

# GLORY OF CHRIST UNVEILED

Or

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

This is Part 1 of 4 Parts.

by Joseph Hussey

1706

Republished by Bierton Particular Baptists  
11 Hayling Close  
Fareham  
Hampshire  
PO143AE

[www.BiertonParticularBaptists.co.uk](http://www.BiertonParticularBaptists.co.uk)

With gratefulness we thank the unknown person who laboured to digitize original text enabling this republication.

## PUBLISHERS PREFACE

This current edition of Joseph Hussey's work is republished in four parts, 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', both published and listed at the end of the work under further publications, 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.

### About Joseph Hussey

Joseph Hussey was born on the 31st of March, 1660, at Fordingbridge, in Hampshire. The first elements of learning he received under the tuition of Robert Whitaker, who had been ejected from his fellowship in Magdalen College, Cambridge, in 1662, and then lived at Fordingbridge. At a proper age, he was sent to an academy of considerable repute at Newington Green, under the direction of another ejected minister, Charles Morton. {Who later became the First Vice-President of Harvard College, New England.} When he had finished his studies, he preached his first sermon at Mr. Jenkyn's Meeting-house in Jewin-street, London, on the 14th of August, 1681. Shortly afterwards he became domestic chaplain

to Mrs. Powell, afterwards Lady Thompson, at Clapham. There he continued preaching occasionally till 1683, when he became chaplain to Sir Jonathan Keate, at the Hoo, Hertfordshire; where he preached constantly till May the 20th, 1688. In the summer of that year, he removed to Sissafernes, in Codicote Parish, Herts, at which place, and at Maiden Croft, near Hitchin, he continued to preach till his removal to Cambridge, in 1691. Mr. Hussey appears to have obtained considerable reputation as a preacher during his residence in that part of the country, and was often consulted by ministers and others, upon subjects connected with religion. Mr. Hussey was ordained at Annesley's Meetinghouse, Little St. Helen's, Oct. 26, 1688, in the presence of six Presbyterian ministers. The thesis he defended was, that the pope was the Antichrist; and his testimonial was signed by Dr. Annesley, Samuel Slater, John Quick, John Turner and Robert Franklin.

Prior to his eyes being opened to the Wonders of Divine Grace, and the Lord granting unto him true Gospel Repentance unto the acknowledging of the Truth; {Acts 11:18, II Tim.2:25} it would appear that he, along with other 'evangelical' cohorts opposed many of those 'high grace' truths that he would later be brought to love and embrace. This opposition to the Truth he confessed and bewailed, and whose public repentance one may look upon as an example unto all Gospel Adversaries, and for special instruction unto all who are willing to be informed thereby. His words are as follows: "The truth is, we were then generally angry with the Gospel throughout the nation, and labored hard to put out the eyes of a discerning faith; and though it did not come to the general assault so early as fourteen years ago, yet we were generally by the evil spirit stirred up at that time to darken counsel by words without knowledge; and because more of the light of Christ was come into the world {as there must more and more in every age, upon the path of the just, till that true Light returns, and comes again into the world in flaming fire,} we had loved darkness rather than light, because our deeds were evil; publishing that for the Gospel, which

as to a great part of it, rose but little higher than the light of nature, and no higher than the corrupt part of man's reason, molding and mis-shaping religion to hide the Gospel! And we saw this had been always so contrary, in and out of pulpit {that is these things were so, or if suffered to go on without zeal to suppress them, rather than pray and study for more light to explain them} we must ourselves, in all our own scheme and way of preaching be overthrown! And corruption will never bewail corruption, but rather deny, or cover, or lessen it. In short, we were generally agreed to run down the glorious Gospel {wherein all the discernment comes, and shine in the minds of poor souls, to bring them out of darkness, and break their bands in sunder.} And we labored to do it, by loading it with the reproaches of Antinomianism, Crispianism, Davisism, and I know not what; which I am afraid the body of us have not been humbled for, nor repented of to this day! And what a sad condition will Christ one day discover those men to be in, whom he shall judge according to their own Gospel of repentance, and universal sincere obedience, as the conditions of the Covenant of Grace!?"

When the cruel Act of Uniformity took place, the fruits of non-conformity in the county of Cambridge were very abundant. Most of the Dissenting churches in that county were planted by Mr. Francis Holcroft, who was ejected from Bassingbourn; and he was for many years considered their common pastor and parent. The prodigious labours of that extraordinary man, together with the injury he received when barbarously imprisoned for preaching, greatly undermined his health, and at length laid him aside from his labours. This circumstance, combined with the liberty granted to Nonconformists by the Act of Toleration, occasioned the Dissenters of Cambridgeshire to separate into distinct societies. One of these congregations settled on Houghill, near Cambridge, and consisted chiefly of Presbyterians. Mr. Hussey was their first pastor, and settled there on Thursday Nov. 19, 1691. The ministers engaged in his settlement were Mr. Scandaret, of Haverhill, who preached, and Mr. Billio, of St. Ives, and Mr. King of Wellingbor-

ough, who prayed. The church then consisted of seventy-six members. Mr. Hussey exercised his ministry at Cambridge with great success, till October, 1696, at which time his church had increased to 122 communicants. The constitution of the church was then altered by the vote of a considerable majority. Seventy-six members, with the pastor, were for a Congregational discipline, and twenty-four were against it. Upon this, the latter withdrew, and formed the Presbyterian Society in Green-Street. Those who remained behind signed a rigid covenant, drawn up by Mr. Hussey. The senior deacon of his church was Robert Wilson, who had been ejected from the curacy of Over, in 1662, and afterwards taught music in Cambridge till 1710, when he died full of days, and of the fruits of the Spirit.

Mr. Hussey continued pastor of this new modeled church, and great success attended his ministry, till 1718, when some disputes about church discipline chiefly, and partly about his doctrine, rendered him very uneasy; and at the close of the year 1719, he accepted an invitation from the late Mr. Humphrey's church, in Petticoat-Lane, London, and removed from Cambridge in January, 1720, leaving a congregation of 1100 persons, and a church of more than 150 members. Mr. Hussey continued with his church in Petticoat-Lane till his death, which happened at his house in Hoxton-Square, on the 15th of November, 1726, in the sixty-seventh year of his age.

Mr. Hussey was a man of considerable learning, and possessed very superior natural abilities. His talents as a preacher rendered him very famous in the Independent churches of his time; and he was much followed, especially by those who were inclined to what was called the Antinomian scheme. His doctrines were rigid Calvinism; and he was a great admirer of the writings of Crisp, and of Mr. Richard Davis, of Rowell, who made a considerable stir at that time in behalf of the same scheme.

Mr. Hussey's religious sentiments underwent a revolution during his residence at Cambridge. When he set out in life and

during the earlier years of his ministry, his faith was much the same as that of the bulk of Presbyterians; but God, in grace, had now begun to establish his heart in the Divine Truth of the pre-eminent Glory of Christ. The following are Hussey's own words regarding this spiritual revolution of mind:

“The love of God in settlements from everlasting, the love of God in regeneration, is the love that in every way precedes us. I have loved before drawing, therefore with lovingkindness have I drawn thee, because I have loved thee with an everlasting love. In the very supralapsarian settlements, in the appointment of things upon the pre-ordination of the Fall, love is still before conversion. The love of God is towards sinners, before sinners are converted. “But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.” {Rom.5:8} It was as free to God to love us before the world was, as to love us yesterday in our blood, or a few years ago when we were yet ‘sinners,’ and had not believed through grace, nor were brought home to God in Christ. O, the prevailing of this ancient love, when God comes to open it up, and to bring it forth in time. It was this thought that drew my soul first and last to Christ; in reading Mr. Charnock’s Discourse of God’s being the Author of Reconciliation in the Covenant of Redemption before the world was made! Then it was that I felt the first effectual call of grace, after the publication of that man’s labor in his second folio volume of 1684; perhaps two or three years after in the reading of it. Oh! It was upon this doctrine of God’s Everlasting Love that Christ was endeared to me, as I was brought to the realization that I was endeared to Him in the Everlasting Covenant of Grace; and from thence I date my New Birth. I had been from a child sober, well educated, constantly read the Scriptures, two if not four chapters every day; prayed secretly upon my knees to God twice every day without omission, having been always used to it from five or six years old; yet as I grew up, I found tender convictions grow sharper; and, as Paul says, still “when the commandment came, sin revived, and I died.” Religion did not kill this sin, but sin

knew at last how to strike at this religion, and that after my growing stricter and stricter. I wrote sermons, I prayed longer, I read Mr. Alleine's works, Mr. Baxter's books, and the more I grew acquainted with these, I thought the more vehemently I had committed the unpardonable sin; I heard a multitude of preachers, these were all agreed to turn me into an anvil, and smote every blow upon me; sometimes I fell into desperation, always remained in a horrid unbelief of the Gospel. I expected hell, and as verily believed it to be my portion, as I believe there was a God that made the world. Nevertheless I dare not omit reading, praying, and hearing, but went on in all duties as formally; and as I grew up my desperation continued and increased, because I had not done duties enough to rely on, and plead with God; yet sometimes, now and then by fits and intervals, if I prayed half an hour with some enlargements, I would labor to draw some comfort from thence, and fain persuade myself into a belief that this was sanctification. And this I could sometimes rely on, and run to as my refuge, but by and by sickness came upon me, and a sense of God's apprehended wrath wet me to the skin, to the soul, and to the conscience, that I was not one wit the better for all my duties. Well, God raised me, and then I could assent to all that the preachers told me; and when I measured myself by their marks, thought all these things to be signs of grace, hoped well, went on, and found peace, till the popish plot of 1678, and lo; we all apprehended the French coming, the city of London, where I was, in danger of being consumed with flames, and the papists rising to cut our throats; but that which was then the most terrible to me was, that pale horse of Revelation 6:8 {which always ran in my mind} that carried double, and had got death and hell behind him. And what became of all this seriousness; {for I jested not with religion;} and as I grew up into acquaintance with men and ministers, their conversation began to make me hate the power of godliness, and love the form of it. Then was it, I called myself fool for having been so precise and strict, when I did not believe the ministers gave any firm credit to the duties and

watchfulness they often impressed upon the people. Yea, then I began to love looseness and levity and to hate religion. For indeed, notwithstanding all my former show, and as earnest pursuit of religion as my unrenewed nature could set it forwards, I had never cordially embraced it. {Nothing but the power of religion since, and communion with Father, Son and Spirit could have convinced me, but this that I have last related was an open contradiction.} All that I did in religion I did as a task, and never with delight. I thought God a hard master to be so strict, and then give me no grains of allowance. So far now was my education and profession from conversion, that it ended in apostasy, and settled in a spirit of security in sin, and a Spirit of slumber for divers years, laboring to tread out the spark, and put out all this glimmering conviction, and bury the glowworm of an awakened conscience. {For I see there had been nothing else!} Thus it was, till the very moment came of God's showing his love to me of a sudden, by the means afore spoken of; and after all my zealous profession of Mr. Baxter's doctrine and way to heaven, which to me proved the greatest doctrine of licentiousness I ever knew. Thus it was; I say, in my soul, until God directed me by his providence to Mr. Charnock's book; and what was it I found in that book which converted me? Why, it was the Spirit of the Lord that turned my heart in a moment, in managing this one point - God's everlasting love to me in the Covenant which the Father made with the Son before I had a being; yea, before the foundation of the world. Oh; then my repentings were kindled together, that I should go on sinning against Him that had been always loving me; for though Mr. Charnock did not tell me this, nor do I remember there is anything of everlasting love in the phrase of it used in all that discourse about the Covenant of Redemption; yet the Spirit of God struck in with this doctrine in the substance thereof, and hath given another power in religion to my soul, to different fruits than ever I felt before; and that although it was many years before I preached this, for want of more discerning light and teachings of God the Spirit and courage in my soul.

To get about these times, I used to dash my preaching with some of the old mixtures; nevertheless, it was this everlasting kindness which drew me, won me, melted me, broke a whole heart of stone at once; and made quite another man of me! And I have had the experience of its power, and guidance, and support almost these 20 years in the main; a change of life from a change of heart. Thee, "I have loved thee with an everlasting love!" Oh; this echo of a 'thee'! This sweetness of individuation! This consolation of the joyful sound! For the Spirit of God useth it to a single person as well as unto the entire Church mystical. Oh; the riches of grace! Unsearchable grace and love! What a wonder of the Gospel, that the Holy Ghost should make it out beyond questionings in a particular and lively application of the Son of God to me! That he loved me, and gave himself for me! {Gal.2:20} And the sensation of this everlasting love hath not worn off, but increased, and increased, and been increasing year after year, from the time that it pleased God first to reveal his Son in me by love; and now I love his government, which before I hated; his yoke, his ordinances; which, with all my old religion, I hated. I find now if my frame alters, the times alter, my state does not alter; my Lord and my God alters not. My peace alters not; my assurance, my joy, my strength, alters not; all which I have from God the Father, through Jesus Christ the Mediator, by the Holy Ghost the Comforter who alters not a jot in Christ; and through grace degenerates not in my own experience; for I dare not, no I am not inclined to spend my time, my thoughts and affections, as if I was under my old way of religion; the power of this Gospel doctrine, I am sure that I have found it to come with another spirit, life and power, than our present day professors believe."

### **Introduction**

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.

### **Occasioned**

By divers Notorious Errors in the writings of Mr. John Hunt of Northampton, and many other Writers, Preachers and Professors of the Gospel on most sides; who instead of increasing on the Foundation at this day, have shamefully cast off the First Faith. And that now when the Water of the Euphrates, or the Power of the Turk since the Peace of Carlowitz, {Treaty of Carlowitz, 1699,} hath been eminently dried up, so as not to overflow the Western Monarchy as heretofore; and now likewise, although for the elect's sake, God has shortened the days, upon the rising of the Two Witnesses in England, who rose and stood upon their Feet in this Street of the great City, where they had been slain in their open Testimony of Experimental Truth; yea, to make way for the coming of the Glorious Kingdom of Christ, we have seen the Seventh Angel in the Ministry of Christ, {presently for Dispatch since this last Liberty,} pouring forth his vial into the Air, which hath cried with a great voice out of the Temple of Heaven, from the Throne of the Glory-Man, IT IS DONE; all is done in Christ Jesus before believing; and on this has been further uttered, the Kingdoms of this World are become the Kingdoms of our LORD, and of his Christ, and he

shall Reign forever and ever. Nevertheless Deserters of the Faith, even so far as was believed to be the Last Age, by their unbelieving VOICES from the Pulpit, and angry THUNDERS awing the people, have drowned the Report of the Seventh Angel. Time now for more LIGHTNINGS to come forth after them, towards the Advance of a Spiritual Reformation breathed after.

By JOSEPH HUSSEY, a Poor Despised Servant of JESUS CHRIST, and Pastor of the Congregational Church of Christ at Cambridge.

### THE PREFACE

Although the Vindication ensuing be a complication of noble subjects, setting forth Christ above all Created Excellency, yet it may be assaulted, Lk.2:34, by some popular objections raised against its open appearance. For, as one may associate Mr. Hunt generally amongst such as stand in a way of orthodoxy, &c., those who would normally object to such sentiments, are more afraid of the naming of him, than they are of his reflections upon the truths of Christ? So am not I! Neither is it fair quarter given the Truth to shroud a name in the thoughts which that name hath openly exposed with the pen. Besides, can you tell me, where the agreeableness is to oppose somebody doctrinally, and yet nobody by quotation and appellatively, in a whole book I directly consider, and more than two hundred instances of confutation? Whatever it be; the reader may believe I have some reason, and not will and pleasure for the grounds of it. Jn.8:54. I will not therefore in such a coherence of chain-work amuse the people with conjectures who I mean, but will openly name the man. "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them." {Rom.16:17}

But why do you write against him more than another, since many of the things opposed are but common in him with many? I am conscious that I write against the many among whom the

errors I encounter are common, and do assault them as espoused in the plural style by a great number of advocates, and some on all hands. Howbeit, the many cannot be named, nor their sayings wrought up in particulars, as one single person and his works may be; especially one that hath written so little, and by a beginning made only a bad way for more, as bad as the former. Gen.41:21. Moreover, I faithfully declare that this is no party quarrel. This is not one side looking to themselves against another side. I abhor the cause of partisans in Divinity, and the treatment of men against men without any due regard to Christ. I can through Grace truly say, that I delight to engage only in the controversy of my Beloved, whose I am, and whom I serve; and Oh; that I served him better. I Cor.15:58. "Whereunto I also labour, striving according to his working, which worketh in me mightily." {Col.1:29} It is not worthwhile to side with men against men, nor oppose men, but error! I do not write to vindicate a party, Dissenter against Dissenter, but to vindicate the Person, Office, Righteousness and other Truths of Christ. "I am set for the defense of the gospel." {Phil.1:17} I am not for lifting myself under one sort of pen combatants against another sort, like too many mercenary scribblers of the News, or Public Papers, who write, not to serve our Lord Jesus Christ, Rom.16:18, but their own bellies, and to live by bread alone. Mt.4:4.

Though it is a pity that they should so live, these whose lives are not devoted to, or engaged by the Gospel of our Lord Jesus Christ, and who will yet spend more time and money too in a year upon worldly divertissements, than they will spend upon the interests of the true Gospel and the labors of the servants of Jesus Christ, employed in supernatural Religion. Nor yet would I be found for a world, like some moral chameleon, to live with the soul upon the popular breath, Lk.6:26, and write for the air of applause. I would not foul paper with the stain of ink to espouse this trifle of personal or party spirit, to this a low end and unlawful too, that is by no means worth it. No, no, where God and Christ are not concerned in the Gospel, where the Spirit and the Gospel have nothing to

do in my labors ultimately, I would not step out of my way immediately. “Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.” {I Pet.1:12} “Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.” {I Cor.10:31}

It’s true for ends spoken, blessed be God, I have elsewhere done it, though so much by natural acquirements, &c., Ecc.2:4-9, cut down bushes, bought books, quoted authors, exercised the faculty, &c., and all to fence off distantly the unruly swine that would root up every pleasant thing, if they found but a gap on the side of human learning, I Cor.2:14, to get into the open vineyards. The truth is, if there had been nothing to be done for Christ in the enclosure, when fencing and ditching was over, it would be an insupportable burden to me, to sit at such an empty sort of studies, as humanity, if I reap no other fruits in my soul than from this “garden of nuts.” Song.6:11. “Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do; and, behold, all was vanity and vexation of spirit, and there was no profit under the sun.” {Ecc.2:11} “For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men.” {I Pet.2:15}

“Well, but still, why do you write against Mr. Hunt?” He meant no ill in these matters. It may be so; nor do I mean ill in the vindication of Christ, though it cannot be done without some exposure. “Them that sin rebuke before all, that others also may fear.” {I Tim.5:20} The Objectors ought to know, that Truth may suffer by a good man’s doing ill, though he means well. Job 42:8. And let readers judge, whether these papers be as an instrument made use of by the Lord, or by Him that gives the discerning eye, Prov.20:12, towards a discovery that what he meant well {as is pretended} in his doctrine on the Rose of Sharon, he hath ill managed. Job 26:4.

“Be it so, others nevertheless would {in all probability} have received no harm by those things, nor had entered into a quarrel

in regards to them, if you had but left them alone, and not exposed them.” Say you so? Why, how do men read. Certainly, this objection makes men to be very ignorant in plain things, or very careless in their reading, Lk.10:26; also, ascribes to me far more than I am willing to admit of myself. “But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart.” {Dan.2:30} Moreover, if the bad be not taken notice of, I am afraid the good will not be, as it ought to be. Isa.17:10. For, if persons are disposed to overlook the Truths of Christ, Hos.8:12, as they slightly pass an error, there is the more need to awaken their instructions, and by this means quicken up themselves, if the Lord the Spirit will use such means, to look better to it the next time. “Now the Lord is that Spirit; and where the Spirit of the Lord is, there is liberty.” {II Cor.3:17}

“But you take notice of some slight things in the work that are not Divinity. If he hath failed in these, it might have been candidly overlooked.” It is true, I have taken notice of some few things that are not Divine, Jn.3:12, nor yet any immediate vindication of the Excellency of Christ, towards the latter end of the book, Deut.8:16, things spoiled by ignorance, wanderings and self-opposition, although his ignorance and wanderings are but of the lesser rank of miscarriages, and appertaining to humanity, towards the latter end of chapters 43, and in chapters 46 of this vindication. {The thirty-ninth and forty-first chapters of Job are written all about natural things.} Nevertheless, as all is in love to the Truths of Christ, and in love to him too, as a good man {for had I not looked upon him to be such, he had not been worth my dealing with in the cause of Christ} so all may tend, by the Lord’s blessing, to do him good at his latter end, and may be assisting towards his growth in Christ, and in a spiritual understanding of the things of Christ. II Pet.3:18.

Oh! but the Canaanite dwells in the Land, Gen.13:7, and what will he say? Aye, these be your Israelites indeed! Do but see how

they write one against another. Be it so; for our writing one against another, I Kgs.13:18, argues, we believe ourselves spiritually interested in that which attends upon the Main. Now that's above all carnal party-interest. It argues that we are concerned so as to take pains in the Bible, Dan.12:4-13, when God the Comforter quickens up our thoughts and hearts to pursue these Everlasting Interests. It is likewise evident that we must spend less time in other things that divert the flesh and the mind. It's a good Argument to prove that we will not, as the manner of some is, merely dress up an easy chat by the walls, Ezek.33:30, against the Injures of Truth, and there leave our Eternal Interests. "Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all." {I Tim.4:15} This becomes none who receive "the Truth as it is in Jesus." Eph.4:21.

Others will talk high, and spend themselves at the lip {if hard to put to it} but never do their duty towards Him who maintains them, in whom they live and move and have their being, Acts 17:28, and in whom all their interest lies, if they have any interest for eternity. And to this, it is a great shame to men who have time, books, revenues, supposed learning, the best cause; for doth not every man to himself think his own cause the best? And things too go against their very persuasions; nevertheless these in what they take to be their Salvation will lazily sit still and do nothing. Pv.17:16. "Yet a little sleep, a little slumber, a little folding of the hands to sleep; so shall thy poverty come as one that travelleth, and thy want as an armed man." {Pv.6:10-11}

Yea at a time, when their Whole Duty of Man in itself hath been lessened, do they not know what integrity hath lately appeared in an honest Pilgrim who would not go by the devotions at Mars Hill without reflections upon the praise-worthiness of their Unknown Author? Acts 17:24. See the offices and accomplishments of a preacher; for without a doubt, it's a pity that a man's business lies all at his tongues end in a little off-hand discourse with a friend or over a glass of wine, or a dish of coffee, &c. When 'tis high time

he was got up over tiptoe consulting authors, wrestling large folio volumes to knock quarto's on the head, as brave men did twenty, thirty and forty years ago; yea, fifty and sixty years since. Where are all your brave Montague's, Sanderson's, Taylor's, Hammond's, Stillingfleet's, &c.? What, not a folio-writer of them left? Whatever it be, if he that makes the objection will lie idle and dormant {when his talk is run out} and never study down his best cause from God's Word to subdue the opposition; or if he will live all his days in Galileo's mind, and care no further for the Truth than to give out a few ill words against him whom he thinks perverts it, or convey off a six-penny pamphlet when it arrives at the Cambridge Coffeehouse, it's a sure sign that everybody is not contented to do so; but when I see mine own and others' Eternal Interest in the things of the Gospel assaulted, it becomes my duty to awake and rise as Christ gives me light, Eph.5:14, and reply in the Vindication of the Cause, like David. "And David said, what have I now done? Is there not a cause?" {I Sam.17:29}

"But you call him sometimes servant of the Lord and brother, and do you now treat such a one at this rate to make him common town talk?" "For I bear them record that they have a zeal of God, but not according to knowledge." {Rom.10:2} Hold, for he will never be half so much, nor half so long talked of in town or country, as Peter was at Antioch, when Paul withstood him to the face, because he was to be blamed. Gal.2:11. No, what Peter met with at Antioch from his beloved Paul hath been talked of in all places where the Gospel has come, and throughout all ages. And yet in that day they called one another brethren; even Peter himself, notwithstanding the disgrace, called him beloved brother Paul. II Pet.3:15. And, as it is very consistent to be a servant of the Lord, and yet {through the talkative itch} to be a disparager of his own master, and have a great deal of sin and failing; so it's very agreeable with my owning and relation to find fault for Christ's sake, and publish the antidote of a man's fault, telling everyone it is the antidote, when he hath first sent abroad the poison.

