mirandula, who died of the gout in 1552. The name of Osiris, it seems is many-eyes, and so plainly strikes {not only at the Perfection of the Divine Omniscience, which the devil told men to rob God of; and ascribe to their idol; but likewise strikes} at all the Glorious Persons of God, by the devil's pagan trinity, Tammuz, Adonis, and Osiris, all which was but one unclean idol. Moreover, note, that as God had sworn by his holiness, so the devil taught the heathen, in an opposition, to swear a sacrament or oath; that is, to take their sacrament upon themselves {being devoted to the service of their own idols} by the contrary, uncleanness.

Oh! Now is not this enough, you sacrament-speakers and

pseudo-reformers, and you Brother Hunt, amongst all the good men you follow, for God to be a Jealous God in? For sure, as nigh as he is in his Mercy to all that call upon him in Truth, Psal.145:18, and rightly draw nigh unto him, he is as warm in his Jealousy towards them that corrupt his worship, or what pertains thereunto. {"Thou shalt not bow down thyself to them, nor serve them; for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me." Exod.20:5.} He entered a dispute with Pharaoh about a hoof, as well as the sacrifice, Exod.10:26, and will be sure much more to stand upon a name, as well as an Ordinance, with very great jealousy. Well then by consequence, a name so derived being most filthily and idolatrously profaned, cannot be converted into a sacred use without a horrid profanation. {"And the children of Israel, which were come again out of captivity, and all such as had separated themselves unto them from the filthiness of the heathen of the land, to seek the LORD God of Israel." Ezra 6:21.}

Lastly, is it the good meaning of men and declared intentions of practice to overlook all regards of Paganism, which will serve the turn? For is it meet, that the ark when it comes home out of the Philistine's country, should receive instructions from Dagon, though, in process of time, Dagon is forgotten and out of doors? Will it suffice for the honor of the ark in taking up a Dagonish Name, to say Dagon is not actually, or at all regarded by it? You go by your intentions, when you go by other men's inventions, but what will you say when Jesus Christ withdraws from you, and will go on by his own Institutions? Who had ever Power or Holiness enough among men, Acts 3:12, beside the Man Christ Jesus to sanctify a man's intentions, and make that to be {holy wherein he means well} which from the beginning was not so? As we may query, what warrant have Churches to give that which is holy unto dogs? Matt.7:6. So what warrant have they to give that which is profane to children? Nay, to impose that which from the

beginning was profane, upon the children's bread? {"It is not meet to take the children's bread, and to cast it to dogs." Matt.15:26.} Yea, to impose it, {if they themselves are children} upon their father, and the master of the house appointing other orders? Who can put, who dare put {and be guiltless, as David once otherwise put the case} the name sacrament upon the Lord's holy things? If men's lips were circumcised more, there would be less uncleanness in their language. If their lips were touched, as Isaiah's were, with a coal from off the altar, Isa.6:6-7, they would speak otherwise than they are wont to do, while they remain to be men of unclean lips. Isa.6:5. Yea, if in Christ's school, the best school of learning, they had been taught to understand his speech, Jn.8:43, they would not have taken up the name of a heathenish oath to bring before the Living God. {"But the LORD is the true God, he is the living God, and an everlasting king; at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation." Jer.10:10.} If they had carried it as the Seed of the woman, Gen.3:15, they had not learnt this of the Dragon who was wroth with the woman, and what he had suggested in the Kingdom of the Beast, Rev.17:17, to translate it from pagan rites and ceremonies thus into an Ordinance of Christ, with the very poison of asps under their lips. Rom.3:13. This poison of serpents of the dust was, without doubt, the devilish and venereal Idolatries of the Dragon-worshippers and Serpentine Race, the old Pagan Romans; a poison of serpents foreseen and threatened in that of Deuteronomy, chapter 32 by the Spirit of God in Moses, to be venomously spit against the Jews, for their rejecting of the Gospel-blessing in the latter end of their Economy. {"For they are a nation void of counsel, neither is there any understanding in them. O that they were wise, that they understood this, that they would consider their latter end!" Deut.32:28-29.} Now though the Dragon had been wroth with the woman, yet she and her children ought to have continued wiser than to have licked up the devil's spittle, and should have kept the Commandments of

Jesus Christ. {"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev.12:17.} To speak at Zion, as they have been wont to speak in Sodom and in Egypt, Rev.11:8, is utterly unbecoming among any of the daughters of Judah. Psal.48:11. It is pity that pure Ordinances had not purer expressions attending them, than the purest names that pass among the speech of Ashdod. Neh.13:24. I am afraid as to many, for they are so given up to believe a lie, as to be altogether incurable. If Christ himself were to reason with such sacrament-speakers, he would certainly argue against the incurable, as with the Jews in another case, "why do ye not understand my speech; even because ye cannot hear my word." Jn.8:43. But as to such whom he teaches to incline their ear, Isa.55:3, I conclude this instance of sacrament-speaking, and put them in remembrance, that the character which Christ gives of his spouse is not that her language is heathenish, but her speech is comely. Song.4:3.

I have been the larger upon this, because some make it to be no fault, as long as they have the custom of so many 'good men' on their side, to give reputation to that rank weed which Mr. Hunt's book smells of, viz., "receiving the sacrament," and to "receive the sacrament."

The five and twentieth instance of his Ignorance is of the enjoyments of Heaven. For though all men on earth are very ignorant, as to the transcendent and surpassing Glory of Heaven, I Cor.13:12, yet to express it as Mr. Hunt hath done, argues too much ignorance that is tolerable in a divine, to speak of the souls meeting with Christ in Glory, after this manner, "O the hugging each other!" What an ignorant expression is this! Methinks a divine should be ashamed of it. How could Mr. Hunt express the joy of Heaven between Christ and the soul, by a phrase in which he hath also set forth the joy of the devil, prevailing over the Jews, to accomplish his hellish design against Christ, in taking

him out of the way? “And now {says he} the devil begins to laugh, and to hug himself.” {Page 100} As if the same phrase which oddly sets forth an action in Hell, Lk.16:26, was proper to set forth an action in Glory! Oh! Blindness! So much for his ignorances of good things.

The six and twentieth instance shall enter upon his ignorance in Divinity touching evil things. And here in the matter of unbelief, he makes what is said of apostasy, Hebrews 6, to be meant in that text of Unbelief. Jn.8:24. Speaking of sinners he has these words, “but when they refuse to believe in him, and so crucify him, then they show what esteem they have for him.” {Page 170} So upon the same head, “though you may have crucified the Lord afresh,” for he tells us, “unbelief is interpretively no less than a crucifying of Christ, Heb.6:6, seeing they crucified to themselves the Son of God afresh, and put him to open shame.” Again, “what can you say who crucify the Lord afresh? You own him to be the Son of God, and yet crucify him.” So, “if I may but convince you that he is certainly the Lord of Glory, ye will not crucify him afresh, nor put him to open shame.” Thus he is often at it.

The Holy Ghost speaks of the apostate Jews who went back to the sacrifices of the Law, after they had tasted the good Word of God, and had professed the Sacrifice of Christ in the Gospel. Heb.6:5. Now they were these who crucified him afresh, because Christ had been often crucified typically, but in the “end of the world,” {that is, in the end of the world under the Old Testament Dispensation,} he once put away sin by the sacrifice of Himself, Heb.9:26, and so in his open flesh could be but once for all crucified completely. Heb.10:10. Now as the Jew’s Apostasy was to another Sacrifice, after they had professed the Sacrifice of Christ, so they crucified him afresh typically, as they went back to his typical crucifixions again. For, to crucify him as they had done in the Gospel-Sacrifice, putting Christ to Death, and then to go back from thence {after outward conversion} to crucify him in the typical sacrifices again {inasmuch as the types looked to-

wards an Antitype to come} was a typical Crucifying of Christ afresh. Aye, but now, how ignorant is this, to go and apply it to the common Unbelief of our days, as he and some of his 'good divines' have done! Unbelief, though it shuts out Christ, yet it does not take another sacrifice for its object, that types out the Saviour of the body, as these Apostates in the Hebrews did, in going back to an object that once typed him out. Unbelief therefore, which is such a very great Sin in our days, Lk.24:25, is no crucifying of Christ afresh. Well then, for any man to interpret it so, when the Holy Ghost hath laid no Foundation for it, is a fanatic interpretation of the Word; 'tis also a very ignorant and injurious stroke that defaces the true intent and meaning of that passage about the sacrifices of the Law, abolished in the One Sacrifice, Christ. Heb.10:5-14. To be sure, Unbelief is a very aggravated sin, and there is enough in Scripture to set forth the true nature of it. There is no necessity to insist upon what unbelief is not, in going about to describe and aggravate what it is. {"He came unto his own, and his own received him not." Jn.1:11.} Howbeit as to that place in Hebrews 6:5, which speaketh of Apostates that have tasted the good Word of God, and yet fall away, verse 6, 'tis meant of an intellectual, or a rational taste in natural men, when yet there has been no such thing as a Spiritual taste in those men, nor can be so long as they are not born from above.

The seven and twentieth instance of his Ignorance in Divine Matters, is still what pertains unto Unbelief, his making Unbelief and Obstinate Infidelity both one. "Many {says he} condemn the practice of the Jews, and yet are guilty of as bad a Sin themselves, yea, far worse." {Page 169} Whatever it be, Unbelief is not Jewish, nor Pagan Infidelity. He allows no room to distinguish between them, though the things be quite of a different nature; consequently, the arguments to be set home against it are not the same arguments, much less are they stronger, as he insinuates by common unbelief now to be worse than their infidelity. As Gospel Faith is a Spiritual work of Persuasion, Rom.4:21, in Gos-

pel Views and Evidence, Heb.11:1, so common faith is a natural work. {"These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." Heb.11:13.} Spiritual Unbelief of the Gospel, or Unbelief of Christ from the want of a Supernatural Work of the Spirit, is nowhere urged in Scripture to be a Sin as bad, yea, far worse than the Jews Crucifying of Christ. He that doth not come to Christ in a Spiritual sense, from a Saving Work of the Holy Ghost, yet may and does in a natural, among all that own Christ. {Acts 8:13, with Gal.1:6, compared with Gal.4:19, whereas the Faith of Christ, Gal.2:16, Rom.3:22, Phil.3:9, that is, the Body of Doctrine Concerning Christ, and Faith in the Living Union in Christ, is quite another thing.} He may receive the Doctrine of his Person and Sufferings, and so every natural man that passes for a Christian among us, doth. Otherwise, not to do this would be indeed a refusing to believe on him, because it is not doing what a man outwardly can do. But proper Gospel Unbelief is a Sin of quite another nature. Also, to aggravate it at the ignorant rate Mr. Hunt uses, of its being a sin as bad, yea, far worse than Crucifying of Christ, is what the Holy Ghost will never bear him out to propose from any text.

The eight and twentieth is this, {of Unbelief still,} "to refuse to believe in Christ is Judas-like to betray the Son of Man with a kiss." {Page 171} I am for rendering unto Unbelief all the several aggravations by which the Holy Scriptures do in any place {to my understanding} lay the matter open. {Matt.10:15, Num.14:11, Heb.3:15-16, Heb.12:1, Jn.5:43.} But I see no reason to bring in our errors, and tell men that Unbelief is what the Holy Ghost in the Word never told me it was. As if unbelief and a refusal to believe were the same thing. One is the sin of our nature, and the other the sin of our choice. And who sees not that these differ? The one is a Natural Sin, which a natural sinner may surmount and avoid; the other is a Spiritual Sin, which nothing but the Su-

pernatural Grace of God in the spirit of any man alive, cures. Yet this ignorant proposition runs them each into one, and sees not how to distinguish.

The nine and twentieth instance of his ignorance is in speaking of Affliction in this odd phrase, “to leap into the furnace of affliction. Moses left the honor of Pharaoh’s court, to leap as it were into the furnace of affliction.” {Page 122} Moses indeed, “when he was come to years, refused to be called the son of Pharaoh’s daughter; choosing rather {mind, he chose rather to suffer, not he leapt rather into the furnace} to suffer affliction with the people of God, than {in Pharaoh’s court} to enjoy the pleasures of sin for a season.” Heb.11:24-25. Well then, if the Holy Ghost saith he chose this, why cannot a man be contented to choose this, as sufficient to express it? What need he say, Moses left one to leap into the other? The Holy Ghost’s expression of choosing is found, but Mr. Hunt’s phrase of leaping is very corrupt. For though the saint may choose the passive, to suffer affliction, Jn.12:25, and have it brought on him by another instrument, and so through Grace neither flinch or flee from his duty, if God brings sufferings about by some instrumental means, so as that he shall be thrown into the furnace of affliction, or be hereby laid in the furnace of affliction; yet what then? A saint may not choose the active instrumentality, Prov.22:3, as Mr. Hunt hath expressed it, to leap into it.

The thirtieth instance of his ignorance in Divinity, is his odd saying of uncleanness, {more unclean than uncleanness itself,} his words are “what a filthy wretch must that be that Christ cannot cleanse? He must be more unclean than uncleanness itself.” {Page 40} Not to meddle with the Cleansing Virtue of Christ here, nor with the limitations of it; both which things have been consistently argued elsewhere from the Covenant-Settlements, his Father’s Commandment, in his own Saving Relation to those for whom he died. I shall but gloss upon the ignorant hyperbole “more unclean than uncleanness itself.” The Scriptures saith



of Free Grace in Christ's blood, 'tis a Fountain opened for Sin and for Uncleanness, Zech.13:1, but neither there nor elsewhere doth the Scripture suggest such a phrase, as Sin, and that which is more unclean than uncleanness itself. It may easily be seen that what he wants, even in natural wisdom, Dan.1:4, {short of Scriptural Wisdom} he labors to make up in Divinity with the fantastical part of his rhetoric. But to leave him here, I have now gone through the thirty passages of his ignorance in Divinity.

Now very few words concerning his other ten in Natural Matters.

The one and thirtieth instance of his ignorance, is in reference to the moon as a taper burning out. "Christ {says he} is never compared to the moon, to teach us, that as the moon is continually varying, &c., so while creatures fade, and at last as a taper burn out, Christ is always the same." {Page 66} If the moon does not burn out as a taper, then his comparison of creatures to her is ill laid. And indeed, according to the laws of comparison, the same thing in comparison must be spoken of both the twain that are compared. Now that the moon should burn out, which with all her light hath no innate heat or fire in her, nor any other light but what is reflected, or cast back on her by the sun, is a piece of nobodies philosophy {I dare say} but his own. That it should burn out as a taper too, is certainly as odd a whimsy, as a journey to that lunar lamp, along with Gonsales<sup>2</sup>, to see it. As if the moon without heat, and with borrowing all her nocturnal regency by so distant a reflection from the ruling sun, Gen.1:16, was matter kindled with an active flame of fire. It's very odd too, that any other creatures {if his meaning only ran there, not understanding the laws of speech} which have no fire in them, neither actual fire, nor potential fire, nor any unctuous matter to feed it, should be said to burn out. 'Tis a very odd thing to say of our meat, drink and clothes, which consume and fade away, that they burn out as a taper! I should be loth to have that burning meat in my bowels, or burning suit upon my back; nor do I see how it can be

said of any drink; no not of Bordeaux wine, red hot.

The two and thirtieth instance of his ignorance, is of lilies upon the mountains. "No lilies {says he} are like those in the Valley; valleys being low places, lilies thrive there, when those upon the mountains are scorched, and wither away, and so the lily in the fat valley dost excel that which grows upon the parched and scorched mountains or hills." {Page 95} Natural acquaintance with what is said of the lily, would have told him it is a soft and tender flower; that it will not endure the hard, stony and barren soil of the mountains, neither grows at all upon those parched and scorched places of the earth. The mountains of the world and its hills do want a fit earth and situation to drink in the rain that falls, and so are parched by the sun, when a stronger and fruitful soil holds it. Otherwise, mountains have a cooler air than the valleys, but being drier, by reason of their stoniness, and being more impervious to the rains that descend upon them, they are in hot weather scorched up, when lower places are not. But all this discovers that the mountains are no agreeable soil for the production {and this makes it far less than the thriving} of the lily. It was therefore an ignorant comparison to tell us, that those lilies of the fat valley excel what are not in being to be excelled. What, no medium between the waterish valleys, and the parched and scorched mountains, or hills, for other lilies in a mixed soil to grow? Lily of the valleys, also; lily among thorns we read of, but sure never mountain lilies, till we read it in our New Florist.

The third and thirtieth instance of his ignorance, is about a servant's telling a mournful story when in his wounds almost ready to give up the ghost, "the servant {says he} lies groaning and bleeding, and almost ready to give up the ghost; at last the master returns, who finds his servant sorely wounded; who tells him a mournful story, &c." {Page 143} I observe, that when in another part of his book he had been describing of Christ upon the Cross ready to give up the ghost, he tells us most odiously how he uttered nothing on it but dying sobs and groans; but

here's a poor, mere creature robbed, groans, bleeds of his wounds which he has received, and almost ready to give up the ghost, yet he can tell his master a story of the whole business at last. "At last the master returns," when by Mr. Hunt's apologue {or fable} you would rather have thought that the poor servant should have been fabled to have bled or languished to death, because ready to give up the ghost, and such a space of time too between his readiness to expire, and his master's return. Lo! Then the relator hath notably put a tongue in almost a dead man's mouth, for when his master returns, this servant has words at will, who presently represents the matter to him and all the doleful tragedy, as how "he cried for help, found none, did the utmost he could to secure his master's house and himself, but being overpowered by the enemies, received these wounds." Now I confess I should have wondered any mere man, almost ready to give up the ghost, should have had so much ghost left, so much spirit remaining, so much breath in his corpse, as to have uttered half these words, which Mr. Hunt {who felt none of the wounds} has so ignorantly, and be sure very unacquaintedly with the man's condition, uttered for him!

The four and thirtieth instance of his ignorance, is about the pity of the rich man's dogs, "what little notice {says he} did the rich man take of Lazarus? His dog showed more pity than he." {Page 158} Say so? What pity could the rich man's dogs have to show? Bowels of compassions, mercy, and the like {which all lie in that word pity} are the affections of the reasonable creature. But I never found in any writer till now, that they are the affections of the brute too. And albeit, I am not for sinking the brute so low, as with some of the modern philosophers, to make them machines, and as Descartes, mere automata, {René Descartes, "Passions of the Soul," 1649,} the moving frames of insensate beings. Prov.12:10. Yet I am not for screwing the matter up to such a pitch, as to believe that the brutal soul partakes of any of the properties of the rational. For pity is founded in reason. Be-

sides, he hath made the dog's soul to be superior to the man's, in the high flown comparison, of more pity than the rich man had himself. 'Tis pity that this half-coddled scholar had had nothing in him of the academic, to have led him through a sea of natural wisdom, I Kings 4:33, though no higher in these things than Aristotle himself. For, that would have taught him better in the doctrine of brutes, which have all sensation and providential instinct {though it may be, this is above Aristotle's philosophy} but they have no reason or pity. The dogs licked the sores of Lazarus from a Canine Appetite.

The fifth and thirtieth instance of his talent, is about that horrid piece of ignorance, the hoof of every family. 'Tis done in these words, "one would think {says he, speaking of the plenteous preaching of the Gospel} that every family should come with their young and with their old, and not one hoof be left behind." {Page 146} The Arminianism of it hath been shown afore, but now the nonsense. What, did he think of every family that there was the cloven foot among them? They are cattle that be cloven footed. Would he have these brought to Sermons? These are none of the family sure, but a stock and kind by themselves. As to that sound of the hoof in Exodus he seems to have built on, it was spoken of the Israelitish cattle, because of their sacrifices to be offered up unto the Lord in the Wilderness. "And Moses said, thou must give us also sacrifices and burnt offerings, that we may sacrifice unto the LORD our God. Our cattle also shall go with us; there shall not an hoof be left behind; for thereof must we take to serve the LORD our God; and we know not with what we must serve the LORD, until we come thither." Exod.10:25-26. Here it was spoken properly, necessarily, significantly and altogether of their cattle. 'Tis not spoken of men, women and children. So when Moses said, "we will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go; for we must hold a feast unto the LORD," verse 9, he plainly distinguishes the people, young and

old, from the cattle, also shows pertinently for what reason the cattle were to go with them. But now set aside Moses' reason for the hoof's departure out of Egypt with the Israelites, and then tell me what analogy there is in it with Mr. Hunt's purpose. He was speaking of sinners touching their coming to Christ, or leastwise of their coming to Sermons. What hoof comes to him or comes to them? What in men and women? What hoof in every family? Oh! Blind zeal without either knowledge or discretion!

The six and thirtieth instance of his ignorance, is about making so many several men to be so many several candlesticks. The passage is this, "and if instead of being candlesticks ourselves to hold forth this light, &c." {Page 185} Elsewhere he spoke the truth, "the candlesticks {says he} were those seven Churches. Rev.2:1." {Page 93} I will only therefore upon this Church History remark, that sure if himself be one of these candlesticks, he wanted a better light in the socket, when he uttered so ill an application.

The seven and thirtieth instance of his improprieties is about a table, {under the head of Christ's nourishing virtue,} "he keeps a table richly decked," says he. {Page 61} What, had he no better a phrase out of the Gospel Feast? Anybody else {perhaps} would have thought it most proper to say, a table richly furnished, except this new master of the sentences; for decking is one thing, but furniture of a table is another. A table prepared, a table spread, a table furnished I have read of; and all properly and wisely, but I never read, till in this author, of a table decked. But I'll proceed, for I design the utmost brevity.

The eight and thirtieth instance is of Haman made a lackey to proclaim Mordechai's advancement. "To his unspeakable grief {says he} he is forced as a lackey to proclaim through the city, thus shall it be done to the man whom the king delighteth to honor." {Page 179} Who besides would have thought of a lackey to proclaim the king's pleasure? Proclamation uses {when done in the Prince's name} to be made by some herald, or else a mag-

istrate, or some other officer in the Government, but never by a {suppose a Gentleman's, Nobleman's, or Prince's} lackey.

The nine and thirtieth instance is of a Pearl or Jewel, calling it one of prize. "The pearl of great prize." And elsewhere, "as if a man having his house on fire, in which there was one jewel of great prize." {Page 148} Had it not been written so twice over, I should rather have ascribed it to the printer's mistake than his own. Especially, if his errata {given us at the end} had but told us so. As it is I must conclude it his own. Prize is spoken of the goal or end of a race. And thus himself observes in other places. "Is this the prize I have been running for?" {Page 217} And "was not this the prize thou at first did set out for?" {Page 215} Whereas, price is the word that's always spoken of a Pearl or Jewel. It is a Pearl of price, not a Pearl of prize. A jewel of worth {which price signifies} not a jewel of a reward for running, as prize intends. And thus am I fain to teach a man in the Ministry to read and spell English. Doubtless, the Apostles of our Lord, and all the primitive pastors could read and spell their mother-tongue distinctly. Jesus taught them to do that at first setting out. For this cause, as notice was taken of Peter and John that they were ignorant and unlearned men, Acts 4:13, in all other learning except Preaching the Gospel, and abilities to write the same with true spelling it in their mother-tongue; so likewise, the same observers took notice of them "that they had been with Jesus." Now it is expressly said of our Lord, that the Pharisees marveled, "how knoweth this man letters having never learnt?" Jn.7:15. Whereby it appears upon the compare and accurate writings of those men in Greek, and of Matthew in Hebrew, that as Jesus who never learnt at school, would yet keep to the propriety of a tongue in teaching the Gospel, even when hard words were made use of, so he taught the Apostles to do the same.

The fortieth instance is in that uncouth saying of his, "thus I have at last finished." {Page 129} Why, whoever finished at first? Did he think it practicable to bring both ends of his discourse to-

gether? Whatever it be, I am sure his finishing is not very far off from his beginning. He had no need {for the cause of a few small pages length} to have penned it out so observably in a pleonasm, unless indeed there had been a redundancy in labor through divers copious arguments. But as the matter lies, 'tis only the doctrinal part begun {at page 72} and slightly carried on for not full 60 additional pages, and then popped off at page 129, with a "thus have I at last finished." However, if the matter had been aptly digested, I must have spoken in its praise, as a concise piece of work!

I had once thought to have presented an entire chapter of his slips; howbeit I have altered my thoughts in the matter, and will be shorter upon this head. His ignorant way of writing impassable for impassible is notorious; for in speaking of Christ, "it was necessary {says he} he should assume a body, the Divine Nature being impassable." {Page 125} A barbarous word in that place especially! Impassable is {if it signifies anything} that which cannot be passed or gone through; and what is that to Christ's taking our nature to suffer in, of which he was speaking? Impassible {on the other side} is that which cannot suffer. Now there lay his sense, which he ought to have expressed properly, and not in barbarism.

He hath likewise a barbarous way of writing Nicephorus by the sound, at page 64, "I remember {says he} a passage I have read, reported by Niceferus, that Abgarus, a great man that lived in the days of Christ's flesh, who, hearing of his miracles, sent a Limner to draw his picture; but when he came, his countenance so dazzled his eyes, that he could not perform his work." {Page 64} Instead of "pho" in the third syllable, Mr. Hunt represents it in a most deformed manner with "fe" and his errata accounts not for it. And that too whilst he undertook to inform his reader in a piece of very spurious or forged history, which he tells us out of some paltry dependence upon Nicephorus Callistus, the son of Xanthopoulos. This Nicephorus wrote not, till towards the begin-

ning of the fourteenth century, or, as some, the latter end of the thirteenth, about the time of Andronicus Junior. He is reckoned a most superstitious and spurious writer in many things; and in this Monkish story of Agbarus {which some write Abgarus,} the Toparch or King of Edessa, or Rhoa, a city of Mesopotamia, this Nicephorus doth woefully murder and mistake a far more useful account given of that Prince, than the aforesaid superstition. I have seen the account in Eusebius, who wrote many hundred years before Nicephorus; and albeit the stories of Agbarus be severally written by both in the Greek tongue, yet the rehearsal is nothing alike in Nicephorus to what I more firmly rely on in Eusebius. Now what should our good brother Mr. Hunt say to all this? Why surely, he who plainly murders the name, destroying the native orthography of his name, can be no judge of the truth, or antiquity of the thing in Church History, for want of different authors to compare.