I write not this Preface as an apology, {as if I begged a candid acceptance; for I leave that with the Lord who disposes of all events,} but as Information to the reader, in matters of the naked Truth. It is a fact to declare how, and for what reasons, I have contested against the man. I answer, that matters of fact will prove that I have dealt faithfully and fairly; for, I have transcribed the matters carefully from his own copy into my book. Job.34:36. I do often present more words than are answered or blamed, because I would not divide the meaning from the man, nor injure, Deut.16:19, the page {where soundness is necessary} for want of due connection. As often as I can, I have given answers to his bad side, Eccles.7:5, out of his own best side, Pv.15:28, and have frequently examined John by Hunt, and then answered Hunt with John, Hos.10:2, and that coincidentally with other arguments enlarged. In short, I have answered himself by himself in the same book. In the order of my own book I have not placed the principal of his errors first, Job 34:4, because as the answers are sometimes longer, so if more of such lengths {without variety} had lain together, they would have been rather burdensome to the reader, Eccles.10:15, than perhaps when the matter is diversified, and the designed method-mixture of things rising sometimes in bigger and sometimes in smaller chapters interchangeably.

In some places speaking of Christ, I have rather chosen to say, his Man-Covenant, his Man-Nature, &c., than to express it, Human-Covenant, Human-Nature, &c., and why so? Not because I love to be singular, Eccles.12:10, but to prevent the mischief which might arise in some other men's souls, Isa.57:14, with the same kind of evils which sometimes I have found in my own soul, in the days of my ignorant preaching of Christ. "Whom therefore ye ignorantly worship, him declare I unto you." {Acts 17:23} "Ye worship ye know not what; we know what we worship." {Jn.4:22} And all because I found the term 'human nature' so often used in men's writings. For rare it was, until Dr. Goodwin's first Folio-Works came out on the Ephesians, to meet with anyone who would venture to

call him the Man Christ Jesus. Hence books rather made me an infidel than a Christian. The reason was, because by this means I did never believe into Christ-Man, that narrow way, that straight gate of his Incarnation; I say, until then I never believed into the Man standing in the Second Person of God, nor could thereby apprehend that the Human Nature was any more than a quality, and an arbitrary denomination of Christ, which men had got up, and not the very Substance of the Mediator. The term 'Human Nature' in my thoughts did not then at that day reach to signify the Man, especially as the Man in Glory, as Divine in my thoughts {from too oftener use of the word} did reach the Substance of his Godhead. Therefore, as this was a blind cast in my way, Job 34:35, so I know not but it may be a darkening of the thing in the minds of others; for which cause I have frequently said, the Man, and not contended myself to say only the Human Nature. "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}

In many places likewise I have chosen to say the Glory-Man {by a compound of texts} rather than the Glorious Man. The reason is the abstract 'Glory' denotes something of glory in the Man Christ Jesus, incommunicably personal, Psa.21:5, or such unutterable Glory in that Man which is not to be in other men or creatures to eternity. "And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." {Jn.1:14} "I am the LORD; that is my name; and my glory will I not give to another, neither my praise to graven images." {Is.42:8} Nevertheless there is to be a measurable conformity to that {man-glory} in the glorious Church, Eph.5:27, so far as it can be manifested forth in other men or creatures. Now then as Glorious Man, the Glorious Man,

Christ Jesus, would not have expressed it so fully, Glory-Man doth it {according to the composition of Scripture allowance} to the utmost, expressing still to us what Christ is, farther than glorious, even the altogether Incomprehensible, Unparalleled and Supreme Lord of Glory, and no less than God-Man. “Which none of the princes of this world knew; for had they known it, they would not have crucified the Lord of glory.” {I Cor.2:8} “My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons.” {Jas.2:1} Another man may be glorious, but he is not ‘Glory.’ Besides, as the word ‘Man’ is but the low abstract, it is advanced by the high abstract in the word ‘Glory;’ whereas ‘glorious’ being no more than a concrete, it would not help out the low abstract enough in our thoughts, to say the Glorious Man. This cannot assist our minds to that sublime measure, which the double abstract ‘Glory Man’ is enabled to convey. Howbeit, it is manifest why ‘tis otherwise in Glorious Lord, Isa.33:21, or the Glorious Jehovah; for there the high abstract, Jehovah, incommunicable of itself to creatures, carrying it above all other abstracts whatsoever, a common concrete joined with it is enough; because nothing else can rise so high as JEHOVAH. Besides, the Human Nature is no express form of phrase in Scripture for Christ; however it is the substance of Scripture; nor is God-Man {the name which divines commonly use for the Mediator} to be found in any single text; but it is plainly made out of a composition of texts that lie asunder. So is Glory-Man the same, and communicated to our faith the same way. This name may be plainly proved from Psalm 8:1, compared with verses 4 & 5. “O LORD our Lord, how excellent is thy name in all the earth! Who hast set thy glory above the heavens, vs.1, what is man, that thou art mindful of him; and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.” {vs.4,5}

Furthermore, in declaring against Arminian Doctrine, I have avoided an empty and clamorous way of the trumpet, in giving an uncertain sound, I Cor.14:8, as hath been commonly practiced

against the reputed Antinomians; and that almost by every writer which has his fling at them, when he is in the humor; as Mr. Rutherford, Mr. Gataker and Mr. Baxter; Mr. Geree, and Dr. Sam Bolton formerly, and Mr. Williams of late, who only drew his modest veil over an unintelligible Scripture-Gospel defended. These have fairly named man; so let men also nowadays fairly quote sentences out of their Antinomian Authors, viz., Charnock, Dr. Goodwin, &c., and that like men taught of God to confute error; and not {like a late academic amongst the Nonconformists in Cambridge} huff the doctor {Goodwin} out of their studies and blow upon a false impression, which will be a book one day that shall rise up in judgment against a whole cartload of their 'Protestant Doctrine' which they are tutoring their lads under. I have not served Arminian doctrine thus; besides to cry "fire, fire" and never name one town, one street or house where the new flames have continued to break out, is rather like children playing with fire, than like faithful watchmen that {when they have raised a people out of their beds} direct them to where the fire is, so as it may not mischievously spread without notice. "But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand. So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me." {Eze.33:6-7} I do therefore take leave to be plain with Mr. Hunt, and not merely call things in his book Arminianism, but prove them at large to be such, by reducing the several heads to their Dordrecht Standard, or their standard at the Synod of Dort. Since my book is a direct answer to his, I look upon it that the plainer I call it so in language {viz., Arminianism, since I lay it open by the fairest evidence and not the noise of the young mob and the schoolboy} so much is it a more honest and faithful way of dealing.

Again, the more I have eyed Christ in this work, and not the

unbelieving cry of the times, the better times I shall live to see, even the times of refreshing, Acts 3:19, which shall come from the presence of the Lord. "My soul shall make her boast in the LORD; the humble shall hear thereof, and be glad." {Ps.34:2} "He that glorieth, let him glory in the Lord." {I Cor.1:31} I must needs say, the Grace of our Lord Jesus Christ hath made me hate the cowardice and unbelief of many among ourselves in the churches, being worse than the unbelieving Prince who was trod to death in the gate of Samaria, II Kings 7:19-20, for whilst the Lord is making windows in heaven they will not believe. "Then a lord on whose hand the king leaned answered the man of God, and said, Behold, if the LORD would make windows in heaven, might this thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof." {II Kings 7:2} No, they wear out the very glory of their profession into this rag of their shame, murmuring that if we write thus one against another, then, though the Lord make these windows in heaven, can this thing tend to the building up and the fortification of the gates of Zion? "O ye sons of men, how long will ye turn my glory into shame? How long will ye love vanity, and seek after leasing?" {Ps.4:2}>Alas, if we could write more one against another under that spirit which Paul prays for on the behalf of his Ephesians, that "the God of our Lord Jesus Christ, the Father of glory, may give unto you {says he unto them} the Spirit of wisdom and revelation in the knowledge of him;" Eph.1:17, we should see a far greater need of making a discrimination in the churches, Rom.9:27, than what we do make; and all far enough from setting everybody together by the ears, as old Adam cries out. "Ye shall keep my statutes. Thou shalt not let thy cattle gender with a diverse kind; thou shalt not sow thy field with mingled seed; neither shall a garment mingled of linen and woollen come upon thee." {Lev.19:19}

Reader, if the Lord Jesus Christ may be exalted in the souls of any of God's children by the things written in this book, it is what my soul is made to breathe after; and tis' so great a reward, to the

laborer in this body, that he must look therewith to suffer shame for his name, Acts 5:41, and learn to bear the reproach of Christ, Acts 20:23, under the power and life of the same Spirit that hath foretold it. "Esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompence of the reward." {Heb.11:26} "Ye were made a gazingstock both by reproaches and afflictions." {Heb.10:33}

Furthermore, I argue against the heterodoxy, or else absurdity of above two hundred and fifty passages or mistakes, collected out of Mr. Hunt's short treatise containing but 217 octavo pages. I have not propounded to answer everything, and yet have undertaken more than could be comprehended within the first designed number of sheets. I have in the workmanship digested the whole into chapter and section. Read the work through, and the Lord give the understanding in all things. II Tim.2:7. Farewell.

## CHAPTER 1

*Of three of Mr. Hunt's Nineteen open Disparages  
of Christ, in his Discourse upon a portion of  
Song.2:1.*

I begin with my vindication of the Excellency of Christ from those grievous disparagements, under the seven following branches:

1. Of the Person of Christ.
2. Of the Love of Christ.
3. Of the Sufferings of Christ.
4. Of the Righteousness of Christ.
5. Of the Redeeming Efficacy of Christ.
6. Of the Worth of Christ.
7. Of the Possessions of Christ.

Who sees not, if all these things be made out clear, that he hath woefully disparaged the Excellency and Glory of Christ? I shall bring up the number of the individuals upon this whole article unto nineteen open disparagements.

This chapter contains a vindication of the Excellency of Christ's Glory against the three first of seven disparagements this incogitant writer hath cast upon the Person of Christ.

First, he has disparagingly blended the Doctrine of the Person of Christ with this saying, "Christ's most comely parts, even his Eternal Power and Godhead." {pg.74} So as to make it clear to the reader that I do not abuse him, the entire passage is this, "and from hence you may see, that it must needs be a degrading of Christ to resemble him by pictures, as the manner of some is; for, though Christ is truly Man, and, as such, may be nearly resembled; yet, he is as truly God, and so he cannot; and look, as no wise man would draw his friends picture, and leave out his most comely parts, lest they should hereby render him contemptible rather than honorable; so one would think that no friend of the Bridegroom, who hath by an eye of faith seen this King in his Glory, should ever so undervalue Christ as to resemble him by the picture of a

man; since when they have drawn the most beautiful picture, the art of man can invent, his most comely parts will be wholly concealed, even his Eternal Power and Godhead." Thus you see the whole matter. Here's how some good thing towards the Lord God of Israel, as was said of the Son of Jeroboam, I Kings 14:13, which this writer stands up for; 'tis the glory of Christ above the art and invention of a picture. Christ's Person, he shows, cannot fall under the limning stroke of an artist; his description in the Word is above the paint and device of man that pretends to lay him upon artificial colors, and circumscribe him in a narrow frame; and so far he is well; and I should do ill to blot a remnant of his paper that he hath kept clean. But 'tis the wanton dash of his pen, "comely parts, &c.," {the slur that he casts upon the Person he treats of, to use his own words a few lines lower in the page, these,} I must cross out, if I cleanse the period.

And what should bring this into his mind I cannot imagine, unless it be either his lack of thought upon the glance of that passage about the Leviathan, Job 41:12, "I will not conceal his parts, nor his power, nor his comely proportion," or that in the Corinthians {our} "comely parts, &c.," I Cor.12:24, or both, I cannot tell; for the conceit is not only monstrously wide, but despairingly abusive. For, although these phrases, "his parts, comely parts, Eternal Power and Godhead," are all spoken in Scripture, yet they are spoken of different matters, never of the same thing. In Job 'tis spoken of the whale, his parts, and comely proportion.

In the Corinthians it is said of our bodies, "our comely parts;" I Cor.12:24, and in the Romans, it is attributed alone unto God, "his Eternal Power and Godhead." Rom.1:20. These attributes do set forth the very Essence of the Divine Nature, common to the Father, to the Son, and to the Holy Ghost. What can be more horrid and absurd than to ascribe the parts, power and comely proportion of the Leviathan or Whale, to the Divine Nature of Christ? Which {Divine Nature} is the living and true God. I Thes.1:9. "But the LORD is the true God, he is the living God, and an everlasting

King.” {Jer.10:10} I will take it for granted that Mr. Hunt is beaten out of all hold from this text in Job, for that place can in no ways justify the application of his disparaging metaphor. Let us see then how he will escape the other two texts; for still in those places the phrases are used separately, and not together in the same text. It appears likewise by a distinct view of these Scriptures, that they are things of so vast a disproportion as cannot be laid together. Let us consider that text for parts, where the epithet “comely” is annexed, because the phrase “comely parts” might perhaps, be suggested to him out of the same Corinthian text, it being only “comely” proportion in the preceding instance. The Apostle uses the former phrase “comely parts” when he is speaking in a similitude only of the members of our body, which are gross and visible things; and again, he utters the latter phrase, when he is speaking of that Nature only in God which is altogether invisible. “Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.” {I Tim.1:17} Our comely parts, you have in that expression in the Corinthians; as the words of the Apostle are thus, “and those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness. For our comely parts have no need; but God hath tempered the body together, having given more abundant honour to that part which lacked.” {I Cor.12:23-24}

To make some observations upon the said place. 1. It is evident in the coherence that the Apostle had his eye upon the body of Christ, shadowing out the Holy Ghost’s mending about a particular assembly, “now ye are the body of Christ, and members in particular.” {vs.27} 2. It is plain that he sets out this relation of a Church, as a body to Christ, by a natural similitude. 3. This similitude or resemblance is taken from our own bodies. 4. These bodies are gross and material substances. 5. He speaks of a contemperature in these parts of our body, tempering the body together, vs.24, or mixing the members one with another. 6. Our comely parts are

set in opposition to our uncomely parts, or the members of our shame, as the original reads it, in opposition to the other members of our visible honor and ornament; and this is the substance of that place in the Corinthians.

Next, let us look into the other place, Rom.1:20, “for the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead;” where the obvious matters of observation {again} are these. 1. They are the invisible things alone of God that are here spoken of. 2. The invisible things of God, here spoken of, are declared to be his Eternal Power and Godhead. 3. The invisible things of God, even his Eternal Power and Godhead, are things and not parts of God. 4. They are clearly seen; how, by the rational mind, “being understood by the things that are made.” 5. The Gentiles are blamed for changing “the glory of the uncorruptible God into an image made like to corruptible man.” {vs.23} 6. From the whole it appears a depraving of the holy text to make the Eternal Power and Godhead of Christ his parts, his comely parts; for comely parts we see in Scripture are called “our parts” and not Christ.

That it is a corruption of the Text, therefore, I will prove by some arguments out of the two fore-mentioned places laid together, stated and considered.

My first argument against it is this, that it makes the Eternal Power and Godhead of Christ to bear the same kind of relation to the Humanity or to our Nature in the Mediator, that one member of our bodies bears to one another. For, the members of our bodies are related to one another, as material things of the same substance. Matter with matter, member with member, one form and idea with another form and idea. But the Eternal Power and Godhead of Christ are not such things as fall under our substance, shape, form and resemblance. Consequently, in the hypostatical Union of Christ, the Eternal Power and Godhead must be far otherwise related to the Human Nature, than as “comely parts” are related in the body to one another. To relate, therefore the Eter-

nal Power and Godhead of Christ thus to the Humanity of Christ, must be a gross corruption of that text in the Romans.

My second argument. The Eternal Power and Godhead are as indivisible as invisible; they may be distinguished, but they cannot be divided and separated, as parts can, which are the properties of matter. "His comely parts" therefore is an uncomely expression.

Argument number three. That which sets out Romans 1:20, by a contempering of the parts, as in bodily members, is a manifest depraving of the same text. But to set it out, and to explain it by that expression of "comely parts" in the Corinthian text, is to set out and explain the things, the Eternal Power and Godhead of Christ in the Romans, by a contempering these Perfections of God with the Humanity of Christ. "Our comely parts," says the Apostle, "have no need; but God hath tempered the body together," vs.24; the original is, "hath mixed the body together;" as there is a mixture of parts in the body of man, yet without confusion, or running one into another, they being tempered or mixed by joining one unto another, but not mixed by swallowing up one in another as liquids are, when mixed one with another. There is an admirable mixture, I say, of parts in the body of man; but is it not a heresy to say, that there is a mixture of the Two Natures in the Person of Christ? If Mr. Hunt had read his Church History, and been as able a champion to beat down the errors that have sprung up against the Person of Christ in the first ages of the New Testament, {and it becomes him who undertakes to set out the Excellency and Glory of the Person of Christ, to have done so,} as he hath at one time professed to be against Antinomian Errors, he had never fallen himself into one of the Apollinarian Errors, {as noted in John 1:14,} being a Heresy sprung up about the Year of Christ 350, which held, that the Word made Flesh, was one and the same substance with that flesh. Apollinarius, speaking of Christ, as to what he was before he was made Flesh, {since he looked upon what Christ was before, to be capable of being turned into flesh,} might perhaps, have said of his Eternal Power and Godhead, his "comely parts;" but for a

man that professes himself clear in the doctrine of the Assumption or Incarnation, to affirm this, passes with me, I will not say, for a heretic, because I hope he will not stand to it, but I will say, for a heteroclite, in that article.

Argument number four. “Comely parts” are put in some opposition to the parts of our shame, or the members of our bodies that modesty conceals; but, I pray, is the Eternal Power and Godhead of Christ set in any opposition to the Humanity of Christ, as thus, that the Human Nature is the shame of Christ? God forbid, it should be thought of him, who, in his Humanity, is fairer than the children of men, Ps.45:2, and hath a most glorious 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}

Argument number five. This is derogatory to the Excellency, Glory and Honor of the Godhead, which must not be injured by any pretense of unveiling of the Glory of the Mediator; for, if the Godhead be derogatorily used in any writing, though styled, Christ the most Excellent, that excellency can be but pretended, and is no true account of the Glory of Christ; because Christ, in the Divine Nature is one and the same in Glory and Essence with God the Father. “I and my Father are one.” {Jn.10:30} And besides too, take him as Man and Mediator, Christ is God’s. I Cor.3:23. Now, it is a derogation from the Glory of the Godhead; because it is doing that which the text directly charges upon the Gentiles, changing “the glory of the uncorruptible God into an image made like to corruptible man.” {Rom.1:23} And this is a high derogation {or disparagement} to the Infinite, Invisible Being of God.

Argument number six. This is against the Apostle’s argument that “the invisible things of God, even his Eternal Power and Godhead, might be understood by the things that are made,” {vs.20;} for to understand God by the things that are made, is a mental knowing the invisible Power and Godhead; it is a knowing God

in man's thoughts by the footsteps and visible discovery that God hath made of himself in his open works of Creation and Providence. But now, go about to conceive of these, his Eternal Power and Godhead, as his comely parts, and they will then be demonstrated by sense, as it would lay them open to an ocular view; as these parts would be beheld, even as parts are in other things, and therein demonstrably so, as to be seen by man's eye; whereas, these invisibles, seen by means of visibles, are only understood by the soul. They are intellectually seen, by means of other things that are at first corporately beheld, or outwardly, and with the bodily eyes beheld in God's works.

Seventh and final argument. I might set Mr. Hunt against himself; so backwards and forwards, and inconsistent is he. He is arguing against the picturing of Christ, and the scope of his argument is good, but the nature of his argument is bad. For, if "when men have drawn the most beautiful picture the art of man can invent, as he urges, his Eternal Power and Godhead will be still wholly concealed." It is upon this foundation of Truth that these glorious perfections of Christ are not 'his comely parts,' as he affirms, too inconsiderately, they are, even in laying down his reason why Christ ought not to be laid before the eye in a picture; his Power and Godhead can never be delineated, or, done this way by line and pencil, be shown us. True, and why should his invisible Essence, as God, be anymore sounded to the ear, 'in comely parts,' than represented to the eye in man's devised pictures? His Eternal Power and Godhead do no more fall under the visible similitude of a comely prospect {which is what his gross phrase leads to} than they can be represented in a beautified and adorned picture. His argument is corrupted, and therefore weakened by him, as indeed all arguments are weak that are corrupt. It is both a miserable swerving and a horrid prevarication of the sacred Text. When Job 41:12, I Cor.12:23,24 & Rom.1:20, are all laid together, the Truth of the charge, that it is a disparagement of Christ, is laid open.

In short, that expression of God to Moses, Exod.33:23, "thou

shalt see my back parts,” will not justify this saying, nor ground it, that Christ’s Eternal Power and Godhead are his ‘comely parts.’ ‘Back parts’ of God were not his Essence, but a fore-view of his Incarnation in the Person of Christ; ‘back parts,’ because appearing in a human shape hindermost, as a prelude of the Incarnation, when as the Majesty of that Glory, which is Divine and Spiritual, was altogether invisible, without parts and shape; and so his ‘back parts’ were not his Eternal Power and Godhead. Nevertheless, in what appeared, his Goodness, Mercy and Grace were proclaimed, as chapter 34:5,6,7, doth interpret this sight of God by Moses. “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, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children’s children, unto the third and to the fourth generation.” {Exod.34:5-7} But now, what is that to his Eternal Goodness? Or his Essential Power? Or his Godhead? Or any substantial Perfection of the Godhead? And so much for the confutation of that anthropomorphite heresy against the essence of God, “his most comely parts, even the Eternal Power and Godhead,” in this my Vindication of the Excellency of the Person and Glory of Christ.

Next, I come to a Second Disparagement, which, in the nature of it, is somewhat akin to the former. In this passage I am obliged again to bring in something by way of connection which is very Orthodox, that the reader may be more satisfied, that I do the author {against whom I write} no wrong; and that he may be convinced that it is the heterodox and false part of the sentence I exempt and blot out of that book. The whole passage, sound and unsound, is this. “Christ’s Excellency doth not so much consist in his Human Nature, as in his Divine {this is the Orthodox;} and {says he} what dark conceptions should we have had of that, if not

thus shadowed out unto us?" {pg.4} This is now the work of darkness that follows, "and what dark conceptions should we have had of that?" Of what? Why, of the Divine Nature of Christ {surely} one would think he must mean. I will allow, it carries some sort of obscurity and ambiguity, as he hath expressed it, and so may admit of evasion; whether is meant the Divine or Human Nature in this indigested passage, it is consequently necessary, if I would be sure my answer hits home to the point, to proceed upon a dilemma, and examine it both ways, that I may meet with my man, and he may not slip aside by any pretext; for it is naught, to make the best of it which way we can.