I had thought that I had formally driven him from his ignorant scraps of literature, in a Pedagogical letter, wherein I altogether handled him for the sake of such scraps, in the publishing of his first book, not as a divine, but a bad scholar. I treated him then only with a rod in hand, because I had to do with him in the present time. I aimed then to beat him off from the flourishes he never understood, nor has had any education to make the true judgment on. I must confess he has been very sparing in this last book, and we have seen but now and then a tug at the laborious lifts of Sisyphus; yet no sooner does he pretend to be lifting, but the weight tumbles on his head. {Sisyphus, condemned in Tartarus to an Eternity of rolling a boulder uphill then watching it roll back down again.} In short, it had been better if he had given us a full copy of the Errata of his English, then have blundered farther.

It is a lame account he comes off with {after his last page of the treatise} as the reason why he did it, essentially that “some few lesser mistakes in letters and mispointings the reader is de-



sired to rectify with his pen.” As if all literal mistakes did not consist of mistakes in letters, and as if mispointings did not spoil sense. He should have corrected many of his barbarous words with his own pen in the Errata of the book, since he hath betaken himself to that common retreat. What need we have seen Sampson thrice over {with a p} in one page, page 101, and sinagogue at page 121; as if the first syllable had forfeited its Greek extraction by appearing in his book? {To go no further in the crowd that are too tedious to rehearse.} He will find it to be always written Samson, Synagogue, &c., in our common Bibles.

What a puzzle is that {which no Errata account for} in bits and chips of words, set forth in these horrid barbarisms. “To reveal Christ tothels of sou any of our hearers?” {Page 184} Why did he not likewise in his Errata block out the tautology ever, ever, which makes such bad English in that passage, “more gloriously attended than ever any of the kings, or mighty men of the earth ever were!” {Page 96} These things I shall now dismiss, and enter again upon that which is very material, having done with it ignorances aforesaid. For in all these things I have some hopes that the Lord may please to humble this good man, and prick the bladder, for he is carrying it so haughtily {a common fault in good men, and be sure none of their goodness} as I have both seen and heard of him by many even to this day.

1 Daniel Chamier {1564–1621} was a Huguenot minister in France, who studied at the University of Orange and at Geneva under Theodore Beza.

2 *The Man in the Moon*, a book by Church of England Bishop Francis Godwin {1562–1633,} first published posthumously in 1638 under the pseudonym of Domingo Gonsales, describing a “voyage of utopian discovery.”

#### CHAPTER 44

*Of Mr. John Hunt's Misunderstandings of above Twenty Texts of Scripture, which are briefly vindicated from his Corrupt Glosses in this*

*Chapter.*

His ill talent in the Scriptures has been oftentimes exposed in these papers already, as on Psalms 45:11; Psalms 110:7; Song 2:5; Song 5:2; Song 5:16; Isaiah 1:16; Isaiah 9:6; Isaiah 51:20; Isaiah 53:6; Isaiah 60:8; Ezekiel 36:25; Matthew 11:28; Luke 13:25; Luke 19:27; Luke 19:42; Hebrews 1:4; Hebrews 6:6; Hebrews 10:26; I John 3:9; Revelation 14:11; Revelation 22:17, &c., to all which the index of Scriptures at the end will direct you where to find my answers. I am now to produce some fresh instances, and as many perhaps in the number as before. The method I shall mostly observe in my confutation of him now in this chapter will be to go along with his book in order.

The first Scripture misunderstood is, Ezek.28:24, the words of which are these, “and there shall be no more a pricking brier unto the house of Israel, nor any grieving thorn of all that are round about them, that despised them; and they shall know that I am the Lord GOD.” Now his corrupt gloss upon these words is this. “Troubles and persecutions {says he} are called briars and thorns. Ezekiel 28:24.” {Page 18} Trouble is a thing distinct from the troubler, persecution from the persecutor; the prickling briar is the troubler, the grieving thorn is the persecutor. Ezek.2:6. II Sam.23:6-7. These God had graciously promised should cease from being the afflictors of his people. The text speaks of persons by whom the troubles and persecutions had come, whereas this corrupt text runs upon these things, without any regard unto the persons by whom they come. Thus he hears not what the Spirit saith unto the Churches. God here by Ezekiel repeals one of his own penal laws against the House of Israel. There shall be no more a prickling briar, nor any grieving thorn, &c., as much as to say, there had been such a Law enacted, but now when the Promise comes to take place, it should be taken off. That Law of the Most High, to permit persecutors and troublers of his Church, should remain of no longer force. That this is the plain meaning, how persons {troublers and persecutors,} are called briars and

thorns, and not the troubles and persecutions themselves, so-called, or the things which come in by those persons, I appeal to Scripture running in the very channel of this text. We will begin at the rise when the law here repealed was first enacted. Mic.7:4. Isa.55:13. {Pricks in your eyes objectively, by seeing the vexatious Canaanites living in Vicinity close by and among you in the same Land, and “thorns in your sides,” by having their situation and abode just over against one or other of your tribes on each side. Suppose it, as one of your countries butts and borders on another.}

See Numbers 33:55, “but if ye will not drive out the inhabitants of the land from before you; then it shall come to pass, that those which ye let remain of them shall be pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell.” Look ye here! Thorns and briars there in the threatening are the Inhabitants of the land, the persons, and wicked, oppressing natives of it. They are not troubles and persecutions, or the evil things these persons bring, which are so-called. Therefore in Ezekiel when this threatening is to be taken off, thorns and briars are to be understood of the inhabitants of the land, evil and oppressing men, persecutors and troublers of God’s people that have dwelt in it. Now says God to his Church, I have a Day in mine eye when all these men shall be taken out of the way. I must not stay to confirm it from other texts, as I might in Joshua 23:13 and Judges 2:3. Nay, this publisher of his Sermons might have learnt in his coherence, if he had known his own text, that the briars and thorns in Ezekiel were men, injurious men, and not spoken of injuries themselves. For next to the words, “I am the Rose of Sharon, and the Lily of the Valleys,” it follows, “as the Lily among thorns, so is my love among the daughters.” Here the comparison of thorns runs upon persons, and setteth forth a race of mankind, the daughters, natural professors, who are the troublers, persecutors and oppressors of the true Spiritual Church.

Again, this is so plain in Isaiah 10:17, &c., as it cannot be

denied. What can briars or thorns be made of there but persons? The injurious persecuting branches of men that grew upon the Babylonish stock, and were folded and matted together in one accursed interest and knot, like a thicket of thorns? Nah.1:10. When yet the Church of God they had injured, should be for a fire to consume them, and Christ in the midst of his people for a flame to burn and devour them, by the fury of the Divine Wrath {to revenge the quarrel of his Church} in one day? “And the light of Israel shall be for a fire, and his Holy One for a flame; and it shall burn and devour his thorns and his briars in one day.” Isa.10:17. Could these briars and thorns now be the troubles of the king of Babylon? No, they were his huge host that had troubled the Church of God in the days of Hezekiah; “and shall consume {Christ, the flaming Angel shall consume, Josh.5:13-14,} the glory of his forest {even one hundred fourscore and five thousand of his choice forest-trees, Isa.37:36, or men in the soldiery he had sent into the field against Jerusalem under Rabshakeh} and of his fruitful field, both soul and body,” verse 18, “and the rest of the trees of his forest shall be few, verse 19, that a child may write them.” Is not all this spoken of persons, persecutors and troublers? And do not all these things give a clear light into the meaning {of no more prickling briar, nor grieving thorn} there in Ezekiel, the place I am defending from that corrupt gloss, which runs it upon the troubles, whilst the Holy Ghost had his eye full upon the Troublers?

The second Scripture misunderstood is John 1:9, “that was the true Light, which lighteth every man that cometh into the world;” upon which he says, “not as if Christ did equally enlighten every individual man that comes into the world, as some blind and deluded people do suppose; but to show that there is no one man that cometh into the world which doth receive any true spiritual light, but what he hath from him.” {Page 36} This text speaks not of an equal enlightening, but it speaks of a several enlightening of every man that cometh into the world, which

indeed this brother in his gloss denieth. In confining here the lighting of every man unto the lighting of every spiritual man, or every man which receives any true Spiritual Light, he perfectly shuts Christ out from being the Fountain of all natural light, of which the text directly speaketh. The Holy Ghost here in this 9th verse speaks not of gracious light, not of the light of the Gospel, but of the light of nature reason, and of the intellectual difference of every man from brutes. {"The spirit of man is the candle of the LORD, searching all the inward parts of the belly." Prov.20:27.} For, as to the universality of the phrase {"lighteth every man that cometh into the world,"} it agrees with Christ's Natural Capacity, as he is the Treasury of nature-fullness, and the efficient cause of all natural light; even as by him all things were created, and as it pleased the Father that in Him all fullness should dwell; all fullness of nature, distinct from all fullness of Grace; so all fullness of natural light separately and apart from all Spiritual Light. Col.1:16-19. 'Tis a distinction therefore of Christ in the Scriptures, by which some other texts ought to be interpreted, that Christ is the "firstborn among many brethren," Rom.8:29, {speaking of all the members of his elect body,} and he is the firstborn of every creature besides. Col.1:15. 'Tis observable, that in the coherence of John in his first chapter, about the Person of Christ, as well as in the coherence of Paul in the Colossians, Christ is spoken of in relation to all things made, Col.1:16, and the third and fourth verse {2:3-4} doth particularly expound this light to be meant not of Grace, but of Nature, answerably to Christ's being as God, the Author of the Creation, and as Man the Pattern and Exemplar of the intellectual reason. "In him {saith the coherence of John 1:9, at verse 4,} was life, and the life was the light of men." This had nothing to do with the Grace and Light of the Gospel.

He speaks of a Natural and Spiritual light in their order, and both from Jesus Christ. {"I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and

which is to come, the Almighty.” Rev.1:8.} He begins with natural light, and holds to that, unto verse 10, and so includes this 9th verse, out of which our dispute arises. He meddles not with spiritual light till verse 12, and latter part, about the Faith of receiving Christ, and then more expressly makes Christ to be the fullness of Spiritual Light in verse 16. “And of his fullness have all we received, and grace for grace.” It is we “{here at verse 16} distinct from every man lightened {above at verse 9} that comes into the world. Matt.13:11. ‘Tis we have received Christ, and so spiritual light by him, and not every one of them, who yet are every one of them intellectually lightened that cometh into the world. ‘Tis light in relation to Christ, the Gift by nature, verse 9, that speaketh of light, and so it is there universal light; again, it is light in relation to Christ, the Gift by Grace, that verse 16 is to be understood of particular light. So though it be natural light and spiritual light in that chapter, yet ‘tis of both in their order. Rev.22:13. And the order ought not to be broken, since the Holy Ghost so accurately observes it. Mr. Hunt then goes very wrong upon this text for spiritual light at verse nine.

The third Scripture misunderstood is Song 2:14, “O my dove, that art in the clefts of the rock, in the secret places of the stairs, let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely.” His words upon this text are these, “the spouse herself {saith he} as sensible of her deformity in herself, hides herself in the clefts of the rock, as one ashamed that Christ should behold her countenance.” {Page 50} This misinterpretation he is so fond of, that he takes it up again soon after. “And even when the spouse was hiding herself {says he} as ashamed of her own blackness, Song 2:14, how kindly doth Christ call upon her to come out? Let me see thy countenance, let me hear thy voice, &c.” {Page 52}

Weigh the place, and then tell me how it can be interpreted of the spouse’s shame and deformity, without violencing the text? ‘Tis plainly spoken of her fear and timorousness of men,

and therefore interpreting her open duty, and not keeping up her practice of the public worship, the dove not daring to venture out of her holes, lest the hawk watching his prey should seize her. Upon this Christ interposes, and makes it both a safe and pleasant time for her, and then bids her go on without fear. "O my dove, that art in the clefts of the rock," in the Providential and Secret Protections of Jehovah, come now in the open view of men, the danger is over, though she scarce knew how a while to think it. For, at the 10th, 11th, and 12th verses preceding Christ spake to his Church and encouraged his spouse mourning like a Dove in the clefts of the rock. {"Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be over-past." Isa.26:20.} "My beloved spake, and said unto me, Rise up, my love, my fair one, and come away. For, lo, the winter is past, the rain is over and gone; the flowers appear on the earth, &c." Thus she could tell her experience of the Love of Christ a good while after the danger {she had been in} was over, and then saw plainly she had been more afraid than hurt. Phil.2:1. And that her unbelief and slavish fears, even so far as she wanted to be led more into the Peace of God and Mystery of Christ, had kept off a great deal of her Communion with Jesus Christ. For though Christ had given her arguments to take off her doubts, I have made winter storms cease, &c., {as we have seen in England under the rising of the witnesses. Rev.11:11-12.} Look, says Christ to me {thus the spouse speaks} see the tokens. My beloved showed me all the marks of a sweet and fair springtime; peace and liberty, the Gospel preached, and the Gospel preached received, and persecution out of doors, the voice of the turtle heard, the voice of Christ, my Beloved, in the Everlasting Gospel uttered and received, Rev.14:6; and now oh my Dove {the companion of the turtle} let me see thy countenance, &c. Thus Christ bespeaks the Church; but yet for all this, she does not know how to take him at first. Oh! Says she, still I am afraid to come out into the vineyards,

for fear the clouds should return after the rain; I am afraid persecution will come again. For in the next words her petition is, “take us the foxes, the little foxes that spoil the vines.” Song.2:15. Oh! Says she, the subtle enemies, the crafty men and plotters that lie everywhere in wait, to catch, spoil and make an open prey of what we are and have! Let these be taken out of the way for us, and then, Lord, we can worship thee, in the open beauties of holiness, Psal.110:3, and flock together at thy call. Else, says she, I am afraid of the subtle pated adversaries that strive to do mischief both against Christ and his Church too, against thee and me together. Take them up in a snare laid for them, and then I come forth. Jer.50:24 – Job 5:13. Well, Christ hears her, takes the foxes, and sets their wits upon other work than how to spoil and destroy the vineyards, as we see many of them taken at this day. {“For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.” Rev.17:17.} So that the plain connection of circumstances is an argument that the Dove’s lying in the clefts of the rock, even in fair weather, and under the peaceable revolution, and not taking the encouragement of the day to set herself forwards, was her fear and unbelief, not her shame, that Christ should behold her countenance in his open ways and service, though she had his own comeliness put upon her, Ezek.16:14, and all her Worship was the Institution of her Maker. This interpretation enters easily, the other forces it’s self in. His about her shame and deformity, is an interpretation that does not rise out of the text, but is poured and put into it. Gen.40:8. That interpretation is merely rude, even whilst the interpreter pretends to veil it over with modesty, and shamefacedness, because it will come in upon the text whether the text will or no.

The fourth Scripture misunderstood is Song 7:1, “how beautiful are thy feet with shoes, O prince’s daughter,” “the feet you know {says our author} are the most contemptible part, and yet saith Christ, how beautiful are thy feet!” {Page 51} This is all he



saith in his gloss upon that text. Not to spend time in remarking his unfit opposition of contemptible to beautiful, which ought rather in his note to have been feet defiled, or else barefooted, Isa.20:4, the shame of which is opposite to the feet beautiful with shoes, than as he hath put it; I shall be contented to insist upon the robbery of the text he hath committed, and observe from thence, how all the glory of the text is this way lost. For the Church being a prince's daughter hath the privilege above all her servants and slaves to be shod. Lk.15:22. And indeed, all the great things God brings about for her either by ungodly or graceless instruments, are no better than her servants or slaves. The Lord, her Master, will not put gracious men into their servile post; these being all like drudges in hot countries barefoot, whilst 'tis her privilege, as a prince's daughter, to be shod. But how shod? Why, she has her feet shod with the preparation of the Gospel of Peace, Eph.6:15, insomuch that her walk with her Lord and Husband is both easy and ornamental. Song.8:5. She can tread the ground in Faith of Peace with God our Father, through the Lord Jesus Christ, Rom.1:7, and not feel anything underneath hurt her, in her communion-walk with Christ. No, if she treads upon the grave, Psal.23:4, or upon wicked men that are briars and thorns, need she be afraid of pricking and galling her feet, through her shoes of Gospel Peace, prepared to tread wheresoever this Prince's Daughter, the Church of Christ, goes. Psal.45:10,13. Alas! For poor tender flesh and blood that will throw by the Gospel, and venture upon anything by themselves, without peace from God our Father, without any thing of the preparation of the Gospel of peace under them! Col.1:2 – I Thes.1:1. Oh! How are these even pricked unto death when they walk upon snares barefoot! Provided this Royal bride walks not, but sits still, and keeps with her Lord out of common motion, yet though she walks not, these shoes are a blessed ornament on her feet, in the eye of her only Lord and Bridegroom. So that Mr. Hunt hath no ways hit the truth neither, in this oracle of the Word.

The fifth Scripture misunderstood, is on Matthew 11:12, “and from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.” Our author {according to the common mistake} adapts it to a holy, dutiful violence in these words. “Here must be fighting {says he} if we hope to overcome, wrestling with principalities and powers, if we will win the prize, striving if we will enter, running if we will obtain.” The reason of which he gives is this. “The Kingdom of Heaven suffers violence, and the violent take it by force.” {Page 57}

I know people think generally, the place means as he writes, but they are mistaken. I confess I was some years ago led on to take this violence for a commended violence, a holy violence, an imitable violence, &c., as other men do to this day. I did it, when I was wont to take most things of this nature upon trust. How other men take them, perhaps I know not certainly but conjecturally, but how I took them from them I tell you; howbeit afterwards, finding a great part of the King’s coin clipped, counterfeit and washed over, I began to try and prove what I took, and upon trial I found the smooth exposition of theirs upon this place {among other things} to be naught, though so long, and so generally current money with the merchant. {As in Justification they wash it over, and don’t tell us one half of the thing. For, it was all done by the First Person or the Father, in Christ, as the Pattern of doing it all by the Third Person or the Holy Ghost through Christ.}

The scope of the place shows it to be contrarily {than as it walks in common vogue} a carnal, sinful, disorderly violence which Christ complains of; not a holy, spiritual violence which he approveth or commendeth. This violence plainly was the rude multitude’s running up and down, thronging and crowding and pressing in upon Christ, Mk.5:31, merely out of novelty and curiosity, pressing in upon the Lord, his people, doctrines and miracles, Matt.12:38-39, {for at that time there lay the Kingdom of God} not from any principle of Grace, and a change of nature,

as the approach should be, when the Laws and Rules of Christ's House, Worship and Attendance, Psal.15:1 – Acts 5:11-13, upon his doctrines were fixed and laid open to the Churches after his Resurrection from the Dead, and after his Ascension into Heaven, and the pouring out of the Holy Ghost. {"For the kingdom of God is not in word, but in power." I Cor.4:20.} For then, the Kingdom of Heaven should act men, and not suffer from men, as now it did in the assemblies, among those who outwardly for curiosity's sake to see miracles, attended upon Christ's Ministry, for which cause sometimes Christ withdrew. The reasons of this Exposition follow.

The date of this violence was of a very short limitation. It was but from the days of John the Baptist until now {as the text saith} that the Kingdom of Heaven suffered this violence. Such tumultuous crowds began soon after John's ministry. For then it was, that they all ran out of novelty after John, Jn.5:35, who was Christ's forerunner, but they never got any good by him; inasmuch that Christ rebuked them for this vanity, their running thus disorderly after a good man, and not knowing any just grounds why they went forth unto him. "What went ye out into the wilderness to see? A reed shaken with the wind?" Matt.11:7. Did not many of you come home, and laugh at the preacher, and tell what strange motions the man made? Sometimes turning himself this way, and sometimes bending himself that way, sometimes his motion would be downwards, by and by up again, like a reed? Have not you riddled John thus {ye men of this generation} for his postures in his work? {They that would say worse of him would not stick to ridicule him for his postures, when in the Fullness of God's Spirit he was at any time carried forth. "For John the Baptist came neither eating bread nor drinking wine; and ye say, he hath a devil." Lk.7:33.} Have you not run one after another at the talk about the man? Why, says Christ, if this was all you went out to see, you had even indeed as good have gone out to see a reed shaken with the wind. For, since it was not the

doctrine of the man you looked at, a reed would have waved to and fro in the air, and have made as good a sight for you as he.

Now consider it, if this violence was but from the days of John the Baptist, how could it be a holy violence? A commended violence, to commence there? What, was there no holy violence before that time? Gen.32:24-28. If the Kingdom of Heaven be understood there to suffer by a holy violence, did none strive, did none fight, wrestle and engage before that time? What do we make of all the holy patriarchs and prophets that have been since the world began? Acts 3:21. It's plain therefore it was an unholy violence, and complained of, from every one's pressing in without reverence to see John, and after him to see Christ in the same rude and indecent manner, without any holy regard to Doctrine or Miracles, and what they came about; pressing in with their bodies, and not believing with their heart that God was in him of a truth.

The very phrase of suffering violence, "the Kingdom of Heaven suffereth violence," argues it to be a complaint, and no commendation of the thing. For understand that violence in your thoughts to be holiness, and see what an odd phrase you would make Christ to speak, even no less than this, the Kingdom of Heaven suffers holiness, or else the Kingdom of Heaven suffers by holiness. Now what odd work will ye make either of these ways? If you mean by suffering holiness {and there is no avoiding it, for if indeed it be a holy violence, 'tis holiness spoken of; then, if you mean, I say, by suffering this holiness} a permitting of holiness, you make holiness very oddly to be upon mere sufferance, and as it were tolerated at the beck of the Church. And who can endure or abide by that sense? Again, if by suffering the holy violence, you make it in the sense of suffering, I Pet.2:19, or suffering by this holy violence {neither can there be a third sense that I know of suffering} then what an odd phrase do you make it in Christ's mouth? As if a holy violence or holiness in the violence was one of the sufferings of the Church of God. Rom.8:18. The

Kingdom of Heaven suffers violence; but now reduce the phrase under its own native construction, the Kingdom of Heaven suffereth an unholy violence, and then whether you take it in the sense of toleration, Acts 13:18, or of strict and proper suffering an evil, Lk.24:26, in the sense of undergoing the hardship of it, Matt.17:17, it easily falls upon a violence complained of, and a violence to be afterwards avoided. Neither can the phrase {the Kingdom of Heaven suffers violence} be consistently understood in any other way, but in a complaining sense; and so proves it to be not a holy, but an unholy violence, even as the matter in the Church of God had not been till the days of John the Baptist, but had been so since, in an afflicting sense, as the word suffering signifies. James 5:10.

That it was a violent disorder, and a crowding in to see what was done in the extraordinary way of the Ministry, is plain, in that the spirit of prophecy, Rev.19:10, now from John's time is restored, Jn.5:33, that had not been from the days of Malachi, till tidings were brought to Zechariah, of his son John the Baptist. Mal.4:5 – Matt.11:14. So that now instead of their “bath *kōl*” the daughter of a voice<sup>1</sup>, which the Jews pretended to have had all along in their second Temple, in the room of the spirit of Prophecy, here they had the spirit of prophecy indeed restored, in the voice of one crying in the wilderness, Matt.3:3, and that was this John, who had been filled with the Holy Ghost, Lk.1:15, even from his mother's womb. Now this alarmed all the country, Matt.3:5, but it was never designed to sanctify all the country. It made them all hardy and resolute, Matt.3:7, as they would venture out and see, and press in upon John's Ministry, and so they did upon the Ministry of Jesus, Matt.4:25, and attended both in great crowds, but it did not make them holy. It showed what was in men, that they were rude and carnal, and like the men of Bethshemesh would press hard upon Jesus, Lk.12:1, to look into this Everlasting Ark, so far as flesh and blood could pry. {“And he smote the men of Bethshemesh, because they had looked into

the ark of the LORD, even he smote of the people fifty thousand and threescore and ten men; and the people lamented, because the LORD had smitten many of the people with a great slaughter. And the men of Bethshemesh said, who is able to stand before this holy LORD God, and to whom shall he go up from us?" I Sam.6:19-20.} But here is no Foundation to lay holiness upon this violence which the Kingdom of Heaven was suffering, while the violent were taken it thus by force.

Men do not consider it, that this is all spoken to the multitudes; and therefore when Christ speaks thus of violence in the way of everyone thus taking the Kingdom of Heaven, what can be so fairly understood as Christ's reproof of these multitudes for their violence, and continued unbelief, that whilst every one of them was crowding and coming, and getting in among the rest for a sight of things, to know how matters went, few of all these multitudes got any good? Which had been utterly inconsistent, if the violence Christ meant, had been a holy violence. See verse 7, "Jesus began to say unto the multitudes concerning John, what went ye out into the wilderness to see? A reed shaken with the wind?" This evidently proves that the multitudes had neither profited under John nor Jesus. For, upon his discriminating of John and his Ministry, and yet showing that Grace in Christ Jesus, did raise a man higher than the greatest performances in the world could, verse 11, he brings in this, "from the days of John the Baptist until now the Kingdom of Heaven suffereth violence, and the violent take it by force," verse 12, from whence it's plain, 'tis an unholy, reprov'd violence of which he speaketh to the multitudes, whilst the righteousness of God in Christ was utterly neglected by them. Psal.40:10. And then at verse 16 which {makes it undeniable} he compares all the generation of them unto children sitting in the markets and calling unto their fellows, and saying, verse 17, "we have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented." We of John's disciples and once of your gang, called

to you, and got you forth to come and hear his Doctrine upon some of his choicer subjects especially, but you have been never the better; you have not answered it in your lives, nor in your confessions of faith. Nay, our Lord tells these overruled Violencers, Jn.7:30, 7:44, &c., of the Kingdom of Heaven, at verse 19, that he suffered from the raillery, mocks and reproaches of these crowds that came and took the Kingdom of Heaven by force. II Sam.22:3. "The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners." And this is far enough from pressing into the Kingdom of Heaven with a holy violence; but it agrees with a rude violence, a profane violence, a mischievous violence, {like that of your Cambridge scholars,} a striving to get in among them though it be but to inform against Jesus, and tell the Scribes and Pharisees after what manner he goes on.

Luke renders it "every man" presseth into it, Lk.16:16, "the law and the prophets were until John; since that time the kingdom of God is preached, and every man presseth into it." Now surely if every man pressed thus, and yet Christ likens the men of that generation in general to such as had received no good by the Means of Grace, it's plain it could be no holy violence these used, but like dogs {as they were} rudely snatched the children's bread, so far as they had any opportunity to come at it. Isa.56:11. Every man presseth, every man of that generation did take the Kingdom of Heaven by violence; every carnal man did it, and therefore he did it by the carnal violence. Every unholy, rude and disorderly wretch that ran out to please his fancy, Lk.15:1; and therefore he did it with an unholy, rude and disorderly violence, such as should be rectified in the Kingdom of Heaven, in the Church of Christ, afterwards, though now Christ would bear it.

The other way of interpretation about holiness, searching, praying, striving to get into Christ or storming Heaven {as they phrase it,} which many of our Nonconformists usually go on, is upon the very bottom which not only free-willers do in this

matter, but upon which the Papists do go, when they blame the old world for not striving to get into Noah's Ark. I will give you a proof of it from the ignorant pen of a Roman Catholic in the matter of Noah's Ark, just like the common way used by some of your good men in pressing sinners to get into Christ from this text they abuse, concerning the Kingdom of Heaven suffering violence, and the violent taking it by force. Hear the Jesuit's opinion. "It is a matter, says he, of extreme admiration and honor, that the Old World hearing Noah and his children to preach Universal Destruction for a hundred years together, and to build their Ark for avoiding thereof, yet to believe nothing, and at the last, seeing and beholding the continual rain, and waves of water to grow upon them, yet would they not repent, nor believe, nor seek to help themselves, nor come to Noah, nor offer to enter into the Ark, nor any way seek to help themselves thereby; but to delay from Day to Day, until all the remedy was passed." Robert Persons {1546-1610 - priest of the Society of Jesus} his Christian Directory {1582} guiding men to their Eternal Salvation; for this is the name of the book; the place is at, chapter 7, page 746. But I pass on to another text.

The sixth Scripture misunderstood is Zechariah 13:1. Mr. Hunt brings in this fountain {quite beside the Holy Ghost's scope} for the satisfying of thirst in these words, "but now {says he} Christ hath a satisfying virtue, his blood is drink indeed, and Christ is called a Fountain, in that day there shall be a fountain opened. Yea, he is an inexhaustible fountain," and thus his coherence stands. {Page 63} That Fountain in the prophet is not set out as a fountain to drink of, but a fountain to wash in for Sin and for Uncleaness, as I have shown in my arguments about the filth of sin in chapter 23. God the Spirit, the Holy Ghost, opens it not for thirst, but for defilement. 'Tis not as the blood of Christ is a cordial, but as his blood is an effectual bath. The scope ought better to have been attended to. Let every text be heard to speak the truth, and not made by us to speak more than what the Holy



Ghost speaketh, as the cause of arguing from thence.

The seventh Scripture misunderstood is Hebrews 13:8, "Jesus Christ the same yesterday, to day, and forever." "Mind that {says he} Christ is the same today that he was yesterday, or in time past, for that's the meaning." {Page 65} So that he makes the yesterday to be the time past in common, without any regard to the scope; and that was to obviate the Jew's calumny that Christ was young, and that the Doctrine of Christ was the doctrine of no long standing. Jn.8:57. They did not see any text that bid them believe on Jesus of Nazareth. In answer to this I tell you, says he, that though Jesus was brought up but a little while ago at Nazareth, Lk.4:16, and men are ready to stumble at the Jesus of that place, yet he is Jesus Christ, he is the Anointed of God, and he was the Glory-Man in the secret unction, of which the Old Testament had spoken, before he openly appeared; and so though you think his original to be but the other day, because his education was so at Nazareth, yet he is Jesus Christ, all through the time of the Old Testament which is now past, and so is distinguished the yesterday from today under the Gospel-Dispensation, distinct from that Prophetic Dispensation which was before, about his coming in the Flesh. {"Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints." Col.1:26. "Now to him that is of power to establish you according to my Gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began." Rom.16:25. "Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there am I; and now the Lord GOD, and his Spirit, hath sent me." Isa.48:16.} So that by yesterday the Apostle must needs mean under the Day of the Law, and not time past in general to fix it upon a yesterday of any sort, when any after-ages shall come {suppose} to reckon up our time, and make it to be yesterday unto them. Job 8:9. {"For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth."}

Job 19:25.) Nor is it, as if we might say, today, under the Gospel, yesterday was last year {because it is time past} or seven years ago, or ten, suppose under Mr. Hunt's predecessor at Northampton, or the last age, or the last reign, or the like. Such a sense of yesterday {though Mr. Hunt fairly allows for it} can be no apt meaning for the period "yesterday" in Hebrews 13:8.

The eighth Scripture misunderstood is I Peter 2:7 first words, "unto you therefore which believe he is precious." His words are these that follow, "unto you therefore which believe he is an honor, for so it is in the original." Again, "to you therefore which believe he is an honor, as it may be read." {Page 173} Aye? But he had hit it best of all at first, "to you therefore which believe he is precious." Now let him talk what he can of the original, 'tis nevertheless an ill marginal note {for, the coherence of a place – Rom.12:6, "the Proportion of Faith," in the original, it is the Analogy and Coherence of Faith – and not any original word abstractly ought to govern} hath unwarily misled him into a Socinian gloss, which innervates the Satisfaction of Christ. For though the word separately taken in the original may sometimes signify an honor, yet it signifies a price too, and in this coherence must do so, as appears by verse 5, where the spiritual sacrifice offered up, acceptable to God by Jesus Christ, or spiritual services of faith, love, &c., Phil.2:17, must be founded on and flow properly from the One, True and Proper Sacrifice of Jesus Christ to God, offered up for us. Hence these unbloody ones come to find such acceptation with God through Christ. Rom.15:16. Besides, the coherence brings in Christ {in an especial manner} as the saving Object of Faith, which could be no otherwise that in his blood for the elect as fallen, as he is a true Sacrifice for them. Rom.3:25. And then upon this believing, 'tis concluded of the Experimental Virtue of this Blood, "unto you therefore which believe he is precious;" or, unto you therefore which believe, he is a Price. So 'tis in the original, and so it ought to be read and understood. Besides again, "price" {price, a nearer word, to read it precious, than

honor is to translate it precious,} the abstract must be a nearer word to give our translators a warrant to read it precious, than honor, as it is read in the margin {which Mr. Hunt calls the original} could be the near word to make them translate it precious. Therefore the translation of the original is more Orthodox than the marginal note, which in this coherence, I have proved belies the original. For abstractly here, the Greek word signifies price, and can signify nothing else so properly. Now 'tis well known how the Socinians cavil at the word price, and by beating the word down from propriety into metaphor, labor hard to enfeeble and overthrow the strict payment of our debt to God by Christ. Now though I must withal grant that the word used elsewhere for price as a solution, is another original word, yet it may easily be held too that this original word in Peter signifies the intrinsic value of Him who gave Himself a Price of Solution for us. And this best agrees with the scope of the place as hath been shown. {"For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Mk.10:45.}

The ninth Scripture misunderstood is Revelation 21:24, "the kings of the earth do bring their glory and honour into it." "The meaning {says he} I humbly conceive, is, that when kings get to Heaven, they shall see all their glory and honor even swallowed up in the Glory and Honor of Christ." {Page 85} I shall not open this text here, as I have done it already. {The Nations of them that are saved shall walk in the Light of it when it is the New Jerusalem, and the kings of the Earth do bring their glory and honor into the Place of it beforehand.} My work now will be only in a few words to lay open the ignorance of his humble conception. He tells us not why he humbly conceives it, for be sure there is not a word of it from the coherence, nor from the Analogy of Faith, nor from the homogeneal acceptation of the word in any other text. 'Tis spoken of kings of the earth in general, but will kings of the earth in general get to Heaven? This consists not with these threatenings of the word against kings. Ezek.32:10,

Psal.110:5, Psal.76:12, Rev.19:18-19, Isa.24:21, Ezek.32:29-30, Isa.41:25, Psal.107:40, Isa.40:23, &c. I remember 'tis said of George Buchanan, a Scottish scholar, Tutor to King James I, that when he lay a dying, he sent this recommendation to that king, go and tell him, says he, I am going to a place where few kings come! I bring not this as a proof that he hath mistaken the text {for I give proof enough that's distinct} but I make use of it as a memorable passage apposite to the occasion. Go to the promises that are made for the conversion of any of the kings of the earth, and there are great incongruities in this interpretation. Isa.60:3, Psal.138:4, Isa.49:7,23. As 'tis so strangely forced as it will never stand by itself, to make the sight of all their glory and honor, swallowed up in the Glory and Honor of Christ, to be an introduction of the same into Heaven. I say, 'tis a forced interpretation to make the kings of the earth, their seeing of this, to be their own bringing of their glory and honor into the City of the Holy Jerusalem, Rev.21:10, {yet the text saith, that they bring their glory and honor into it, to wit locally, though not correspondingly to the New Jerusalem Glory.} For, does their glory either descend or ascend after them, into another world, as Mr. Hunt's interpretation carries it? 'Tis most certain, that all kings who have been carried to Heaven have sweetly discerned beforehand by faith, that all their glory and honor is swallowed up in the Glory and Honor of Christ. {"For when he dieth he shall carry nothing away; his glory shall not descend after him." Psal.49:17. "Naked came I out of my mother's womb, and naked shall I return thither; the LORD gave, and the LORD hath taken away; blessed be the name of the LORD." Job 1:21.} They have seen this in their palaces, if they have belonged to any mansions above.

The tenth Scripture misunderstood is Isaiah 52:15. "You have a parallel text {says he} Isaiah 52:15, the kings shall shut their mouths at him; for that which had not been told them shall they see; and that which they had not heard shall they consider, they shall shut their mouths at him, i.e. shall be silent, as ashamed to

mention their own glory and honor in his Presence; and 'tis added, when that which had not been told them they shall see, &c., implying, that though so long as they were ignorant of Christ, and his Honor, they might boast of their own; yet when once they come to see, and consider his Honor, his Glory, and his Titles, they should be silent and boast no more." {Page 85} How is this a parallel text to what he makes the aforesaid Revelation 21:24 to be? He tells us of the former text that John was speaking of the Holy Jerusalem; but is this in Isaiah spoken of the Holy Jerusalem too? How can it be? He tells us in his expounding Revelation 21, that the Holy Jerusalem is Heaven; whereas it's plain, the place of Isaiah 52 is not Heaven, but the nations locally here below. For, the words are, "so shall he sprinkle many nations; the kings shall shut their mouths at him." {"And I will shake all nations, and the desire of all nations shall come; and I will fill this house with glory, saith the LORD of hosts." Hag.2:7.} These are spoken in a connection, and the accomplishment of the same prophecy can be fairly taken no other ways than in a connection too, "the kings shall shut their mouths at him," at that very time when, and in that very place where, "he shall sprinkle many nations." Now is the sprinkling of many nations a thing that's done in Heaven or upon Earth?

The accounts in Scripture that are given of the Holy Jerusalem, make it plain that there will be contrarily an opening of the mouth of all who come thither. There will be a positive Exaltation of the Glory and Honor of the Lamb. Whereas it runs upon the negative in this text, no praises, no exaltation of our Redeeming Head; but here's a shutting of their own mouths at Christ. The Kings shall shut their mouths at him. And then Mr. Hunt's gloss is, that they shall shut up their mouths in shame. "Ashamed to mention their own glory and honor in his presence." If their not mentioning their own glory in the presence of Christ arises out of their shame, it arises from that which is partly a punishment of sin, and so a part of the curse. Dan.12:2. But now in the Holy

Jerusalem there shall be no more curse. Why then no more shutting of the mouth in shame, but an opening it in the high praises of God and of the Lamb. Rev.22:3. How then can any man think this to be a parallel text to a text which at the same time he thinks speaks of Heaven?

To put him out of doubt, the text in Isaiah 52:15 speaks of the progress of the Gospel under some convictions and connivences of Princes in their Government of the pagan world, which is all past since the favorable times of Constantine the Emperor, who was the first 'Christian' Monarch. For then did kings begin to shut their mouths, and not dare to utter {Julian the apostate excepted} those proud and contemptuous speeches against the Son, or Jesus Christ, who is God over all blessed forever, as they had been wont to utter. Exod.5:2. Nor did they publish such bloody and idolatrous edicts {for these are the mouths of Princes, who speak their minds unto the people} to give supreme honor to them and to their idols, as deities and declared objects of adoration, which ought to be paid unto none but God in Jesus Christ. This is the sum of the matter, as there are passages enough in the coherence of the chapter fitted to a conjunction of other passages in history that make it out beyond all reasonable denial. But I am now absolutely tied to brevity, and so pass forwards.

The eleventh Scripture misunderstood is Hebrews 1:2, "whom he hath appointed heir of all things, by whom also he made the worlds." "It is he that is possessor of Heaven and Earth, &c." {Page 88} Here he confounds the Second Person as God, and the Constituted or Appointed Heir as Mediator, as if he were bordering upon the Eutychian heresy. Now these in the same Person ought to have been distinguished, not confounded. And also he runs upon another mistake, as if no difference ought to be made between the Father, who together with the Son and the Holy Ghost, coequal in Glory, is One God, Deut.6:4, and as such is absolutely {there in Genesis called by Abraham} the possessor of Heaven and Earth, Gen.14:22, and Him whom the Father hath

appointed Heir, as here in the Hebrews. For possessor, Dan.7:18, and heir, Rom.8:17, are plainly two different relations. But I take notice that Mr. Hunt is everywhere very dark in his expressing himself touching the Person of Christ, and speaks as one who knows not the Mystery of his Person. And this is the foundation of very many of his errors which have been detected.

The twelfth Scripture misunderstood is Revelation 12:3, alluding to those words, a great red dragon having seven heads. "No sooner was Christ {says he} come into the world, but this Serpent, Satan, employed all the wit in his seven heads, that if possible he might have destroyed the blessed Jesus in his Infancy." {Page 99} Now doubtless this wit of his about Satan in his seven heads, was thought by the manufacturer of the passage, to be a wonderful piece of subtlety; but 'tis certainly the emblem of an ignorant and crazy mind. These seven heads of the Dragon, or the Devil, were the seven sovereign forms of Governors and Governments set up successfully in the Roman Empire, where Satan so imminently, as a Dragon, Rev.12:4-17, acted those regnant scenes. These were 1. Kings. 2. Consuls. 3. Decemvirs, or ten of the Roman nobility that for some time governed that Commonwealth together. 4. Tribunes; by some called tribunes of the people, by others Tribuni Militum, or tribunes of the soldiers, as infantry commanders. 5. Perpetual Dictators. 6. Emperors or Caesars. The seventh head, or form of the Government of the Dragon was in the second beast, Rev.13:11; the anti-Christian State of the Empire, or that which is commonly called the Roman Catholic Church, which hath assumed all the power of the first Beast, Rev.13:1-2, had done in the pagan state of the Empire; and this seventh form is that False Prophet, Rev.16:13, 19:20, 20:10, the Pope in his Monarchal Succession of Roman Pontiffs. Now, how could the Dragon, or Satan, with his Seven Heads set upon Christ in his Infancy? When five of those Heads or Kings were fallen, Rev.17:10, i.e., were passed over and gone, before Christ was born, and so could have no Relation to Christ in his Infancy.

The seventh head {to wit, the Popes at the Head of the anti-Christian Empire} was not yet come, and therefore that could not affect the Infancy of Jesus neither. These seven heads in the 12th of Revelation are called seven kings; that is seven sorts, or forms of rulers, as afore, kings, consuls, &c., which may be seen in the 17th of Revelation. Only the great difficulty there is at Revelation 17:10, "and there are seven kings; five are fallen." These five fallen hath been explained, that the Kings, Consuls, Decemvirs, Tribunes and Dictators, were all passed over before John's time, and so must needs have been before Christ's Infancy too. Well, it follows, "and one is," 17:10, one of these kings, or seven forms of governors, was in being when John wrote the Revelation, and that was the Emperors or Caesars. The other is not yet come; and when he cometh, he must continue in a short space. Here now is the difficulty that I can't meet with satisfaction in from any Interpreter. 'Tis about what is said of the seventh head, or the Pope's continuing but a short space when he should come; whose period nevertheless falls not till 1260 days, Rev.12:6, or 1260 years {each day being to be understood of so many years, as is usual in the prophetic style, Dan.9:24-27, Num.14:34, Ezek.4:6,} after his rise. Surely, it is a most unsatisfactory and groundless way of interpreting, to make the one thousand, two hundred and three-score years, allotted to the Pope's continuance in the world, to be but a short space, even a moment, compared to eternity, as Durham goes to work; which methinks is idle, and not of the same piece of labor with that Masculine Expositor in many other things. There are such absurdities likewise in the transposition of these verses, and thereby making the Christian Emperors to be the eighth head, that I can see no grounds to admit it, because Christian Emperors and Popes are not successive to one another as these heads are, but have their mutual synchronisms, contrary to all discrimination of time, and to that successive order which was plainly all along in the six first heads of the Empire. I look upon the next verse, the 11th verse, in a conjunction with the



History of the Popes, to be the best and only interpretation that cuts away the difficulty. "And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition." I do not understand this before the 10th verse, but take up all the interpretation after the 10th verse, as the order is put by the Holy Ghost in the text. The beast that was {in the pagan form, when idols, sun, moon and stars were worshiped} and is not {in the same pagan form of idolatry, but is the anti-Christian beast} even he is the eighth. How the eighth? Why as he is of the seven, because he rises out of the Constitution of the seventh form; that is to say, the Pope of Rome, as they were esteemed good bishops and tolerable archbishops, in the first Constitution of the Papal Hierarchy. Nevertheless being a hierarchy, which is a deviation from the Holy Ghost's pattern, Lk.22:24-27, has laid the foundation of a Universal Monarchy in that eighth form of pride, tyranny and idolatry, the intolerable Popes, who all arose out of what some will have the tolerable. And so was a form of the seven, though in a manner {by reason of the true anti-Christian Denomination of the 1260 days or years} an eighth King, Monarch or sort of Ruler, distinct from all the former in the Roman Pagan Empire. Now the seventh governing power in the Empire, when Popes first began, was in the tolerable form {that is, such bishops of Rome as the Papists will have more anciently to be their Popes} before it grew bestial, beastly, Rev.13:11, and was, as the Holy Ghost foretold by John, that which continued but a short space. For presently came on other sort of Popes, Rev.16:13, 19:20, 20:10, that {to speak of them as all history agrees in substance, and as Dr. Humphrey Prideaux particularly speaks in form, "the Old and New Testament Connected in the History of the Jews and Neighboring Nations," 1715-17,} were usurping nimrods, luxurious sodomites, Egyptian magicians, devouring Abaddons, and incurable Babylonians. Oh! How aptly does the sacred style set the state of the Empire forth, even by a beast? A filthy glory upon which the Popes ride! A beast as if the Dragon had been acting

his part in the first pagan beast over again, in this second, or anti-Christian beast, that is, the Roman Catholic Church, of the changed Empire that goeth into perdition. The very Pope now in the chair, Clement the Eleventh, is an incurable Babylonian. Christ fights against him, and yet he is not convinced, nor to be reclaimed, nor shall cease to be the antichrist, till he comes to his end, and none shall help him. {"Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God." II Thes.2:3-4.} From the whole it appears, it could be only the sixth head, which was the Emperors or Caesars, that was the only capable form, or sort of Roman Government {wherein Satan's wit in his seven heads lay, as Mr. Hunt thought prettily to phrase it} to set upon Christ when he came into the world. Nevertheless to shut it up, it was Satan by Herod the Ascalonian, son of Antipater, an Idumae-an, Matt.2:13; and not by his seven-headed Roman, that actually persecuted Jesus Christ in his infancy.

The thirteenth Scripture misunderstood is John 1:16, "and of his fullness have all we received, and grace for grace." His words upon this are, that "Grace and holiness is in Christ essentially, so is it not in us creatures, whether angels or men." {Page 111} Thus instead of showing, how Grace is communicated to us, and how received by us out of Christ's fullness, he diverts to speak of the Angels, when he had here upon this text very carelessly mentioned them. But it's a more notorious error to adapt this text so wrongly as to make the essential Grace and Holiness in Christ to be presently the matter which flows from that text; whereas 'tis the treasured Holiness in Christ distinctly or the communicable Holiness as Mediator, not the incommunicable, which is received {under a work of God the Spirit} by us believers. Lastly, he should have owned it to be Grace received from Christ by us,

as believers {for there lies the Holy Ghost's work by the Gospel of Christ} and not have talked of Grace {Arminian-like, according to a natural notion the Arminians, Jer.2:11, have of Grace} that is to say in us, as creatures. It should have been said by us received, and as believers too, and not in us creatures. These errors of his are very dangerous! Oh! It is pity so many poor readers as know much of leases in house and lands, and much of goods in shop and warehouse, aye, and some of them much of Friday's and Saturday's notes for Lord's Day's service to be read, should generally know so little of the Gospel, as to find out almost nothing that perverts it, and brings in another Gospel, which yet by Revelation of Christ Jesus is not another, Gal.1:6,7, but a troubling of God's tried ones, and a perverting of the Gospel of Christ. {"How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him." Heb.2:3.}

The fourteenth Scripture misunderstood is Luke 10:33, about the Good Samaritan. This he applies to fall in the Person of Christ thus, "he is the Father's free gift to lost sinners, and they may come to him without money, and without price; and that he that cometh to him he will in no wise cast out; well, thinks the soul, this is good news indeed, this is a Good Samaritan indeed." Again, "sure this is the good Samaritan to cure those wounds we had received by rebelling against him." {Page 159} Not to insist upon the superlative-error of accommodating wounds received by that certain man which went down to Jericho and fell among thieves, Lk.10:30, to the wounds received by rebelling against Christ, which are no more alike, than if you compared Goodwin-Sands with Tenterden-Steeple; I shall only strike at the foundation-error, his underlying of the soul's mistake, that Christ and the Good Samaritan are both one. A popular error! Indeed I have not a word to say against any of the sound part of what I have transcribed. I embrace every clause of it, but I can by no means admit Mr. Hunt's fostering up this poor soul he speaks of, in his

vulgar and ignorant mistake, that Christ is the Good Samaritan.

'Tis certain of Christ, he is no Samaritan at all, and therefore not the Good Samaritan spoken of in Luke 10:33. He of whom we cannot say in the abstract, that he is in any sense the Samaritan, of him we cannot say the concrete, that he is the Good Samaritan, without injury to the scope of the text and truth. Doubtless all those things put together there in Luke were a history, and true in fact. Lk.1:1. 'Tis usually understood as a parable; but I make no doubt that Christ knew of such a thing in fact, and to take off the self-justification of the lawyer then in conference with Jesus, who thought to come off by raising a doubt upon the question, "who is my neighbor?" Lk.10:29. The Lord would presently convince him who was his neighbor by the instance of a neighborly Samaritan, showing that, he is thy neighbor that does neighborly. Now the Jewish people looked upon the Samaritans to be none of their neighbors {for the Jews had no dealings with the Samaritans, Jn.4:9,} but thought them a kennel of dogs, and so hated them, and would never think well of anything they did, being none of Abraham's fleshly stock. {As Christ put the Woman of Canaan in mind that the non-elect were dogs, and that her country folk were ordinarily so esteemed by the Jews, Matt.15:26, and what now, Woman, art thou got above thy stumbling at that provoking term of reproach? Can you bear it from the Jew that he treats the Syrophoenician race so harshly? Mk.7:26.} Well, but Christ would lay open matter of fact, and let them think on it. He would find out a Samaritan for them, and a man that for showing kindness was more neighborly than the very clergy, either Priest or Levite; for these both passed by the distressed man, and took the other side of the way, rather than come nigh and help him. But a certain Samaritan {one of that side they hated} came in and did the neighborly act at last.

Thus I take the matter up to be true, and in fact demonstrates a certain {not a feigned} compassionate man, who though his religion was naught, and he no topping professor {and the Jew did

but spoil it too} to cry the temple of the Lord, the temple of the Lord, &c., as the prophet says. Jer.7:4. For the Samaritans were so called from their worshipping in the mountain of Samaria, in opposition to that at Jerusalem, Jn.4:20; and the scope of the narrative is to show, that 'tis not talking but doing, that men will always judge of our goodness by; and so Christ puts it to the Lawyer to judge, it being a matter obvious, and lying open to human judgment, and that upon the evidence of a human case. "Which now," saith Christ, "of these three, thinkest thou, was neighbour unto him that fell among the thieves?" Lk.10:36.