1. As concerning the Human Nature of Christ, it is plain that we should not have had dark conceptions of it, if it had not been thus shadowed out unto us, as in the Canticles; for we have a plainer demonstration given us of that, than is given in any shadow, or metaphor whatsoever. It would be strange divinity to urge, that we have plainer conceptions of Christ-Man shadowed out by the Rose of Sharon, than we have set out and expressed by the Man Christ Jesus. "For there is one God, and one Mediator between God and men, the man Christ Jesus." {I Tim.2:5} Many shadows and metaphors, it is true, in the Old Testament that set forth Christ, were fitted to the more distant and imperfect revelation of him; yet withal, there is a plain, literal and human account given us sometimes of Christ by the Holy Ghost in the Old Testament. He is directly prophesied of as a Man, and a King. "Behold, a King shall reign in righteousness, and princes shall rule in judgment; and a Man shall be as an hiding place from the wind, and a covert from the tempest." {Isa.32:1-2} So, as a Son born of the virgin. "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." {Is.7:14} These things are no shadowing out of the Human Nature of Christ to us, but give us plainer and fuller conceptions of him than mere shadows do, as to say, "I am the Rose, &c." And to say that shadows expresses this better, argues a man never saw the sunshine. It

also undermines and enervates the whole substance of the Gospel. The Human Nature of Christ in Man, King, and Son of a virgin, even under the Old Testament, is expressly beyond a metaphor. Then, as to the account given us of his Human Nature in the New Testament, there we have the plainest and fullest conceptions of the matter, without a shadow. "And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." {Jn.1:14} Is this a shadow? As to say, I am the Rose of Sharon? It is the first article in the Mystery of Godliness, God manifest in the flesh. "And without controversy great is the mystery of godliness; God was manifest in the flesh." {I Tim.3:16} And is his Manifestation in the Flesh no more than to be thus shadowed out to us, by a material description there in Song 2:1, which falls short of a personal description, "when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law." {Gal.4:4} What's this? A Figure? A Metaphor? So Mary "brought forth her firstborn son," Lk.2:7, was he not so truly, without a shadow? "He took on him the seed of Abraham." {Heb.2:16} So, "made of the seed of David, {that is, in a lineal descent of genealogy from Abraham to David, continued on from father to son, and so of the seed of David,} according to the flesh." {Rom.1:3} Now are these shadows of the Human Nature of Christ? And do shadows better represent him? For shame! Who, but the Monophysites that denied Christ had more than the Divine Nature, even after his Incarnation, as the ancients of the Church tell us, have asserted this? Or, who but the Valentinians and Marcionites, who denied that Christ took a body consisting of man's nature, would hold it? So that one would think he could not mean the Human Nature of Christ.

2. Well then, it must Fall upon the Divine Nature of Christ. And if so, what a gross disparagement is this? What a dark conception {as the author phrases it} to apprehend the Divine Nature of Christ after this manner? The Divinity of our Saviour is One with the Divine Nature of the Father, and of the Holy Ghost; so not

Three Divine Natures, but One in Three. “For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one.” {I Jn.5:7} But how gross, I say, to apprehend the Divine Nature of Christ thus shadowed out? As if the Rose of Sharon signified the Divinity of Jesus Christ, when it is no such thing. Matter cannot represent the Divinity of our Lord Jesus Christ.

A. The Divine Nature of Christ is God, a Substantial Person in the Godhead; and can God, who is immaterial Substance, Jn.4:24, be shadowed out by a Rose, or any other material resemblance? “Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day that the LORD spake unto you in Horeb out of the midst of the fire; lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female, &c.” {Deut.4:15-16} It is a dark conception of the Divine Nature to shadow out God who is an Infinite Being, and to be believed that he is in his own Nature abstractly, such a Perfect One as no creature is, nor can represent. “Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? Deeper than hell; what canst thou know? The measure thereof is longer than the earth, and broader than the sea.” {Job 11:7-9} “Touching the Almighty, we cannot find him out.” {Job 37:23} “To whom then will ye liken me, or shall I be equal; saith the Holy One.” {Is.40:25}

B. It is only as God is known, and conveyed to us in Christ, that he shadows out himself unto us, and in no otherwise. “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.” {Mt.11:27} It is in Christ, by reason of Christ’s being in our Nature, and by reason of God’s Promise of Old to send Christ into the world in Flesh or Man’s Nature, that God is said to have face, eyes, hands, feet, &c. Not that, when God speaks of himself by these and other human qualities, they are really the Divine Nature, as the Anthropomorphites fancied, but they are Christ’s nature in God as

Man; and therefore mouth, arm, soul, &c., are not ascribed to God, Job 26:14, for the reason some Preachers and Writers tell us, merely because God was pleased so to condescend and express himself to our understanding and capabilities; {Ah; what ways have men invented to hide this Precious Redeemer from us! "And they say unto her, Woman, why weepest thou? She saith unto them, because they have taken away my Lord, and I know not where they have laid him." Jn.20:13;} concealing, in such expositions upon texts that speak of God by human parts and shape the main ground of that condescension, which is only as he is God in Christ! "To wit, that God was in Christ." {II Cor.5:19} It is certainly for this cause alone, that his Covenant and Truth have declared how his will and pleasure stand to express Himself. Nor doth God do it {least of all, as this author fancies} to shadow out the Divine Nature unto us, that being above all shadows; Isa.40:18, but I say, upon this ground, and to this end, that even under the Old Testament, God would present us with frequent earnest of the Mediator. An earnest is a penny of the same coin, a stamp with a pound, or pence multiplied into the full sum. Accordingly, Christ was spoken of before-hand in the same shape he was to be, when found in "fashion as a Man." Phil.2:8. Thus there were earnest of God's making good the promises of sending his Son into the world to assume {once for all} all these human characteristics belonging to our nature, as face, eyes, arms, hands, feet, &c., not as God is a Spirit, Jn.4:24, but as Christ is God's, I Cor.3:23, as the Apostle speaks, God's Messenger, the Father's Servant, as likewise the prophets, Malachi and Isaiah set forth. And take it all up thus now about Christ, and so it was the naked truth for God to say these things of himself in Christ; and all this still falls far short of being any shadow of the Divine Nature.

C. The metaphor, "I am of the Rose of Sharon," can be spoken of no Person in God, abstractly considered, neither of the Father, nor Son, as the Son of God, nor of the Holy Ghost; but Evangelically is spoken of Christ, as Son of Man, Mt.8:20, or, of the Son of God, as the Christ of God, Lk.9:20, the Anointed of the Holy

Ghost, as the word Christ doth signify. This unction of the Holy Ghost, Acts 10:38, when Christ received not the Spirit by measure, Jn.3:34, fell upon Jesus of Nazareth, the Human Nature alone being the proper subject of receiving the Holy Ghost. Consequently, when Christ is shadowed out unto us, as there in the Canticles, and other places, he must be conceived of in the Human Nature alone as the proper Subject of that shadow, "I am the Rose of Sharon," or any other resembling metaphor.

D. I know of no metaphor, or shadow, that God is set out unto us by in Scripture to shadow out the Divine Nature, but to shadow out his Grace in the Flesh of Jesus Christ. And so not to shadow out the Substance of his Son, not his Godhead, not his Infinite Perfections; {for apart from the veil of his Flesh, Heb.10:20, he is a consuming fire unto us, and we could have no more to do with God in his Essence, Exod.3:14, than we are able to endure a devouring fire;} but a metaphor, or shadow of Christ in Scripture, as distinguished from the Godhead, is always to represent either his bestowment, and that must be God's giving him in our nature; Isa.9:6, or his Office, Isa.55:4; 33:22, and that cannot be executed neither out of our nature, if executed towards us; or lastly, some sweet Relation of the Mediator, Acts 2:36, considered either in his humbled or exalted State. God hath not shadowed out the Divine Nature of Christ in any of his types or other revelations of his Person; but the Mediator, or his Son, as given, to secure all other blessings with him. It is upon the account of the Flesh of Jesus Christ, that the Infinite Person of the Son of God is ever shadowed out unto us. The Holy Ghost leads us to him as Mediator, and speaks things which point him out unto us, as Man, in all the shadows of him. Though still in one shadow, or glass, he may be seen more excellent than in another; as there is more in him to us, as he is a Bridegroom, Jn.3:29, or Husband, Isa.54:5, than as he is a Shepherd, Psa.23:1, or a Shield, Psa.84:11; but I say withal, that the Divine Nature of Christ, personally abstracted from his Humanity, is never shadowed out unto us; that is, never is represented in the glass of creatures.

The metaphor of Fire to express God's Nature, "our God is a consuming fire," Heb.12:29, is of another consideration, than what shadows out Christ, for it is spoken of the Essence of God, as common to all, the Glorious Three, the Father, the Word, and the Holy Ghost, I Jn.5:7, and not of the Divine Nature of Christ apart.

This other shadow or metaphor, this Consideration of the WORD, and the WORD of God, Jn.1:1; Rev.19:13, which is the Name of our Lord Jesus Christ in the Apostle John's Writings, doth manifestly speak of Him as Mediator, though of him as One that was God before he was Mediator. "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life." {Jn.1:1} "And he was clothed with a vesture dipped in blood; and his name is called The Word of God." {Rev.19:3} It is a Name that sets out the Son of God, as he was designed to be our Teacher and Prophet from the written Word, to instruct us in that Mysterious Way of Salvation by Himself that lay {up and down} hidden in the Old Testament, which men might otherwise read so often, and not see to be the Way of Christ. "Thus saith the LORD, thy Redeemer, the Holy One of Israel; I am the LORD thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go." {Isa.48:17} "And all thy children shall be taught of the LORD; and great shall be the peace of thy children." {Isa.54:13} "I will instruct thee and teach thee in the way which thou shalt go; I will guide thee with mine eye." {Psa.32:8} {See likewise, Psa.71:17; Isa.2:3; Psa.119:102; Psalm 25:8-12, and many other places &c.} It is for this reason that he is styled the WORD; as much as to say, the whole WORD of God is fulfilled in and by Him; and therefore, says the Holy Ghost, he shall go by that Name from his making out the Old Testament so clearly to us in all God's Mind about the Gospel. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." {Heb.1:1-2} "And beginning at Moses and all the prophets, he ex-

pounded unto them in all the scriptures the things concerning himself.” {Lk.24:27} Likewise, as it was said of him, he was called the WORD. {So ‘logos’ is from ‘lego’ in the Greek; that is, to tell, to say, to speak.} “For Moses truly said unto the fathers, a prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.” {Acts 3:22} Again his Name, the WORD, suits with him as Mediator; because, it is written of him, as the Psalmist saith, “in the volume of the book it is written of me, &c.” {Psa.40:7} The Word was God, Jn.1:1, there is all his Mediatorial Person, Rom.9:5; namely, God and Man too, or God-Man; for he was God before he was the WORD. He was the WORD, because the Word hath made Him appear to have been setup from everlasting, Prov.8:23, and therein covenanted with from the beginning, to be Mediator. And so it was He, the WORD, according to this Covenant from everlasting, that in Time was made flesh. “By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth.” {Psa.33:6} “And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.” {Jn.1:14} Now, says John, “the WORD was God.” What is that, but plainly to reveal to us, that he was God before he was the WORD, or before he was set up to be Incarnate Mediator, though setup thus from everlasting; or, as the Holy Ghost further explains it, “in the beginning, before his Works of old;” or, “in the beginning of his way, or ever the earth was.” Prov.8:22-23. Compare these verses from the Proverbs, with those in John 1:1,2, and you will find that same phrase, “from everlasting,” to be brought only up to this, which he calls a beginning; {“in the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God;”} namely, a beginning with Christ-Mediator, before his works of old; all his works being designed in an absolute subserviency to His Glory, {“the LORD hath made all things for himself; yea, even the wicked for the day of evil,” Prov.16:4;} under this Settlement of His

about the Mediator; He first ordained his Son in the Settlement to be a Man, Col.1:15, then ordained us Men, and presented a number of them to his Son; {set up the Man-Wisdom;} then ordained their creation under {Deut.32:8, Eph.1:11} one Common Head of a promised multitude, children and strangers, yet both without sin; then ordained the Fall of every One in that Common Head of Nature; then ordained the Restoration of the Children by this Elder Brother, and passed over all the strangers, or such whom he never appointed to acquaintance with these things. Thus one thing fell in upon another in this same from everlasting, which though we cannot take in without a succession in our thoughts, yet they all lay together, though in the most perfect Order, in the Divine Mind. We behold successively, but God saw them all at once. “When the most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. For the LORD’S portion is his people; Jacob is the lot of his inheritance.” {Deut.32:8-9} “Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself; that in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him; in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will; that we should be to the praise of his glory.” {Eph.1:9-12}

Tis not then from everlasting, just in the same sense that the filiation of the Son of God, of his being God’s only Son is from everlasting, but from {that} everlasting, where God’s Ways and Works within Himself began. “Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.” {Psa.90:1-2} Christ was in this same beginning of God’s ways, before his open Works, the WORD by Appointment, and therefore called the WORD by Revelation,

according to that Appointment; because so he was the Mediatorial WORD, Rev.3:14, before the Word written was written, and before he had said, his Son should be Shiloh, the sent One, {"the sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be," Gen.49:10,} before he was foretold to be Immanuel, God with us, Isa.7:14, {expounded by Matt.1:23,} and before he was declared to be Messiah, or Christ, the Anointed One, as his Name there in Dan.9:25, is discovered; and fulfilled in the Unction, when the Holy Ghost came upon him, as in the Evangelists, and anointed him, as we read in Acts 10:38, "how God anointed Jesus of Nazareth with the Holy Ghost and with power." "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks; the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself." {Dan.9:24-26} Consequently, the Apostle tells us, because he should lose nothing of the Glory of his Essence, by this Name of his Office, the WORD, he had the same creating Power with God; God and he being ONE, Jn.10:30, in making all things out of nothing. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." {Jn.1:1-2} The meaning is, that in the Beginning of all God's Works he was with God, as the Con-Cause, to co-create them, and was God the SON, the co-worker of them with his Father. So it follows, "all things were made by him; and without him was not anything made that was made." {Jn.1:3} Insomuch, that although these texts substantially prove the Godhead of Christ, both as he is the True God, and as he created all things; yet they prove, very cogently

too, that this Excellent Person, as the WORD, is shadowed out in that Name, as Mediator, while it goes along with other proof, how antecedently he had a relation to God, above it all, and that is to be God in One Person, with God in another Person. It is evident then that the Name WORD, points us to Christ, as God-Man. He had never been called the WORD, if he had never been appointed to reveal the Word, and execute the Office of Mediator between God and us; so that this shadow or metaphor of Christ, the WORD, {which, perhaps, is as fair an instance as can be brought, in favor of Mr. Hunt's notion, though he never pretends to insist upon.} Instances of shadowing out the Divine Nature separately goes no farther into the Person of Christ, than as the Son of God was considered to come into the Human Nature in time, by an Incarnation in the Conception and Nativity, according to the Covenant-Settlements of that Incarnation from Everlasting, or before Time began.

And then be sure, 'tis Christ only as in the Flesh, even whilst now in Glory, he being entered with our Nature into Heaven, "who of God is made unto us wisdom," I Cor.1:30, in the beautiful Rose of Sharon. This Christ-Mediator is the Tree of Life to eat of, and to live forever, Gen.3:22, in the new approaching Eden; I mean, the glorious New Jerusalem, not to be enjoyed in heaven, but coming down from God out of Heaven, Rev.21:2; and this same Tree of Life in the midst of the street of it, Rev.22:2; the fruit of which is to be Glory and Life, grace reigning "through righteousness unto eternal life by Jesus Christ our Lord," Rom.5:21, as now this Grace and Life by the Second Adam, as Saviour; and this in opposition to the fruit of that Tree in the midst of the garden of the other Paradise, belonging to the First Adam, or the first man of open propagation, which fruit was sin, shame and death. {Adam was the first man openly, not the first man secretly.} The shadows belong to Christ, or all metaphors whereby he is shadowed out unto us, as he is the WORD made flesh. "And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." {Jn.1:14} And it is

as such, that still he is as the “Apple Tree among the trees of the wood.” Song 2:3. This alone as he is in Flesh, that alone he can be our shadow. And thus experimentally, before the time of the promise drew nigh, Acts 7:17, the Old Testament Church had not then received him in the Flesh, nor otherwise seen him, than as by Faith she had beheld him to come in the Flesh; and yet she could testify of this Tree and Righteous Branch to be raised to David, and under whose shadow she sat with great delight, as his fruit was sweet to her taste, Song 2:3, as if she had said, I found all good coming into my soul by his free Gift, Rom.5:15, the Gift of God unto me, Jn.4:10, as given me in his Flesh. “Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.” {Jer.23:5} So every metaphor or shadow of Christ ends in this substantial Shadow, our true nature in him. For thus by him the Sun of Righteousness, Mal.4:2, and the Shadow too of a “great Rock in a weary land,” Isa.32:2, we know, possess and enjoy God, and are not scorched, nor can in him be burned or destroyed. That’s the second point of this chapter; and I shall now proceed to the last.

Let us follow him farther into his metaphors, and see with what a disparaging vileness he still shadows out the most Glorious Lord. The third disparagement of the Person of Christ is this.

“The hook of the Divine Nature,” pg.100, the whole sense is this, when he is speaking of the full Victory our Lord Christ obtained over the devil, on pg.99, he doth afterwards set it forth in these words, “behold how this deceiver is deceived! How this subtle Serpent is outwitted, while he eagerly catches hold at the bait of Christ’s Flesh, he is held by the hook of the Divine Nature.” As if he had not wrought disparagement enough against the Excellency of Christ, in the injurious treatment of the Divine Nature of the Person otherwise, Deut.28:58, but he must go on to work more disparagement, and be farther derogatory to the Excellent Glory of Him, whose Glory he hath undertaken to unveil. “Thou shalt

not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.” {Exod.20:7} I must vindicate Christ the most Excellent {if he will be pleased to carry me forth into this vindication, Jn.15:5,} and labor to wipe off this intolerable rudeness and contempt from the paper it hath stained. Oh wretched comparison! How doth he serve the Lord Christ! How odiously doth he represent the Lord Jesus, indeed in his whole Person, whom the Father spared not, but gave him up for us all, Rom.8:32, and how does he treat him who gave Himself, Eph.5:2, for us! Christ who gave his flesh to be meat indeed; and his blood drink indeed, Jn.6:55, unto us! How odiously doth he vilify the Master by setting it forth as a bait upon a hook for Satan! And, what hook does he mean? Ah; dreadful to be spoken, the Godhead of Christ! Thus with such impious disparagement doth he odiously express it of the Divine Nature. I am afraid that the wit and corrupt fancy of the creature was a temptation to him, in speaking so very unbecomingly of the Divine Nature of Christ; there being no solid judgment in the matter, on which to ground this saucy expression. “God is a Spirit; and they that worship him must worship him in spirit and in truth.” {Jn.4:24} “To whom then will ye liken God; or what likeness will ye compare unto him?” {Isa.40:18}

1. Where do we find in the Scriptures, that the Wisdom of God, which in all these things ought to be our Revealed Standard, Lk.10:26, sets out the Divine Nature of Christ, which gave the prevalency to his Crucifixion into a victory over Satan, by a hook? “To the law and to the testimony; if they speak not according to this word, it is because there is no light in them.” {Isa.8:20} The Scripture saith not in vain, when it restrains the thoughts of men within bounds, that they should learn not to think above that which is written, I Cor.4:6, and if not to think of men above that which is written, {as the place there speaks,} then why not so think of the Mysteries of Christ, which surely we can make nothing of, above that which is Written? Where is this gross metaphor ever written, or any metaphor like unto it, out of which it can be fairly argued, in

all the Word of God, to set out the power of the Cross over Satan, by the Divine Nature of Christ?

2. The Scripture saith, every man ought to think soberly; he ought to think so of himself, and not more highly than he ought to think. Rom.12:3. Now, if a man pretends to invent a foreign metaphor, although a stranger to God's Word, nowhere revealed with in the compass of it, and this too in no less a Mystery than the Divine Nature of Christ; how can that man think of himself soberly, and not more highly of himself than he ought to think? This comparison, 'the hook of the Divine nature,' is more like mad wit, than a sober and sanctified judgment in the things of Christ.

3. A hook is more suited to the Flesh of Christ than to the Godhead of Christ. I do not mean {as he resembles it} a fishhook; but, as the Holy Ghost hath intimated to us of the material cross, a flesh-hook for the Body of our dying Lord, Psa.22:21, and on which the Body hung, as soon as it was dead, this must have been well enough; because the Scripture will warrant it, to have said that, Christ enduring the cross, and despising the shame, Heb.12:2, destroyed him that had the power of death, that is, the devil; Heb.2:14, as his holy and sacred body was rent and mangled on the material hook of his bloody Cross. It was upon the Cross that the Flesh of Jesus Christ hung; and under the economy of types, there was an institution of "pure gold for the flesh-hooks," I Chron.28:17, which the Lord made David to understand in writing by his hand upon him, verse 19. Also, the Altar of Burnt Offerings under the Law of Sacrifices made provision for all its various utensils, and, among the rest, for the flesh-hooks of the Sacrifice. Exod.27:3. This had a direct eye upon Christ, and may, without a wanton invention, be suitably applied to him on the cross. Censors and flesh-hooks in the shadows were coupled, Num.4:14, even as Sacrifice and Intercession are in the substance, by the Cross and Throne of Jesus Christ. Let me be contented then to say with the Scriptures, this and that was done by the Cross. Christ made peace through the blood of his cross, Col.1:20, he hath reconciled both, Jew and Gen-

tile unto God in One Body by the cross, having slain the enmity thereby. Eph.2:16. "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us." {Eph.2:13-14}

Though the Papists magnify the wood of the cross; what is that to me, to hinder me from glorying in the Cross of our Lord Jesus Christ? "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." {Gal.6:14} I am for burning with fire what remains of the Passover sacrifice until the morning. Exod.12:10. The true Sacrifice, Christ, being offered up to God in the preceding evening; or the Body taken down, and decently buried overnight in Joseph of Arimathaea's tomb, Mt.27:57, &c., there was nothing to be found the next morning, but the weak image of the cross at Golgotha; as much as to say, the wood of it, which the Roman Synagogue {having so much of the Jew, and so little of the Christian among them} do so wickedly adore, by their articles of the Pontificia Canon. Now, according to the canon of the Law, I am for burning it with fire, because it remained till the morning. "And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire." {Exod.12:10} I am for applying the Efficacy of the Holy Ghost's arguments in Scripture, who is compared in his Operations unto fire, against all superstition and relics, as the wood of the cross, the sign of that wood, {more foppish than the wood itself,}, &c. "Thou shalt not bow down to their gods, nor serve them, nor do after their works; but thou shalt utterly overthrow them, and quite break down their images." {Exod.23:24} Let them be all burnt up together by Him who hath his fire in Zion, and his furnace in Jerusalem. Isa.31:9. Moreover, their building this large pile of wood, which they show in Popish countries, upon the foundation, I Cor.3:12, is a work which, have we but patience to stay till Christ comes, shall be revealed by fire, I Cor.3:13, and the fire shall try every man's {and therefore every pa-

pist} work, of what sort it is. If any should ask when, as to the judicial execution, which must follow after the present discriminating execution with the Holy Ghost and with fire; Mt.3:11, my answer is out of the Thessalonians, which states that, “the Lord Jesus shall be revealed from Heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ.” {II Thes.1:7-8} Now, though a Papist {I say} magnifies his wood of the cross; don’t I see what orders will be taken against it and him? “And the residue thereof he maketh a god, even his graven image; he falleth down unto it, and worshippeth it, and prayeth unto it, and saith, Deliver me; for thou art my god. They have not known nor understood; for he hath shut their eyes, that they cannot see; and their hearts, that they cannot understand.” {Isa.44:17-18} {In the original of Rev.18:12, referring to the “thyine wood,” which name is derived from the Greek word *thuein*, “to sacrifice;” or ‘sacrifice wood;’ by which undoubtedly, the Holy Ghost hath fore-shown Babylon’s idolizing the wood of the cross; and this is foretold, vs.14, as departed from her, in the days of her utter ruin.} Shall I for the abuse of the Cross depart from the Holy Ghost’s own wisdom in expressing how this and that and the other blessing, even all blessings, as to the Ground and Reason of their conveyance, was, and were ordained by the Cross? Shall I not say that the Human Nature was fastened upon the cross, and this was as a flesh-hook unto the Body of our Lord; and yet the Divine Nature of Christ was not shadowed out unto us by any comparison whatsoever; much less so vile a one as this author of the disparagement hath invented.