But now to apply it to Christ, though say it was but a parable, is very indecent and anti-evangelical; and yet perhaps some worthy interpreters {besides Mr. Hunt} carry it so, as if the Good Samaritan in Luke was Christ, and Christ was the Good Samaritan. How can this be? For Christ being not of kin to the Gentiles, Jn.7:42, could never be meant by the Holy Ghost of a Samaritan. This Samaritan's setting the wounded man on his own beast can agree to no action but a mere man's intended by it. To call Christ therefore by that style which his very relation, Mic.5:1-2, {according to the flesh} forbids, and the circumstances and coherence of the text resists, is openly to abuse him, and most violently to wrest the Scripture. I Cor.2:13. I know when some men are at a loss in their nature-blindness to make out a text consistently, they tell you, it is a metaphor which must not be hunted down, or a similitude that must not go of all four; or, as if the Holy Ghost knew not how to speak every word significantly, {when it is only their own darkness, Job 37:19, which is at a loss about his proper signification,} they make some of his language to be a mere embellishment, or a sort of beautifying art to set off all the rest, having no strict signification of its own. A Malicious Insinuation Indeed! Having {to be sure} more of the devil, than the design of the man in suggesting it! As if God's Word held true in some things, but holds not true in others; and so rather than yield that the Holy Ghost hath spoken all things consistently upon the One

Foundation, I Cor.3:11, throughout the coherence and structure of the several parts of the Word, they'll put in their bold nonsense. Yes, they will obtrude inconsistency upon the sacred pen, rather than yield that themselves have blurred their own paper. Job 42:3.

If others {to make the shaken interpretation stand} will boldly allegorize the two pence, and make them to be the Law and the Gospel, let them resolve it, how could these be said to be given to the host? For, how could that host be a church-officer or any other dispenser of the Word who must be supposed to have done nothing towards the distressed man fallen among thieves, but what in strict justice he was paid the two pence for; and being a stranger to the man ought to have been so paid for his care of the said wounded man brought unto him by the Samaritan in the Inn?

To allegorize consistently, they must allegorize the two pence, and as I have said some do it, into Law and Gospel. Now let these mind this, that two pence are equivalent, or both of the same value; they will go as far, one as the other, will do as much by their worth one penny as another {let it be Roman pence or English pence, one Roman penny was as much in value as another Roman penny; so one English penny will advance as far in the currency of a penny as another.} Well, but is the Law of the same Value, Power, Influence and Effect as the Gospel? If so, then the Gospel is not so much a New Law, as the unhappy Neonomian flatters himself in his own eyes, Psal.36:2, till his iniquity hath been found to be hateful, as it would be an equal Law, and Mount Sinai's Law doubled. {"Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified." Gal.2:16.}

How can free Grace-men themselves, if they apply the Good Samaritan to Christ, come off with the Principles of the Gos-

pel, about repaying the host for his over-plus care and charges, Lk.17:10, beyond the former payment of the two pence, Lk.10:35, if he spent more upon this man that fell among the thieves? For 'tis said, "whatsoever thou spendest more, when I come again, I will repay thee."

If all this had been intended mystically, and not {as it is} naturally, how comes it to pass, that Christ refers the decision of the matter to a natural man? For it was a certain lawyer tempting him, verse 25, that is, he studied how to entangle our Lord in a very nice question {as he took it} in his own profession of the Law of God, as to what he should do to inherit Eternal Life? Do? Why according to thy principles, lawyer, Matt.22:35, thou must keep the Law, and love thy neighbor though he be a Samaritan, so far as he shows any good in him, as much as thou lovest one of the seed of Abraham, yea, as much as thou lovest thy own self. This is the Law, man, if thou wilt be saved by keeping of the Law. This lawyer was a Jew, and the Jews require a sign, I Cor.1:22; well, a sign they shall have, and this Jew had a notable one, in natural things, where a natural man can make the judgment. But can he make a judgment of Gospel Mysteries? No. Therefore all this speech of Christ about the Samaritan, was nothing about the Mysteries of the Gospel. "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." I Cor.2:14. A natural man has not the proper capacity for them. He has capacity enough for things that fall within his own sphere, but he has not a capacity {because he has nothing spiritual of Christ in him} to understand the great things of God. {"If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?" Jn.3:12. "He answered and said unto them, because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given." Matt.13:11.} Nevertheless this lawyer, though a natural man, had a natural capacity to take in the matter upon which Christ was speaking to

him; for Christ plainly referred it to him, Lk.10:36, and he took it in, and he took in the notion of it correctly, inasmuch as there is not one word of Christ's blaming him for his misconceptions, as when he spake with Nicodemus about the Spiritual Mystery of Regeneration, and blaming him for his misunderstanding. Jn.3:10. But here as to the lawyer, Christ commends his own decision of the question {as to who was his neighbor} as himself had first put it. On the whole, it's evident that it is a foul misapplication, to go and take up the matter upon trust one from another, without weighing it {and as Christ says, searching the Scriptures, Jn.5:39,} and their own making Christ {in the 10th of Luke} to be the Good Samaritan indeed.

The fifteenth Scripture misunderstood is Hebrews 3:18, "and to whom sware he that they should not enter into his rest, but to them that believed not?" Mr. Hunt's misunderstanding of this text is his application of it to Heaven, in these words, "yea, he has given his oath that such shall not enter into Heaven." {Page 166} They in the wilderness to whom Christ sware should not enter into his rest were Moses and Aaron, as well as the people they led out of Egypt. These entered not into rest, by reason of their Sin and Unbelief in the wilderness. Heb.3:19. These all died in the wilderness, and never reached the Land of Promise; therefore that rest was the Land of Promise which they reached not. Heb.11:9. It could not be Heaven, inasmuch as none can suppose that Moses and Aaron were excluded from Heaven; yet these were of the excluded number which he sware should not enter into his Rest. Therefore that rest was Canaan, and a settlement there after their weary travels in the Wilderness. Josh.22:4, Deut.12:9. And the further application of that rest in the next chapter is plainly made out to be a Gospel-Rest of the soul by Faith, Heb.4:1-2, in the Spiritual Kingdom of Christ, the Church, under the Ordinances of Christ; and particularly, that great Ordinance of the Lord Christ, an Evangelical Sabbath-Day or Sacred Day of Rest, into which the Lord entered. For by his Resurrection from the



dead, and ceasing from all his own proper works of Redemption, as God did from his of Creation, Heb.4:10, he entered into the Sabbath or this Sacred Day of Gospel-Rest. And as the First Day is this day of rest, so he entered into it by his rising out of the grave on the First Day of the Week, Matt.28:1, Mk.16:9, accordingly, he entered into rest by entering into the Sabbath-Day, which thereupon took its denomination rather from the Author of the Day, than from the rest of that day, Mk.2:28; and so to distinguish it from the Creation-Sabbath, Jn.9:14, Acts 16:13, is rather called the Lord's Day, Rev.1:10, than the Sabbath-Day. {Acts 18:4, 13:14,27,42, 15:21, all which places are spoken of the Creation-Sabbath.}

Moreover, Christ in rising from the dead so entered into his rest, or into his Lord's Day-Sabbath, on the First Day of the Week, that he presently kept that Sabbath, or Rest with his disciples, by coming and standing in the midst of them, and saying "peace be unto you," when they were assembled, or met together, on the First Day of the Week. Lk.24:36, Jn.20:19. And we see that the Jews who believed not, were excluded, Rom.11:8-10, and are excluded in their unbelieving posterity from entering into this Lord's Day-Sabbath or First Day Rest, to meet with Christ in Ordinances, and so to find a spiritual rest in their souls, to this day. Heb.4:3. This Sabbath-Rest now, or Lord's Day-Rest on the First Day of the Week, which none but they that believe do, or can, enter into {let men otherwise have what notions they will of the Sabbath} is the seal and earnest of a full and local rest, at last, when the Jews are called, in that glorious Sabbath to come, Acts 3:21, in the same original Land of Promise, Gen.17:8, where the first Canaan rest began, and that at "the times of refreshing" which shall come from the Presence of the Lord in his Glorious Kingdom, Acts 3:19, after that Rest which now remaineth to the people of God is over, Heb.4:9; or after this First-Day-Sabbath, which is now kept and spiritually enjoyed through Faith, in Communion with God, shall be completely ended among the

Glorious Church; and another Glorious Sabbath-Rest, II Pet.3:8, commence in the Land of Promise, and remain a thousand years, a Heavenly Country-Rest. Heb.11:14. And then after it all the residue of the dead being judged out of the books, Rev.20:5,12, and the whole scene of Wonders in the New Heavens and New Earth finished, II Pet.3:13, with the Second Resurrection and the Second Judgment, Rev.20:12, the Kingdom shall be delivered up to God even the Father, I Cor.15:24, and the whole body of the righteous shall enter into Everlasting Life, Matt.25:46, and so remain in the Highest Heaven, I Thes.4:17, where Christ now is, at the right hand of God, to all Eternity, swallowed up in the Glorious Persons of God, with whom the Saints have had their sweet communion, even with Father, Son and Spirit. Amen and Amen. {“That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ.” I Jn.1:3.}

The sixteenth Scripture misunderstood is Matthew 24:30, “and then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.” Now see the ignorant and wild gloss upon this passage. “No sooner {says he} do they see him coming in his Glory to judge them, but they begin to mourn. Oh! What a heart-breaking sentence will that be, depart from me? How will they in anguish of spirit reply, what from thee Lord! This is a hard saying who can bear it? If our sentence may not be reversed, let these words from me be left out and we are satisfied.” {Page 190}

Sure there never was a more ignorant conception of the Proceedings of that Day! As if the goats that shall be set on the left-hand would act in the Day of Judgment {for here I argue but from the matters as he lays them} according to this incoherent scheme. As if those words “from me” were not some essential part of their sentence, as it is described in Matthew 25:41. As if the said goats would sue for a reverse of that part of their sen-

tence “from me,” otherwise than it is his Terrible Presence and Destroying Glory-Power against them, II Thes.1:9, sooner than a reverse of the remainder of it, to alter that which is most terrible to the wicked, “depart ye cursed into everlasting fire.” However, as to the unreasonableness of this conjecture about the behavior of the non-elect at judgment, Matt.22:12, filled with anguish from other causes than any consideration at all of the loss of parting with Christ {for they’ll be never found in Christ; also in judgment Christ can be clothed only before them with terror, and so be no way desirable to them} I have considered it in the due place before.

I do now present it as a corrupt gloss upon that text in Matthew 24, which hath nothing to do with the Last Judgment in the latter part of Matthew 25. This appearing of the sign of the Son of Man in Heaven is set forth as the glorious means of Conversion to the elect Jews at the latter day, in the morning-judgment of the Kingdom, not in the evening-part of the same Day of Judgment. Some are to get up in their bodies early, Rev.2:28, “and I will give him the morning Star,” i.e., he shall have part in the First Resurrection, Rev.20:6, when many of them that sleep in the dust of the earth shall awake, and shine as the stars for ever and ever. Dan.12:2. How? By a bright conformity of their bodies to the Glorious Body of Christ in that Kingdom-Glory. Phil.3:21. Now at opening of this scene at the Latter Day, all the Jews through the whole earth shall see the Lord Christ coming in the Clouds of Heaven. Matt.26:64. {“Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him. Even so, Amen.” Rev.1:7.} These shall first mourn to see the sign of a Crucified Jesus, and yet shall find Mercy of the Lord in that day, II Tim.1:18, and shall look upon him whom they have pierced, though they shall be in great bitterness, till he {after some time} heal the stroke of their wound. Isa.30:26. Therefore the Prophet Zechariah speaks of this in his 12th chapter, and sets it forth by

a very great mourning in the close of that chapter. {"And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn." Zech.12:10.} And at that time, {it follows,} Zech.13:1, "there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness." Rev.1:5. It had been better if Mr. Hunt had took notice of this in his note upon Zechariah 13:1, to have expounded Matthew 24:30 by it, than have wandered so impertinently from both the texts. For he hath done so in the other text of Zechariah, which I produced in the sixth instance of this chapter, and he hath wandered so by corrupting this text of Matthew, as I show here in the sixteenth instance.

The seventeenth Scripture misunderstood is John 15:5, "for without me ye can do nothing," or "separate from me, as it may be read." {Page 196} It may be read! It must be so read. The Greek bears no other construction of the phrase "without me." He is speaking of their union in him as branches in the Vine, which if intercepted from the stock, broken off, or cut off, do wither, and cannot bud, flourish, or bear one grape. Jn.15:4. "Without me" therefore must be "separate from me" ye can do nothing.

The eighteenth Scripture misunderstood is Psalm 16:6, "the lines are fallen unto me in pleasant places; yea, I have a goodly heritage." This he sacrilegiously takes away from Christ, and applies unto the saints. "They may say in their lowest condition, the lines are fallen unto me, &c." {Page 213} If the Holy Ghost in David spake it with an eye to Christ, "the lines are fallen to me," as the Holy Ghost in the Apostle, Acts 13:35, plainly makes out the scope of the 16th Psalm to be, then why should the "me" be turned into another sense that ought grammatically to be rendered by an us? If it was the saints, it would rather have been the lines are fallen unto us; but 'tis meant of Christ, and therefore is

expressed the lines are fallen unto me. In a word, it could not be said of David in the singular number, as Saint, but as Type, the lines are fallen unto me. {I Sam.13:14, “the LORD hath sought him a man after his own heart,” i.e., a man that is in God’s eye a type of Christ-Man.}

There are divers other texts of Scripture he corrupts and damages, touching a description of the Person of Christ, as the Priest, King and Prophet risen from the dead, and having Communion with his Church. {Col.2:19, Christ the Head of Influence fills all the members of his Body with life, motion, strength and holiness, as in Eph.1:23.} For these in the Canticles he perverts to a description of Christ in his dying condition. Song 5:11-15. I have reserved these material places about the Person of Christ in the Canticles or Song of Solomon to close the chapter with. For in this one cluster of texts I have chosen no regard to the order of pages in his book, as in all the other texts I have, and therefore had proposed mostly to observe that order. How woefully here doth he mangle things! Let me go over the several parts of the description.

The nineteenth Scripture misunderstood is Canticles 5:11, former part, “his head is as the most fine gold.” “O! See his head {says he} which was as the most fine gold, now wearing a crown of thorns, and the blood gushing out.” {Page 103} As if “head” there signified the natural head abstractly belonging to his Human Nature. This cannot be; for, the sufferings of his entire Human Nature having been set forth before, verse 10, as a very amiable object in the eye of faith, {which yet Mr. Hunt seems to depreciate and subvert, by introducing the Offense of the Cross, I Cor.1:23, which flesh and blood hath stumbled at, Matt.16:21,22, as a rueful object, for so hath Mr. Hunt managed it to an eye of sense and spoiled it, though the Song represents it,} according to the Pure Glory of the Man in the Second Person of God, and according to the amiable ruddiness of his Precious Blood, as he suffered upon the tree, I Pet.2:24. His head therefore in the 11th

verse must be his Kingdom, since his Kingdom is founded in his Covenanted Blood, and the Priestly Office having been subservient to the Kingly, and he being entered into Heaven with his blood to plead, Heb.9:12, and there to ask of the Father, Psal.2:8, who is to grant him in the merit of his blood. This “white and ruddy” Beloved therefore is immediately represented according to his Worth, Beauty and Merit in the 10th verse, as a crowned Head and Government of the most absolute, intrinsic value in the 11th verse, and this Government of his is set in opposition to all those heads of beasts, Dan.2:32,38, the pagan and impure governments, or monarchial constitutions in Daniel; to wit, the four monarchies, the Babylonian, the Persian, the Grecian and the Roman, all which the prophet had opened in the interpreting of Nebuchadnezzar’s Dream.

On verse 11, latter part, he carries on, but oh; how ignorantly upon this glorious article does he darken counsel, as the Holy Ghost says in Job? Job 38:2. “His locks {says he} which were as ravens, now wet with the drops of the night.” {Page 103} But now instead of opening the true words of the text {“his locks are bushy, and black as a raven,”} or rightly adapting them in a proper hint {which may be often done without full explication} he confounds them with another text, Song 5:2, “my head is filled with dew, and my locks with the drops of the night,” and when he is got beside the point into this other text too, he misinterprets it, and never comes near the meaning there; for the words in Song 5:2 are spoken of other Sufferings of Christ, Lk.6:12, {Christ suffered in the weather, as to the drops of the night, being abroad so early at his work before Day, as in Mark 1:35,} and not of those on the Cross, and therefore here he bewilders and loses his reader by running of two texts, whose signification lies far asunder, into one.

But, to the words in Song 5:11, “his locks are bushy, and black as a raven,” for these stand next to his “head of fine gold.” These locks do signify the thoughts and care of God in Christ to-

wards his spouse, as a provident and indulgent Governor in the constant and beautiful workings, Eccles.3:11, {the LORD “hath made everything beautiful in his time,”} of his Providence, which arises out of the Constitution of his Kingdom in the Church. {“And hath put all things under his feet, and gave him to be the head over all things to the church.” Eph.1:22.} And as the hairs of the head are many and innumerable, so are the thoughts of God in the Man Jesus towards his people. “Many O Lord my God {says the Psalmist typically, and Christ Himself there said it mystically of Head and members, of Bridegroom and spouse joined together,} are thy wonderful works, and thy thoughts which are to us-ward, &c.” Psal.40:5. So Psalm 139:17-18, “how precious also are thy thoughts unto me, O God! How great is the sum of them! If I should count them, they are more in number than the sand.” He hath as many hairs in Providence, as we have hairs that need protection. And his hair is called his locks, not only for the beauty of his Providences, he having made everything beautiful in his time; but for the Mystery of his Providences, in thick hair, bushy and secret curlings of his wise and thoughtful Dispensations. And yet “black as a Raven” to denote his native, inexhausted vigor, who was once too of 33 years and 1/2 of age in this world; it was no counterfeit or artificial hair, nor is his Providence what he borrows from the policy of Prince’s courts, nor the wisdom and learning of the times in all his interwoven thoughts. Thoughts do not spend him, nor care make him, as it does us men that are troubled, thoughtful and striking into years, and worn out with days of our vanity, gray-headed. And yet being truly the Ancient of Days, as the Glory-Man, hath his hairs white as snow too. Rev.1:14.

The twentieth Scripture misunderstood is Song 5:12, “his eyes are as the eyes of doves by the rivers of waters, washed with milk, and fitly set.” On which place, Mr. Hunt’s words are these, and only these. “His eyes {says he} which had been as doves, and which had been so often lift up to God in prayer for thee and me,

now set, and the eye strings breaking.” {Page 103} Thus it is plain that he insists upon the bodily eyes of the Lord Jesus Christ, and as those bodily eyes are fancied to himself to have been, when our Lord was dying upon the cross, or as he hung upon the cross, as he says, in his dying condition. As if the “fitly set” here was set, as eyes are said to be set at one’s death. Pitiful ignorance and abuse of the Sacred Mystery! What a woeful misunderstanding is here all along of this precious Representation of the Person of Christ in the Canticles!

To open it in a few words {if the Lord please,} his eyes are the eyes of God the Lord; or the eyes both of the Omniscience and Humanity together in the same Person of Christ. They are clear and piercing, innocent and tender, lovely and very much in motion. They are eyes running to and fro throughout the earth, II Chron.16:9, as the Operations of the Divine Nature are every way qualified in the Mediator, by reason of the Humanity, in eyes of flesh, to look upon the condition of sinful men with a perfect and thorough discerning of them, and yet not destroy them, though God be in Himself a Consuming Fire. Heb.12:29. These eyes are as the eyes of doves made known to be tender of our welfare {in the proper flesh of Christ} in all things. Eyes of flesh absolutely without sin, though in the Humanity made like his own dove in the clefts of the rock. Song.2:14. He hath eyes of flesh in the same nature with his own people. Heb.2:14. Thus, his eyes are condescendingly as doves, such doves as he makes to be like Himself transformingly. II Cor.3:18. Likewise, under the Power of Christ, his Church, that scared dove of His, comes out of the clefts and the secret hidings of his hand, Habak.3:4, to his own Word and Ordinances, so meets in his Public Worship by the rivers of waters, or the flowings of Gospel Grace and Spiritual Refreshments brought down from the Fountain Head of life by the Holy Ghost, Psal.36:9, to be waters of the sanctuary, where Christ is sweetly present with them; present in consolation and tears of joy, present in heavenly soul-meltings and self-abase-



ment, when he comes down into the valleys of our low lands and humble condition, by the descending of the Holy Ghost. Acts 10:44. These eyes of doves still are looking, and looking that in the main all things be kept right, as one that will not bear to be disturbed at these milky streams of the pure Doctrine of Grace, but will be suddenly on the wing, soon flee off and withdraw, when he finds occasion from disorders, and sees his own time, even as doves naturally will, when they have been hovering and falling about the water-brinks. Well, the Omniscience of Christ is so sweetened with Grace in becoming Man, as takes off its awful terror from the spouse. Nahum 1:6,7.

“Washed with milk and fitly set.” There is so much of the Doctrine of Grace, so much of the Promises, even the Pure Milk of the Word, the Word of Prophecy, the Mystery of Grace made manifest, that has revealed the true Flesh of Christ, Eph.3:4-5, together with all the proper ends of the open Incarnation, that the more his Person {the Person of Christ} is considered and viewed by Faith according to the Word, II Cor.5:7, the more pleasant and delightful are these Dove-like eyes of the Lord, being not all Omniscience without eyes of flesh, nor all eyes of flesh without Omniscience, I Tim.3:16; but yet taken both ways in his Mediatorial Person, God-Man, they are eyes that are fitly set, even to an extraordinary beauty to be by Faith beheld. {“For the eyes of the Lord are over the righteous, and his ears are open unto their prayers; but the face of the Lord is against them that do evil.” I Pet.3:12. “But Noah found grace in the eyes of the LORD.” Gen.6:8.} They stand not too far in to God, to be taken up with nothing else but his own Glory and Perfections abstractly, Psal.11:4; then every look of them towards the sinful creature must destroy it, Psal.104:32; they are not eyes sunk so deep in the Humanity, as that the Divine Omniscience, by reason of God’s own Spirituality, is not seen, nor believed to be in the Man Christ Jesus, Jn.2:24-25, nor are they eyes standing out too far, or near the Object, as if the Lord Jesus Christ had only the Humanity

in him, Jn.9:32-38, and so was only in Honor and Power raised {as another man might be} and not in his own Necessary Being above us. Jn.10:30. No. It is not thus; but as He is represented in the Word, all his Knowledge he has every way of us, as God, is most condescendingly tempered with the Man, Heb.4:15-16, so as thereby all his knowledge and sight of our sins, wants, burdens, sorrows, temptations, is a knowledge of them for us and not against us. Oh! It is so admirably provisioned, that that terrible Attribute of God, his Omniscience, is brought down into a Blessing and Doctrine fitted to our Communion with the Most High. In one word, his Mediatorial discoveries do render him beautiful, illustrious and glorious in communion. {"And she called the name of the LORD that spake unto her, thou God seest me; for she said, have I also here looked after him that seeth me." Gen.16:13.}

The one and twentieth Scripture misunderstood is Song 5:13, "his cheeks are as a bed of spices, as sweet flowers; his lips like lilies, dropping sweet smelling myrrh." This is the whole verse, but Mr. Hunt grievously tortures and distracts a versicle {or one part} of it from another, that is, makes use only of the former part, and that too altogether from the meaning into a foreign gloss. Eccles.7:24. And who could ever have thought upon it so widely as he, from hence to set forth Christ in his dying condition, from the very description of him in his risen State of Glory? However, what he ventures to say is this. "His cheeks which were as a bed of spices, as sweet flowers, now growing pale and wan." {Page 103}

And why pale and wan to faith? Were his cheeks ever {doth Mr. Hunt think} as a bed of spices, as sweet flowers, to sense, even before his Crucifixion? This was oddly thought on, for contraries mutually illustrate one the other. Pale and wan? Why not rather his cheeks {if you fell in with his way of accommodating, or fitting it to Christ} even in his dying condition, as a bed of spices still, far beyond all the sweet odors unto sense, Eph.5:2, though

you threw in that composition-perfume of Nicodemus, which at the first came to Jesus by night, and {yet at last} “brought a mixture of myrrh and aloes, about an hundred pound weight,” whilst they “took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.” Jn.19:39-40. Is he not unto Faith {provided faith be in exercise} the same Precious Person still? Are not his cheeks to Faith as sweet a bed of spice, though it views him on the Cross, as ever? Was it not his precious body that made the grave and the tomb ever since, unto his own, a balmy place of rest?

Nevertheless, the Holy Ghost in these verses hath set forth his Bodily Glory, not his bodily shame, as Mr. Hunt hath woefully misapplied them. In this glorious context of our Risen Lord we have his description on the Throne, not upon the Cross, or in the Grave. Mr. Hunt is so often out, that I scarce know where he is in, in these Canticles. The cheeks of Christ are a part of his face, when he is but seen of one side under any one fresh change of his Dispensations. Suppose I see him but on one side in his Beauty and Faithfulness in the Everlasting Covenant, II Sam.23:5; why though I can't presently fathom all he is therein, and see all his Beauty upon the spot to know him thereby to be my own, for sometimes he appears but half-face to me, Isa.8:17; yet when 'tis so, still I see by Faith that this is best for me. Besides, so much as I do see of him; oh, Christ is a sweet and overcoming beauty in mine eye, Zech.9:17; and I may be sure there is something correspondent, though yet I see it not on the other side! Oh! Still by Faith I can discern it, Isa.65:1, that his favor in a glance {though comparatively to what it is at other times is but a little discovery thereof, yet still I say} is better to my soul than life? Psal.63:3. Oh! These precious cheeks of Christ do imminently display themselves to the faithful soul or bride; as they are seen to rise far above any mere Ordinance in the Church, as a bed of spice may be raised higher than other plats in the same garden of fruits. Oh! These cheeks display themselves in sweet and transient glances

to my soul through the lattice, Song.2:9, although many a grate, or an un-expounded Mystery, nay, though my sins {self-darkness, and ill deservings} may for a time hide away the rest of that beauteous Face in Heaven. Isa.59:2. His inviting comeliness, his cheering prospects, are not always seen alike. There be ups and downs in a Christian's state, and often times but a few of Christ's delightful features beheld in his Face at once. Psal.30:5-7. The glass is sometimes sullied, and the lookers out at the Windows are darkened; and therefore the glances of his cheeks are a welcome sight to faith. Psal.130:5-8. The Bridegroom's entire face may not be seen, when yet his cheeks successively, sometimes glanced of one side, and sometimes sweetly cast another side, are. II Sam.12:13-14. Though his whole face I say, is not seen at all times, or through every cloud, no, nor yet in every glass is observable, yet some eminences of his love appear, while other parts are hid. His cheeks are as a bed of spices, where the bed or bank of earth is above the walk, and in these remarkable elevations there are the sweet and fragrant spices, and manifestations of the love of God that comfort and refresh the spouse, Jn.14:22, though it be but sometimes seen on the half-face of Jesus; or whilst he seems to look aside more to another saint than me. {"Look thou upon me, and be merciful unto me, as thou usest to do unto those that love thy name." Psal.119:132.}

On the remainder of verse 13, {his lips like lilies, dropping sweet smelling myrrh,} this brother passes over the words without naming them, to prepare his way and make room for that affront of Christ Crucified at the bottom of his page, "his mouth {says he} is now speechless, and only utters some dying sobs and groans," which has been more largely confuted in Chapter 14. I shall only now observe that if in the body of Christ's humbled flesh his lips were still dropping sweet smelling myrrh, in the doctrine of his mouth, Song.5:16, Lk.4:22; how much more in the days of his Glory, since his Doctrine of the Spirit going along with his Everlasting Gospel is dropping down as the rain, and his

speech distilling as the dew, Deut.32:2, in the Free Grace of God, with the Holy Ghost sent down from Heaven, which things the Angels desire to look into? I Pet.1:22.

The two and twentieth Scripture misunderstood is Song 5:14, "his hands are as gold rings set with the beryl; his belly is as bright ivory overlaid with sapphires." These words {in the former part of the verse} are still perverted in these sermons in regards to the Doctrine of the Cross. Gal.1:7. "His hands {says that author} which were as gold rings, set with the beryl, now bored through and nailed unto the cross." {Page 103} By hands are meant his Operations of Grace performed by his Great Power and Abilities of Mediation for his spouse, since he is gone openly into Heaven {for, I remember that saying, "he is not here, he is risen," Matt.28:6; he is not in all this glorious text and coherence, where Mr. Hunt hath laid him on the Cross; but the text shows him me to be a Glorious Christ upon the Throne. I Pet.3:22.} Then his hands are as gold rings, that whilst he embraces us, who are his spouse, by the Operation of his hands, sending down more and more of his love shed abroad in our hearts by the Holy Ghost given unto us, Rom.5:5, yet by this bestowment in embracing us, he still retains the Glory due unto his Name, Psal.29:2, and gives away none of his personal Honors and Endowments proper to Himself; and because through our darkness it may sometimes seem thus, as if he did; as in a hand that embraces another with a gold ring, though the gold ring be fixed on the finger of the Embracer, yet some parts of the ring are then on the inside, and stand next to the embraced; therefore it is thus expressed.

"His hands are as gold rings set with the beryl," for the beryl always filling up the cavity or hole, in the fold of a gold ring, stands outmost from the other part which touches the embraced; to show that in our highest and most exalted Communion with God in Christ, he never gives anything away that empties him, Jn.17:24, but all his Personal and full Glories are duly pointed off from us, and stand fixed and embossed towards Himself alone,

who is above us, and on our outside in the Heavenly Glory, within the veil, Heb.6:19-20, as he sits upon the Throne, whilst he embraces us by his Spirit here below; and all by the celestial Appointment of his Father. Again, his hands are as gold rings set with the beryl. How? The Lord finds us often up to the ears in muck, and yet such is his Infinite Perfection in acting towards us, that when he cleanses us afresh by renewed Applications of his Blood, I Jn.1:7, he never fouls his gold-ring-hands in doing it!

On the rest of verse 14, Mr. Hunt has omitted the continuation of his paraphrase, not knowing perhaps in his deepest meditations what to say thereon, in his applying the matter to Christ in his dying condition, after the odd fashion he had undertaken, "his belly is as bright ivory overlaid with sapphires." His belly, or his bowels, as the same Hebrew word, verse 4, is rendered, when there speaking of the spouse, must here signify Christ's intense and ardent affections to the Church. His love and his pity to them is that which he hath borne all the days of old. Isa.63:9. And as a Father pitieth his children with the most compassionate bowels, so the Lord pitieth them that fear him. Psal.103:13. His bowels, the ardent affections of our Lord, are as bright ivory polished and prepared by becoming Man, that now in Christ standing in God there's a new and living way found out, Heb.10:20, and ready at hand, without any blot upon Holiness, or stain to Justice; but is as bright ivory in showing mercy to the fallen spouse, under the once Imputation and Bearing of her faults, rather than bowels of love would suffer his spouse to perish for them! I Pet.2:24. Oh! Now it is we may behold how this Love shines! Oh! Taste and see, behold how it glisters and transcends in God to men through the Man Jesus! Psal.34:8. Oh! It can't now in a Gospel-Day be hid from poor sinners, but breaks out in polished views, and discovers the Mercy of God upon the Mercy-Seat, white and pure abundantly! Oh! The bowels, the bowels of Christ as bright ivory, do show, that however some of God's Dispensations to thee may be black, and dark at first beholding, and thou mayest see

them now and then afflicting, saddening, casting down thy soul, Psal.42:11, yet the love of God in Christ, his tender bowels of Mercy, Lk.1:78, do never admit of the least spot to stain them. Not a black speck to sully or defile them. Yea, so brightly is his Love displayed in Christ as not to give thee grounds of jealousy, as if there was any abatement of his love in Christ, or could be a lessening of these ivory-bowels towards thee.

The next is, "overlaid with sapphires." It's no matter what the Lapidarys, or the writers upon precious stones {such as Theophrastus, Joannes de Laet, Boetius de Boot, Rueus, and others} say of the hidden qualities of the Sapphire. Let me only attend to the curious color the Holy Ghost, Isa.54:11, intimates to be in that precious and pleasant stone unto the eye, in the Word overlaid, to suit with the discovery of ivory-bowels in the preceding versicle. These bowels of mercies overlaid with sapphires do show from their Heavenly Original, that they are in Christ Evermore Unchangeable. Mal.3:6. The blue sapphire, of the azure color of the Heavens, hath the Unchangeableness of a Covenant-Mercy build up forever, and established in the very Heavens, by him that hath his Throne there. Psal.89:2. It's plain to our naked eye, that albeit clouds, which so often cover the face of the Heavens from us, are of a different color as they are seen in the aerial regions, to wit, sometimes black, I Kings 18:45, sometimes bright, Job 37:21, now watery, at another season speckled, &c., yet the sky when purged of clouds and of the grosser vapors in the atmosphere, is always the one and the same Cerulean blue. The color of the Sapphire is said by writers to be much of the same nature. Well, these bowels are overlaid with precious heaps of sapphires; even abundant demonstrations of good will toward men, Lk.2:14, from him that sits in Heaven; multiplied assurances of tender Grace overlaid with clusters of the Promise from a God that cannot lie, Tit.1:2; reiterated signs and proofs of standing firm to his Mercy, in all the sweet and open and long engagements of it. An Unchangeable Mercy to his Church! Ivory-bow-

els overlaid with sapphires, unchangeable upon unchangeable! “That by two immutable things, {council and oath,} in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us.” Heb.6:17-18. Oh! The curious overlayings of these ivory-bowels with the Unchangeableness of him that loves us in the Heavens! Oh! Unchangeable Grace in the Personal Union wherewith his ivory-love is overlaid! Unchangeable Grace and Truth that came by Jesus Christ! Jn.1:17. Unchangeable ties of love in the Marriage-Covenant! Unchangeable Signs and Seals of love conveyed! For the gifts and calling of God are without repentance. Rom.11:29. These are the wondrous sapphires wherewith he hath curiously overlaid his ivory-mercy-bowels!

The three and twentieth and last Scripture {I shall take notice of} he has misunderstood in his book of Sermons, is Song 5:15, “his legs are as pillars of marble, set upon sockets of fine gold: his countenance is as Lebanon, excellent as the cedars.” {Pillars and sockets are reckoned up together Structure-wise, as parts of a building, in the frame of the Jewish Tabernacle. Exod.38:10-19. Num.4:31-32.} On the former part of the words Mr. Hunt’s paraphrase is this, misapplying it to Christ as crucified. “His legs {says he} which were as pillars of marble, set upon sockets of fine gold, now having all the bones, as it were out of joint.” {Page 103} ‘Tis obvious, the Holy Ghost hath designed no such accommodation of the words to the Doctrine of the Cross of Jesus, as this ignorant gloss lays it.

His legs {here} are not set forth as the instruments of walking, to be as bones out of joint, but as pillars, which are the legs of a Building. These are legs which do not walk or move, but rest {in a structure} and stand still. Also, Christ’s walking as in the midst of the seven golden candlesticks, Rev.2:1, are not described here; for these legs are set upon sockets, and so are plainly described for support, {hence they were not to be broken upon the Cross, Jn.19:33,} to bear up the weight and bulk of the whole fabric of



the Church, and not for motion to convey the body to and fro while walking. 'Tis legs for station, not for motion. Rev.1:15. And yet human legs too, such as befit the Person of the Mediator, and not absolutely architectonical, nor so accommodated to the Building of the Church as not to belong to the Man Christ Jesus in God, but are resemblingly compared to pillars in the legs of a building, as to their use in the Mediator. I Tim.2:5.

These legs of Christ are his Power and Patience to bear up all the burdens and weighty interests of his Kingdom. His strength is the Might of Jehovah, and his patience the Forbearance of God. Rom.2:4. He bears up the promises in whom they are all yea and Amen, II Cor.1:20, and without whom the promises are no legs to bear thee. The promise must rest upon Christ, or like a staff that does not rest upon the ground, there will be no leaning upon that. He bears the persons of his elect in the Union, together with their wants, heaviness, supplies, down-castings, and every burden they cast on him by Faith. Psal.55:22. Yea, 'tis Christ in God and God in Christ that bears and forebears them in all their sinning, their doubts and fears, despondencies and misgivings, sicknesses and pains throughout the whole Church of God who yet one day will tread down the wicked. Isa.63:6. Burdens can never sink him, nor faith which casteth all upon him do him any wrong. Yea, he bears all the Glory that is put upon him in Heaven. Isa.22:24. He bears up all the glory of his Father's House, and yet his legs, power and patience, never buckle under him. They never break or bow themselves.

His legs are as pillars of marble, that is to say, are firm and strong, for "surely, shall one say, in the LORD have I righteousness and strength." Isa.45:24. They are substantial upholders of all things; magnificent and durable pillars, as the Man stood in God. Heb.1:3. Not as pillars of ostentation, but as pillars of marble for their praise-worthy sustentation. Psal.145:14. Not for wicked men that they might have wherewithal in their gifts to set forth his Creation-praises, and there rest, Psal.64:9; but for the

saints are these marble Free-Grace supporters, to set forth the Redemption-Praises of the Lamb! {"And they sung a new song, saying, thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation." Rev.5:9.}

"Set upon sockets of fine gold." A socket in the basis of a pillar is made wider than the diameter of that pillar, and that both for strength and ornament, being exactly fitted to the receptive capacity of the socket, and by the skillfulness of the architect is surely fastened to it in the joint below. This as to the letter of the metaphor. Now to apply it.

All Christ's upholdings of things and persons as Mediator, is as his Power and Patience are set and ordered of the Father how they shall act in the Covenant towards all the elect Church below, {to speak of the Church as she passes through all the Operations of Father, Son and Spirit;} for he who built all things is God. Heb.3:4. He is the Cornerstone in Zion, I Pet.2:6, because he is set in Zion of the Father; and he stands in Zion upon the Everlasting Settlements; his Foundation is in the holy mountains, Psal.87:1, as that Temple that shadowed him was in Zion, Moriah, and Acra, so his Foundation, as the Man, is in God's Counsel-Settlements, the Purpose and Covenant of the Three-One, Father, Son and Spirit, in sheer Grace to the Man; this was one of the sockets of fine gold, and set likewise upon that other golden socket of his Merit in the Personal Union, {a way for Grace to the Woman too, his Church fallen. Rev.12:1, 19:7.} Thus on these two sockets of fine Gold, Grace and Merit, his Feet, Power and Patience, are set of God to stand thereon, that Christ in both acquiesces to be constantly employed towards the Church, without any weariness or interruption.

On the rest of verse 15, "his countenance is as Lebanon, excellent as the cedars," Mr. Hunt says only this of him as on the cross. "His countenance which was as Lebanon, excellent as the

Cedars, now more marred than any of the sons of men.” {Page 103}

Thus he still misapplies the whole description of his Person in Glory, as described in this part of the Song, to his sufferings and death. His countenance here is not as marred, but as in his Open Glory Manifested. Psal.89:14. The word takes in the whole presentation and discovery of his Beauty together, or as the Character of his Person is made up to the Church and believing soul at once. For Person, Face and Countenance are all one, and the same word in the Greek tongue {I remember} serves for face and person too, though I must confess the Septuagintal Version does not render it by the Greek word which I mean. However, it is agreeable enough to the scope, to take up this part of the Description of Christ, his Countenance, according to that increasing Communion which Jesus Christ hath, Prov.4:18, and shall have more and more with the Church, until at last he comes openly to speak unto her, when she sees him face to face, I Cor.13:12; as in verse 16. There are to be growing Discoveries of Jesus Christ to the saints in and by his Gospel. II Pet.3:18. These will be ripened in his Glory-Kingdom, when we come to see that “goodly mountain and Lebanon,” Deut.3:25, the whole Church triumphant swallowed up in his own Glory, and there beholding how he bears and fills up all the Church Himself. Oh! Then it will be that we shall know even as also we are known, and shall see all that is to be seen in Christ together, I Cor.13:12; and his visits and face shall be known to excel all that he ever showed us yet. {“It was a true report that I heard in mine own land of thy acts and of thy wisdom. Howbeit I believed not the words, until I came, and mine eyes had seen it; and, behold, the half was not told me; thy wisdom and prosperity exceedeth the fame which I heard.” I Kings 10:6-7. “But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.” I Cor.2:9.}

“Excellent as the Cedars.” Christ will overtop all glories visi-

bly. He will overlook and surmount all that was ever wont to hide his Face. Nothing shall keep him off from you. No sin, weakness or temptation. No lust or devils, no clouds, no wall forever! Rom.8:35-39. He will excel in delight and pleasure all that ever took the eye or heart. All the proud green bay-trees of the world shall be scorched up before him, Psal.37:35, and not a green tree of the number left; not one haughty sinner or self-righteous person remaining; but Himself excellent as the Cedars, and the gracious Church forever under this glorious shadow of her own Beloved! {"And all the trees of the field shall know that I the LORD have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish; I the LORD have spoken and have done it." Ezek.17:24} And so much for this chapter to rectify misunderstandings, and so much for these Royal texts belonging to the King whose Name is the Lord of Hosts, and the Church's Beloved in the Canticles. "Consider what I say; and the Lord give thee understanding in all things." II Tim.2:7.

1 The term bath *ḵōl* was in very frequent use and was understood to signify not the direct voice of God, which was held to be above or beyond perception by the senses, but the echo of the voice, the 'bath' being somewhat arbitrarily taken to express the distinction. The rabbis held that bath *ḵōl* had been an occasional means of Divine Communication throughout the whole history of Israel and that since the termination of the prophetic gift it was the singular means of Divine Revelation.

#### CHAPTER 45

*Of Mr. John Hunt's woeful Defect, and his disappointing us, in his handling of Song 2:1, in giving some account of the Unexpected Emptiness thereof.*

He nowhere distinguishes between the literal Rose of Sharon, and the mystical Rose of Sharon, Christ; for they are both of them Roses of Sharon, and ought to have been considered as such.

Sure, if a man had intended the Glory of Christ, and a discovery of his Excellency out of this text, {"I am the Rose of Sharon,"} he should not have put a veil upon that Glory, which this text does more properly reveal him under. What does it avail to pronounce over and over, Sharon, Sharon, the word? What signifies to turn over these phrases, the Rose of Sharon, Sharon's Rose, the sweet Rose of Sharon, this Rose of Sharon, this sweet Rose of Sharon, as he does scores of times in so very small a treatise? What is all this more than empty rattle? A vain run-over? For the thing is never opened. Why has he never once distinctly shown us what Sharon's Rose was naturally, and therein consistently fitted in the natural Sharon, Jn.3:12, to set forth some of the Mystery of Christ as the Mystical Sharon-Rose? For he has said no more upon it to this purpose that he has said of a Northampton rose, or a Cambridge rose, or one growing and blooming, Isa.35:1, in any other place of the Nations of the World.

That excelling metaphor, the Rose of Sharon, would admit of divers close applications and particulars. Whatever it be, there is not one head in all the pertinent number to be found, supremely or subordinately, in his book. I do not find a word, or particular in the whole, to explain the difficulty wherein the Sharon-propriety lay, that the Holy Ghost rather alludes to that, as the more excellently fitted in the kind, than to any other natural rose beside. He never once attempts to show, through the whole, wherein the Excellency of Sharon's natural Rose to other roses lay, as the peculiar ground of shadowing out Jesus Christ to the Church by that peculiar metaphor. Nevertheless he had fair occasions, as well as solid reasons for it; and when he now and then seems to make fair overtures to attempt it, yet he does not attempt it actually, for presently all is blown off, Hos.6:4, and we are disappointed. {He hath gone and hid his talent in the earth, Matt.25:25, and lo, there we have just what in the text's own in language, but no usury; no improvement of the same in explication.} I will give some instances of the point to prove it.

The first instance of his defect, “you may remember, says he, I told you, Sharon was an excellent soil, and this is clear from Isaiah 35:2, the excellency of Carmel and Sharon; so that Sharon’s roses did excel all other roses.” {Page 72} How bravely that text proves something! The excellency of Sharon was spoken of the excellency of her production, not the excellency of her soil, especially to represent Him who was a “root out of a dry ground,” as saith the prophet. Isa.53:2. That text, the excellency of Sharon, speaks of her fruits, not her situation. I should have been glad to have been instructed by him how it had been made out to be excellent in the production, as to the Sharon-aptness of the metaphor in that sort of Rose itself. For ‘tis nothing more than the excellency of the fruits of which that text in Isaiah 35 speaks; and so the fruits of Christ’s Kingdom, not the place of those fruits abstractly which the Holy Ghost speaks of in that 35th of Isaiah. But now ‘tis quite otherwise in Song 2:1, for there Christ is spoken of as once belonging to the place itself.

The second instance of his disappointing us shall be in what he refers us back to, as what he would have his reader depend on, at his first taking the thought up. “Christ {says he} does not only say, I am a Rose, but I am Sharon’s Rose, and Sharon was a fruitful place, and more especially a place excellent for Roses. Isaiah 35:1-2. In other places there might be roses, but none like Sharon’s Rose, and again there is no Rose so excellent as Sharon’s Rose. {Page 7} Now will anybody call this same asserting of the matter over and over, an explaining of it? Does not all this leave the text just as he found it? How does all this satisfy? I can make nothing of it to inform the understanding from one crevice of Gospel-light. {‘Tis said of the preacher, Eccles.12:9, that “because the preacher was wise, he still taught the people knowledge.”} It is so, because it is so. This is the sum of the matter, and so he hath but shut up the matter just as he dipped on it when he opened the book. Lamentable defect!

Next, let us take an estimate of his many vain repetitions, in-

stead of one looked-for exposition. He often calls over the textual phrase; as he might sure once for all have opened it. Acts 17:2-3. He swells the reckoning by the multiplication-table, and yet we have no more room allowed us to make up our accounts for the phrase, so very often repeated, than 72 of his other pages. 1. "The Rose of Sharon." This phrase is repeated over eight times without once explaining it viz., on pages 11, 12, 25, 53, 55, 63, 64 and 65. 2. "The Sweet Rose of Sharon" moderately proposed on page 68. 3. "This Rose of Sharon" repeated over 15 times, and never once opened in the Canticles, but tossed after his own conceit, viz., at page 12, {twice,} pages 14, 26, 30, 34, 35, 38, 38, {again,} and pages 42, 47, 49, 50, 58, 70. 4. "This Sweet Rose of Sharon" repeated over 17 times, viz., pages 10, 13, {twice,} 15, 18, 21, 29, 32, 34, 44, 47, 53, 57, 60, 64, 69, 72. Now what is all this empty sound of "Sharon, Sharon," but as the Apostle says, "sounding brass, and a tinkling cymbal?" I Cor.13:1. It fills the ear, but it does not edify the mind, in the knowledge of the Scripture.

The fourth instance, "I told you {says he} the roses of Sharon excelled other roses, yet not so much as Christ excels them." {Page 65} Here 'tis "I told you," and "I told you," but you must take his word for it; for if you search the book you shall never find any evidence of his discovering it so, only the lame evidence of his saying so. And yet evidence of the thing in explication had been far beyond his telling it barely that it was so, in enunciation.

The fifth instance of his defect and our disappointment is this. He tells us how beautiful the saints are, in many texts, pages 51, 52, but does not bring one text to prove the head of matter he was on in those pages, to wit, that it is the virtue of Christ in his Righteousness, Blood and Spirit which makes them beautiful. Ezek.16:10-14.

The sixth instance is this. Holiness is insisted on in actives only, viz., obedience {in what the Lord Christ did,} from page 112 to page 121. Most of this is about the holiness of Christ actively, which should have been erected on some account given of

the Holiness of his Person passively, as the Foundation of it in the same Head. Exod.15:11.

The seventh instance. “In this chapter {he means the second of the Canticles} I shall meet with divers metaphors, which I shall handle as I go.” {Page 4} Oh lamentable defect! How did he handle the aforementioned texts in the Canticles, which has but a word {and that beside the text} and then he is gone to new matter; is this handling indeed? Sometimes you can’t see he touches the metaphor, nor comes near it, yet he calls this handling it. Besides, it was pity he handled his Rose so much, since he had so often pricked himself with the bush, and run his reader into the mere briars. And as to the book, whether you take it in whole or in part, you’ll plainly find by the help of that little I have transferred out of him and answered, it nowhere comes up to the title, nor the text, neither to Christ the Most Excellent, nor to Christ the Rose of Sharon.

The last instance of his defect I will particularize is this, “if Christ cannot save thee {says he} it must be either because he cannot satisfy for sin, or else because he cannot rescue from Satan.” {Page 201} Now here we have the extensive fitness and fullness of Jesus Christ still left out. Satisfaction for Sin, and rescue from Satan are not extensively full enough to come up to Christ’s fullness. Col.1:19. For I object, if Christ saves me not from my sin, and delivers me from the power of this present evil world, according to the Scriptures, Matt.1:21 - Gal.1:4, his bare Satisfying for Sin, and rescuing from Satan, {being works without me, and what falls vastly short of the Holy Ghost’s entire Office from Christ in applying the Purchase of Christ,} will not reach my case to sanctify my nature, mortify corruption, lead me to Christ, seal, and witness with my own spirit, in maintaining my Communion with God through Christ, and guide me home to Heaven. Psal.73:24. For none of these things are Christ’s Satisfaction for Sin, nor abstractly is rescuing me from Satan, though they are all built upon Satisfaction for Sin, and do graciously flow



from it. Col.2:13-14. Nay, they are all distinct things, and because they are matters which take up so much of the Holy Spirit's Office to apply and work in us, they cannot be the same works of God; for then it would imply that the Holy Ghost Satisfied for Sin, and that Christ in saving us did the works of Application {proper to the Holy Ghost} so as if the Holy Ghost did them not. We see then how defective he is in the aforesaid expression, shutting out the Work and Office of the Holy Ghost. And thus I have briefly touched upon his lamentable disappointing us.

#### CHAPTER 46

***Of Mr. John Hunt's Impertinences or Wanderings  
from this text, and his Redundancies on Song 2:1  
or bringing in upon the text the Aboundings of  
foreign matter.***

I may here present the reader with a demonstration in two sets of his wanderings. 1. Into weak and improper resemblances of Christ wide from the metaphor of the Holy Ghost in the text. 2. Into no resemblances at all.

The first set of his wanderings are into weak and improper resemblances of Christ out of these words, "I am the Rose of Sharon." I shall produce five.

The first instance is his wandering into the bushes in his fifth resemblance. "Roses are observed to grow upon pricking bushes." {Page 18}

I do only hint it here respectively, as one of his wanderings; for I have handled the nature of the matter absolutely, and fully enough elsewhere, as it is one of the nineteen open disparagements with which I began. Therefore to the second instance, which is his wandering into the distillation of the Rose. "It is observed by Physicians {says our naturalist} that in the most vehement thirst which ariseth from indisposition of body, the water distilled from roses is of excellent use to abate it; and sure I am there is a virtue in the Rose of Sharon for thirsty souls." {Page 63}

What an unhappy invention had this man here of his resem-

blances! He considered not that as Christ is the Mystical Rose of Sharon, he is incapable of distillation. For if that signified anything here, it must be that he is crucified again. The text being a description of him after his Crucifixion, and shows how much the Jews were mistaken, when they thought they had made an end of it, and should hear no more of him. Is it not great wandering then from a text which speaks of Christ at the Right Hand of God, to go and fetch him down from the throne, and crucify him again? Rom.8:34. For he must mean {surely} crucifying by this term of distillation. Aye, but now view him in Song 2:1, and he dieth no more, death hath no more dominion over him. Rom.6:9. Distillation of the Rose comes in here very forced, and if it be allowed any proper meaning {though he has brought it under a very odd and unscriptural comparison that blemishes the Mystery too} this looks more towards his once bearing of the wrath of God in our stead, when all his external beauty was marred, as the prophet says, Isa.52:14, whereas, "I am the Rose of Sharon" is not that which can be distilled to procure water for thirsty souls; but is I am so in the fresh Bloom and Glory of my Humanity after low planting in Judea. You do not thus see me on the Cross, but behold how God has exalted me after it unto his own right hand.