The Divine Nature of Christ gave Efficacy to his Sufferings, and among other effects of his Cross, rescued all the Elect from the final power of Satan. Thus the Sacred Oracle of Truth setting forth the Victory of Christ over this subtle serpent, sets it forth by his crucifixion, as the ground of our returning unto the Lord, for he hath torn, and he will heal us, as the prophet had foretold, Hos.6:1, while in his Flesh he hung upon the tree, as Peter calls it. I

Pet.2:24. It was by this means in the Wisdom of God, I Cor.2:7, that he spoiled principalities and powers, taking all argument and show of plea against us out of the way, nailing it to his Cross. Col.2:14. As the author {too} hath well now observed out of Col.2:14, {on page 101, of his book,} this text, in his own way of application from the common opinion of divines, ought to have been remembered here; to have given the similitude of a hook rather to the cross, and to the Efficacy of the Atonement, being thereby rendered unto the Divine Nature in Union with Flesh and Blood in the Wonderful Person, Isa.9:6, than the Godhead of Christ should have been so pertinaciously likened to a 'hook which held fast this subtle serpent.'

4. It idolatrously debases the Divine Nature of Christ {in this scandalous similitude} against the Word. A hook? Why, the Apostle tells us, in his confutation of the men of Athens, Acts 17:29, that "we ought not to think that the Godhead {which is common to the Three in one God} is like unto gold, or silver, or stone, graven by art and man's device." And dare any then compare it to an instrument formed and shaped out by an artificer? A fish-hook made and wont to be baited, in the exercise of all those that cast angle into the brooks, Isa.19:8, which may by craft be prepared out of the substance of iron. Now if we are not to think the Godhead is like unto gold or silver; ought we not to be as modest, and not despairingly compare it, in the Person of Christ, to a hook of iron? In this vile metaphor he likens it to what may be fashioned by "the smith that bloweth the coals in the fire." {Isa.54:16} An abominable disparagement to fetch in anything of this nature to pretend therein to shadow out the invisible God! Christ who "is the image of the invisible God." Col.1:15. The prophet makes use of it to demonstrate the vanity of idols, Isa.41:29, that they are hammered and beaten into form by artificers. "The smith with the tongs both worketh in the coals, and fashioneth it with hammers, and worketh it with the strength of his arms." {Isa.44:12} If an Idol beaten out with so much corporal labor was abominable when the Gentiles thought to represent the Godhead by it, what an abomination

must it be too, in the rank of idols set up in a man's brain, to boast how he has shadowed out unto us the Divine Nature of Christ by a hook? "To whom then will ye liken God; or what likeness will ye compare unto him? The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains." {Isa.40:18,19}

5. A hook is a weak comparison to be invented, 'tis wit of the lowest size, 'tis not strong, piercing wit, and {because not so much as coming towards the thing} was a more wicked comparison to be uttered of the Godhead. In the very Leviathan, a strong creature, but weaker than our adversary the devil, I Pet.5:8, 'tis the whale, described in the Scripture according to his vastness in the waters, without a figure; in him see the questions that God puts to his servant Job, and the language he propounds properly, without a trope or shadow; and then judge, if a hook be not a proper instrument at the taking of a Leviathan, and cutting up the monstrous whale. Also, whether it be a fit metaphor to represent that in Christ by which he overcame a stronger creature, that is, the devil? "Canst thou draw out leviathan with an hook; or his tongue with a cord which thou lettest down? Canst thou put an hook into his nose; or bore his jaw through with a thorn?" {Job 41:1-2} And if a whale in the ocean cannot be taken out, as a smaller fish may, with a hook, nor so much as pierced, or caught hold of with a hook, because of the weakness and slightness of a hook, is a hook then {fitted to an angle; or hammered out into a solid instrument of iron, such as is cast into a River, or Pond, viz., a grappling-iron, to fetch out anything that sticks in the bottom of the waters, in this,} a meet comparison to set forth the glorious Nature of God, though in the Man Jesus, I Tim.2:5, humbled on the cross? I am ashamed to call it over or to insist longer on it. And thus I have discharged the points that were proposed for this first chapter.

*Of four more of Mr. Hunt's Nineteen open Disparages of Christ, in his Discourse upon a portion of Song.2:1.*

Having in the other chapter vindicated Christ from three open disparagements of his Person, against Mr. Hunt, which he hath asserted of Christ; to wit, his comely parts, even his Eternal Power and Godhead; his Divine Nature shadowed out unto us; and the hook of the Divine Nature; now, in this chapter is contained all that remains more to be vindicated of the Excellency of Christ, viz., in his Person against open disparagement in the four last of the seven reproachful particulars that I proposed, to fill up this branch of the Vindication, touching the Person of Christ, from that sacred passage of Scripture, "I am the Rose of Sharon."

1. Mr. Hunt makes him to be Christ on a pricking bush, &c.

2. As roses are not very delightful to the eye, so he applies it unto Christ.

3. So fearful was Christ.

4. Christ is a Rose he'll have gathered.

All these farther things I am purposed to bring into this chapter, and prove them open disparagements of the Person of Christ.

The first article of my charge against his book in this chapter, is, that he makes the Lord Christ to grow upon a pricking bush. His words are these, for I will first lay them together. "Roses are observed to grow upon pricking bushes, and he that will gather the Rose, must expect some scratch, more or less, in his flesh; so as to Christ, some thorn in the flesh will be ready to grieve those that enjoy the sweet of this Rose of Sharon. Troubles and persecutions are called briars and thorns, &c." {Pages 18 & 19}

It is obvious, through the general carriage of Mr. Hunt in this coherence, to hint an universal mismanagement. Who is he {almost} that cannot see the disorder, and among other things his fetch of mere playing with the metaphor, and straining it, against which he had solemnly declared? {Page 9} But my work is of an-

other nature, and lies in two things that must be considered in this section, to overthrow the dispraise, which rebounds to our Lord Christ, in what the Book saith. 1. "Roses are observed to grow upon pricking bushes." 2. "He that will gather the Rose must expect some scratch." Concerning each of these things the province will be to show, that these things are written of Christ in the Book; and to prove, that both these things, as the Book hath applied them to Christ, are open disparagements of his Person. This is my method to go upon the first article.

His first particular in the article, is this, "roses are observed to grow upon pricking bushes." Well, but how doth Mr. Hunt bring up this to Christ, but to say that Christ grows upon a pricking bush? How does he make it out? Only thus, "so as to Christ, some thorn in the flesh will be ready to grieve those that enjoy the sweet of this Rose of Sharon." Brave work for a pen to run on, and have no control!

Now, to show in point of fact, {for there may seem some ambiguity in it to the common reader,} that he makes our Lord Christ here, in the matter I have transcribed out of the book, to grow upon a pricking bush. I do observe, by the confusion and wandering of his way of proving, the man was so bewildered, that he knew not what to say in form of words consistently, unless he spake inconsistently in mismatching things, altering the very subject of the metaphor. He durst not apply it to Christ so very close as he was wont in the other particulars to go on with it, nor yet according to the strain he had begun in this particular; but quite shifts the point. He is in a maze! He is at a complete loss! Brought down to a plunge! He must not pursue it directly in form of language, nor write it out in words at length, in so many letters and syllables {Christ grows on a pricking bush} as he had said of roses in general, that "they are observed to grow upon pricking bushes," because then he must have seen the disparagement had been too open. He no doubt would have seen it? Nay his own Church would have seen it, to instruct which alone, he tells us, he wrote his first book. "Not

designing it, says he, if possible, to be exposed beyond the extent of my Church.” {Page 2} A motion every way worthy of himself in that book, that a man should write a book to instruct his Church alone, and in matters too which might have been inculcated in preaching {since intended only for them} as often as he saw need from the pulpit, when his Church had been come together into one place. I Cor.11:20. Be it as it is, if Mr. Hunt had not altered the subject of his metaphor in this particular resemblance, his common readers would have perceived the open disparagement of Christ, and there had been no help for it, from this ill wording it, that “roses are observed to grow upon pricking bushes, so as to Christ, he grows upon a pricking Bush.” To avoid therefore the evil he foresaw, he changes the subject {Christ} into a ‘we,’ and that with the greatest absurdity and precipitancy of thought, {if possible,} to build the resemblance; and yet the mischief is that his haste would not procure him help, though he alters his metaphor, from one resemblance to another; yet it doth not hide the matter, for the disparagement still breaks out. The proposition, though bridled to conceal him, yet betrays him. What doth it avail him to turn it over to a ‘we’ and a ‘those’ when he had connected the resemblance with his words, “so as to Christ?” What help of vindication can be for him in shifting and changing subjects, ‘those’ and ‘we’ instead of Christ, the radical subject of all his resemblances? That as soon as he had put in “so as to Christ,” then to add, “some thorn in the flesh will be ready to grieve those that enjoy this sweet Rose of Sharon;” and again, “troubles and persecutions are called briars and thorns, &c., and such briars and thorns we must expect to meet with while we are traveling through this howling wilderness;” and thus he runs on, &c. But what was this now to his purpose? Was this the place for all this? A word fitly spoken, the Holy Ghost tells us, is “like apples of gold in pictures of silver,” Prov.25:11, or demonstrates the matter to be better than the manner, yet always finds equal trimming for the stuff; but I am sure it is not so here. What confidence would he have had his reader put upon all this unfaithfulness? Would he had re-

membered the proverb of Solomon, Prov.25:19, that “confidence in an unfaithful man in time of trouble, {and this is a time of trouble when men meddle with the Word, yet in the end they do not divide the Word aright, II Tim.2:15, nor handle the Word aright,} is like a broken tooth, and a foot out of joint.” And, I think, this is to put us all out of joint, if we take up these things, as he has laid them down. The proper strain and tendency of this new-fetched comparison is so alienated from what he began with, it will be impossible to make two such vast extremes meet in the one center; but if things will not meet fairly of themselves, he will try to wrench and pull, as if he could make east and west buckle to stand in one point. And yet after all this mismanaging the observation of roses growing upon prickling bushes, the resemblance he has given us will speak its own sense at last; and that is, to fasten his thorny metaphor upon the Blessed Rose of Sharon. This must fall upon it, according to the native construction of his proposition, though otherwise put forth as a seeming evasion to pinch it in.

However it be, I have the best grounds to detect the fraud, joined to the disparagement, and that upon this assurance, that the Holy Ghost can never be thought to sanctify such a passage as this, as it stands, and do the souls of men good by it, for it is so inconsistent with the Wisdom of God, I Cor.1:24; for the Lord hath abounded towards us in all wisdom and prudence. Eph.1:8. It is easily proved that Mr. Hunt has been daubing with untempered mortar, Ezek.13:10, that together which will not stick, when the next shower {this answer} comes and washes it. I shall show that the tendency of his proposition is to speak out the full disparagement, notwithstanding his obstinate way of evading it, that the Rose of Roses in the Canticles {according to his vile resembling him} grows upon a prickling bush.

I shall prove by three arguments that his book in the clause transcribed says thus much.

First Argument: The form of his application to Christ {though imperfectly laid down, yet} is some proof of the matter in these

words of his, “roses are observed to grow upon pricking bushes, so as to Christ.” Here now he first of all affirms it, in a contradiction of the phrase, “so as to Christ,” the same ‘so’ makes it to be so; for I know nothing but the close comparison can come up to Christ.

Second Argument: A thesis in course of speech must have its due antithesis. Look, he saith, “roses are observed to grow upon pricking bushes;” and so here is a part of his thesis, his first part of the proposition he lays down. Now a thesis always hath its antithesis in course of speech; that is, it has its opposite part of the proposition to complete the whole proposition, which makes it out full; and this other filling part must be always answerable to the former, or it is not sense. Well now, lay an antithesis to the thesis, answerable in form of speech, and what must it be? If the thesis be {in resembling Christ unto Roses} that roses are observed to grow upon pricking bushes, then what is the antithesis, in the explicatory part of the words introduced, “so as to Christ?” Why, truly so, the latter part of the resemblance in the proposition must speak out for it’s self the first in pious and disparaging sense. And then ‘tis a branch of the resemblance of Christ truly set against it, as mostly elsewhere {in his other comparisons} he observes the antithesis. See how he does thus, pages 9-10, “resemblance between Christ and roses is this, roses grow not common in every place; and thus with respect to Christ, Christ is not found in all.” Again, pages 11-12, “roses are sweet and refreshing to all, but such as are deprived of their natural senses; and thus it is as to Christ, the Rose of Sharon, as his fruit was sweet to my taste, saith the spouse.” Again, page 15, “roses may be counterfeited, or a rose may be nearly resembled by art, and so as to Christ, there shall arise false Christs.” Now in all these places you may see that his antithesis, or latter part of the speech he sets against the former part, is un-answerable, for he changes not the subjects of the resemblance, Roses and Christ, but in them all keeps to these two. Why then; {answerably;} according to himself, in the same form of speech, the thing runs on, and speaks out the same, very plain, that “roses are observed to grow

upon pricking bushes; and so Christ is observed to grow upon a pricking bush." And let any man show me, that this is not fair dealing with the author.

Third Argument: For I have not yet done with him in this, as there is no help against this proof laid open upon him, if we sought his rescue out of his own book-way, in the residue of his wording it, added under great entanglement of thought, as if in the briars himself. "So as to Christ," says he, "some thorn in the flesh will be ready to grieve those that enjoy this sweet Rose of Sharon." What a non-sensible evasion is this, quite foreign to the point! Doth Christ grow upon some thorn in our flesh; and as a rose too grows upon a pricking bush? What is a thorn in our flesh to a rose thorn? Sometimes he pretends to be against straining the metaphor, and yet again at other times is not against straining to run away from the metaphor. Who can say in a consistent resemblance, that roses are observed to grow upon some pricking bushes, so as to Christ, he is observed to grow upon some thorn in our flesh? What nonsense is this! And what pity a preacher and a writer should preach and write thus in any matter of the Gospel? But more especially upon that glorious Subject, the Excellency of Christ! What is the thorn in our flesh to the thing {whatever it be} upon which the Rose of Sharon is grown? Doth the pricking bush {that he is so fond of} and Christ, agree, as roses, and other prickling bushes, or the rose bush, match? Yet thus he wildly runs us into the bushes, being put to the shifts to get on in a way he never knew; and put upon impossibilities too {this way} to speak aptly, and to avoid what he thought he must not say, the gross words of the disparagement in {length} that were else meeting him full-butt.

To help him out a little, and but a little {unless it be to help him more off from the open disparagement of Christ;} if he had kept off from inconsistency in the general scope of the resemblance, and kept his eye upon that which might have prevented the disparagement of our Lord, he should have limited his particular by the light of other texts to the state of Christ's Humiliation, and

have said thus; that as roses grow upon prickling bushes, so take the Generation of Christ, as once it was, in his general relation to the whole body of the Jews, {for he came to his own, and his own received him not, Jn.1:11,} when he was on earth, and there in his humbled state, he sprung of a people, according to the flesh, who were prickly enough. That Church {though then by Law established} was at best no better than a rose bush, and more bush too than rose; take them separately from this Rose of Sharon, who grew up out of his place, Zech.6:12, without any influences from, or dependence upon the Jews in his growth and bloom; {and again, what hath this text to do with their bush,} however; take all matters together, for it helps him a little {and he hit on it} to have made the body of the Jews rather the Bush, and so have retained the subject metaphor, Christ the Rose, once, according to the flesh, belonging unto that Bush; for this is certainly nearer akin, than Christ and the thorn in our flesh. Nevertheless, this would not have helped him out altogether, because it would not have led him into a proper resemblance which the Holy Ghost intended to shadow out in this Glorious Canticle Rose, "I am the Rose of Sharon." {Song 2:1} Thus I have proved out of the inclination and tendency of his argument to speak by way of resemblance, that, notwithstanding all his shifts and alterations, "Christ is observed to grow upon a prickling thorn;" as he too plainly tells us.

Now then, to prove his wild position, as the genius of it inclines to run to be an open disparagement of our Lord's Person, to draw his character after this fashion, out of this bright and blooming text, I shall proceed to some arguments to show how much damage he hath done.

First Argument: The Holy Ghost in this text and metaphor sets out Christ's Glorified State in Heaven, and nothing else, besides that communion which the spouse now in her present state hath with the Lord; even her Lord, by the blessed Spirit, whilst she is in this wilderness. Now 'tis disparagement of our Lord in this text, to draw that character of him which the text hath not done; and to

make Christ grow upon the pricking bush is both shameful and odious. If I attach anything of Christ's Humiliation upon his Glory, {and there's nothing but his Glory in this text,} I debase him. This text goes beyond all his fleshly kindred to the Jew; whilst other texts may speak of this relation, but the text before us doth not. 'Tis Mr. Hunt's fundamental mistake on this text, and it runs him into this disparagement of Christ, notwithstanding he seems to avoid the disparagement by an inconsistency, in that he has proceeded in this resemblance of Christ's external relation only, as once on earth; and yet in nothing on earth too {through the book} properly as the Rose of Sharon, but spoils all in similitudes fetched from other common roses. The text looks to that Man Christ Jesus as glorified, I Tim.2:5, though he was once on earth in such properties and respects as none ever were before him; in such proprieties, I say, appears by this text, "though found in fashion as a man," Phil.2:8, and having the common properties of a man, as appears in other texts. Here he is set out as Glorified; the Old Testament speaking of things to come, as done, according to Ancient Settlements between God and Christ, though yet to come, in open transaction between Christ and the Church. He is not set forth in these words, "I am the Rose of Sharon," as humbled, but as the Humanity now absolutely subsists in the Open Glory of the Divinity; and the Human Nature of Christ is perfectly filled with all the Glory due unto his Personal Glory in Heaven; and is here described as such. Oh, what a sight will this be to come into Heaven and behold; and to be with him where he is! "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world." {Jn.17:23} He hath forever done with his Law-relation to the Jews, and his fleshly kindred upon earth; so that saints no more do know him after the flesh, II Cor.5:16, nor doth he at all appear in Glory as a Man of sorrows. Isa.53:3. Accordingly, he is set forth in this metaphor of the text abstractly in his Personal Glory, as in the next, {"and the Lily of the Valley;"} he takes notice, how once he

sprung on earth in his abasement. And indeed his Glory was first in God's Eye, before his abasement, and therefore is fitly placed before it. So that in this description of him, "I am the Rose of Sharon," the Holy Ghost hath admirably fitted him with purpose, to cut off all considerations of him on earth, but only those that are in every way worthy of him in Heaven. We must not therefore in this Representation of him bring in any natural, antiquated relation of him, for this is altogether foreign and indecent. 'Tis Mr. Hunt's disparagement of Christ to resemble him growing upon the bush and thorn! He is absolutely the Rose without the prickle near him. This text hath to do with the Lord Christ, under the Glorious and Kingly Shadow of his spreading favor to the saints, and in this text to the saints alone; for neither doth a stranger "intermeddle with his joy." {Prov.14:10} Though this Sharon-Rose be gotten into bloom, 'tis a secret, Jn.14:17, between the Bridegroom and the bride; "for all things that I have heard of my Father, says he, I have made known unto you." {Jn.15:15} To you, and not to others. "Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given." {Mt.13:11} Well then, had it not been enough to have taken this text, as it lies, in its elegant and revealed metaphor? Hosea 12:10. What need to have disparaged our Lord Christ thus by a foreign shadow as that of a pricking rosebush? How durst Mr. Hunt have given his liberty thus to a wanton fancy, and his vent to the luxuriances of his wit against Christ! This is disparaging! We have help from a text to speak, of what it means; but this is to strain our own invention and the text besides, to put it upon the rack, and make it confess what yet it cannot discover. "Whoso is wise, and will observe these things, even they shall understand the loving-kindness of the LORD." {Psa.107:43} That man too is likely to bring no great reputation to himself, who disparages his Master, Job 42:7, and seeks to rob him by counterfeiting his Master's hand. Sure, when he gave us that account of house-robbing very imper- tinently, pages 142-143, it was more pity he had not known this consideration, now suggested to him in the room of it.

Second Argument: To make Christ grow upon our thorn in the flesh, to which he turns it over, to avoid a worse disparagement, of his growing upon some pricking bush, {which yet I have proved his resemblance speaks,} is a farther proof of an open disparagement of the Person of Christ; for it is to make as if Christ did sit upon thorns in Heaven. Other roses sit upon thorns, but if he had been contented to have kept the metaphor in that of Sharon, he should have found no reason for exuberant thoughts in this similitude. The metaphor would have been without straining. “But hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know; and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified.” {Dan.5:23}

Third and Last Argument: It is a disparagement to Christ to make him grow upon our troubles, {if we force it along with his forced evasion,} when he says that “roses are observed to grow upon pricking bushes, so as to Christ, troubles and persecutions are called briars and thorns.” Doth this argue that the Rose of Sharon, Jesus Christ, grows upon our briars and thorns? Does he spring out of our troubles? Are our persecutions either the tree or root that bears Him? Whereas the Bush is the stem that bears the Rose. Aye, the pricking bush, how derogatory is this, that he lays down and applies this metaphor to Christ! And so I have done the former branch of this article.

Having thus proved that our Lord Jesus Christ, as represented by the similitude in our text, is passed all {growing} in his Person; now a few words to Mr. Hunt’s second particular, or his latter branch of the article, which is this, “he that will gather the Rose must expect some scratch, more or less, in his flesh.”