Besides, what is distilled is hidden in the very act of distillation. The matter of roses so dealt with is so closely covered in the alembic, that he can't be seen, as Christ's Sufferings and Crucifixion could, in the very acts, which were open things. How odd then is it to wander into the fantasy of putting roses into the Distillatory to resemble Christ's Open Sufferings that were carried on in the open face of men? Psal.22:16. I can therefore see nothing in it but Mr. Hunt's sinful, wandering fantasy in a very gross straining of the metaphor; which he knew he offended in, when he broke his own bounds, as he set himself at page 9, to rail in his fantasy from this wild absurdity; and as to his covering himself now with this pretty observation out of medicinal teachers, it

plainly savors more of the levity of him who comes {thinking to set forth the Mysteries of Christ, as other things may be set forth} in the excellency of speech and man's wisdom, I Cor.2:4, than of one that speaks of those things in the Demonstration of the Holy Ghost and with Power.

The third instance of his wandering into absurdity, are his wanderings in regards to a rose of wax, "a rose may be nearly resembled by art by that which really is no rose, as by wax or paper." {Page 15}

Nearly resembled here is weakly resembled. Intrinsic properties were sufficient, as we needed no counterfeit and adventitious ones. He should have kept to the Rose of Sharon, and not diverted us with a show of wax-work; though the man woefully wandered when he lighted upon wax-work for roses. Wax-work belongs to fruit and not flowers. The ladies {I fear} will not think him divine enough on page 53 to judge of their paint, and again on page 52 to condemn their patches, when they perceive him not artist enough on page 15 to distinguish between their molds or their wax-work in images, fruit and fowl, and their gum-work and paper-work in flowers, pictures and devices.

The fourth instance of his wanderings, is as he wanders from Sharon into the numerous propriety and virtues he hath conceited of the rose. As "their growing not common in every place." {Page 9} "Their sweetness and refreshment to all but such as are deprived of their natural senses." {Page 11} "Their not being very delightful to the eye." {Page 14} "Their being things that have a great virtue in them," page 24, and the like. This is all wandering from the Sharon-Rose.

Besides, as to the general notion of roses, their growing not common in every place, if by common in every place he means in a repletive sense, then there is nothing in the world grows common so; for, if there was, there could be room only for that one thing to grow. But if by common in every place he means in a promiscuous and vulgar sense, then his proposition is false, and

must be denied, because roses do grow common in every place, in the vulgar acceptation of common, as well as they grew in that place which his text mentions.

Again, as to the last, there being things that have a great virtue in them, if he had understood anything of medicine or natural philosophy, he should have remembered in his excursions into the doctrine of rose-virtues {which he afterwards runs over to absurdity} to have brought in {because he undertook to give an account of them in such numerous instances} their refreshing qualities of the heart and brain; their lenitive and gentle assuaging of some pains; and then transcendently in a spiritual sense have applied it to Christ in some analogy; and not have run into the whole workmanship of God about the New Creature from thence; as if roses gave men in a natural way their very beings, and then was their meat, drink and clothing besides. Yet after this rate hath this wanderer extravagantly run into everything, apt and unapt, that he could think of upon the wide topic of his rose-virtues, as is apparent in his own list of these virtues at page 26, and that subordinately too in a subdivision of particulars under his head of the rose-virtues.

Pray, how is this a confining {as it ought, and as he had promised} to the metaphor, when 'tis a palpable wandering from the Excellency of Sharon to common roses, as they grow in other places. The text does not say "I am the Rose of Sharon," and there stop in similitude; but "I am the Rose of Sharon," and therefore he took upon himself a wandering scope which the text never gave him. I wonder that he did not see his mistake in this abuse.

"Should I instance {says he} in all the virtue there is in a rose, it may make us think Christ had a special eye to this, in comparing himself to a rose." {Page 24}

Thus you see 'tis a rose, a rose, in the general and wandering style. But what had any Expositor or Preacher upon Song 2:1 to do, to go a step from the Sharon-Soil in the land of Canaan, and gather other foreign roses besides? How can his running astray

in these matters into the general production {and this goes farther than into the different production} and qualities of roses in every other land, be accounted for from the text? His thoughts were under an obligation to the text. How came he to be unmindful of the true extent of his subject? Why did he not regard the Holy Ghost's boundary?

To make it plain, according to the transcript of this section of his matter. May it not be said as well of any of our country roses, that they grow not common in every place? That is, relatively speaking of common, they do not grow common all over fields, meadows, orchards, nor in our gardens themselves after this fashion, no more than the Rose of Sharon grows so, universally. May it not be said of roses in common, that they are sweet and refreshing to all but such as are deprived of their natural senses? And of roses in common, that they are not very delightful to the eye? What properties of the Sharon-Rose more than that of another rose can be found in these things? For my part I can't tell, till I have studied the point more out of Mr. Hunt's next writings to resolve the matter. But as the thing now stands for want of his due explication, I don't see how the aforesaid properties of the rose are a nearer resemblance of the Rose of Sharon, than they are wandering resemblances into every other common rose. I speak of the literal Sharon-Rose, which he should have opened first, and which the Holy Ghost hath meant and pointed to in Solomon, and from whence alone one greater than Solomon carries on a farther thing than that similitude.

What had Mr. Hunt to do to run from his rare and fixed bounds? Why must he straggle from Sharon into every local corner of the earth? What! Because he is admitted to go by faith into one apartment of the pleasant land, must he needs therefore traverse the universe with his wandering fancy? I cannot, reader, but take him up and whip him for a vagabond through a whole chapter, for running so far from his text, and {to multiply his roses} ranging the four quarters of the world, stepping into all

the gardens, east, west, north and south, in his vagaries, and conversing with every rose bush in his own vain imagination, and all to plunder new metaphors where our own distillatory roses grow.

These are absurdities. I am sure in his handling the text {as he calls it} he has took it into hand at the wrong end, and is absolutely wide and foreign from the Holy Ghost's scope. All that can be said of Christ's Glory ought not to be crowded into what is held forth of him even in any one close metaphor. His pluralities will not gather into the single number. But then to abuse his own metaphor by departing from the truth of it, can be no regular way to bring the honor due unto the Lord. He that sets out the healing properties of Christ must not abuse this Physician by running into the distillations of a rose-cake. The text will not warrant it. He also wrongs the metaphor that wrests it till he has forced it quite out of its place. Pray, think of the Sharon-similitude literally, how came that Rose to be more influential, more sanative, &c., than another country-rose? He argues at unawares, {in running from the text} it was not; because he deals with that natural rose and all other natural roses alike. For though Christ hath all the virtues of the Rose in him transcendently, yet the Rose has none of those virtues of Christ which are grafted by our author upon his Rose-bush {his sermon book} resemblingly.

What a wandering fantasy is it to depart from all true resemblance of Christ in Song 2:1, and enlarge upon his beautifying virtue out of the analogy of those words! "There is in Christ {says he} this Rose of Sharon, a beautifying virtue for deformed souls." {Page 50}

That there is this virtue in Christ is sure, but that this virtue in Christ is resembled by the Rose of Sharon, is false. For, though there may be allowed a beauty, a beautiful aspect {if his observation that "roses are not very delightful to the eye" do not contradict it} in the literal Rose of Sharon, yet that it had any beautifying virtue, or power to communicate the Rose-beauty

{neither doth Mr. Hunt meddle with what himself owns to be excelling properties in Christ beyond what are in the rose till many pages after} I never knew one author to give me so much as a hint of, till this book came out, and there I found it in Wandering Lane, and Long Parish. Nevertheless, let me query upon this novelty, if the literal Rose of Sharon had no beautifying virtue for deformed bodies, why is it brought as a resembling virtue of that same beautifying virtue in Christ for deformed souls? Christ is a Physician of the sick in their souls, by an analogy, or resemblance in the name, on good grounds from physicians of the sick in their bodies. There is some ground for the name in the nature of the things. But what ground there is from the nature of any literal rose to beautify deformed bodies, and therein to hold forth a meet resemblance of the beautifying virtue of Christ, as the mystical Rose of Sharon, to beautify deformed souls, I am yet to learn, till Mr. Hunt comes out with his flings at the Gospel in another appendix.

The second set of his wanderings are into no resemblances at all of Christ out of these words, "I am the Rose of Sharon."

First, his wanderings from the resemblance of Christ in the Sharon-Rose to all things crammed into one, and whatsoever is good in the creatures summed up into this single metaphor of the text. To prove this I need go no farther than his doctrine, wherein he had laid a foundation pretty early for his after-wandering through the whole discourse. The wandering doctrine upon Song 2:1, which he has presented us, is in these words.

Doctrine: "So that the words do naturally {says he} hold forth this sweet and comfortable doctrine. Whatever there is which is desirable, or truly good, in, or appertaining to, the creatures, is to be found in a far more transcendent and excellent manner in the Person of Jesus Christ." {Page 72}

1. That this doctrine is sweet and comfortable must be granted.
2. That it is a truth in itself I do as readily allow.

3. That the words of the verse in the Canticles he had raised this doctrine from, do naturally hold it forth, as he with more confidence than wisdom pretends, I must utterly deny for these reasons.

Reason #1. When words do naturally hold forth a doctrine, that doctrine flows from the words. 'Tis then a proposition scarce at all variable in the form, much less in the entire matter, as this openly is. The truth is, this doctrine here is so far from flowing from the words, that it is merely forced and crammed into them.

Reason #2. There is abundance more in this doctrine than is in that text. The text-part he lighted on is a real metaphor, or a metaphor of Christ which is taken from a thing, and limited to one thing alone. But the doctrine laid down is exceeding wide from it, and takes in the personal metaphors of the Old Testament, together with this one real one {or one about a thing} to set the Person of Christ forth by in his book of Sermons. 'Tis certain that every one of the representations that are made of Christ in the personal types will be easily gathered {and as this writer hath done it in some instances} under his capacious form, instead of a doctrine fitted to one particular similitude; whatever is good, in, or appertaining to, the creatures, is to be found in a far more transcendent manner in Christ.

Reason #3. The former part of Song 2:1, which is all the text Mr. John Hunt handles in his *Glory of Christ Unveiled*, is but one metaphor, or similitude; but his doctrine is a complication of all the metaphors in the Word of God. Besides, whatsoever is desirable or truly good in the creature is all the desirable good things in the universe, none excepted.

Reason #4. The text sets out only the peculiar excellency in Christ as shadowed by the Rose of Sharon; but the doctrine takes in all the fullness of Christ; the nature-fullness from those words, {whatever is good in the creatures,} the grace and glory-fullness from those other words {in a far more transcendent and excellent manner in the Person of Jesus Christ.} As if nothing of Christ was



held forth in any other text, but what was meant and laid together in this one; and this one is far from any universal term used by the Holy Ghost. I scarce ever knew a more open and unreasonable wandering from a text than this. The doctrine is no doctrine of the text, though it be the doctrine of the Bible. For though the whole doctrine of the Bible be the doctrine of all and every of the Bible-texts collectively or laid together, yet the doctrine of this metaphor-text distributively is not the doctrine of the whole Bible. It is a loose range upon a close text.

But how upon the text? Why, upon the text in naming it, but far enough beside the text in handling it; and doubtless many hearers would stare to see a man as much beside the cushion in delivering it. Whatever it be, we have it as it is. He hath delivered over his indigested matter to the press.

Now I confess that some of the things which have been wanderings in explication, might have been laid close, and pertinently disposed into a careful application. That which will make a suitable doctrinal inference derived from a text, will not do to make up a doctrinal composition of a text. That which it may reach circumstantially, does not do well to make up essentially. And yet all this has been done in this Sermon Book. I say it might have done well accidentally in a prudent managery of the application. As thus, if Christ be the most excellent Rose of Sharon, then there is no common excellency in the rose in general, but he hath it in himself comprehensively, in his Transcendent Excellency. But 'tis very ill workmanship in explication of the doctrine, to bring it in explanatively, as any of the proper sense of the text; as if the Holy Ghost immediately and directly led us unto it.

Secondly, his complicated wanderings by a transition into new metaphors, instead of opening the first of all pitched on, and cutting off all wandering superfluity that is not to be found in the Second of the Canticles.

“In this chapter {says he} I shall meet with divers metaphors, which I shall handle as I go; and blessed be God for such meta-

phors, to help our weak understandings; each of them being as a glass to give us a clearer view of what is in Christ.” {Page 4} Here you would think now that there should not be one metaphor in the whole chapter escape him. However, very few of these are touched, not one handled. What meant his wandering from the Rose to an attendance of servants, page 96, and this enlarged on as a particular of his doctrine on Song 2:1 to bring the text up to Christ?

What did he aim at in his flying out from the Rose of Sharon to the attempting some new enterprise? {Page 98} And this is one of his particulars, as if it was to accommodate the thing to Christ. What enterprise is that metaphor fitted to express? And how are all the enterprises of Jesus Christ in his humiliation, as he runs on with them, agreeable with the scope of that similitude? What could Sharon’s Rose show forth of that kind in Christ?

How was it suitable and agreeable from the Rose of Sharon to treat upon rich and great possessions, and heir to some inheritance, as Mr. Hunt does at page 87? What is that to the Glory of Christ directly pointed at in the Second of the Canticles?

Did he keep to his matter {“I am the Rose of Sharon,”} when he proves it by Christ’s being a sufferer for a good cause, page 102; was this apt handling? Or rather tossing a text off hand? I have never met with such another rambling discourse in my life. Never anybody was so bewildered {sure} in a subject he ventured to put forth.

What affinity had this subject {“I am the Rose of Sharon”} to human government? {Page 90} What cognation is there in government with the subject he had before him? I can’t devise? What necessity had he upon the proofs of {“I am the Rose of Sharon”} to allege honor? {Page 75}

How foolishly is this misapplied to bring up the meaning of that text? For this of honor is a distinct property of Christ in other texts, as he is set forth under personal comparisons, not under this real metaphor of the Rose of Sharon. Wherein are all

the eight badges of honor your heraldry insists on, {and amongst these eight, wherein is noble descent, wherein are conferred titles, as Prince, Duke, Earl, Lord, King, Pope, &c., but Christ above King's. {Page 84} Wherein is old age {these, or any of these} the badges of honor you give to Christ out of your own wisdom from Song 2:1? Evidently the distinct Gospel Honor which the Holy Ghost has given to the Church's Beloved, as she is the Lily among thorns, in that one metaphor of Christ, "I am the Rose of Sharon"? What relation hath honor to the rose in the ground of this resemblance? Honor is a personal relation, and the honor of Christ then in a comparison should rather have been treated from a personal comparison, as when Christ is called a Lord in Scripture, a Captain, a Commander, a King, a Husband, a Bridegroom, &c., but when he is called the Rose of Sharon, these things are not meant thereby. Honor is in the person honoring, and in the person honored too. Christ's honor as Mediator is radically in the Father honoring him, and 'tis an Effectual, Open and Abiding Honor on his Person. But what resemblance can there be of any thing of this in a rose {as he runs on} I am still to learn. Is the rose capable of being honored? Does the nettle bow before it? Nay, does any stock, fruit, or flower do reverence to the rose, that there is such an analogy in one, as to resemble any of the fore-laid badges?

Once more, he did not take care to be pertinent when he diverted into the healing set forth by the brazen serpent. "This healing virtue in Christ {says our wanderer from Song 2:1} is actually set forth in two pages typically, one in Numbers 21 where you read how these stung Israelites were to look to the brazen serpent," {and all this setting forth the virtue of Christ from the Rose.} Page 47.

At this rate of handling texts I wonder that he had not the art of swelling his book beyond the dimensions of his pocket; for most certainly in this wide way he might have brought in all the Divinity of the Bible, and called it Sharon. Is it not odd to tell us

that the Brazen Serpent was the Rose of Sharon and both of them one metaphor of Christ? I admire, since he took up such a multitude of themes, how he durst narrow his paper at that rate, as not to allow us more than fourteen sheets of book-room for Title, Preface, Page and every other thing. He might have allowed more space for some of the best of his matter, that the truths of the Gospel should not have been so crowded up, where any of them fall; but due scope given to show themselves, according to their due rank and estimation in his book.

Again, what need he have run away from this text to find out the cripples at Bethesda? Was there any hint given in that text to wander so far as the Pool of Bethesda, and resemble it with that which is no resemblance at all? "Christ {says he} was fitly typified by that Pool, John 5:1-3," &c., page 25, and this was under his seventh resemblance too, roses are things that have a great virtue in them, page 24, and this he fetches over again further on, as if it was very material. "Another text to the same purpose {says he} you have, John 5:3, &c., where you read of a great multitude all of them impotent folk, some blind, some lame, some withered, and yet after the angel moved the waters, whosoever first stepped in was made whole of whatever disease he had; to denote, that whatsoever diseases our souls labor under, Christ can cure all." {Page 48}

What a wandering is here now from the rose text to represent him that is meant therein by a thing so wide as the Pool at Jerusalem by the sheep-market! How impertinent it is it upon that text in the Canticles to speak of Christ as a Physician at large! Is not here straining of the text-metaphor to no purpose, which brings it up thus to that which is no metaphor at all?

He seems to lay much stress elsewhere upon shadowing out Christ, as if he would have cautioned himself from the wandering error. Then why not here? Roses in general have this and that and the other, &c., well, but the Rose of Sharon should have been strictly kept to; but instead of this pertinency he frequent-

ly gets loose, and unites his resemblances to what is no rose at all. He might as rationally have argued thus, Christ was taken up in Simeon's arms, for, I am the Rose of Sharon. Christ chose twelve Apostles, for, I am the Rose of Sharon. Christ opened the Book in the Revelation, for, I am the Rose of Sharon. Paul sent after Onesimus when he ran away, and labored to make up his peace with his Christian master, Philemon, for, I am the Rose of Sharon. Why surely this is as near as to argue, "he is honorable that attempts and effects some noble enterprise," page 98, "for I am the Rose of Sharon." "A fifth badge of honor is to have a great attendance of servants," page 96, "for I am the Rose of Sharon," and so on. It is not this close work to a man's text? If a tradesman was no better a workman within his own sphere, than such preachers are workmen, what would become of our bodies? We must go naked and hungry. What would you do, if your Shoemaker instead of fit shoes, brought you home always half a dozen thin straps of leather to tie over your feet? Suppose your Taylor brings home what he calls your coat, but for want of distinction he forgets to make sleeves, and put on buttons, but in the stead of these puts in such a bundle of unnecessary cloth elsewhere, that it is impossible to wear it? Would you not loath the flesh-pots, if the Butcher that killed your meat never dressed it, but sent home every joint with the hide and hair on, quartered out with the rest? And especially if your Cook dressed it, and brought it to table after the same fashion? And yet really it's the case, there are some Preachers {and that would be thought scholar-preachers too} that mangled and metamorphose their work much the same way, and spoil a text when they have taken it into hand.

Besides, as there is a very great wideness between Christ as the Rose of Sharon, and Christ as the Brazen Serpent, that a man in handling the one can't fall into the other without wandering, so Mr. Hunt in wandering from the metaphor in the text to all other roses in general, hath given himself a sound box over the ear by the very instances of wandering unto the Brazen Serpent,

and the Pool at Jerusalem by the sheep-market. For could another Brazen Serpent have cured, except that Brazen Serpent in the wilderness? Or an impotent man be made whole by stepping down into any other pool beside that at Jerusalem by the sheep-market? These very instances then might have instructed him in the catechetical part, how greatly he went astray, when he wandered from his metaphor Rose in the text, to make his visits to all other roses in the world, and put his readers to dance after him. It proves that as the Brazen Serpent was a serpent by itself, and had nothing to be considered in it common to all other serpents, and as the pool at Jerusalem was a pool by itself, having nothing in it to be considered, in the case of the impotent folk, common to all other pools in the world; so the Rose of Sharon ought to have been considered by itself in shadowing out Christ, and not have been thrown into a community or common place with all the roses in the world.

Let us remember we have atheist and skeptics who dwell in the land, that are ready almost to believe nothing of Religion, neither Doctrines of Christ, nor Government of Christ, nor any revealed Obedience to the Laws of Christ. Now how does it tend to harden such, when the Nonconformists, who profess greater strictness than other men in their Faith and Obedience, do most loosely range from their point in any text into all the foreign metaphors they can think on? The ungodly may think from our being so hard put to it in wandering, that we have no clearer proofs of the truth in such places as ought to content us, than we have in others whither we wander to call in help. What occasion does it give a profane man to scoff at the Mysteries of Religion, and expose true Godliness as a mere crazy dream, when he takes notice how men exalt the Efficacy of Christ's healing power from the metaphor of a rose, and illustrated by this proof that he is the true brazen serpent? Though most certainly, on a proper text and occasion, that healing power of Christ ought to be Exalted, from the supernatural instance of his healing the bodies of the stung

Israelites in their looking to his own Institution to the Serpent of Brass lifted up upon the pole before their eyes, to denote his lifting up at his Crucifixion that was then openly to come, and afterwards be to men. How does it tend to bind down the prejudice of the Jew against Christ, when he shall see most of what men profess to believe from the whole Bible to make up the full character of Messiah, crowded into a treatise upon the Canticle-Rose? For, if in following Mr. Hunt into some of his wide mistakes in that treatise, it's necessary to expiate almost all the divinity, what must be supposed to have been done, if that book had been examined sentence by sentence through the whole? It's very sad that where things are in themselves the truth of the Gospel, they should be sent up and down the world with as foreign proofs as that the Institution of the Lord's Supper is in the Minor Prophets, or that one of the Minor Prophets is Deuteronomy. And yet there are things absolutely as wide in Mr. Hunt's way of proving Christ to be the Most Excellent from Song 2:1.

Lastly, what an impractical wandering should that have been, if the mind had been thoughtful, to go off from the persons or collocutors in this Divine Song, and bring in such as absolutely never believe nor repent, whom the Scripture sets forth as matter never subject to Effectual Calling, but as beasts, dogs, swine, children of the devil, &c, especially, in this part of the Song which sets forth that nearness there is between the Rose and the Lily. Yet in this book he runs off from these twain, Christ and they that are Christ's to the very thorns themselves with some expectations to see them lilies, a thing that never was, nor ever will be. Here's wandering indeed! And all because we are afraid to put Election, Adoption, Free Justification in Christ of the same persons who have yet no communicated Justification through Christ, at the bottom of our preachings, consistently with the very Foundations of the Christian Religion; but rather in our own blind Adam's path we must choose to have the Christian Religion, or the Religion of the Gospel, all off from God and Christ and the

Spirit, and planted in nature, till it is the most topsy-turvy Religion in the world, as we have made it, by running quite off from what God has made it!

A man ought in his treatises on the Sacred Oracle to walk close, and not straggle till he has quite lost the text. If he does not, I can't see how he is a "workman that needeth not to be ashamed, rightly dividing the word of truth." For it is to be approved of God, to have God's Mind in the text; and if a man be led into God the Spirit's Mind from the Father and Christ in a text, though he goes against a whole stream of Interpreters, yet he may be graciously confident through the Lord, that he need not be ashamed. For if I am enabled of the Lord to speak the Mind of the Lord in a text, that text in keeping close to its self will defend me, though all men should oppose me. And that's the brave way of opening the Scripture indeed! 'Tis no matter if men grumble you down, for you must expect this! Other men may be of another mind; and what is that to you, if the Spirit of the Lord seal Divine Truth in your inward parts? "Are you singular," they will ask? "How come you to know more or better than others, &c.?" Yet so long as you go right, it may be answered; because they can never run you down from the text.

It was a notable rule to have prevented Mr. Hunt's own wandering from his text, if he had understood to have laid it down without a manifest self-contradiction. "It would be time {says he} unprofitably spent, to prove more generally that Christ must needs be the most excellent." {Page 73} And yet how much unprofitable time has he spent to prove it throughout a generality subdivided into almost all particularities?

To sum it up. By his going to work so generally and taking in almost everything he could think of, it looks to be more of kin to a general text, as suppose that in the Gospel, "come for all things are now ready," than to such a particular text, "I am the Rose of Sharon." And thus it's plain, upon a comparison of the two treatises, the Gospel Feast, and Christ the Rose of Sharon, to see



whither he hath wandered. And surely he was very blameworthy to wander into my former wanderings.

He knew that book of mine<sup>2</sup> to be a weak piece as himself hath phrased it, and yet would venture in all his own strength {the best book he hath written} to steal the weak things in it into his own. Those Sermons of mine on Luke 14:17, had been preached to an Auditory in Hertfordshire eighteen years ago, and then afterwards preached at Cambridge near fourteen years ago, and at request published. Yet from this early and unripe performance together with so many weaknesses and faults in it, Mr. Hunt has thought fit but the other year in 1704, to supply his plagiarism, or book-theft.

Whatever it be, as to the Revision of that work wherein Mr. Hunt {I will say} hath excelled, and sometimes, when I get him distinct from the theft, outdone the Gospel-Feast treatise, I am very well pleased, and do hardly thank him for mending some parts of a bad piece of way, and some of the worst of it in all the doctrinal part of the said treatise of mine, to wit, from page 134 to page 185 taking some pains in his emendations and alterations of more than 50 pages together. The manner thus.

He goes on by parallels. That is to say, out of nine of my twenty particulars, in the sixth general thing, about the suitability of all things ready in the Gospel to the condition of poor Gospel-sinners, he hath partly by splitting one into two {as the numbers ordinal by and by will show} and partly by transplacing the order, picked and dressed out ten particulars by imitation, in way of suiting this, and suiting that, just as I had done. It may be seen at his page 26 and carried on to pages 62, 63 of his book. Now to steal ten thoughts thus to make up the fundamental part of his own book out of my Gospel Feast, when he had so branded that book of mine in a letter of his to me, dated April 4, 1700, which letter of his too he has undertaken to disperse copies of through

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2 The Gospel-Feast Opened, or, the Great Supper of the Parable, by Joseph Hussey, 1692.

the country, is methinks an unaccountable piece of stupidity. Nevertheless.