Here he wanders again from the Rose to the Bush. 1. Here he changes the subject of this resemblance again; for instead of Christ,

retained, he puts in the 'we,' invented; and instead of keeping to the due resemblance, which the metaphor of a Rose points us to, he has taken in the scratches of his howling wilderness, for fear of what it was {by his precipitancy} running up to {in the resemblance laid,} and then left he should have been intolerably put to have said, Prov.16:13, the scratches of the Sharon-Bush. "And such briars and thorns {as troubles and persecutions} we must expect to meet with while we are traveling through this howling wilderness," says he. 2. The resembling proposition, according to the laws of grammar, must have its own scope, notwithstanding his alienation of the resemblance; for the current of speech, in form of similitude, is this, "he that gathers the Rose must expect some scratch in his flesh," {here is the thesis of the resemblance; and then the resembling antithesis, for he was drawing the parallel thereof, must be,} "so as to Christ, he that receives Christ, must expect some scratch in gathering him," as here and elsewhere he scandalously phrases it. 3. In the scope there comes in a direct application to Christ, which doth in effect apply that to Christ, which he hath spoken of the briar. 4. In the direct application to Christ there lies the open disparagement of his Person; for, he that gathers the Rose meets with the scratch in his flesh, more or less, where the Rose was observed to grow; and therefore he does not meet with the scratch on the other side of the garden; neither is he pricked by a briar that stands a good way off from the Rose, nor by a thorn over the wall, or pale, or fence, out of that ground. He is scratched {if he does not look to himself} with something that belongs to the Rose; not with a briar, or thorn afar off. So here, if there be anything in his straining of the metaphor, 'tis the scandal of his similitude, which insinuates, as if he that partook of Christ was scratched and torn with something belonging to Christ. For there was nothing else left in due course of the resemblance or similitude, he could run it to. This ought to have been duly attended on, and he ought not to have ventured into so disgracing a comparison of our Lord in Glory, "who is gone into Heaven." I Pet.3:22. The Rose is not in our

wilderness.

It is impossible to bring in these irritating troubles, as in this new proposed form of a resemblance, to make his metaphor cast the shadow, but he will so {ill} shadow out Christ unto us, that our Lord must be very despairingly set down in his thoughts, as Rose and Thorn, not only growing up in one place, {which is observed of Rose and Thorn in his change of the metaphor,} but scratching him that hath to do with him in the same place where he is; and is not this abominable?

To make the best of it that can be thought on, from what he has said, for avoiding this. Wicked men, 'tis true, are briars and thorns; as Ezek.2:6, "and thou, son of man, be not afraid of them, neither be afraid of their words, though briars and thorns be with thee, and thou dost dwell among scorpions; be not afraid of their words, nor be dismayed at their looks;" these were the "rebellious house" of Israel. Ezek.2:5. Such briars and thorns now, if we are faithful to Christ, would scratch and tear us by their own outward application, if God would suffer it again for Christ's sake; Ezek.28:24 with Isa.33:1, but do we go to their bush for this Rose? Don't they scratch and tear men for Christ's sake, as they themselves stand far enough from this Rose? It is not as Christ and they in any sense are one, as the Rose and the Thorn are. Is Christ among them, Psa.119:155, that are persecutors and informers {for he likewise gives instance in persecutions} as a rose is that grows among his own thorns in the rosebush? He hath but begged the metaphor and borrowed what there was no need of; he should have wrought with what he had, pursued the similitude that the text had given him, and not rambled into the briars. Indeed had the man's eyes been opened, Numb.24:15, he must needs have seen his odd similitude of the rose upon the scratching branch, that himself had invented, did necessarily confine his application {as odd as it was} to our Lord Jesus Christ. For, roses grow upon the same briar that scratches, and the hands are pricked by the same branch which gave being to the rose; not by another briar, the rose briar; nor the

white thorn {suppose} or wild-rose-briar at a distance. And how could he fall upon such an instance as this, that the similitude must carry it up thus towards Christ? On the other hand, he ought to have known {for 'tis plainly enough revealed in the Gospel} that he who receives Christ, receives him where he is to be had; to wit, of the Father; for the Father, Jn.6:44, hath given him to all who are enabled to receive him, because Christ is God's. I Cor.3:23. So, let the true Root that bears Christ; viz., the Father {for I am not speaking now of God in his Essence; but in his Personal Relations, as hath been afore distinguished} be admitted {and this ought to be} and then the Father is dishonored; for, what wickedness is it to suggest a thorn upon that True Root, where the Rose of Sharon stands, to prick or scratch the hand, and that hand is Faith, which lays hold upon this Rose? Heb.6:18 with Prov.3:18 with Isa.27:5. Is not this a disparagement, not only of Christ, but likewise of the Father of Christ too, according to that John 5:23, especially the latter part, "that all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him." Now according to the analogy and resemblance of his particular, page 18, there can be no thorn growing up with our Rose upon different roots; which is a made projection, by distorting the resemblance, for the resemblance without torture will not confess it; so it must be a vile insinuating, that a thorn is to be found upon the True Root that bears Christ. {Note: Afflictions come from God's management, not from anything in God's subsistence. "These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself; but I will reprove thee, and set them in order before thine eyes." Psal.50:21.} It is a sad case indeed, when a minister cannot know his own language which he uses to signify things of such a weighty importance! And this is the sad disparaging case here! To go and relate Christ, or make him belong, in his Union, to a scratching Bush! For there is a union between the Rose, and what the Rose grows on that's prickly. Was it not a vile thing for this man {in all

the particular that hath made this work for us} to go and strain a holy metaphor at this rate? What, join Christ influentially to the thorn? “And what concord hath Christ with Belial?” {II Cor.6:15} For other roses that have the neighbor-scratchings are joined influentially to the thorn-stem that bears them. Vile suggestion! Which his similitude, in no other way of reasoning out of his absurd disparagement, obviously leads forth the thought unto. “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} And all because he hath departed from Truth, in fetching in his fifth resemblance of the Rose of Sharon. And this is, “as roses are observed to grow upon some pricking bush;” and again, “he that will gather the Rose must expect some scratch, less or more, in his flesh;” so to apply it as to be any setting forth of Christ, Song 2:1, is a vile approach to this Rose. He had told us that he would open the metaphor, or he should have told us so, when he said, “I shall first handle the metaphor;” but if this be his handling, to prick us and himself too with a bush, it’s such a strange sort of opening the metaphor; that he had better have diverted and resolved to have shut it up at first. Here ends the fourth section, which is the first article of the chapter.

The second article in this chapter about the Person of Christ runs upon the sixth resemblance of Christ to roses thus, “roses, though sweet and refreshing, yet they are not very delightful to the eye; so as to Christ, this Rose of Sharon, though in himself he is most Excellent, yet his outward appearance was very mean in the flesh; he was looked upon by the carnal world to be as a root out of a dry ground, &c.”

A brief reply to this: 1. This is a disparagement of Christ; because roses are equally delightful unto all. A peasant that scarce knows any virtue of roses may delight in the color of the leaves, as much as a philosopher, or a physician that has studied the nature of

them. Ecc.9:2. Whereas, it is a disparagement to make Christ such a colored one, that even he who knows him not spiritually, may be said to delight in his Complexion and Glory, equally with him that knows him most! His whiteness and ruddiness, Song.5:10, are seen by his Spouse, but are a riddle to the foolish daughters of Jerusalem. Song.5:8-9. 2. This is a disparagement of Christ; for roses are no more delightful to one sort of men, that ever I could understand, than to another; especially, a good man is no more delighted with a rose than an ill man. Is this then a fit resemblance for Christ? Job 34:18. He pretends afterwards to insist upon some excelling characters of Christ above roses; then what need he have pitched upon ill resemblances, and proposed disparagements, in things so much beneath Christ, as these? Is the Lord Jesus looked upon by saints, as he is esteemed by the carnal world? Where then lies the proposed resemblance? Roses are no more delightful to the eye of a saint than to the eyes of the ungodly. Good and bad do generally esteem of them alike. Can this be applied to Christ without falsehood and disparagement? Jer.2:5. Do the eyes of the righteous see no more Excellency in Christ than unbelievers see? And do unbelievers see what the upright behold? Why doth he sometimes give us hints, that “others, whose eyes the god of this world hath blinded, care for none of these things;” and that “many know nothing of this feast of fat things.” {Page 62} And the like in many other places? And yet now he gives us a resemblance of Christ wherein all eyes do see alike? If men can’t judge of Christ and spiritual things, for want of the seeing eye, Prov.20:12, why doth our Resembler set him forth by a similitude, wherein all men have their eyes, and judge agreeably. For, as to roses being not very delightful to the eye, ‘tis mostly to the eye of all alike. Wherein then is this resemblance to bring it up to Christ? Here is such a cast of the shadow, as {to be sure} is foreign enough to the Sun of Righteousness. Mal.4:2. Doth not the Church behold Christ as the “chiefest among ten thousand,” Song.5:10, while the Jew looked on him as a “root out of dry ground.” Isa.53:2. Doth not this writer hint the

same in the same place? And what can we do then with a resemblance in colors where every man sees alike? Doth this match with Christ's Excellency, to draw him into the fainter colors of a rose, which no man regards, and drop his lively colors as the Spouse {with whom he hath to do in the Canticles} views him in believing? The saints do see all in Christ; {Jn.1:16, with Psal.27:1, and Psal.18:2, also Rom.5:17, and Psal.73:25,} their own beauty, holiness and all, before it reaches them. And this, whilst the greatest part of men, now at this day, see more delight in language, more beauty in wit, more color in gold, and more taking show in carnal honors than they see in Christ! Where do we find a part of the world set against the beauty of roses, as they are set against the Beauty of Christ? For the more Christ shines forth in any one truth, in any one person, in any one ministry, {and he doth not shine forth in all truths, in all saints and good men, nor in every Dissenting, II Cor.1:19, Ministry alike;} is he not the less delighted in, as to the very notion of him, for the sake of this?

Doth not that Light {for instance} of Christ, Jn.3:19, which, in the Preaching of the Gospel, discovers, that doing the will of Christ's Father, Mt.7:21, is believing on Him whom the Father hath sent, Jn.6:29, like as other obedience is obedience to Christ, he having all Power given Him, Mt.28:18, of the Father to appoint and command it, distinctly, set the bold Neonomians to corrupt the Faith of the Gospel, and the same practical Antinomians to trample upon the Order of the Gospel? As one, they cannot bear the Light of the Gospel, and as the other, they cannot bear the heat of the Gospel, in the Government of Jesus Christ, of the Increase of whose Government there is to be no end. Isa.9:7. I'll tell any man plainly, it is the Gospel, in the bright splendor and glory of it; that splendor which very few of all sides can endure, but brand {with ignorance enough} for Antinomianism, Acts 14:2, which was the only thing that ever drew me with the bands of Love into the strictest order of Fellowship, in breaking of Bread and in Prayers; Acts 2:42; on the other hand, in the carnal and confident way of

pressing to the duties of the Gospel, before acquaintance with, and experimental interest in the Privileges of the Gospel; I mean, absolute Pardon of Sin, Holiness of Nature from Christ, Peace of Conscience, Joy in the Holy Ghost, and so forth; I say, before an Experimental Acquaintance with these, I was always a very great hater of the strictest Saints and Churches, and yet then a Preacher! Jer.23:21. And so it had been in my soul to this day, both against the Government of Christ, his Gospel, and all Obedience to Him in it, Mt.11:29-30, if the Lord had not preached down all such {Preachers} as misted me! And that, by bringing His mighty Grace, Eph.1:20, into my soul, and turning all their way and scheme for doing the will of God quite out of doors! Blessed be Jehovah forever, I am now alive to Christ, Ps.72:18-19; Rom.6:11; 7:4, and dead to their way of doings! And I hope, and am verily persuaded, that there are thousands of the saints in this Nation, can experience this {so far as concerns profession} in their own souls besides; and I look upon this argument both fit and seasonable, to vindicate Christ from the disparagement cast upon his Person in this resemblance of our Lord to roses, said to be “not very delightful to the eye.” For, are they more delightful to one sort of men than another? And again, are they less delightful to one sort of men than another? Christ is so! “He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not.” {Isa.53:2} Doth not one man as well as another promiscuously smell to the rose, because it is so sweet and refreshing? But do men generally esteem Christ so? No, for the brighter Christ is, the more we find multitudes of Professors, of most Persuasions, slight him, and run back to Old Adam!

This is a disparagement of Christ, to liken him, as in this resemblance, because the text views him on the Throne, and the Ressembler views him besides his text on the Cross. “If we view him on the cross, says he, numbered with transgressors, how unlike did he seem to be He that should redeem Israel.” {Page 14} Oh; this is

a blessed thing to view Christ upon the cross! But let me tell you, heaven would not be heaven, if Christ were to be crucified again! Let us never think of him crucified, but as he was at Golgotha, Mt.27:33, and in texts that evidently {withal} set him forth crucified, Gal.3:1, before us. This text in the Song of Solomon sets him up in his Glory, where he is visible but to some, and yet delightful to them all, and every soul to whom he is so visible, Mt.13:16, and to none beside; no, not to your good men, if they walk by themselves in their own darkness, and think it enough to walk in the light of Christ, when they come to heaven. It is the saints that have seen him which are all in this, of one mind. This resemblance therefore, “roses are not very delightful to the eye,” is a resemblance, which, when our Resembler bringeth up to Christ, out of this text, I must expunge and wipe out of the book. For, ‘tis a withered rose, not delightful to the saints eye, and fitter to be thrown to a dunghill, than laid up {for a cheat} with any of the precious things in the saints treasury.

The third article of disparagement in this chapter relating to the Person of Christ, from which I am to vindicate the Excellency of our Lord in Glory, is touching the carriage of his Person, when he was upon the earth; a matter that will be most proper now to insist upon, and be put {before} that other and last, or seventh vilifying of his Person, in the act of the soul’s participation of Christ, where he maketh him to be a rose to be gathered. In his dealings with the point of Christ’s carriage upon earth, he has this base expression, “so fearful was he!” He thus disparages Christ in his very commending of him! The whole sense of my author in the case is this, “Christ charged his disciples that they should not make it known that he was the Son of God, lest it should discourage his enemies from making any further attempts to crucify him? So fearful was he {if I may so speak} lest he should escape their rage.” {Page 113}

What a conception is the caution Christ used, to prevent his enemies from making further attempts to crucify him! The Scriptures reveal to us that in some respects Christ feared, but it nev-

er allows us to speak that Christ was fearful! The Apostle tells us of Christ, that in the “days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared.” {Heb.5:7} He feared, because he obeyed, praying and crying to God in our stead and place. Obedience consists partly of godly fear, {“let us have grace, whereby we may serve God acceptably with reverence and godly fear,” Heb.12:28,} but never of ungodly fearfulness, the nature of which is to be ungodly. Again, it was prophesied of him, Isa.11:2, that among other things of the Spirit, who should rest upon him {which was fulfilled in the Holy Ghost’s descending upon Christ, that all the Evangelists take notice of; Matt.3:16; Mark 1:10; Lk.3:22, and the Apostle John particularly comes up to Isaiah’s word in the sense thereof, and John the Baptist, “bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.” Jn.1:32. Mark that word, and he “abode” upon him; according as Isaiah had said, “and the Spirit of the LORD shall rest” or abide, “upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD;” Isa.11:2; and among other things of the Spirit who should rest upon him,} the fear of the Lord, or the Holy Ghost, the Spirit, as the spirit of knowledge and of the fear of the LORD, which was foretold should rest upon him. The spirit of the fear of the Lord, being one of the seven spirits {in the Revelation} which are before his throne, Rev.1:4; that is, the Spirit of Jehovah in the sevenfold distribution of his gifts, the multiplied unction of him who rested, or abode upon him, Jn.1:32, according to the number seven prophesied of him, touching his receiving the Holy Ghost in this place of Isaiah. Isa.11:2. 1. Here’s the Spirit of the Lord that shall rest upon him. 2. The Spirit of wisdom. 3. And understanding; that is, the Spirit of understanding. 4. The Spirit of counsel. 5. And might; to wit, the Spirit of might. 6. The Spirit of knowledge. 7. And of the fear of the Lord; that is, the Spirit of the Fear of the Lord. For all the seven spirits before

the throne came upon Christ-Man in the Descending of the Holy Ghost. "How God anointed Jesus of Nazareth with the Holy Ghost and with power." {Acts 10:38} "The Spirit of the Lord GOD is upon me, &c.," Isa.61:1, "and John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him; and I knew him not; but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God." {Jn.1:32-34} Among the rest {we see} there was the fear of the Lord. Godly fear was necessary in the soul of Christ as he took our nature to be in our room and stead to God; but then it was necessary that in the soul of our Surety, Heb.7:22, the Object of it should be God {and in a qualified sense too} and not man. For we never read of Christ fearing any man, or being unbecomingly afraid of God; the meaning is, that he was never afraid of the un-successfulness of anything that he took in hand. {"The pleasure of the LORD shall prosper in his hand." Isa.53:10. "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.} This is to state it as to Christ's fearing, how he feared, and how he feared not. But now to the other point that hath suggested his being fearful; I shall prove this a disparagement of Christ by these eight arguments. 1. It's unscriptural. 2. To be fearful is to be sinful. 3. To be fearful is to be weak. 4. To be fearful is to be unbelieving. 5. To be fearful exposes to a surprise upon insincerity and unsoundness. 6. It is inconsistent with the voluntariness of Christ's death. 7. It argues that he was not God in union with the Man. 8. Our disparager makes it to be in a light case, "so fearful was he!"

First Argument: It is a phrase altogether Unscriptural! Not only the form of it, but the energy and scope lies beyond the Word. And that which is not written ought not to be received. Jn.5:39. He who makes One Proposition that hath not its Basis in God's Word, to be a Measure either in his Catechism or his Cannon, Phil.3:16,

will not scruple, if he sees a fair occasion, to make another so, and another; and then by the same pattern of transgressing, or leaping over all bounds of Divine Revelation, a Heretic, Tit.3:10, might plead for a whole Body of Doctrine to be compiled; and by this instruction begun, he should expose the Bible to contempt, and discard the mysteries of its Sacred Oracles! “A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear. This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sinai, and with our fathers; who received the lively oracles to give unto us.” {Acts 7:37-38} Not but that there are many blessed truths in the Word that everybody doth not see; yea, Truths which many, in the darkness of their own spirits, Mt.6:23, think are against the Word. Such truths, nevertheless, when brought to light, the more they are struck at, the more they stand. But as to the affront, now under examination, it was not believed by him that wrote it to be the mind of Christ. I Cor.2:16. Sure, had it been believed, he durst not have published it so precariously, with an ‘if I may so speak,’ but he must have done it boldly, ‘as he ought to speak,’ Eph.6:20, when he speaks God’s Truth.

Second Argument: To be fearful is to be sinful. It beats a man off from his duty and steadfastness in the Ways of God. When God brought Israel out of Egypt to fight against the Canaanite, Psa.114:1, he appoints an officer to proclaim that every fearful man should be dismissed from the war. “And the officers shall speak further unto the people, and they shall say, what man is there that is fearful and fainthearted? Let him go and return unto his house, lest his brethren’s heart faint as well as his heart.” {Deut.20:8} And this Law was put into execution in the Army of Gideon against the Midianites. “Now therefore go to, proclaim in the ears of the people, saying, Whosoever is fearful and afraid, let him return and depart early from mount Gilead.” The prevalency of this passion scares men from their own profession; as it follows, “and there returned of the people twenty and two thousand; and there remained ten thou-

sand.” {Judg.7:3} Now, if this be recorded as an evidence of sinful frailty in an Israelite soldier, shall “an Israelite indeed,” Jn.1:47, fasten the reproach upon the Captain of our Salvation; Heb.2:10, as if he was afraid something would prevent his dying for the elect?

Third Argument: To be fearful of any im-prosperous event is such a piece of weakness as is inconsistent with the qualifications of the great Sacrifice for sins. 1. That this weakness is evident, we perceive from the Testimony of the Holy Ghost in Isaiah 35:4, “say to them that are of a fearful heart, Be strong, fear not.” The Lord saw this disposition in some of the heirs of the kingdom, to arise from weakness and cowardice, as if things would not fall out to the best advantage, but something or other they feared would spoil some gracious disposition of the Lord to bless, and thus turn a blessing into sorrow. No, no, saith the LORD, let not them be troubled about that; bid them be strong; ‘tis a weak heart that admits of any doubtful thoughts. “Thus saith the LORD that made thee, and formed thee from the womb, which will help thee; Fear not, O Jacob, my servant; and thou, Jesurun, whom I have chosen.” {Isa.44:2} “Thou therefore, my son, be strong in the grace that is in Christ Jesus.” {II Tim.2:1} And who then but a Disparager dare impute it unto Christ, the heir, Heb.1:2, of all things? 2. It was inconsistent with his Qualifications to offer up himself without spot to God. Heb.9:14. This appears, because the Sacrifice, in the very institution of the type, was to be without blemish. Lev.1:3. “And if there be any blemish therein, as if it be lame, or blind, or have any ill blemish, thou shalt not sacrifice it unto the LORD thy God.” {Deut.15:21} And the Law explains itself by expressing the blemish, as if it be lame or blind, &c.; now if Christ had not foreseen the certainty and un-alterableness of all events by Judas, Pilate, the Chief Priests and Scribes, and the Elders of the people, touching their leading him away to crucify him, when his hour was come, Jn.17:1, he would have had a blemish; and had not been quick-sighted enough to be offered up in this service. Whereas, on the contrary, the Spirit of the Lord upon him made him of quick

understanding in the fear of the Lord; Isa.11:2, and he was in every way a Lamb without blemish and without spot. “The precious blood of Christ, as of a lamb without blemish and without spot.” {I Pet.1:19} That is the third argument of my vindication of our Lord Christ from this abhorrent calumny, “so fearful was he lest he should escape their rage.”