As to his making use of my labors on Luke 14, I must thank him that he hath now and then really mended the phrase. I like some of his words better than my own. I have used sometimes words less proper upon the argument, he has now and then adapted them; that is, spoken more correctly.

He hath once mended the matter. He hath said diseased, I have said backsliding. Here he was right, and I was wrong.

He hath spoiled the order, as hath been shown enough in the chapter of his disorders.

He hath discerned none of my wanderings from Luke 14:17, which misled him into the same kind, yea, into the same individual wanderings from Song 2:1. I ought to have kept more to the "all things" of the Gospel-Feast, and not have departed into the whole extent of the Gospel in that head of the matter; especially having the proper place of them provided on another head, where many of the things should have been put in about such things as we had need of against the Feast, or before our partaking of the Gospel as a Feast. Yet he not attending to this, hath instead of keeping to the particularity of "I am the Rose of Sharon," as Christ was shadowed out there only under that one similitude, widely brought him in almost under all shadows besides, where he is represented in different similitudes elsewhere. And thus, I am sorry I misled the poor man. I have the more reason in this, to speak the comfortable words of owning my own faults unto him, and try, if I can persuade him to confess his wanderings, although the Holy Spirit should not discover to him the Arminianism, &c., which he hath set forth.

Where my own order of things had proved bad, he hath mended it not in his, and were mine was good he has spoiled it.

Lastly, give him his due, his enlargements upon each particular, are none of my expressions, but often much better; and this is more than can be said for the late indiscreet Publisher of the

famous Mr. William Bridge's Two Sermons on Justification; because he hath sometimes ignorantly mingled such empty dashes of a quill not used to ink, as rather spoils the good design of the author, than promotes it. Which therefore, must come short {from the inactivity of the strokes} of accomplishing the grand office that it was chosen for in another's hands, and pressed by a notable nameless man to serve, who is so faint-hearted a soldier he durst not give up his name to Christ in that service. It had been a thousand times more to the purpose, if he durst have been satisfied with Mr. Bridge's own words, to have published it in the supervisors preface, and have declared {for then we would have believed it} that not a word of Mr. Bridge's own had been assisted, nor prompted {for he was once of age to have spoken for himself} in all that tract. But now when a man who is at a loss to publish an argument he has not seen in his worthy author, and that there is not set his own hand to the timorous preface, shall pretend to interrupt grave Mr. Bridge, and tutor that divine to speak orthodoxy upon Justification, especially that which he never thought fit to publish himself, nor left his manuscripts with any other to do, it must surely argue, that that man accounted it a very great privilege to carry the speaking trumpet, and put men upon looking this way and the other way, to see who called after them, and bid them stand, for the high ways be set.

Now I must needs say for Mr. Hunt, this hath not been his practice, for he hath had no Mr. Bridge to copy after, but a very raw and injudicious publisher of the Gospel Feast; and so he has had the happy enlargement of now and then mending both matter and phrase. He hath only built upon my ground, but brought his own timber; for it is but wood, though not hay and stubble, as his is who hath built upon Mr. Bridge.

And here I put an end to all my Examinations and Corrections of Master John Hunt of Northampton, his mismanagements in his Sermon book. It remains only that having dismantled his cloud upon the text, it appears with a true face.

1 The Gospel-Feast Opened, or, the Great Supper of the Parable, by Joseph Hussey, 1692.

#### CHAPTER 47

##### *A brief Explication of Song of Solomon 2:1; or, the abused text set right.*

Having been under some necessity to give hints of this nature now and then already, I need little more to finish it than rejoin the parts, and recapitulate. Let me lay the parcels of the sense together. The metaphor or shadow, is the shadow of that Canaan-Rose in the true Sharon-Properties. Let me take up that same production literally, which literally excels in the Sharon-Rose, and then bring it up to the Spiritual and Mystical Transcendency of the Rose of Sharon, Christ, in the strict particulars it will bear, and not go to work so loosely and at random in a universal fullness of what the metaphor or shadow, will not admit. This text does not set forth every sort of transcendency in Jesus Christ, but some special transcendencies of the all which meet in his Person. As 1. Transcendent beauty. 2. Transcendent fragrancy. 3. Transcendent blessing, all shadowed forth by this transcendent Rose. And there's nothing of these three transcendencies in which the similitude is common, and holds alike in other roses, as it does in that one kind of their production in Sharon.

The Rose of Sharon was a more beautiful Rose than the common roses of the world, and therefore fitter to shadow forth the transcendent Beauty of Jesus Christ above all mankind, than any other rose in the world was. None can reasonably deny but it must be so, and it is plainly implied in the very way of comparing Him who is "the chiefest among ten thousand," Song.5:10, because the Holy Ghost hath restrained it to this one sort rather than to any other kind of rose. It was not Christ's Human Disfigurement in the unbelieving eye of sense, either as he was found in fashion as a man, Phil.2:8, or as many were astonied at him, Isa.52:14, {his disciples being amazed to behold the Sufferings that befell their Master,} his visage being more marred than any man, and his

form more than the sons of men; no, but it was Christ's Human Loveliness of form and beauty {in opposition to what flesh and prejudice had beheld in him} that is set forth here in the Song by the pen of the Holy Ghost. Therefore {I argue} that the Rose of Sharon shadowing it must be more beautiful literally {in order to be a fit metaphor} than another Rose. For otherwise, there had been no more ground in the illusion to set forth the beauty of Christ from the Rose of Sharon, than from the rose blooming in every corner else. So then, here lies the fitness of similitude in point of beauty. And, {that I may hint it in a word,} oh; that the transcendent beauty of the Man risen from the dead in the Personal Union of God and the Man, both natures in one and the same Person! Is there such another beauty in all the world? Sharon's natural rose must needs have been purposely prepared by Him that made all things, with a local Excellency of beauty, which no rose in any other place was made to have; and all to shadow out some special resemblance of Jesus Christ, even as he is fairer than the children of men. Psal.45:2.

So that there is the Glory of his complexion and his true personal beauty, even as he rose from the dead, and ascended into Heaven. That same natural and local rose of Sharon sets him out transcendentally in his beautiful Resurrection, and his lovely Glory-State, not in his crucified condition. In the ruddiness of the rose his blood is not represented which cures our wounds. No, that proceedeth from him graciously as a Sacrifice; nor is it to giving him up for our iniquities to scourges and macerations. You must not argue from the color of the rose to the effects of tearing and rending his sacred body, when his face by the ruddiness of his blood, after they had crowned him with thorns, was marred more than any man's, and his form more than the sons of men. Isa.52:14.

And as to a pardoning or healing, and beautifying or sanctifying virtue, it is not communicated through Christ considered as a Rose on the Glory-Throne, but as a Sacrificial Substitute on

the Cross; and an Advocate, only in the case of Sin, upon the Throne. This is the distinct state of these matters. Whereas a confused, indiscreet bringing in of these things about the Atonement {to fill up three or four superfluous particulars dangerously} from Christ as the Rose of Sharon, is one of the greatest stumblings {against and overthrows of the Gospel} for poor sinners, that ever I saw in any man's writings, who professed not himself to be a Socinian. For, as the Description of Christ in Song 2:1, is a metaphorical Description of Christ, so to argue Pardon of Sin, &c., from thence, is directly to make his Sacrifice a metaphorical Sacrifice, and the forgiveness of sins through faith in his blood to be no more than a metaphorical forgiveness, as the Socinians do. For though this metaphor of a rose does very well now, to shadow out the Communion which faith hath with him in his Love and Sweetest Beauty, yet it cannot shadow out the Pardon of Sin. For Communion with him now, as he is the Rose of Sharon mystically, is a Spiritual Communion with him in his Beauty, and may well be supported by his Relation to us in the same metaphor; whereas it is not yet an Open and Personal Communion with the open Person of Christ. Now Pardon of Sin being founded in his Blood is quite of another nature, and had the proper types to resemble it.

To go on. In the ruddiness therefore of Sharon's Rose is rather represented the liveliness of his Face in Heaven, his Glory-Complexion at the Right Hand of the Father, and as he is the Church's Bridegroom, even the fairest face in Heaven, Psal.73:25, whether they be Thrones, or Dominions, or Principalities or Powers, even all things that were created {in the very Heavens} by him and for him. Col.1:16. This sweetest Rose, Christ, or the Mystical Rose of Sharon, is sweetly shadowed out in his Resurrection-Beauty, as he eminently rose again from the dead, and that too after his sap and human vigor was retired, and his spirit given into God's hand, Lk.23:46, in whom this Rose plant, without prickle, stood, Ezek.34:29 – Isa.53:2; and so after his actual Ex-

piration, he having been taken down from the Cross dead, and laid in the Grave three days for burial, after the planting of this Man-Branch, or the Man whose Name is the Branch, in the land of Judah. Zech.6:12. The Rose of Sharon, without doubt pointed unto the Person of Christ, as his Person was very suitably shadowed out thereby in his Resurrection-State of Beauty, and Glory-Exaltation; not so in his State of Sufferings once on the Earth in Sorrow and Humility.

The literal Rose of Sharon had also a transcendent fragran-  
cy beyond the fragran-  
cy and sweetness of other common roses, and that for the reason as aforesaid. Besides, there was actually such an excellency of scent and sweetness in the Sharon-fields from this excelling production of those kind of roses, as perhaps there was not such another place to be found, to disperse that fragran-  
cy and excellent smell of roses, in any other soil, but Sha-  
ron of the whole world. Why so, the Sweetness of Jesus Christ at the right hand of God to all that have spiritual senses exer-  
cised to discern between good and evil, Heb.5:14, and so have nostrils, i.e., experience of that kind to take in the savor of his Grace from the Right Hand of God. Rom.8:34. For indeed, he was in a Covenant-straightness to diffuse the precious savor of the Grace of God through the Man upon their hearts, until he got thither. Oh, these experienced ones find such a transcendent fragran-  
cy in the Enjoyment of Christ's Person and Love made known to their Faith, and communicated by the Holy Spirit from the Father of our Lord Jesus Christ unto the soul, Eph.1:3, that there is not the like sweetness and satisfactory enjoyment to be found {and alas; they have tried too many other experiments, Ec-  
cles.2:1-11} among all the sensual objects of the world! Oh! The influence and virtue of the Love of Christ risen! It prevails and super  
abounds, Rom.5:20, to draw off the soul unto it from all the bewitching fragrances, the pleasures, and enticing sweetness both of natural and intellectual objects, which this whole world does so charm and persuade its own to follow! Oh! None can

imagine the transcendent Sweetness of Jesus Christ, except such professors of the Gospel as have found him in their souls. {"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." Col.1:27.}

The fragrancy and sweetness of Jesus Christ is not to be found, when we have to do with Jesus Christ at such a distance as our own spirits. We must be raised out of our selves, and converse with him in a pure faith; though common profession hath ten thousand objections against that pure faith, and most of them fuelled by this new generation of preachers in the earth! {"And also all that generation were gathered unto their fathers; and there arose another generation after them, which knew not the LORD, nor yet the works which he had done for Israel." Judges 2:10.} Oh! This transcendent fragrancy of Christ is never found in any of our own spirits. No, it is not, though we are in our very hearts, with all the old Adam-Sincerity in the world, thinking and believing of Jesus Christ! There is a dead thinking and believing of him, and there is a quickened thinking and believing of the same Christ. This Quickening is a savory experience in our own souls, and odor of a sweet smelling savor in us that are saved, II Cor.2:15-16, that we are risen together with Him, Eph.2:6, even as he is risen to the right hand, into what he was secretly from Everlasting; secretly to and with the Father, according to what he is openly to and with creatures, entered within the veil. Heb.6:19. And so we are made in that experience, as sweetly acted by the Holy Ghost in our hearts, to seek those things that are above were Christ's sitteth {and where this mystical Sharon-Rose flourishes} at the right hand of God. Col.3:1. Oh, then 'tis as saints indeed, that we have our right smell of this Rose! A dead faith in our souls, a worldly and an unbelieving repentance, and a formal obedience cannot smell Christ's fragrancy.

The Rose of Sharon had a transcendent blessing above all other roses in the world. As there is a natural blessing in general



pronounced upon the earth for the bringing forth of plants, trees, the fruit-tree yielding fruit after his kind, &c., Gen.1:11, and as after the Curse entered righteously for Sin; lo, the nature-blessing prevailed unequally, or in a less measure generally through the world, according to the mere laws of nature; whereas in one country of it, which he purposely prepared to plant his Church, the natural blessing was not merely a natural blessing, but was mixed with the blessing of his Covenant. All Canaan was a Covenant-land, and blessed more eminently than other countries; some part of it with one sort of natural blessings, as other parts of it were furnished with other natural blessings. Particularly, Sharon was a special place for roses of the best production, and was eminently blessed with that kind; so as out of that same rosy soil the Holy Ghost has been pleased to separate the rosy metaphor, and sanctify the use of it into a very apt and proper resemblance to shadow out Jesus Christ, who is the Unspeakable Gift of God's transcendent blessing; and yet not to shadow him out in everything of Blessing too. "Thanks be unto God for his unspeakable gift." II Cor.9:15.

From all this must follow, without the least straining of the metaphor, Transcendent Singularity. "I am the Rose of Sharon;" that is, I am the true Messiah, distinguished from all Messiahs, whether truly or pretendedly Anointed Ones. As if he had said by way of caution and instruction, the Nation of the Jews admits of this false Christ, and that false Christ, for there shall arise {among the Jews, where this prophesied BRANCH grows up till the season of his rosy blooming} false Christs, and False Prophets, and shall show great signs and wonders, Matt.24:24, and pretend to mighty virtues in the Rose, but believe them not, go not after them, Lk.21:8, for "I am the Rose of Sharon." I am "the Christ of God," Lk.9:20, I am "the Lord's Christ." Lk.2:26. There be other roses to come in bloom, {for this early text in the Canticles takes up matters, even of the unction, over the heads of many of the illustrious branches of the house of David,} but "I am the Rose

of Sharon,” and beside me there is no Saviour. {“I, even I, am the LORD; and beside me there is no Saviour.” Isa.43:11.} Now here in this Singular and Transcendent Way, Christ is suitably held forth both in the resemblance and transcendency of the resembling matter.

To argue this further according to some more explicatory limitations of the literal Sharon-Rose that are applicatory to Christ.

The Holy Ghost’s literal meaning in Song 2:1, to adapt it Mystically and Spiritually to Christ alone, was a rose that had grown in no other country under Heaven beside the land of Canaan; aye, Canaan within Jordan, in contraindication to the other parts of Canaan which were without Jordan, on the other side of it towards the sun-rising, Numb.34:15; for there roses grew too. Howbeit no roses except this kind at Sharon were a Shadow or Metaphor and Type of Christ. So Christ-Man was of no Country under Heaven, but of Canaan the Land of Promise.

The Holy Ghost’s Rose of Sharon, or that which he meant literally in Song 2:1, to accommodate to Christ, was a rose growing in the Tribe of Judah. So Christ, according to the flesh, arose of the family of David, Rom.1:3, and sprung out of the loins of that shepherd, in the same tribe of Judah. {“Therefore being a prophet - speaking of David - and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne.” Acts 2:30.} It is as much therefore as if Christ had said unto his spouse in Song 2:1, “let roses grow in Benjamin or Naphtali, in Gad or Asher, or any of the twelve tribes throughout the land promiscuously, I am the Rose of Judah, I am the Rose of Sharon; and there is no metaphor of a rose which I compare myself unto but that.”

Therefore the literal Rose of Sharon was some particular Rose, not a general, common one upon every blooming Rose-Bush. The Holy Ghost will have our thoughts led in the resemblance to some fixed production of the earth. Namely the local

metaphor, or limitation rose within the bounds of the Holy Land, and in that land within the lot of Judah, in the regal, and not in Levi, in the Priestly Tribe. For which cause this was a chosen Rose every way fitted to shadow out the Excellency of the Lord Jesus, as he is risen to his Glory and gone into the lot of his own Inheritance. For the Lord's Portion is his people, Jacob also is the lot of his Inheritance, Deut.32:9; and more especially Judah, as the Word says, his Portion in the Holy Land. {"And the LORD shall inherit Judah his portion in the holy land, and shall choose Jerusalem again." Zech.2:12.} So that as to his being with and among his people, according to what he was to come in the Flesh for, it is well set forth by the Excellency of Sharon, in Judah's particular Tribe. {"It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the Excellency of Carmel and Sharon, they shall see the glory of the LORD, and the Excellency of our God." Isa.35:2.} Let us take heed then of force-leaps to get out of Judah's bounds, and depart from the Land of Promise, to run over hedge and ditch to call in assistance upon this text, and consult with every Rose-Bush in the earth.

The Rose of Sharon was peculiarly fitted to a place famous for flocks and herds. For these were fed and overseen in Sharon; and the Evangelical prophet with his eye upon the Gospel hath foretold some Spiritual and Mystical Application of this, in a way of Grace by Christ Jesus {"grace and truth came by Jesus Christ," Jn.1:17,} to the Church of God. "And Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my people that have sought me." Isa.65:10. Thus, as in Sharon literally men kept their flocks of sheep, so Sharon's neighboring roses, in the letter too, were diffused sweetly in their balmy orders among the sheep-walks. David the Shepherd, and therein a regal type of Christ, had kept his father's flock in Judah, and lo; the Sharon-Rose was by; yea, there was Mystically at hand the rosy, ruddy Shepherd of the Church's flock. The Lord

Christ, who kept his Father's little flock, was by in all this. {"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Lk.12:32.} Why so now to adapt it to Christ, as to his Presence in the Church, Heb.2:12, in his Risen and Exalted State; Christ as shadowed out by the Rose of Sharon, is, in an especial manner, fitted for Enjoyment to Believers in his own way of governing the saints, wheresoever now under the Gospel there are Gospel-Churches of his own, and well-ordered Assemblies of the people of God, who worship him in the beauties of holiness. Psal.29:2. {"For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering; for my name shall be great among the heathen, saith the LORD of hosts." Mal.1:11.} For, these have Christ's own Gospel-Pastures to feed in, and are there fed as the sheep of his hand, Psal.95:7, and overseen by the Great Shepherd, and Overseer of our souls, I Pet.2:25, in his own Truths and Ordinances sent and set up among his own, where all the fragrant Virtue and Influences of his Presence come, as the roses did among the flocks in Sharon.

To sum up the matters into a Concluding Excellency on the side of Christ, in a few other explication-helps. Christ the Mystical Rose of Sharon transcends the other literal rose of Sharon {so much too above the wandering, vagary-rose} as to beauty, fragrancy, blessing and singularity, far above all the Sharon-Properties, and yet keeping to the Fundamental Resemblances of the Sharon-Rose too; I say, Christ transcends that rose, as to beauty, fragrancy, blessing and singularity {which flows from the other three} in six particulars.

1. Christ is the Promise-Rose. No particular promise can be said to have been made of the type, but there are promises enough of the antitype. Nevertheless, pertinently to what hath been spoken, take only one. Zechariah 2:12, "and the LORD shall inherit Judah his portion in the holy land, and shall choose Je-

rusalem again.” Here was a promise of Christ in Judah; and this proves a Transcendency of beauty, fragrancy, blessing and singularity in Christ, which was not to be found in the natural rose of Sharon, that having no promise made to foreshow the beauty, fragrancy, blessing and singularity thereof in Judah.

2. Christ is the Mission-Rose, or the Rose sent. For, though God is said to send rain upon the earth, and to send grass in the fields, as he saith in Deuteronomy 11:15, and the like expressions of inanimate things; in which sense it is also true that he sent the roses of Sharon; yet Christ is so peculiarly sent to be the open Rose of that denomination, that he is a Mission-Rose in a way peculiar to Himself. He is peculiarly sent of God, and not providentially as other things are sent. He is sent that the Covenant may be confirmed, and the Scriptures be fulfilled.

3. Christ is the Situation-Rose, and so placed of God as to be always near his own. He is so excellently planted of the Lord in the Heavenlies, as to disperse the Savor of his Knowledge, II Cor.2:14, or the Sweetness of his Person and Love by the Spirit, into the sheep-walks, and among the sheep-cotes, or the churches of the saints, where he maketh his flocks to rest at noon. Song.1:7.

4. Christ is the Everlasting-Rose. Men have got a sinful name among us for a poor vegetable, which too profanely they call the everlasting flower, whereas that being a just name for the plant of renown, Ezek.34:29, and can agree {be sure} even as a name to no other plant but that, for it belongs exclusively to Christ. He is the Rose from Everlasting and gone into Everlasting, as he is our Glorious Ascension-Rose in Heaven. Psal.68:18.

5. Christ is nevertheless by the virtue of his fragrancy through the Holy Spirit the Communion-Rose of saints. Not merely in common fragrancy, as he is good to all by Providences, but in the peculiar Sweetness and Delight, between Himself and the Spouse in his Risen and Ascended State, that the very daughters of Jerusalem, Song.5:16, {the common stock of professors that are not

born again, daughters of the Church among all parties, but not daughters of the Lord Almighty, II Cor.6:18,} have none of this peculiar share of him to receive him in his Glory-Bloom; but the spouse alone engrosses him as he is the Rose of Sharon, even whilst herself is a Lily among the daughters, as 'tis set forth in verse two. Christ hath Communion with his Saints as he is risen. For, as a rose is no rose until it be advanced to its bloom, that is, it is not openly so whilst in the bud or branch; so I may say of the Rose of Sharon, when you have considered it as high as the blossom-state, you can't carry it up farther than the blooming perfection of it. It is therefore Christ's set forth in his Exalted State undoubtedly, and not as Christ was crucified through weakness in the flesh, II Cor.13:4, that he's there meant in that text. Now, if we take Christ in his State on Earth to be there meant, we go beside all plain evidence of the matter, because he was personally to rise higher, which a Rose in Bloom cannot. Jesus Christ after he was on Earth really ascended, Eph.4:8, and as Mediator wore that High Glory openly upon him, which was altogether inconsistent with his Suffering and Humble State. But now if we take him in all his Glory in Heaven, beyond which he cannot personally arise, and you see him in all that full Glory, as hath been unveiled, even as he stood in the Love of the Father from Everlasting. 'Tis in this Glory of his that the saints have Communion with him; but very darkly and imperfectly, until that which is perfect of our side too, by the open Vision of Christ be openly come upon us. "For now we see through a glass, darkly; but then face to face; now I know in part; but then shall I know even as also I am known." I Cor.13:12.

Lastly, Christ is therefore the Glorious Kingdom-Rose in the midst of the Paradise of God. He is blooming in Heaven, of whom nevertheless it will be eternally true, he was openly once of Jesse's tribe and stock on earth. Other roses rise out of the ground, but this stands in God, and came down from Heaven. Jn.6:38. Other roses bloom below, but Christ's Bloom was hid

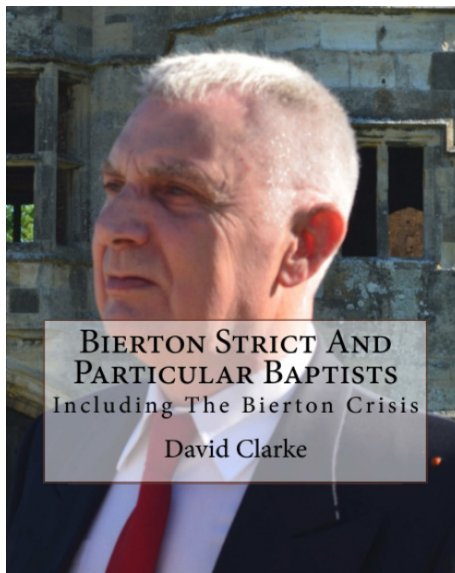
below and opens above. Christ's Glory reigns in Heaven! And he shall in his Church have a thousand year, II Pet.3:8, glorious reign on earth from the amazing prospects of his Throne, and the whole earth shall be lightened with his Glory, Rev.18:1, Amen and Amen. "He which testifieth these things saith, surely I come quickly. Amen. Even so, come, Lord Jesus." Rev.22:20.

To conclude, sinners to be converted to him have not yet to do with him as the Rose of Sharon, but as Christ made sin &c., not as the Rose immediately, but as the root to receive and bear their implantation into Himself by an act of the Father, who is the Husbandman, John 15:1, and does so influentially in time implant them by his Spirit's bringing them to Christ, that they draw virtue from Christ as a root, and do thereby believe into his Name. Sinners must have Saving Communion with him as the Root of David, Rev.22:16, Rev.5:5, before they have conjugal Communion with him in the open Bridegroom-Day.

The saints even below at this Day, have a lower measure of it, who know him in his Ordinances, Operations and Divine Presence by the Comforter. 'Tis he who works their Faith, and then assists it, so as hereby they partake of Christ sweetly in the very Essence of this Sharon-text, where others see him not. The saints enjoy the substantial part thereof, having Communion with the Person of Jesus at so great a distance from his Local Glory-Presence, and so by Faith are raised up to him in the transcendent Beauty, Sweetness, Influences and Perpetual Glory-Bloom of this wondrous Rose in Heaven. For he is seen in the Faith of Christ, that is, the true Faith of the Gospel, which Faith is alone the Spiritual Gift of God.

In one word, Christ is the Kingdom-Rose to be enjoyed fully in the spring of an Approaching and Everlasting Eden, in the Second Paradise of our new Adam-Head the Lord Himself from Heaven.

And thus by the good hand of my God upon me, Neh.2:8, I have been refreshingly brought to the end of these Labors.