Fourth Argument: To be fearful is to be unbelieving. To be fearful a thing will not succeed is to believe it may miscarry. And how contrary is unbelief and jealousy to the spirit wherewith our Lord on earth was acted! “The Lord GOD hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair; I hid not my face from shame and spitting. 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.50:5-7} Fearfulness was the very failure of his disciples which he sharply rebuked in them. “And he said unto them, Why are ye so fearful? How is it that ye have no faith?” {Mk.4:40} And again, “Why are ye fearful, O ye of little faith?” {Mt.8:26} They had no faith in exercise, they had but a little faith as to what was then asleep, and even at other times in exercise. They were troubled that their Master slept, but were not concerned their own faith slept, and was so hard to be woken up, when Christ was awakened by them, as if he did not still the winds! “And they came to him, and awoke him, saying, Master, master, we perish. Then he arose, and rebuked the wind and the raging of the water; and they ceased, and there was a calm. And he said unto them, Where is your faith?” {Lk.8:24-25} They were fearful that they should never get well to shore again, and this is branded for their unbelief. Shall anyone then attribute the same unbelief to Christ, that his enemies who had begun with him would never make any further attempts to crucify him? If the least measure of this unbelief could have entered the soul of Christ, it had raised a storm of fear in him too, that would have made him fearful, less his elect should never have been redeemed! And what

an incongruous thought is this, to apply to our Redeemer that is mighty! Prov.23:11. The fearful and unbelieving do go in couples, Rev.21:8; and so 'tis Sin. What an abominable thing is it then to say in any sense that Christ was fearful! "God is our refuge and strength, a very present help in trouble, therefore will not we fear." {Psa.46:1-2}

Fifth Argument: To be fearful exposes to a surprise upon Insincerity and Unsoundness. He that is fearful is always in a surprise, when the reward of his hands is given him. "The sinners in Zion are afraid; fearfulness hath surprised the hypocrites." {Isa.33:14} "And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless." {Mt.22:12} The hypocrite presently respects that matters are not right within him, because such and such things are happening. "And they said one to another, We are verily guilty concerning our brother," &c., Gen.42:21, said the distressed brethren of the same brother. So a fear of disappointment {had our Lord been capable of falling under such a character, as is disgracefully suggested to us,} must have made Christ fear too, that the Father would give him up into wicked hands. Acts 2:23. That he would not accept his service in his being "obedient unto death." Phil.2:8. And so must have put him upon reflecting, "what am I, what have I done to displease my Father?" But all this is so unworthy of Christ, who was without blemish and without spot, I Pet.1:19, and so is the other things suggested. It was a surprising thing to the Babylonian, to be suddenly invaded by the Persian Empire, and have his kingdom taken by Darius the Median; Dan.5:31, the terror of it, as Daniel afterwards expresses it of Belshazzar {the last of the Babylonian Monarchs} from the handwriting on the wall, how the "king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another, Dan.5:5-6, was long before prophesied by Isaiah the prophet in words that do set out the true nature of what it was to be fearful, "my heart panted, fearfulness affrighted me;" Isa.21:4, and let

me tell you, {as light, Deut.32:15, as Mr. Hunt might make that fearfulness to sit upon Christ's own soul, when he supposed it,} if Christ had any cause whatsoever to be fearful, that the plot of the Jews would not have taken against him, his own Glory then, Jn.17:4, as the Man, and our Salvation, Acts 4:12, and All, being considered to depend by Council and Providence upon the success of that point, the instance in Belshazzar's surprise had been nothing compared to it, what should be the meaning thereof! "I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure." {Isa.46:9-10}

Sixth Argument: To be fearful is inconsistent with Christ being voluntary in his death, Eph.5:2,25, and with his being able to maintain the steadfastness of his determination. "Now is my soul troubled; and what shall I say? Father, save me from this hour; but for this cause came I unto this hour." {Jn.12:27} For, if we do but suppose that he had been capable of the fear that he should not die, he had been equally capable of fear, we must suppose withal when it came to the point, that he was about to die, 'tis the nature of fearfulness to wish for an alteration. "My heart is sore pained within me; and the terrors of death are fallen upon me. Fearfulness and trembling are come upon me, and horror hath overwhelmed me. And I said, Oh that I had wings like a dove; for then would I fly away, and be at rest. Lo, then would I wander far off, and remain in the wilderness. Selah. I would hasten my escape from the windy storm and tempest." {Psa.55:4-8} Now, if we admit of the one respecting Christ, it is admitted upon a foundation that doth necessarily admit the other too, as a piece of the equal superstructure. And 'tis a dishonoring of Christ; for the tendency of it makes, as if, had not this plot of his enemies succeeded, he must have flinched for it, or deserted the cause he came to undertake. "Thou shalt call his name JESUS; for he shall save his people from their sins." {Mt.1:21} But be it known, if God had appointed that the plot of

Judas and the malice of the Jews should not have brought forth the death of Christ, in the order as it was laid out, he would from everlasting have appointed another way that should. How could Christ then be fearful lest he should escape the rage of his enemies? Christ had also foretold that it should be so, and could he be fearful that it should not be so? 'Tis a mere cavillation to suggest it! "Whom hast thou reproached and blasphemed; and against whom hast thou exalted thy voice, and lifted up thine eyes on high; even against the Holy One of Israel." {Isa.37:23}

Seventh Argument: That Christ feared argued he was a Man, and, as Isaiah has it, God's Servant; Isa.42:1, but if Christ had been fearful, though but in one transient passion of his mind, it would argue against his being God; as if he that knew all men, Jn.2:24, and what they would be left to do, should need to fear that they would not do, what he knew they must do; Jn.6:64, and, as though it had been possible for him that was God to be deceived, and believe that all might not be accomplished in accordance to the Divine Decree. "Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure." {Isa.46:10} How could Christ be so fearful that the attempts of his enemies, Psal.2:2, might not issue in his death, when it was his absolute prerogative, as the Son of God, to know the Scriptures which foretold it? "Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken; ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself." {Lk.24:25-27} For he came openly the Man, Psal.80:17; Dan.7:13, the Son of Man {as he is so early called} that he might reveal it. Jn.15:15. He must infallibly, as God, know that Predestinating part of the Gospel, which is contained in the Scripture, touching this Chief Cornerstone in Zion. You have it in Acts 2:23, "him, being delivered by the determinate Counsel and Foreknowledge of God, ye have taken, and by wicked hands have

crucified and slain.” Aye, by wicked hands! By wicked hands; and yet determined and predestinated. “For to do whatsoever thy hand and thy counsel determined before to be done.” {Acts 4:28} And did not Christ, as God, determinate it, as well as his Father? Was not the Council of Peace between them both? They counseled our deliverance by the Death of Christ; even as since his Death and Exaltation, that same Counsel is between them the pattern of Christ’s Advocacy with the Father, and the Father’s grant to this Advocate upon the plea of his full Atonement. Rom.5:11. ‘Tis the management of the whole in heaven, by the Ancient Platform of the Covenant of Redemption, that the prophet Zechariah has foretold. “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} Now, shall I say that, “he charged his disciples that they should not make it known that he was the Son of God, because he was so fearful?” Indeed, so fearful of what? Why, says my author, “lest it should awe the enemy from making any further attempts to crucify him.” But how could he be fearful lest he should escape their rage, when as he knew, being God, matters were so laid, that he could not escape it? “The Lord GOD hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair; I hid not my face from shame and spitting. 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.50:5-7} He will know, Mt.16:21, that their hour and the power of darkness was come, Lk.22:53, and straightly charged his disciples and commanded them to tell no man, Lk.9:21, that he was the Christ of God. Was not Christ their Sovereign? This disparaging ‘brother’ ought rather to have held

that Christ's command was in authority rather than in fear. Had not the disciples in giving themselves up to Christ, given up themselves onto his Lordship? Were not servants to be tried and laid under commandment by their Lord and Master? Again, it is not the place of the Scripture, this author alludes to in his book to be found in Luke 9, verses 20, 21, as places into account in his margin? How wide is he from the mark there! That text speaks of our Lord two years at least before his sufferings were ready, and seems not at all to be, because his enemies should not make farther attempts to crucify him. For, how could they make further attempts to crucify him, when as yet they had made no attempts at all to crucify him? Jn.7:30 – Jn.8:20. {Note that it came into their thoughts to stone him long before they thought of crucifying him.} And then, that he charged them not to reveal him, it is plain, that it was not in order that he should escape the rage of his enemies; for in the next words he positively foretells his death and the circumstances of it to be affected by the rage of his enemies, saying, “the Son of Man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.” As much as to say, he must die standing to the Glory of his Mediation; and thus, it will be the only article of his death they will be able to draw against. Mark 14:62, with verses 63, 64. Now, what can be more evident, than that charging his disciples that they should tell no man that he was the Christ of God, the Messiah, was not in fear {lest if his disciples had made him known, the enemies of our Lord would not have sought his life, as our mistaken ‘brother’ have alleged on this text} but in circumspection. Besides, it was not in the power of their making him known to the Jews, to make the Jews believe ever the sooner, that he was the Messiah, and for that reason give over their attempt of murdering him. “But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory; which none of the princes of this world knew; for had they known it, they would not have crucified the Lord of glory.” {I Cor.2:7-8} But there

is quite another thing in it, however the preacher of these matters {for, I have been told that he preached the sermons at Royston, before he published them from Northampton} was quite beside the cushion, when he strangely diverted from the scope of this text in the Gospel according to Luke. We see that our Lord had a power over his disciples, and so might fitly enough charge his disciples upon another ground than this mistaker hath admitted. However, though this was the fundamental reason, viz., his being their Master and Lord; yet I do not lay it down for the formal reason, as men so love to distinguish; for that reason is different, and I take it to be this; that our Lord gave his disciples this command in a prudent caution, that his Divinity, so far as the disciples had seen this glory, Jn.2:11, in miracles, conduct, &c., might not be spread too early among his enemies {yet not to put them by their rage, but,} to exasperate, Jn.11:47 & 48, them to proceed against him in their courts before the time, and to obstruct the benefit of his ministry among the people, and prevent the people from attending to his ministry, if the Council of the elders had been permitted to have proceeded against Jesus of Nazareth, before the set time was come, that Messiah should be cut off. Dan.9:26. He would not be entangled, any more than he would die before his hour. He was resolved that the Council of Peace, Zech.6:13, should in everything be attended to; otherwise, he made himself known at last very gloriously, and was afraid of none of his enemies, in the witnessing of this very truth that, “hereafter shall the Son of Man sit on the right hand of the power of God;” Lk.22:69, and that “they shall see the Son of Man coming in the clouds of heaven with power and great glory.” Mt.24:30. And as he did this openly in their court, so he foreknew that it would bring on his immediate Condemnation and Execution by the bloody Jews, into whose hands the Father had delivered him. “He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?” {Rom.8:32} “Who was delivered for our offences, and was raised again for our justification.” {Rom.4:25}

Eighth and Last Argument: It is the greater aggravation of this disparagement, because he makes it to be of Christ in a very light case, where there was no just cause of fear, our Lord having the power in his hands to pray to his Father, Mt.26:53, to turn all men's hearts which way he would. Our Northampton 'brother' makes fearful, which he applies to Christ, to be from a thing that was infinitely less than the Wrath of God; and so he would have Christ to be afraid of nothing. For to be afraid of what he hath suggested, Neh.6:8, Christ was so fearful of, is to be afraid of what Christ must know could never be, and so to be afraid were no fear was. How is it, that this consistent 'brother' was not afraid of dishonoring the Person of Him who is "Faithful and True." Rev.19:11. If Christ-Man had been left to the fear of non-suffering, he had been exposed, to the fear of horror too, and been capable of detriment from the undertaking, {as I have enough shown,} which had been contrary, Numb.23:19, unto Christ-God in the hypostatical Union, Ps.89:19, of the two Natures. Now, it is not the better, but the worse, that he makes it to be in so light a case. He thought, no doubt, but he was on the safe side in his conjecture, so long as he did not say Christ was fearful of his sufferings; but only said, "so fearful was he," lest it should not come to that point. Nevertheless, he is rather of the worst side, because this more abundantly lessens Christ. It is as if a vessel made fit to carry me to the Indies, were not fit enough {in preparation} to be taken off the docks, and launch forth into the Thames. So, it is as if Christ was willing to redeem me, by submitting to be made a curse for me, Gal.3:13, and encounter God's wrath for me, yet not able, but fearful lest all the efficacy of his love should have been prevented by a sudden turn of the hearts of his enemies. What a greatening of the offense against Christ is this, by the lessening of his Person under that ridiculous notion of his fearfulness, as if the Jews, after all, might not accomplish their outrageous design against him? Odious disparagement! Don't your hearts ache to hear of this?

I shall conclude this large section with a very needful and ex-

traordinary remark upon the whole matter. Mr. Hunt hath written a zealous appendix, to show that a sinner may be too filthy to come to Christ; and yet four years after he dare fasten some filth of sin upon Christ himself; and that by a personal contraction of the guilt and defilement too {for in sin they both go together} “so fearful was he,” says he! And I have shown how fearfulness in Scripture is branded for sin, Rev.21:8, committed and punished. Because here, we have to do with it {considerably} in the gross sense, as Sin acted, not in the Evangelical, as Sin imputed. But of the nature of this more hereafter, if the Lord please, in a distinct chapter, or two; to wit, chapters 22 and 23.

The fourth and last article of dishonor, which hath reflected upon the Person of our Lord Jesus Christ assigned to fill up the matter of this chapter, he hath mingled with his 21st and 24th pages in the book compared. His words on page 21 are these, “in the sixth resemblance, roses, says he, are to be gathered but at some certain seasons, as in the summer; and if you come at nighttime, you may have them at a reasonable rate; scarce any will refuse to give you a rose freely; but if you stay till the summer is gone, if you would give all you have in the world a rose cannot be had. So as to Christ, this sweet Rose of Sharon, he is now held forth at a reasonable rate, yea, freely.” Compare this with what he farther adds to the same resemblance. “Alas; says he, what fools to let slip the time, the only time, that should be improved for the soul; they often forget or neglect to gather the Rose until the summer is ended, and then it cannot be found.”

Thus it is plain that he resembles Christ to a rose which may be gathered. As to his notion {anti-evangelical enough} of seasons and opportunities of grace, the summer ended when it cannot be found, the right time, and the reasonable rate of Christ, I shall defer to examine until I come to the proper place where his notion of these matters must directly fall, which will not be till I get into the body of my vindication, and proceed from the head to the members, which may be about the 30th chapter of my book among the

nine chapters of his Arminianism detected. My work is now to examine the disparagement he hath reflected upon Christ in his open resemblance, when he tells us that, “roses are gathered - so as to Christ; and they often forget or neglect to gather the rose,” which I will show is wrong.

It is very true that Christ is received by faith, “as many as received him,” &c., Jn.1:12; by faith Christ is laid hold of, as “the Hope that is set before us.” Heb.6:18. “Let him take hold of my Strength;” Isa.27:5, “and there is none that calleth upon thy name, that stirreth up himself to take hold of thee.” Isa.64:7. {I Tim.6:12 & 19} By faith Christ is apprehended, but only after Himself hath apprehended us; for all these acts of faith are not acts before grace receiving and laying hold of us, who are the “vessels of Mercy afore prepared unto glory,” Rom. 9:23, but after it. “I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.” {Phil.3:12} All these things that Faith is created and enabled for in the soul are true. Faith is wrought of the Operation of God, Col.2:12, and the soul receives Christ, lays hold on him, takes hold of him in His strength as our Rock and Anchor-hold, and apprehends Him. Yet faith never gathers him, Isa.54:7, in that resemblance by which roses are gathered. I deny the straining of the metaphor, {for see how he had broken his bond of obligation to the contrary, which I have taken notice previously,} I deny that this resemblance hath any truth in it for divers substantial causes; and if I prove that our Lord Christ is the Rose of Sharon that cannot be gathered, why then the expression of ‘gathering him’ is a deface of the Blessed Jesus!

First Argument: To say anything of Christ which the rule of faith will not warrant me to speak, is a disgrace to his Glorious Name. Psal.72:19. But the Scriptures nowhere warrant me to say that the Lord Christ is a rose that may be gathered, and therefore to say so is a blemish upon his Glory. Let any man that hath wisdom search the Scriptures upon this occasion, and then tell me whether the phrase of gathering the rose be fitted by any text of the

Scripture about Faith or Fellowship, and if it be not in the texts that speak of the acts of faith or fellowship, I do not know where he will find it, to set forth any act of the soul towards Christ?

Second Argument: To gather Christ is inconsistent with the glorifying him as we ought. Take his Person as represented by the Rose of Sharon, and he is advanced to the full Bloom, he is displayed in the highest perfection due to the Mediator; for a Rose in full Bloom is, Isa.35:1, ripened into the utmost Perfection of its kind. This now applied to Christ points us to him in that amplitude of Glory in which the Church shall behold Him as he is, I Jn.3:2, when he shall appear, and the saints shall be like him, and see him as he is! The Holy Ghost setting Christ forth by the Rose of Sharon, Song.2:1, doth not represent him as he is preached in the Gospel to sinners, but as he is preached in the Gospel to his own that have obtained, by believing, the fore-views of him in a glass darkly, I Cor.13:12, and to set them more a longing after his appearance, when he shall in all His Glory be beheld! And through the saints conformity unto Him, in the resurrection of the just, Acts 24:15; II Thes.1:10, shall be admired in all them that believe; when he will lay it out before the world. What right, though short, conceptions of the most excellent Glory of his Person, in opposition to all worldly glory, Jn.18:36, have been given unto the saints by and with the Holy Ghost in this life; and what right conceptions, though short of their own, raised, glorious bodies in conformity to his own {most} glorious body, Phil.3:21, they once had in believing, when here in a poor state on earth! For this I take to be much of the meaning of that phrase in II Thes.1:10, “when he shall come to be glorified in his saints, and to be admired in all them that believe.” Oh! What golden dreams are these unto the world; and yet I know that with mine eyes, as Job speaks, Job 19:27, I shall behold Christ in his Glorious Kingdom! Thus it is, as he is risen, and his blossom shall not fade, that this glorious Rose hath conversation with the lily in the next verse, Song.2:2, even now, while he is preparing her with his Righteousness, as his Love among the daughters, singling

her out for the everlasting embraces of her God! The Song of Solomon in general, and this expression of it in particular, "I am the Rose of Sharon," is between Christ and his spouse, not between Christ and unconverted sinners. Again, this Person in Glory is capable of being enjoyed in communion, and even experienced in his Spiritual Kingdom with the utmost delight, but in no wise it suits either with us or him, to speak of our gathering Christ as a rose! Nor {touching this ascended Lord} can men come with their rude approaches near him. The very sound of the phrase, as well as the notion, of gathering the Rose, doth not carry that reverence and due regard to Christ in it, which we ought to have.

Third Argument: Gathering a rose is separating it from the stem upon which it grew; but Christ in our Nature can be no ways separated from God. "For in him dwelleth all the fullness of the Godhead bodily." {Col.2:9} He is capable of being enjoyed as he is, but this is by a suitable enjoyment that must not alter his glory in our thoughts. To sever his Humanity in our thoughts from his Godhead, Matt.19:17, is to dis-worship him as Mediator. To sever his Person from his Covenant, {I am but pursuing what Mr. Hunt meant by this severing phrase of gathering a rose, being the severing it from its stem upon which it grew;} is to represent Christ as a Person that is come in his own name, as he himself foretold, Jn.5:43, that imposters would so do. I do not take that "another which was to come in his own name" to be many others, as Mt.24:24, but one single Person; and not the Antichrist neither, II Thes.2:3-12, as our Reformers, Whitaker, Ames, &c., have generally against the Papists expounded that text, but some {one particular} false Christ eminently distinguished from all {other} false Christ's, as was Barcohebas. Now because I am upon the matter of Exalting Christ, it may not be amiss, for the better confirming also that same oracle and prediction of Christ, Jn.5:43, to speak a few words of him I pitch upon to be conceivably meant by our Lord in that particular text, and that is Barcohebas, or Barcosbas, or Bencosbas, or Barchossiba, {for he goes by all these several names in writers,} the name

signifying the 'son of a star' and the 'son of a liar.' In his prosperity he was called by the former name, but when the imposter was discovered he was called by the latter name. This Jew took upon him to be Christ, counterfeited miracles, sketched his pretended original from the prophecy of the Messiah in Num.24:17, "there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel." He established himself to be a temporal monarch, which the deluded Jews looked upon to be the essential character of Messiah. He made them to believe that he would deliver them out of the power of the Romans; restore Jerusalem and the Temple to their ancient grandeur; and resettle the disturbed state of affairs in Judea. He was universally received of the Jews, and held out much about the same time that our Lord had exercised his ministry on earth; I mean, three years and a half, being shut up in the strong town of Beth-horon, which signifies the house of liberty, being one of the cities that King Solomon had built. I Kings 9:17. But that place being not able to fortify him any longer, he was entirely routed by Adrian, one of the Roman emperors. This happened just before the last captivity and dispersion of the Jews, Deut.32:26, which brought them over hither into the Western Monarchy, by the conquests of that Adrian {in the year 136} who placed them in Portugal and Spain, and as far as he could from the Imperial Seat, the Jews being such a turbulent people, after all their proud boasts in our Lord Christ's time, "we have no king but Caesar;" Jn.19:15, now, Barcohebas having his head cut off in the city of Bethhoron, and brought to the Emperor Adrian, he commanded also his body to be fetched after it, which was found with an ugly serpent twisting about it; and without doubt this was to show the Jews that those serpents and that "generation of vipers," Mt.12:34; 23:33, as Christ had fitly styled them, whose children they were; that is, the children of the devil, that old serpent, Rev.12:9, as certainly as they had been now in their posterity the followers of this Barcohebas, {branded with this ugly serpent, the image of the devil twisting about their pseudo-Messiah,} it showed the Jews, we may see, though

they could not, having the veil upon their faces, II Cor.3:14,15, that their serpentine race resembled their serpentine original, and their bruising the Second Adam by crucifying him, Mt.27:35, as the serpent, Gen.3:1, had bruised the first Adam, by bringing on him, and his posterity, death and ruin. The serpent also that twisted about the carcass of Barcohebas might be to show them, that it was the devil {that subtle serpent} which had deceived them by this imposter; and made it out that Barcohebas, the pretended son of the star, was the apparent son of a lie; not the Christ of God, Lk.9:20, not the Seed of the woman, Gen.3:15, which was to break the serpents head; which Seed of the Jews they rejected, after he was come from the Father, Jn.16:28, and had delivered the elect of God. The true Seed of the woman was to overcome the serpent and his seed, and to bruise the head of that serpent on the tree; not the tree of the knowledge of good and evil, Gen.2:17, as the old serpent had twisted his body when he deceived Eve, but on the tree of the cross, I Pet.2:24, by suffering the accursed Death thereon. By this means the Seed of the woman did bruise the head of the serpent; for as Christ came from God, even out of the bosom of the Father, Jn.1:18, so he went to God again. The true Messiah destroyed the serpent, according to the original prediction of Genesis 3:15, “and I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.” “For this purpose the Son of God was manifested, that he might destroy the works of the devil.” {I Jn.3:8} “Now is the judgment of this world; now shall the prince of this world be cast out.” {Jn.12:31} But here the serpent prevailed, and destroyed this false Messiah, as he entwined about his dead corpse; to show how he had climbed up by this man, to destroy the Jews that murdered Christ, just as he once climbed up the tree of knowledge, Gen.2:17, to murder our first parents, and in them had morally destroyed their seed. Thus I have shown perhaps who that ‘another’ is, that Christ said should judicially come in his own Name among them, and be received by the Jews, though they would not receive, but cut

off our Messiah. Dan.9:26. "I am come in my Father's name, and ye receive me not; if another shall come in his own name, him ye will receive."

Well I'll now resume my argument, of gathering a rose as separated from the stem upon which it grows, for Christ in our Nature can be no more separated from his Covenant than he can be severed from his Godhead, or divided from the Father. He that cannot be severed from his Covenant, and the Commission of God and his Father, by which commission he acts towards us, can never in receiving him be gathered as a rose. So to break off this Relation from his Office in our thoughts, as a rose, and gathering it, is broken off from the stalk, is to put a high affront upon our Redeemer! What 'gathering him' then can there be, which is left to the propriety of the phrase, when he loses no propriety, Heb.13:8, by our receiving him? This is an argument that we do not gather Christ when we receive him, because our receiving Christ makes no alternation of him from God, from the Covenant, from his own Mediatorial Office. It is enough that he is given in the Gospel, and so received without severing or distraction of Nature or Relation. Let us not bring in new phrases of receiving Christ, lest we bring in another Christ, Gal.1:8, the son of a Lie, and not the Son of God! Let us cast out this other gospel, and all its language that we have not received, as soon as it starts up, as at unawares amongst us. We desire to hear no more of this new doctrine, because it hath not one old text for it, lest instead of receiving Christ, Jn.1:12, when men talk of their gathering the Rose, they take up with a lie, Isa.44:20, in their right hand. Take heed, poor soul, lest Satan put thee off with a cheat, whilst thou thinkest thou art stirred up by a 'good' man's counsel to gather Jesus Christ.