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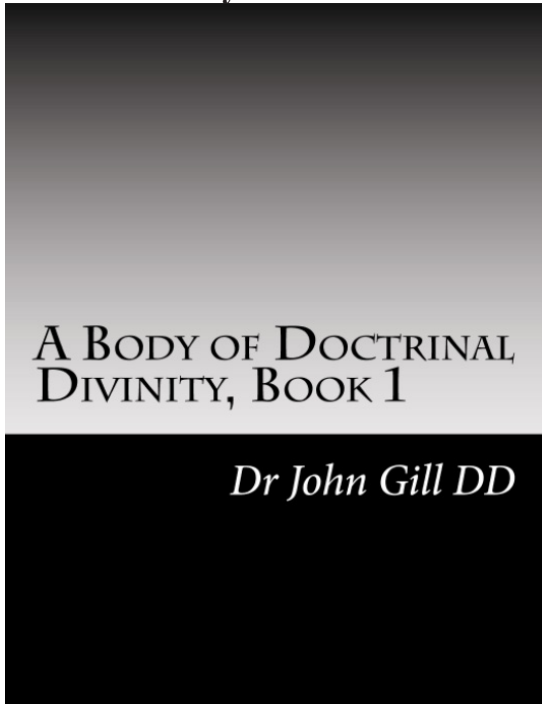
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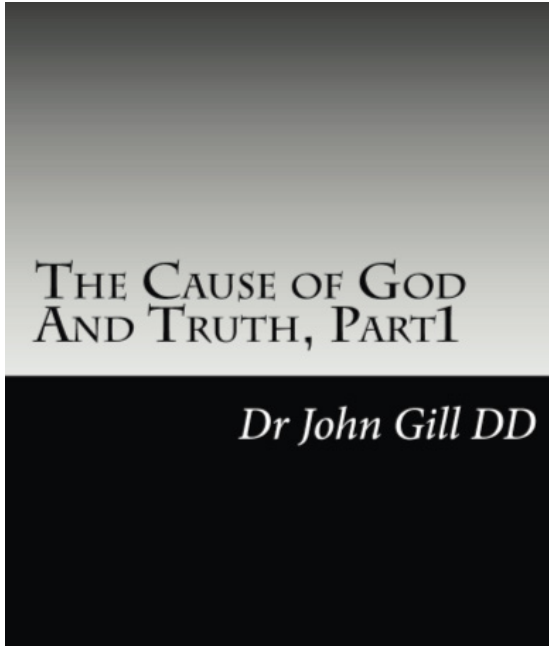
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it was almost in the mouth of every one, as an objection to the Calvinists, Why do not ye answer Dr. Whitby ? Induced hereby, I determined to give it another reading, and found myself inclined to answer it, and thought this was a very proper and seasonable time to engage in such a work.

In the year 1735, the First Part of this work was published, in which are considered the several passages of Scripture made use of by Dr. Whitby and others in favour of the Universal Scheme, and against the Calvinistical Scheme, in which their arguments and objections are answered, and the several passages set in a just and proper light. These, and what are contained in the following Part in favour of the Particular Scheme, are extracted from Sermons delivered in a Wednesday evening's lecture.

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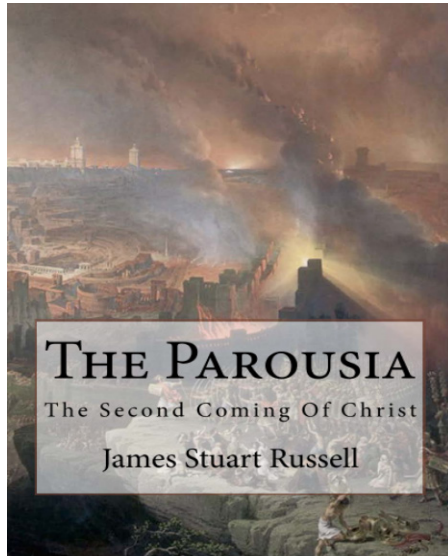
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### **The Parousia**



The Parousia 2nd Edition: The Second Coming Of Christ  
Authored by James Stuart Russell, Preface by Mr David Clarke,  
Preface by Dr Don K Preston DD

List Price: \$17.85

7" x 10" (17.78 x 25.4 cm)

Black & White on White paper

404 pages

ISBN-13: 978-1519610942

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BISAC: Religion / Theology

A reformation – indeed – a revolution of sorts is taking place in modern evangelical Christianity. And while many who are joining in and helping promote this movement are not even aware of it, the book you hold in your hand has contributed greatly to initiating this new reformation. This “new” movement is sometimes called Full Preterism, (Also, and preferably by this writer, Covenant Eschatology). It is the belief that all Bible prophecy is fulfilled.

The famous evangelist Charles H. Spurgeon was deeply impressed with the scholarly, solid research in the book, although he did not accept the “final” conclusions reached by Russell. In modern times, this work has, and continues to impress those who read it. The reason is simple, the New Testament is emphatic and unambiguous in positing Christ’s coming and the end of the age for the first century generation. To say this has troubled both scholars and laymen alike is an understatement of massive proportions.

This book first appeared in 1878 (anonymously), and again in 1887 with author attribution. The book was well known in scholarly circles primarily and attracted a good bit of attention, both positive and negative. The public, however, seemed almost unaware of the stunning conclusions and the research supporting those conclusions, until or unless they read of Russell’s work in the footnotes of the commentaries.

Scholars have recognized and grappled with this imminence element, that is the stated nearness of the day of the Lord, seldom finding satisfactory answers. Scholars such as David Strauss accused Jesus of failure. Later, Bultmann said that every school boy knows that Jesus predicted his coming and the end of the world for his generation, and every school boy knows it did not happen. C.S. Lewis also could not resolve the apparent failed eschatology. Bertrand Russell rejected Christianity due to the failed eschatology - as he perceived it - of Jesus and the Bible writers. As a result of these “skeptical” authors, modern Bible scholarship has followed in their path and Bible commentaries today almost casually assert



the failure of the Bible writers - and Jesus - in their eschatological predictions.

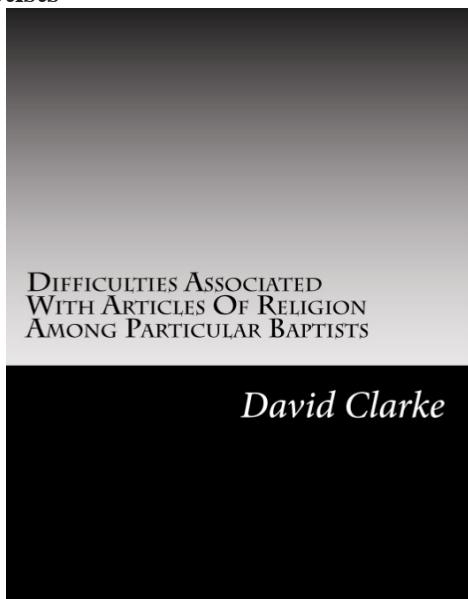
This is where Russell's work is of such importance. While Russell was not totally consistent with his own arguments and conclusions, nonetheless, his work is of tremendous importance and laid the groundwork for the modern revolution known as the preterist movement.

Russell systematically addressed virtually every New Testament prediction of the eschaton. With incisive clarity and logical acumen, he sweeps aside the almost trite objections to the objective nature of the Biblical language of imminence. With excellent linguistic analysis, solid hermeneutic and powerful exegetical skills, Russell shows that there is no way to deny that Jesus and his followers not only believed in a first century, end of the age parousia, but, they taught it as divine truth claiming the inspiration of the Holy Spirit as their authority.

Russell not only fully established the undeniable reality of the first century imminence of "the end," he powerfully and carefully shares with the reader that "the end" that Jesus and the N.T. writers were anticipating was not the end of the time space continuum (end of the world). It was in fact, the end of the Old Covenant Age of Israel that arrived with the cataclysmic destruction of Jerusalem and the Temple in AD 70. Russell properly shows how the traditional church has so badly missed the incredible significance of the end of that Old Covenant Age.

Russell's work is a stunning rejection - and corrective -- of what the "Orthodox" historical "Creedal" church has and continues to affirm. The reader may well find themselves wondering how the "divines" missed it so badly! Further, the reader will discover that Russell's main arguments are an effective, valid and true assessment of Biblical eschatology. And make no mistake, eschatology matters.

## Difficulties Associated With Articles Of Religion Among Particular Baptists



Authors by David Clarke

Articles of Religion are important when dealing with matters of the Christian Religion, however problems occur when churches fail to recognize there is a growth in grace and knowledge of the Lord Jesus Christ in any believer. When a person first believes in the Lord Jesus Christ they cannot possibly have a comprehensive knowledge of a churches constitution or its articles of religion, before solemnly subscribing to them. The author David Clarke has introduced the Doctrines of Grace to Bierton Particular Baptists Pakistan, situated in Rahim Yar Khan, Pakistan and bearing in mind his own experience with articles of religion he has compiled Bierton Particular Baptists Pakistan articles of religion from the first Bierton Particular Baptists of 1831, of which he is the sole surviving member, the First London Baptist Confession, 2nd edition 1646, and those of Dr John Gill, in order to avoid some of the difficulties encounter by Particular Baptist during the later part of

the 19 century and since. This booklet highlights the problem and suggests the Bierton Particular Baptists Pakistan is as step in the right direction.

**Isaiah 52:8 Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the LORD shall bring again Zion.**

ISBN-13: 978-1532953446

BISAC: Religion / Christianity / Baptist

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### **Dr John Gills Sermons**



Volume 1: Sermons And Tracts

Authored by Dr. John Gill D.D..

This is 1 of a 4 volume set.

ISBN-13: 978-1979253376

ISBN-10: 1979253374

BISAC: Religion / Christian Theology / Eschatology

This is volume 1 of 4 volumes of Dr John Gills sermons and are reproduced for the benefit of Bierton Particular Baptists Pakistan with a view to promote the gospel of our Lord Jesus Christ. It is the view of the publisher that Dr. J Gill is the clearest and most faithful in preaching and teaching the doctrines of grace. We dismiss the charges, that those who do not his writings, and call him a Hyper-Calvinist and ask you to read or your self and learn from

a master in Israel. Berton Particular Baptists have republished the whole of Dr. Gills Body of Doctrinal and Practical Divinity, e Cause of God And Truth. Sermons and Tracts in several volumes.

1 The Doctrine Of The Saints Final Perseverance, Asserted And Vindicated

2 A Discourse On Prayer

3 Neglect Of Fervent Prayer

4 Dissenter's Reasons For Separating From e Church Of England,

5 Doctrine Of The Wheels, In The Visions Of Ezekiel, Opened And Explained.

6 Solomon's Temple A Figure Of The Church; And, Two Pillars, Jachin And Boaz, Typical Of Christ.

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9 A Dissertation Concerning The Rise And Progress Of Popery

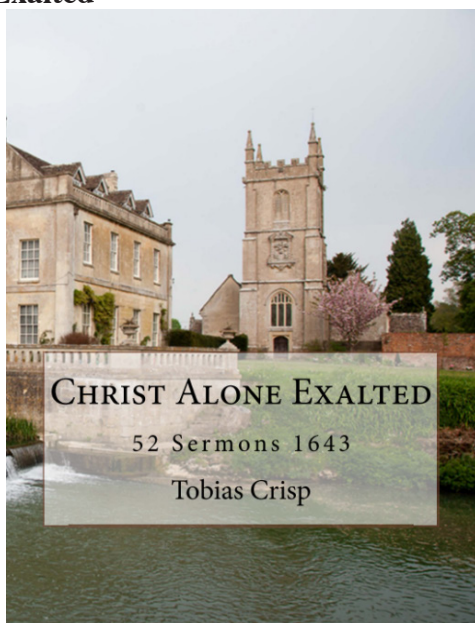
10 Baptism: A Divine Commandment To Be Observed

11 Baptism: A Public Ordinance Of Divine Worship

12 The Ancient Mode Of Baptizing, By Immersion, Plunging, Or Dipping Into Water;

13 The Divine Right Of Infant Baptism, Examined And Disproved;

14 The Divine Right Of Infant Baptism, Examined And Disproved.

**Christ Alone Exalted**

52 Sermons 1643

Authored by Dr Tobias Crisp D.D.,

ISBN-13: 978-1977733160

ISBN-10: 1977733166

BISAC: Religion / Christian Theology / Soteriology

Tobias Crisp was a preacher of the gospel in England in the 17 century. He was born in 1600 and died in 1643 at which time these sermons were published.

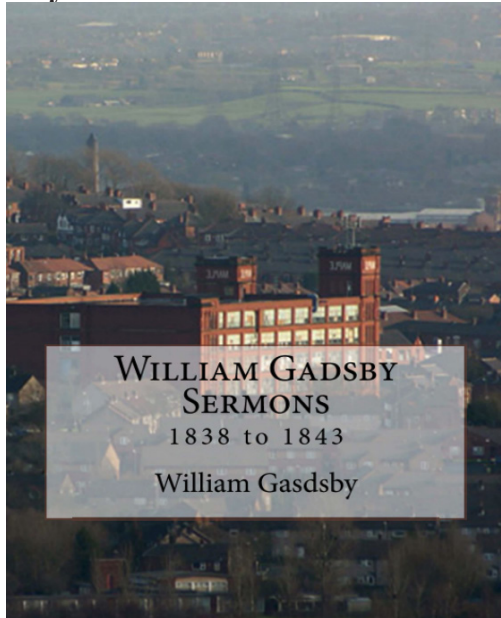
He lived at the time when the First London Particular Baptist Confession of 1644 was published and it is clear from these sermons he taught Calvinists truths.

He preached the doctrines of grace and was charged with being an Antinomian and provoked opposition from various quarters.

Dr. John Gill republished these sermons along with comments, in his defense, showing that Tobias Crisp clearly taught

the truths of the Lord Jesus Christ.

**William Gadsby**



Sermons: 1838 to 1843

Authored by William Gadsby

ISBN-13: 978-1976503696 (CreateSpace-Assigned)

ISBN-10: 1976503698

BISAC: Religion / Christian Theology / Soteriology

This volume contains a tribute of high esteem, given by J.C Philpot on the death of William Gadsby, in 1844 and contains series of sermons preached between September 1838 and 14th June 1843.

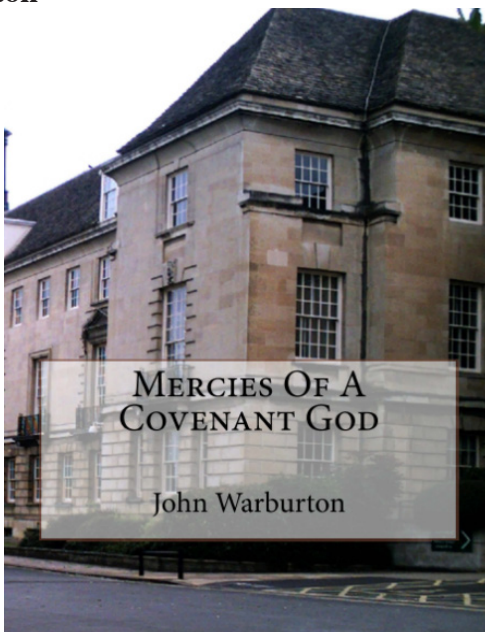
William Gadsby became a Particular Baptist minister in 1798 and went on to preach to many thousands of people. He later published Hymns, in a hymn books still used today by Particular Baptists.

He was born in Attleborough, Warwickshire in 1773. He had little or no education. In 1790, he went to see men hanged, and the

horrid spectacle had such an effect on his mind that he was never afterward like the same youth. His memoirs tell of the lengths of folly into which he ran prior to this time and were often related by him in his ministry These memoirs were published shortly after his death.

William Gadsby preached the distinguishing doctrines of grace that gave all the glory to the Lord Jesus Christ for his salvation.

**John Warburton**



Mercies Of A Covenant God

Authored by John Warburton, Created by Bierton Particular Baptists

8.5" x 11" (21.59 x 27.94 cm)

Black & White on White paper

132 pages

ISBN-13: 978-1976527562 (CreateSpace-Assigned)

ISBN-10: 1976527562



BISAC: Religion / Christianity / Baptist

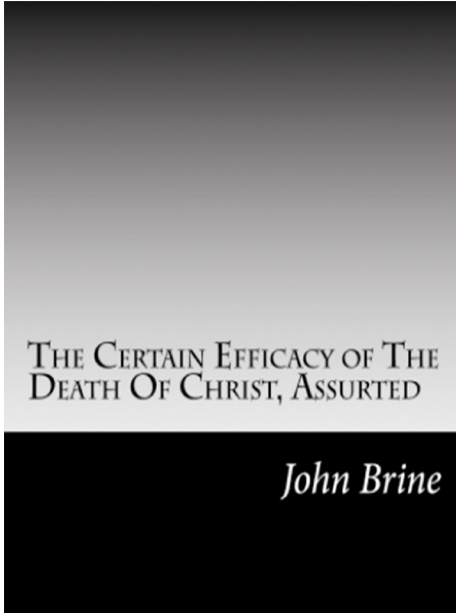
God be merciful to me a sinner was the cry of John Warburton on discovering and realizing he ruined lost condition before God. He knew and felt the condemnation of God against him. He knew of no way but to mend his ways, repent to find mercy. He could think of no other way to save his soul but by mending his life, doing his duty and pleasing God.

This book, "Mercies of a Covent God" tells the life story of John Warburton, of his call by grace, and becoming a Particular Baptists ministry in England. This book is not dry or intellectual Calvinism but experiential Christian experience. Teaching the way of salvation as Gods way, Father, Son and Holy Spirit engaged in covenant to save not to propose salvation but call by grace. Faith alone in the person of the Lord Jesus Christ, his atoning blood, and imputed righteousness are clearly taught be blessings of grace.

This is recommended read for Preterits as it is important, in order to have a correct understanding of Last things, we must have a correct view of first things, i.e. the beginnings to understand last things.

The Soteriology of John Warburton, like all Particular Baptists in the, is Calvinistic, but not textbook Calvinism. It is felt that a correct view of the way of salvation is important to understand eschatology, correctly and not in a dry textbook way. True religion is more than notion, Something must be known and felt.

This book also contains short bibliographies of the hymn writers that are quoted in this book.

**The Certain Efficacy of The Death Of Christ, Assured**

Authored by John Brine, Created by David Clarke

List Price: \$7.99

8.5" x 11" (21.59 x 27.94 cm)

Black & White on White paper

114 pages

ISBN-13: 978-1973922254 (CreateSpace-Assigned)

ISBN-10: 1973922258

BISAC: Religion / Christian Theology / Soteriology

This work declares the Glory of God in all his Perfections, the Honour of Christ, and the eternal Happiness of his People, all of which are intimately concerned in them. This is treated in four parts: In the First John Brine endeavours to prove the limited Extent of the Death of CHRIST, and the certain Salvation of all those for whom he died.

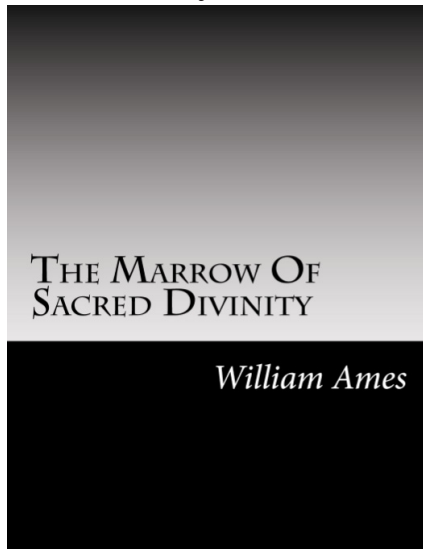
In the Second, the Objections which are usually urged by the Arminians, and others, will be answered.

In the Third shall attempt to prove the Impossibility of the Salvation of the Non-Elect, upon the Supposition of no other than a conditional Provision of Salvation being made for them.

In the Fourth Part shall attend to what he delivers on the Subjects of the Imputation of original Sin to Men, the Charge of Sin on CHRIST, and the Imputation of his Righteousness to his People.

This has been republished by Bierton Particular Baptists to further the cause of God and truth, it opposes Arminianism, Islam, and duty faith.

### **The Marrow Of Sacred Divinity**



Marrow Of Theology 1639

Authored by William Ames DD,

List Price: \$11.50

8.5" x 11" (21.59 x 27.94 cm)

Black & White on White paper

208 pages

ISBN-13: 978-1547028481 (CreateSpace-Assigned)

ISBN-10: 1547028483

BISAC: Religion / Christian Theology / Systematic

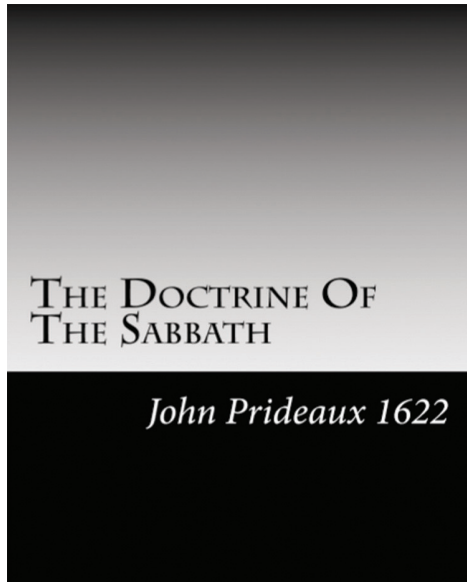
This republication of Dr William Ames work seeks to promote the doctrines of distinguishing grace. Dr John Gill quotes often from Dr Ames in his works and for this reason we have made *The Marrow of Sacred Divinity* available for the reader of today. The gospel truths are clearly Calvinists and clearly beneficial for all to read. This work was translated for the latin and we have done our best to correct the old fashion way of spelling words so please excuse the error. William Ames ( 1576 – 14 November 1633) was an English Protestant divine, philosopher, and controversialist.

He spent much time in the Netherlands and is noted for his involvement in the controversy between the Calvinists and the Arminians.

The Arminians, or Remonstrants as they were better known opposed the “rigid” Calvinism of the Dutch Reformed churches—a “rigidity” also shared among the English Puritans. The Remonstrants argued two main points: that the human will played a significant, if not a controlling role in salvation and that Christ died for all men, not just the elect. On the second point, Arminius had made a special attack on theory of predestination held by William Perkins, Ames’ respective Cambridge tutor. Ames did battle in several tracts with Jan Uitenbogaert, Simon Episcopius, and especially Nicolaas Grevinchoven, an influential Remonstrant minister in Rotterdam. In the winter of 1618-1619 the whole Arminian conflict came to a climax during the Synod of Dort to which Reformed theologians came from England, Holland, France, Switzerland and Germany. Ames served as a consultant to the moderator of the Synod, which finally condemned Arminian theology.

He prepared this work as his *Medulla Theologiae* (*The Marrow of Theology*), a manual of Calvinistic doctrine, for his students.

His works, which the *Biographia Britannica* (1778) testifies were known over Europe, were collected at Amsterdam in five volumes. Only a small proportion was translated into English. Ames’ thought was particularly influential in New England.

**The Doctrine Of The Sabbath**

Dr. Prideaux, 'Doctrine of the Sabbath', is reproduced to help Christians who have been troubled by those seeking to bind them to the keeping of the Sabbath day as given by Moses.

Since the Reformation there has been much debate and discussion on the subject of the Sabbath Day and Lord's Day and whether the 10 Commandments are the binding rule of conduct on all men.

It is the view of the publisher that it is a mistake to divide the Law of Moses up in to moral and ceremonial parts and to classify the 10 commandments as moral and all other commandments as ceremonial.

We do not accept that the 10 commandments were given to Adam as a covenant of works and binding upon all humanity. We do not believe this to be the case.

We also maintain that the 10 commandments were not given as a covenant to all men, promising eternal life to those who kept them.

We believe that scripture teaches the Law of Moses was given to the nation of Israel at Mount Sinai after their exodus from Egypt. This was the old covenant of works and binding upon all the natural seed of Israel who were required to be circumcised and keep the law. This was the Old Covenant and a covenant of works, with blessing and curses promised to all those under it. This is done away for all believers in Christ.

We point out that we believe the Lord Jesus Christ came, in the fullness of time, to redeem those who were under the law. Galatians 3:14-29. That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith. That his atoning death of Christ was for all his chosen people throughout time, who consisted of both Jew and Gentile styled in scripture as the whole world and called the church.

We maintain that the Lord Jesus fulfilled the Law with all its demands bringing it to a fulfilling end for all his elect when he died and rose again from the dead.

It is also pointed out that Jesus spoke to a great company of people and women which bewailed him, saying, "The days are coming, in which they shall say blessed are the barren, and the wombs, that never bare, and the pap's which never gave suck. Then shall they begin to say to the mountains fall on us; and to the hills cover us. For if they do these things in the green tree, what shall be done in the dry. Luke 23. 31.

For these be the days of vengeance, that all things which are written may be fulfilled. Luke 21. 32.

The destruction of Jerusalem and the temple in 70 A.D. was by the hand of the risen ascended Christ, as prophesied in the book of Revelation, As David Chiltern points out, "Scripture connects as one theological Event - the Advent - Christ's birth, life, resurrection, ascension, the outpouring of His Spirit upon the Church in A.D. 30, and the outpouring of His wrath upon Israel in the Holocaust of A.D. 66-70." (p. 285)

(On Matthew 24:13)

“We must remember that “the end” in this passage is not the end of the world, but rather the end of the age, the end of the Temple, the sacrificial system, the covenant nation of Israel, and the last remnants of the pre-Christian era.” (Days of Vengeance, p. 89)

“(The Book of Revelation) is about the destruction of Israel and Christ’s victory over His enemies in the establishment of the New Covenant Temple. In fact, as we shall see, the word coming as used in the Book of Revelation never refers to the Second Coming. Revelation prophesies the judgment of God on apostate Israel; and while it does briefly point to events beyond its immediate concerns, that is done merely as a “wrap-up,” to show that the ungodly will never prevail against Christ’s Kingdom. But the main focus of Revelation is upon events which were soon to take place.” (Days of Vengeance, p. 43)

The passage in Rev 6:15-17) “Is not speaking of the End of the World, but the End of Israel in A.D.70.”

The Old Covenant as given by Moses has been fulfilled, it has vanished away, and the New Covenant has taken its place.