Fourth Argument: A rose gathered is quickly good for nothing, for it is soon withered, shriveled and lost. But to advance such notions upon Christ is to pollute his Name, Ezek.20:39, which is holy and reverend. Psa.111:9. Christ hath a perpetual bloom in heaven, never to drop or fade away. It is some wonder to me, how that a

man that allows Christ the excelling property of the rose, to be always flourishing, as he says, page 65, should yet advance such an eclipsing resemblance, and take such open liberty to contradict himself, as he has done in this impish phrase, of gathering Christ, Gen.49:10, from the common resemblance of gathering a rose. For this brings the Rose of Sharon under the fading change; and all the help of it lays in a contradictory complement a few pages after, as to how he can never fade. Christ's "name shall endure forever; his name shall be continued as long as the sun; and men shall be blessed in him; all nations shall call him blessed." {Psa.72:17} How can a rose flourish when it is gathered? How could Christ flourish, if Christ were gathered as a rose? For I do but follow him into his own strain of the metaphor, where he has strained and strained so often, against his old promise that Christ is the Rose always flourishing, blessed be the Lord, I readily admit; but that he is the rose gathered into hand at any certain seasons, according to the notion that he advances, {though he is a Gift received and laid hold on by faith,} I do with very good assurance deny. "One generation shall praise thy works to another, and shall declare thy mighty acts. I will speak of the glorious honour of thy majesty, and of thy wondrous works. And men shall speak of the might of thy terrible acts; and I will declare thy greatness. They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness." {Psa.145:4-7}

Fifth Argument: Gathering a rose is in order to sever it from its stem, and carrying it off the place where it grew follows; but Christ, notwithstanding all our receiving him, is always at the right hand of the Father, Eph.1:20, not to be displaced. Gathering Christ in his glory cannot be admitted without a gross notion of transacting towards him, and sullyng his Glory, after we have been complimented by this author into other expectations of his Glory Unveiled. What profit is there in exalting Christ's title beyond the metaphor, and to flatter him with my lips, if I disparage his Personal Glory, and have lied to him with my tongue? Psa.78:36.

Sixth Argument, and last: It is a phrase fitted unto some of Christ's dealings with us, but is fitted to none of our dealings with Christ. Christ gathers us off from the stock of Adam, where we grew when he graciously dealt towards us by his own engrafture. He gathers us too unto Himself, as a hen gathers her chickens under her wings. Mt.23:37. It was a mere petition of David, Psal.26:9, that his soul be not gathered with sinners, nor his life with bloody men; where the gathering act still lies on the part of Christ, and not on the part of David. "Save us, O LORD our God, and gather us from among the heathen, to give thanks unto thy holy name, and to triumph in thy praise." {Psa.106:47} It makes the argument good against this untoward application of this rose gathering. The Lord gathers us, but we never gather him. "For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." {Ezek.36:24-27} It is fitted to the Shepherd of the flock, Isa.63:11, to "gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young;" Isa.40:11, but it was never fitted to the flock, sheep or lambs, to go and gather their Shepherd. "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." {Jn.10:27-28} To sum it up in a word, it is Christ's own prerogative, to feed in the gardens, and to gather lilies, Song.6:2, but it was never the property of the Lily to gather the Rose of Sharon.

### CHAPTER 3

*Of Mr. John Hunt's open disparagement's of the love of Christ.*

Next to what I have said in Vindicating of the Excellency of the Person of Christ, I must proceed to vindicate the Excellency of the Love of Christ from some disparaging reflections cast upon that endearing Attribute of God, as exerted towards us in, Ezek.16:8, by, and through the Mediator, our Lord Jesus Christ. Two passages more especially of this kind I blame, as obnoxious in the treatise, which I must bring under correction. The first is, that there is almost no love lost between Christ and his Spouse. The second is this, if thou prayest &c., thou mayest be dear to Christ. I begin with the first of these.

Take his words as they lie together, in the comparison of loves between Christ and the Spouse, and they are these. "In this Song of Songs we have, saith he, an account of the dear love Christ bears to his spouse; how fair is thy love, my sister, my spouse? Thou hast ravished my heart, &c., and in this we have an account of the inward breathing of the spouse after her Beloved; and I had almost said there is no Love lost between Christ and his Spouse; for you will find both as it were striving, as to who shall express their love to the highest strains. I grant indeed that the saints love to Christ is not commensurate to the love Christ bears to them, yet in some things there is a dark resemblance." Almost all good, but one passage spoils all, and 'twas too gross to mend it.

Observe that when he had almost choked himself, he is fain in eating his words, to mince them smaller, he would persuade us out of our wits, to construe his "I had almost said there's no love lost between Christ and his spouse," and his both striving as to who shall express their love in the highest strains, to be only thus, in English; that in some things there is a dark resemblance. As if a dark resemblance had warranted him to run it up thus, till he had almost driven and fixed it into an impious, open comparison. I shall prove that he hath run it up so far, as to carry it into an open disparagement of the Love of our Lord Jesus Christ. This may be laid open two ways; the one is by some other passages in his own inconsistent book, James 3:11, and the other by arguing from the

vehemency of the Love of Christ Himself, and his Superlative Affection towards the Spouse, with the Mystery of that Love.

1. It is a contradiction to the title of his book, which he hath branched out into these encomiums or commendations of Christ; a discourse concerning the Glory and Excellency of the Person of Christ; also, Christ the Most Excellent, or the Glory of Christ Unveiled, as his words are, and these are the titles of his book. But now does not he presently, at one of the first strokes, make them flattering titles? For, if in the Title-page, and all through the leaves above he meant thus of Christ in good earnest {as I hope he did} alas! How doth this 'almost' blasphemy, {"I had almost said there is no love lost between Christ and his spouse;"} of a sudden, change them into flattering titles! To say, suppose of a person, the most excellent, who is not so, is flattering; or, as we may say a complement, in complying with the persons expectations of being called what indeed belongeth not to him. Again, to say of Christ who is so, Christ the most Excellent, and yet in one of the first breaths depart from it, so as in point of love to bring in another person, Psal.73:25, and write over both their heads, "I had almost said there is no love lost between them;" is to flatter, if you speak of the Excellency of the Person of Christ, in point of his Love. Besides, it must argue very great inconstancy, levity of thought, lack of judgment, and strange forgetfulness, Isa.17:10, to bring in a piece of nonsense so soon! Is the title too, in every leaf, the Glory of Christ Unveiled? And doth he take it to be an unveiling of Christ's glory, to go and take off the veil of the spouse, and put her openly to the blush? 'Tis said of Rebekah, when she saw Isaac, she "took a veil, and covered herself;" Gen.24:65, and sure, if this man had seen it was her Lord and Bridegroom, even the Lord from Heaven, I Cor.15:47, coming forth to meet her, he would have taken a veil in some agreeableness to the spouse's own behavior in this Song, Song.5:7, and have covered the Church's face with a more modest expression. The seraphims or glorious angels, called seraphims from their burning love to Christ, Psal.104.4, had fixed wings in that Vision, and yet with

Twain each one covered his face, Isa.6:2, as unable to look into the Glorious Mystery of his “Incarnation, whilst the Son of God was so gloriously represented there, filling the Temple of his Human Nature with Divine Glory, when the Fullness of the Godhead dwelt in him Bodily.”<sup>1</sup>

It is an Inconsistence and Contradiction to this book, in some overthrowing passages of the same. As, 1., it is inconsistent with the honesty of phrase in his saying, “I had almost said,” what I have believed to be a truth of the Gospel. {“I believed, and therefore have I spoken,” II Cor.4:13, not I believed, and therefore have I almost spoken.} For, if no truth, then it was too much almost to say it; if a truth believed, it was too little to have said it but almost. Almost? Why not altogether, if it was put into his message? And if not put into his message, it was the bolder stroke in the messenger to bring it along with his credentials. And then, 2., it is but a little farther that he takes the liberty of contradiction to himself by an open argument, and the argument he gives us, why the words of his text, “I am the Rose of Sharon,” cannot be understood of the Bride, or Church in this Song; “which, says he, will appear, if we consider the person here speaking speaketh in self-commendation. Now though Christ may without pride or presumption speak in his own praise; yet it no ways becomes a Saint to be the trumpeter of his own praise, Prov.27:2, let another praise thee, and not thy own mouth.” Well, be it so, and let us abide by this rule; that what is his, {“I had almost said, there is no love lost between Christ and the spouse,”} but blowing the trumpet of her praise, almost as high as the blast can carry it? So that he speaks as one that is faulty, II Sam.14:13, is it not almost saying what he is arguing against, to wit, that she herself is the Rose of Sharon? Now why doth our author trumpet his own praise? Could he not let another have praised him as he argues, II Cor.10:18; Rom.2:29, and not his own mouth? For virtually he has praised himself, in surplus saying, “there is no love

---

1 John Owen, “Declaration of the Glorious Mystery of the Person of Christ, God and Man,” 1679, pg.29.

lost between Christ and his spouse.” The construction will hold the praise of himself, “I had almost said, there is no love lost between Christ and me;” for, if the author be a Saint indeed and a member of that Body which is the Bride of Christ, or Spouse, he may then, within the bounds of his proportion, say it almost of himself, as well as almost of her. Every Saint may put in with the Spouse of Christ, putting in what is truth; because every saint helps to make her up a complete spouse, Eph.1:23, who, being so completed, is the Mystical Body of Christ; and then be sure, what she may not do for herself, no member of her ought to do for her. It’s an open disparagement therefore he useth, a mere reflection, which he has unwittingly cast upon our Lord Christ! And I make no doubt of it but ‘tis so, if we argue it under the form of his own consideration, that it no ways becomes a saint to be the trumpeter of his own praise. 3. Lastly, he has contradicted himself in as plain words as he could almost express, when he was gone 60 pages off, quite out of his memory, and had forgotten his old blast of his trumpet. “For, says he, it would be no small disparagement to Christ for us once to suppose, there can be as much in the work of his hands, as in himself.” And pray let him only tell us whether he does not suppose Christ’s Spouse to be the work of Christ’s hands? And then, whether it be not quite a contradiction, II Cor.1:19, almost to say that “there is no love lost between Christ and his spouse?” And, whether it be not a gross inconsistency for the work of his hands, the vessel, to strive with the Potter who shall love one another most, the Potter the clay, or the clay the Potter? And yet his words concerning Christ and the Spouse are, “both as it were striving as to who shall express their love in the brightest strains.” “But now, O LORD, thou art our Father; we are the clay, and thou our potter; and we all are the work of thy hand.” {Isa.64:8}

And now let me more directly exalt the Lord Jesus, in the Matter of his Love, as it is superlative, and infinitely beyond all strains and strivings in the spouse. And I question not, but it will appear so to all those saints, who by reason of use as the Apostle says, “have

their senses exercised to discern both good and evil," Heb.5:14; and that as the Love of Christ is in other parts of the Scripture, it will hold to be the same, in the Song of Solomon, transcendently great beyond the spouse's love to him. Consequently, this bold-faced untruth of our author will be found to be an open disparagement of Christ. I will labor to do it briefly, for it is a copious argument.

First Argument: Christ can command his own Love to his spouse. "The LORD will command his loving-kindness in the day-time." {Psal.42:8} And did he not command his loving kindness in the daytime in this Song? To make her so many kind visits; to bestow on her so many costly and enduring tokens of his love; to put so much beauty on her; and then commend her by setting her out from top to toe? What Power had he over his Love, that he would not be overcome by her unkind usage thereof! "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." {I Jn.4:10} Wet in his locks at midnight; Song.5:2, praying solitarily for her on the mountains of the deserts, when she was snoring in her bed! Knocking at her door to be entertained, and yet she in her self-love-ease pleads, Song.5:3, the putting off of her coat! How should she put it on? The washing of her feet, how should she defile them, by stepping off her lazy beds side? And so her Lord was turned off to go seek his lodging in another place; and notwithstanding all this disobedience of the spouse by night on her bed, yet the Lord will command his loving kindness in the day time! Psal.42:8. He will be found of her upon her first convictions of the fault, and her early seeking him in the streets! He will overcome the affront, put it up, and put it off with power! He has power over his own displeasure, and can still command his own love, in the out-goings, Song.6:4, &c., of his heart to her! Whereas, on the contrary, the Spouse of Christ hath no commanding power of her love, but whensoever she acts graciously, and loves the Lord Jesus, 'tis by constraints of his over-ruling Influence. Hereby she loveth much, Lk.7:47, for "the love of Christ constraineth us," II Cor.5:14, but what comparison now can be made

between commanding Love and a Love that must be constrained? The Church loves Christ by Dependence, but Christ loves the Church by Supreme Commanding of his own love for her; and yet our author hath put in a bold and blind stroke, as if Christ and the Spouse stood almost upon equal grounds, and had Power in Grace almost alike in loving.

Second Argument: Christ can secure, establish and lengthen out his own Love unto the spouse, through the Vehemency and Superlative Affection he beareth unto her. "Having loved his own which were in the world, he loved them unto the end." {Jn.13:1} Whereas she, the Spouse of Christ, cannot secure, II Cor.3:5, establish or preserve her own love to him, but relies upon her Maker's Good Pleasure, who is her Husband. "For thy Maker is thine husband; the LORD of hosts is his name; and thy Redeemer the Holy One of Israel; the God of the whole earth shall he be called." {Isa.54:5} "And I will betroth thee unto me forever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies. I will even betroth thee unto me in faithfulness; and thou shalt know the LORD." {Hos.2:19-20} "As the Father hath loved me, so have I loved you; continue ye in my love," Jn.15:9, your duty is continuance in my love, but your strength must be my Spirit for it, as appears thus by expounding it in John 15:6, last words, "for without me ye can do nothing." Then, if without Christ the Spouse cannot love Christ, we may be confident, that the utmost flowings out of her borrowed love through the Book of Canticles, being but the rays and sun-beam reflections of his own communicated love unto her, I Cor.4:7, ought not to be represented by an almost saying, that there is no love lost between Christ and his Spouse, and a quite saying, that you will find both as it were striving who shall express their love in the highest strains. For, between that Love that secures love, and that love that is secured by it, there is no almost-comparison, Job 40:4-5, no as it were both striving alike. There is but one highest strain, and that is of Christ's side. It is a contradiction in terms to say two superla-

tive degrees in one matter; two highest strains in love. Now, if the Church's strain be as he hath laid it, the highest strain, he hath laid his measures despairingly enough, according to the rules of comparison. What! Make the Church's strain of love, because of her striving for the highest strain, higher than Christ's strain of love! Oh; the wretched strains that are set out in this authors, Rom.12:6, striving to go beside the rule!

Third Argument: Christ's love of the Spouse is as God's love; "I and my Father are one," Jn.10:30; one in Love, as well as one in Essence and Being. Whatsoever is said of God's Love in the Person of the Father, proper to the Father, is said also of God's Love in the Person of the Son, proper to the Son. Now in the Person of the Father, thus it is said of God's Love, "herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins," I Jn.4:10. I, {you'll say, 'tis true,} we loved not God at all before he sent his Son; but yet may we not almost compare the spouse's Love to God's, after she is a spouse to Christ's? No; for, has she done anything in her love comparable to God's Love in sending his Son to be the Propitiation for our sins? No, no; again, what is it that is said of God's Love in the Person of the Son, the Bridegroom, who is the Husband of the Spouse? Why, that Christ's Love of the Spouse rises up into a Comparison with God's Love of Christ, "as the Father hath loved me, so have I loved you; continue ye in my love," Jn.15:9, that is, as the Father hath loved me in the Everlasting Union, and loved you with an Everlasting Love, Jer.31:3, in the Everlasting Relation unto Me, so have I loved you. Thus Christ's loving the Spouse will compare with God's loving Christ, and with God's loving her too in a relation unto him, "as the Father hath loved me," 'me,' as Christ, 'me' as the first Image of God, above all his other works. This is a high and very Glorious Mystery! I would speak something of it, as I, a poor worm, am enabled! And what am I able to say thereof, any further than led into it, Rom.8:14, by God the Spirit from the Father and Christ! The Comforter, Jn.16:7, being come unto me through Him who is gone unto the Father,

Jn.14:12, and He also, as it hath pleased Him, hath brought me by his Grace, out of Darkness into some of this Marvelous Light. “Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son.” {Col.1:13} “But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light.” {I Pet.2:9}

## CHAPTER 4

### *How Christ has stood in the Love of the Father from Everlasting in the Beginning of his Way.*

God the Father Predestinated his only Begotten Son into Creature-Being, that is to say into a Mediatorial Creature-Existence; or into Christ-Wisdom, to be Christ the Wisdom of God, as the apostle styleth Christ, “the power of God, and the wisdom of God.” I Cor.1:24. He predestinated this Wisdom to subsist in God’s own Son, Rom.8:3, the Son of his Nature and Being, the Son of his Counsel and Love, even the second Glorious Person with him in the Godhead. The Father in the Trinity pitched upon Him to be in another nature, and to be the Anointed One; Psal.2:2, he chose his Son, and covenanted with his Son {which amounted to more than predestinating him} to be the Mediator, or Middle Person; for Mediator is a name suited to both his Natures, and so to his Office, to be between God and men, I Tim.2:5, fore-viewed; and this is as he is now finally revealed. Howbeit, because of the infinite contrivance of this wonder, his Name from Everlasting is Wisdom, as he is very often styled in the Proverbs of Solomon. And then at that pitching on him, or Predestinating and Choosing of him so to be, Col.1:17, this Second Person in the Godhead was, in God’s Everlasting Foreknowledge, Choice, Purpose, Counsel and Covenant with him, made the Image of the invisible God, Col.1:15, as we read another of his Gospel-Names in the New Testament. He was made in Counsel from Everlasting to be the Wisdom-Image of God. So we may read it, by putting both the places in Solomon

and Paul together.

But how from everlasting? By Mediatorial Settlement, by Constitution, not by fleshly creation yet, as afterwards to be. The Man existed not in his open flesh, but subsisted, Psal.80:17 – Jn.6:62, secretly in the Second Person by God’s Covenant with the Second Person; and so the whole Mediator was in every thing considered and reputed of the Father as God–Man; that is, Mediatorially from Everlasting. Thus he was made, made the Image of the invisible God, not yet made open flesh. This is more than God’s “eternal purpose which he purposed in Christ Jesus our Lord;” Eph.3:11, or choice to make him, or mere election of him into his Wisdom-Being and Office in the Person of God the Son. This a farther act about Christ than God’s Predestinating Purpose of him. Wisdom was then set up from Everlasting as the Holy Ghost saith, Prov.8:23, to wit, in Covenant-Settlements. Hence it is, we must understand it of the Person of Two Natures, God’s Son and Wisdom in the Proverbs, as One Middle Person between God and all the elect; and all things further intended. Wisdom therefore, one of the Natures of that Person speaks; but speaks as the Person of the Son of God, Psa.102:25 – Heb.1:10, who took on Him the Wisdom-Nature, so was in both Natures united by Covenant-Settlement in the One Mediator. “And I saw, and bare record that this is the Son of God.” {Jn.1:34} Wisdom carries on the speech and therefore as a Person, not separately from either nature; for it is not Wisdom without its subsisting in the Son of God, nor is it the Son of God without Wisdom subsisting in Him; “even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints.” Col.1:26. And so ‘tis the same Person, though only one Nature of the Person, Wisdom, appears; for herein was to lie the mystery. And so he goes on and speaks “I, and I, and I,” through the place in a very glorious coherence, “I was set up,” verse 23; “I was brought forth,” verses 24, 25; “I was there,” verse 27; “I was by him, I was daily his delight,” verse 30.

I know the controversialists, and commentators, systematical

divines, and most dogmatical writers {i.e. men who go by opinions, the opinions other good men, I Pet.1:18, for a long train and succession have gone before them with} make all this to be meant of the Second Person of God separately from the Mediator, or the Man Christ Jesus. But why such a distinct and prolonged discourse {which runs on gloriously for 8 verses together} should be made of the Second Person in the Trinity, in the Old Testament, Jn.10:30, separately from that Person in the Relation and Office of the Mediator, to distinguish him from the Father, rather than the like any where done of the Father, and of the Holy Ghost, the first and third, who are all co-equally God, the Father, Son and Spirit, I Jn.5:7, and so to distinguish the Father and the Spirit {in such a prolonged discourse of the Old Testament} from the Son, is what I could never understand by all my reading of books; whereas, if I go to the text itself, I plainly discern a reason why 'tis so distinctly laid down of the Mediator, which to distinguish Him from the Father, and from Himself too, as the Second Person. "These things saith the Amen, the faithful and true witness, the beginning of the creation of God." {Rev.3:14} And this besides the many reasons which arise out of those verses, why they can be applied to Christ no other ways than as Mediator; especially as those reasons in the very expressions do shine forth in the light of the New Testament.

Well, here is the Wisdom-Son of God brought forth early into the Human Nature by Covenant, {as the Covenant-language runs in Psalm 89; Isaiah 42 and chapter 49,} before his flesh appearance. Wisdom was set up in the Son of God, "set up from everlasting," Prov.8:23, the very same Wisdom was brought forth, and in Settlement made to be; the Son of God and Wisdom commencing from thence, Rom.9:5, One Person, as we must not divide them, or separate them in our thoughts, though we must all along distinguish them. And now I come to his other early Name in the Colossians.

The Apostle calls this Wisdom the image of the invisible God. "Who is the image of the invisible God, the firstborn of every creature; for by him were all things created, that are in heaven, and

that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him; and he is before all things, and by him all things consist.” {Col.1:15-17} A glorious mystery of wisdom in Counsel and Transaction with the Second Person! For still we must eye Him, in whom this Wisdom-Image of the invisible God subsisted; that is, subsisted by Covenant-Settlement. We must by no means suppose that the Image of the invisible God in that text is the invisible God Himself, as if God was an image or idea; and that the Image of God in the Colossians was another image like that. No; for God is invisibility itself. “Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see; to whom be honour and power everlasting.” {I Tim.6:16} The invisible God in his own nature can fall under no image, under no material form, or human shape. For, God is a Spirit, so absolutely perfect in his Being, so that he cannot in any sense be an image, or represented by a created form in his Uncreated Essence. “God is a Spirit; and they that worship him must worship him in spirit and in truth.” {Jn.4:24} It is not the invisible image, but the Image of the invisible God.

Hence understand that text in Jn.5:37, “and the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.” The meaning is not that the Father hath audibly a voice in his own Nature, that men might hear if they listened or attended with the ear; for he hath no such voice as that; nor yet, that in no sense at all he had ever uttered his Voice in the language of Scripture and Providence in any Testimony of Christ; for he had done it. “And lo a voice from heaven, saying, this is my beloved Son, in whom I am well pleased.” {Mt.3:17} Again, nor is it meant that the Father hath in his own Personal Subsistence a shape, for being Spirit, he hath none. Nevertheless, in some other sense it is certainly true he hath both Voice and Shape. But says Christ to the Jews that persecuted him, Jn.5:16, “ye have neither heard his voice at any time, nor seen his

shape.” Jn.5:37. He denies not that the Father had in some sense a voice that was heard, and a shape beheld. A Voice in his Covenant Counsel, a shape or idea of Wisdom-Mediator. Col.2:9. A secret voice in the Covenant, for Christ had heard the speeches, when no other creature but the Lamb could. A shape, even the resemblance of Christ with the Father before time, or the conception the Father had of him as Constituted Mediator before the world was. So then his Father’s shape was not God’s Essence, or his Father’s Subsistence, but his Father’s Contrivance; the Shape, Wisdom, contrived by Infinite thoughts of wisdom, and made Christ by Infinite Grace and Love, “according to the Revelation of the Mystery, which was kept secret since the world began,” Rom.16:25, and to which the Jews were strangers to. Now we see in what sense Christ there speaketh of the Father’s shape! That it is not personally taken a shape in the Father, but possessively a shape of the Father in the Wisdom-Image, or Covenant-Man. Isa.42:1. As if I say an estate is the estate of such a man, it is not understood that the man is the estate, but the estate the man’s. The owner personally is not the estate itself, but possessively he hath it, as his own. So the Image of the invisible God, Col.1:15, is not the shape of the Father personally subsisting, but his shape processively contrived. And accordingly, ‘tis made out by Wisdom in Proverbs 8:22. “The LORD possessed me, {says Wisdom, or Christ there,} in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was.”

Speaking to those with blinded eyes, and hardened hearts; for “he hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them,” Jn.12:40, it is as if the Lord was saying to them; that the voice of his Counsel {concerning me, says Christ} the Wisdom-Image of the invisible God, which the Father had set up, Psal.8:1, and the Son taken upon Himself {that point of truth} is a secret far beyond you. His Voice concerning me before the mountains were settled, and his Shape contrived

in {Christ} Wisdom set up from the beginning, is a thing hidden from you; for you never heard one syllable, nor have seen a glimpse of it; and therefore you take no more notice of me now, {in my assumption of Flesh & Blood,} the work of the Father's hand whom you here behold. The shape of his, says he, for I am His, you never saw in Genesis, in that phrase of the Architects, "in our image, after our likeness;" Gen.1:26, you never saw his likeness, in the Man-Wisdom; nor have believed what is revealed in the Proverbs, nor have known of whom these deep things of God are spoken, God revealing them only and exclusively to the elect, who have been given the "mind of Christ," I Cor.2:16, by his Spirit, "for the Spirit searcheth all things, yea, the deep things of God." I Cor.2:10. You never saw the Image-Man, the shape my Father had contrived in secret; you never imagined that all is meant of Me the Born-Man. You never saw the Man-Wisdom in all your reading of the Scriptures; or of the Human Nature of Christ which had been assumed and contracted of Old to the Son of God by Covenant. And yet all the Holy Writings have pointed unto Me, Jn.5:39, testified of Me, meant Me, spake of Me, the MAN Christ Jesus, whom you now behold. This work of my Father's hands, this shape of mine Personally, this shape of His Possessively, you never dreamt of, you never saw by faith, and therefore now despise it in Me, while you see my Father's shape thus, as he hath sent me forth to be beheld by sense.

Now I do not see how those expositors, to whom the Supralapsarian Mystery of the Wisdom-Image of the Invisible God {or the mystery of Christ, Eph.3:9, as he stood in the love of the Father from Everlasting} hath not been made known, can {in such texts} fairly avoid some startings up of the Anthropomorphite idea of God; or else a mere repugnant thought to the spirituality of God's Eternal and Holy Nature, and an inconsistent conception of the Image, with its being substantially the First-Born of every creature, Col.1:15, in the very next words. I am fully persuaded they do not speak safe, nor speak home to the point on that Colossian

place, who expound the Image of the invisible God there only of the Second Person in God abstractly, and do not understand it of the Mediator or, as the Wisdom-Man-Image subsisting in the Son of God. {A dangerous conceit in the other way of Expositors upon Col.1:15, who make 'image' to be God's Spiritual Nature and Essence in the Second Person.} The Image of the invisible God therefore is not ectypal, as to say, a form or substantial type of God the Father's Nature, that is to say, of his substance, {for God's Nature and Essence is never converted into another substance,} but Archerypal, the chief and first draft of all other things God designed to make. This was the first stupendous line that was ever drawn, Rev.3:14, by God's pencil. Consequently, the Image of the invisible God is not to be understood, as the resemblance of a seal upon wax or paper, where the coat of arms, or entire form of sculpture falls just on the wax or paper, as the stamp is affixed or engraved upon the seal. This is not so in God; Isa.40:18, for we are to take heed of such gross thoughts of the Substance and Being of God. Christ is not the Image of the invisible God, in any such construction. But the Image there is God's first draft, his prima-primitive Wisdom-Man before Adam, Gen.1:26, in the Supralapsarian pre-Fall way, the pattern and original sampler of all his noble works; to wit, Christ-Man, subsisting in the Second Person; {Christ is the First Man in the pre-Fall way, as to Persons; Adam is the first Man in the after-Fall way, as to means;} and so both, God and Man in one Mediator. It was by this Divine Exemplar, Christ-Man, the Wisdom-Image assumed, God would go alone, after this beginning of his way, to work farther and draw all other creatures by the same model; and so work all things to his own glory by Christ. Thus, the Image of the invisible God, is as much as to say, there is nothing visible in God; he is in all his Substance, the Invisible Being; I Tim.1:17, but there is a thing visible which subsists in the Son of God; and that seeing is the image Paul speaks of in the Colossians. For the word is 'eicon' in the original, and not 'character,' which they render into "Express Image," widely enough, in Hebrews 1:3,

“who being the brightness of his glory, and the express image of his Person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.”

From hence it follows of Christ in the same verse, that he is the First-Born of every creature. This is another property of him, still agreeing with him as the Image-Draft God kept of every creature by him. So it well explains how Image of God there is to be particularly and distinctly understood from the Son of God, and whom that Image, or First-born stands, as the Son is ONE with the Father, Jn.10:30; “the image of the invisible God.” It is of him, as contrived by him; by him the Father, who set Christ up; and of him, as a distinct Nature Subsisting in the Son. Thus, with very good reason, I carry all the text and coherence, in a direct reference to the Mediator. The Image of the invisible God, or the Covenant-Wisdom-Man, Christ, was assumed by the Son God; that is, the Nature was taking on the Second Person in God, and took up by him into Covenant-Union, even then from Everlasting. “And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.” {Jn.1:14} Thus, the Son of God in love begun his Man-Union. The whole Person hereupon, by a distinction of Nature in God’s Counsel and Covenant, Psal.45:6,7, is God-Man mystically, the foundation of his becoming openly so in times of the New Testament.

Take him therefore both ways, as God, and the Wisdom-Image, how suitably doth the rest of the description follow in that Apostle? “For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him; and he is before all things, and by him all things consist.” {Col.1:16-17} Here are two instances of ‘by him’ which are suitably to our Lord Christ’s Two Relations. The one Personal in the Godhead, as Author of the works, the other Mediatorial in

the Covenant, as Exemplar of the works; or, 'tis twice mentioned, by him were all things created, that we might more thoughtfully observe it, and not mistake. "All things were made by him; and without him was not anything made that was made." {Jn.1:3}

1. By him efficiently, because the Person in whom this Image of the invisible God subsisted, was the Son of God, and so according to the Vital, Essential and Divine Nature of his Person, as co-equal with the Father, and co-eternal, he is the Creator of all things, who together with his Father, are One Invisible God. "For as the Father hath life in himself; so hath he given to the Son to have life in himself." {Jn.5:26} "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." {Heb.1:1-2}

2. By him exemplarily, for I cannot draw it into a fitter word. And so in this place he is considered over again in his second way and relation, as the Wisdom-Image of the invisible God; so "were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him." Hence angels were created of God, by him the Angel of the Covenant, and men were created by him who is the Man of God's Right Hand, and shepherds by him who was God's Shepherd; and so kings, fathers, husbands and the whole creation were made by him the Divine Pattern and Exemplar of them all. All thrones, dominions, principalities and powers; angels, cherubims and seraphims. "By me kings reign, and princes decree justice. By me princes rule, and nobles, even all the judges of the earth." {Prov.8:15-16} For he, as God "maketh his angels spirits; his ministers a flaming fire." {Psa.104:4} Yet all of them too were created by him as the pattern of all their bright dominion! All the crowns and scepters, the states, powers and dominations of the universe, in magistracy and potentates, all were created by him, as the Glorious Pattern and Original Draft of all their high offices and stations! And all for him, Heb.1:2,

upon which account it is in this Mediatory Dignity of Christ, they shall all one day fall down before the Lamb, and bow beneath his throne! “For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.” {Rom.14:11} “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.2:10-11}

The Apostle continues on in verse 17, “and he is before all things.” The glorious train of beings are to come on in procession after him. Not after him, to be longer upon the stage that he; for so he is Omega, the last, and shall out-stand the entire train and all the world too; but after him, to be all in complete subjection to him. “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} Well, he is before them all as the Secret and Altogether-Glorious-One, as the Everlasting Wisdom-Image of the Father. “And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.” {Jn.17:5} This glorious draft is still by him, is still looked on, and consulted in all the works he made, as well as he is before them all; before them, in the latter capacity of the Wisdom-Image. Col.1:15. This Gospel Mystery stood in God before other creatures were made by him. When no depths, wisdom was brought forth; as well as before them in the former relation of being God’s own Son, Rom.8:3, who together with the Father created all.

Christ therefore still in the same capacity of Wisdom, is the Alpha and Omega, the Beginning and the Ending. Rev.1:8. He is the First and the Last of all God’s thoughts of the other works of his hands; because they all began, and they all conclude with him. “Fear not; I am the first and the last.” {Rev.1:17} “I am Alpha and Omega, the beginning and the end, the first and the last.” {Rev.22:13} Even as those two letters, Alpha and Omega, begin and end the Greek alphabet; there is no letter comes before Alpha,

no letter comes behind Omega; so never any man or creature was taken up in God's thoughts to be made in time before the Covenant-Image-Man subsisting in God's own Son from the Days of Everlasting. "Out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." {Mic.5:2} As the Son of God in His Personal Relation in God's Nature is from the Days of Eternity without beginning; so the Son of God in God's Covenant is the Wisdom of God, I Cor.1:24, from Everlasting, that is adoptive and consequent, and hath some beginning from God; even in the Beginning of his way, before his works so old, Prov.8:22, as the Alpha, and First Work of them all. And thus the Scriptures are reconciled by their own interpretation, and by no other, when they speak of this Person, whose Name is Wonderful, Isa.9:6, sometimes in the other relation. It requires great wisdom and instruction of our minds to know the Oracles of God aright, and mistake them not in this vital matter. "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} "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." {Jn.17:3} We must not think to answer the Socinian in the point of the Eternal Generation of the Son of God, by underclothing him in all those texts, as the Wisdom of the Father. We must be cautious, and not allow that way of maintaining the doctrine of his Filiation or the Essential Communication of Life to his Subsistence from the Father, Jn.5:26, in the First Sense {which I firmly believe, and in which the right knowledge of the Mediator is established,} I say, we must not allow the manner in which this is usually done, by giving away the other true doctrine of the Generation of Christ-Wisdom in the Everlasting Covenant, Heb.1:5-6; Psal.2:7, as to be his being the Son of God, Rom.1:4, in the Second State. I am afraid that by robbing the Mediator, we have often given the Socinian too open an advantage against the Divine

Sonship of Christ, not distinguishing between the ONLY Begotten Son of God, and the FIRST Begotten, Rev.1:5, of the Dead. "He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." {Jn.3:18}

I am sorry likewise to find what is no meet custom in the education of our youths for the ministry of Christ; and that is, the training them up in a mere scholastic or creedal form of the Doctrine of the Holy Trinity, so as almost to necessarily render them unfavorable of retaining any due regard to that Doctrine of the Person of God, through their whole course of preaching; but preaching according to the Distinct Revelation and Cohesive Operations of God is generally despised, and laid aside. And indeed our education-knowledge of the Trinity, is for the most part so remote from the way that God hath revealed himself to us in the Mediator, Jn.14:9, that as we have chosen to wander and have left him in this, {for I am speaking of an external turning from God, which lies in every natural man's power to prevent, or reform,} so this is a righteous thing with God, II Thes.1:6, afterwards, that as it is with the master, so it should be with the scholar. "Take heed to thyself that thou be not snared by following them, after that they be destroyed from before thee; and that thou enquire not after their gods, saying, How did these nations serve their gods; even so will I do likewise. Thou shalt not do so unto the LORD thy God; for every abomination to the LORD, which he hateth, have they done unto their gods; for even their sons and their daughters they have burnt in the fire to their gods. What thing soever I command you, observe to do it; thou shalt not add thereto, nor diminish from it." {Deut.12:30-32} It is very unbecoming, that the doctoring of the Trinity in our common bodies of theology, is never tempered with some knowledge of Christ-Wisdom, Christ the Image-Man, Christ the Covenant-Son, Christ the First-Born of every creature, &c., as if the Mediator is wholly excluded in that stupendous Mystery of the Three One, I Jn.5:7, and turned over {a long while after} to another

common-place. But Christ doth not stand so in God's alphabet; for he is there the Mediator-Alpha from the beginning, and God has put him as a Christ into his own Name; however it comes to pass, that our teachers have turned us over nakedly in that dreadful Mystery of the Trinity, to a consuming, Heb.12:29, fire! {"I have more understanding than all my teachers; for thy testimonies are my meditation." Psal.119:99.} And so as the angels themselves never conversed thus with God, as they covered their faces; whilst we are taught to be bare-faced before him out of Christ! "In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims; each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts; the whole earth is full of his glory." {Isa.6:1-3}

Christ should not be put so far out of the way as in these matters men are wont to do. Wisdom-Christ is the Alpha, the first letter in all God's alphabet of thoughts and ways; "the Amen, the Faithful and True Witness, the beginning of the Creation of God." Rev.3:14. As in the 24 letters, Alpha runs in a suit with the rest of those letters, and is but a letter of the four and twenty, only that it goes before them all in that number, and all the other letters belonging to the same alphabet; so it is a name of Wisdom-Christ, or of that Created-Nature which the Son of God took upon him, as it subsisted, and was all along considered to be in the Second Person by God's Covenant; the Son of God and God's Covenant with him being the foundations that upheld it federally in the Personal Union, even from Everlasting. "I have made a covenant with my chosen, I have sworn unto David my Servant." {Psal.89:3} And this Wisdom-Name is suited to Christ, as Christ partakes of the same portion with his members; Eph.5:30, "as the children are partakers of flesh and blood, he also himself likewise took part of the same," Heb.2:14; and so he was Wisdom-Mediator in all considerations of creature-ship before the Fall, though not so properly Christ-Me-

diator, till under the fore-views of man's fall in the Subordinate Purposes of Jehovah. {The Son of God is Wisdom-Mediator, as to his Person in the Pre-Fall/Supralapsarian way; and is Christ-Mediator, as to ways and means, in the after-fall-way.} However, it was the same Person still in Mediatorial Honor and Advancement. And there's another reason too why he is the Alpha, and is before all things, and that is because in these Everlasting-Thoughts and Covenant-Conferences among the Trinity in Unity he was to be the Exemplar-draft, and so was made the pattern of all things. For in wisdom has he made them all, even as all are made by and after him. It shows us still by another proof that he is the first image of God in all the works; and he comes, as he took on him to be Man, into the same relation with other works of God that follow him. And this is the first part of the 17th verse; as "he is before all things." {Col.1:17} "O LORD, how manifold are thy works; in wisdom hast thou made them all; the earth is full of thy riches." {Psal.104:24}

The rest now follows, for "by him all things consist." That is, had it not been for this first draft and piece of God's work in the Wisdom-Mediator, all his other works had wanted a foundation to stand. There is nothing that can stand out of God, and there was none must, or could stand in God by personal union but Christ; they {the creatures themselves} could not have stood in God's man-tenently or to have been upheld by his immediate Power, without the Mediator, whom he had appointed heir of all things, by whom also {by whom also, as that heir of all things} he made the worlds; "upholding all things {now he has Christ by him, as the frame to put all created things into} by the word of his power," as the Apostle saith in Hebrews. And indeed the Holy Ghost takes notice in that place, that God did a greater thing by him, as the Appointed Heir, Psal.8:5,6, than made the world by him, so full of power was he as God, and so fitted in the Communication of this Power as he was God, by becoming Man, and the appointed Heir of all things; he takes notice, that that greater thing was the purg-

ing away of our sins, for this required an Infinite Price, whereas the Creation required not Price, but Power, and yet by himself he purged away our sins, as Mediator. Heb.1:3.

No creature however could stand without him; and therefore when it pleased God to make the trial, for illustrating the Wise and Supreme Ends of Him who giveth us not account of any of his matters, Job 33:13, that some creatures after their being and draft by him, Wisdom-Mediator, in the Nature-part of that Office and Relation, were lost, because Divinely Ordered to be left upon their creature-bottoms, and given up to their own creature-wisdom, angels and men, both falling in pieces! They could not hold it to stand, having nothing to do with that Wisdom-Mediator in the Grace-part of his Office and Evangelical Covenant of his Relation; only as many as were ordained by this pattern to stand upon Christ, God's Wisdom-Grace, they having kept their stations, as the elect angels, I Tim.5:21, are though fallen in their natural head Adam, as the sons and daughters of men, yet are recovered by their Gracious Husband. And as for the creation, though sin hath marred it, yet in Christ, and because it consists by him, Heb.1:3, it is not fallen to pieces in Him. As to the elect part, it is as Christ stands in God, so they do stand in him. As to the rest, still Christ is the foundation of even their natural standing, I Tim.4:10, that all do not fly-to-pieces in a moment. God looked upon this Draft at first, and would hold altogether by Christ in whom he drew it, and after framed it openly.

By Christ they stand to this day, notwithstanding the Constitution of mere creature-frailty, {in all the beings of the world made by him,} and notwithstanding the entrance of sin upon the more noble parts of the creation, and the reign, Rom.5:21, of it in the lust of men! Still by him they all consist and hold together; for God doth always look upon this Glorious Pattern of his works; he evermore beholdeth this Alpha. "I was daily before him," Prov.8:30, says Wisdom, in the Days, or Dates of Everlasting. God looks upon the Man Christ Jesus now, when other things seem out of course

and order. The letter C placed before B, and T set above E; servants upon horses, aye, servants of the devil; and princes of the Most High, children of God and princes of the Lamb walking on foot to meet their Lord! Eccles.10:7. Poor weary saints, and no swift beasts to get up to Zion on, Isa.66:20, when they come forth out of the villages! So the crow upon the pinnacle of the temple, and the dove in the secret places of the stairs! Song.2:14. And yet the world under this disorder doth not fly in pieces! Why? The Alpha and the Omega is still the same that holds the other letters. "Alleluia; for the Lord God omnipotent reigneth." {Rev.19:6}

God is provoked to wrath in the world by sin. As he early was so he always is, for "God is angry with the wicked every day." Psal.7:11. He will turn them into hell, and yet they shan't be "cast into outer darkness," Mt.8:12, sooner than the time, for they must continue on the earth, till a longer strength of the Mediator between God and men hath displayed its use to keep them longer out of hell, by whom alone "all things consist." Col.1:17. The rich and poor meet here together, "the LORD is the maker of them all." Prov.22:2. God looks upon Christ in all our upper shakings, and sees how He has underpropped the World by his Son, that he himself bears up the pillars of it as a Mediator, Psal.75:3, into whose hands all things are put, and God governs the world no other ways than by him. Thus God hath put all his works into a steady Frame by Christ; he hath brought them out of nothing for his Son, in the glorious ends he will bring about unto himself by Christ. There is mercy to his own by Christ; there's fiery indignation to the strangers, and still by Christ, that in the utmost conclusion shall devour all adversaries. "It is a fearful thing to fall into the hands of the living God." {Heb.10:31}

'Tis in the sense of Providential Latitude, to provide temporal good things for, and prolong eternal evil things from the wicked, in conjunction with the Purchase and Conveyance of Eternal Salvation for and to the elect, that he is "the Saviour of all men, specially of those that believe;" I Tim.4:10, and 'tis in no other sense what-

ever that he is so. So that now for Christ's sake, who is "the Image of the invisible God," subsisting in the Son of God, God spares the world, and all things as they are, till the time of the end is come. Dan.8:17. For as God hath always looked to the end of what he hath begun by Christ; so all things are ordered by him to stand together, till the Great White Throne, Rev.20:11, of the last Judgment of all comes, and he that {in the vision} sat upon it, "from whose face the earth and the heaven fled away; and there was found no place for them."

And thus we see how by him all things consist. How they hold together, being made originally by and for this most noble draft of Wisdom, Christ. Hence, they do not dissolve by innumerable burdens of sin, not crumble into pieces, and so into annihilation {being reserved for the Glorifying of Mercy and Justice forever, that they can't fall out of being into nothing again} by past and present provocations! Because the Wisdom-Image, by which they are consolidated and held together, stands in God forever! "For I am the LORD, I change not; therefore ye sons of Jacob are not consumed." {Mal.3:6} "God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth; whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ." {II Thes.2:13-14}

Let us consider a little of the great Love of God again, where-with the Father hath loved Christ, as I began it on John 15:9, last words, "continue ye in my love." For though I ever now and then look down into the Sublapsarian {or after-Fall} executions, Psal.89:2, yet I am not come down {to tarry} from the Supralapsarian {or pre-Fall} Counsels. Well then, there was in Christ, this Image of the invisible God {I repeat that phrase the oftener, to take off gross ideas, or any conceptive ideas of God, that we are prone to entertain, in conceiving of the Invisible God; as if the One Invisible God, the Father, Son and Spirit, was in his own Spiritual Nature, an Image; but 'tis only Christ subsisting in God that is so. Now, in Christ this Image of the invisible God, there was from the dates

of Everlasting} the Master-Piece, and Most Glorious and Amazing Wisdom-Draft, abstractly considered, of all God's works he was ever resolved to make! He abridged them all in this Everlasting Man! Moreover, the Son of God and his Father's Covenant with him for this Man, Heb.7:4, are the Strong Foundations upon which the Man is built in God. The Mediatorial Union stands, and can never dissolve in these. So that the Wisdom-Man is ordained and set up to be the Man that is God's Fellow, Zech.13:7, having his Subsistence in the Second Person.

So then, look into God's Counsels about Creation, and there you shall see this Man that continueth forever, Heb.7:24, the Wisdom-Original of them all. There you shall see Him in the natural, before the gracious works of God; Him in nature before a line of the works of God were drawn; and there you shall see him "as one brought up with him;" Prov.8:30, the Man trained up in the Councils of the Most High {for in this the Second Person was now to be so considered, because of the Covenant-Man in him} and led into the deep thoughts of God; being now transacted with as Mediator-Wisdom between God and all his works, and the Man meet to be his fellow, as his name runs in Zechariah, from the Wisdom of God to him, and because of the Contrivance of God in his Wisdom-Nature in the Personal Union. Christ is wisdom, for the Father, Son and Holy Ghost in their Wisdom meet in Christ. And now God would, as we say, make a pause, when he had this Man, the Wisdom by him; for he would not go on and draw another line without him.

See how the Holy Ghost hath made it plain, Prov.8:22-26; for, after the first conceptions {that we ought to have} of the Wisdom-Mediator are laid down in 5 verses together, antecedently to all thoughts and works of Creation in the universe; {as to say, after what manner he would have things done,} there's no other present account given but what is given of himself in this Supralapsarian Glory, or Glory of the Wisdom-Man, before the Fall of Adam, or before the Creation of the World. The words are these, "The LORD

possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth; while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world." So that though already the LORD speaks of the works in the Form as they now lie; yet it appears they had not been then cast into that Form and Frame, or Settlement by the thoughts of God, till he had finished his Councils and Perfect Draft of all in the One Everlasting Man, to be God's Fellow! {For why not an Orderly Succession in God's Counsel, as well as in God's Creation?} No, there had not been so much as an atom that now flies in the air, nor so much as one dry fume used in a stirring wind, exhaled into the lofty clouds, which seems to be meant by the highest part of the dust of the world, Prov.8:26, when Mediator-Wisdom stood by. "The LORD hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet." {Nah.1:3} No, says our Wisdom-Pattern, before any of this was done, all the first work was begun, and accomplished in Me; and then comes in the draft of every other line, which he had settled the Matter in the most stupendous Frame, and done his Master-Piece; and this was Wisdom-Christ, now brought forth, and subsisting in the Son of God.

As to the Doctrine of the Son's being Begotten of the Father from Eternity {usually fashioned upon this text by interpreters} I dare not build so remote a truth upon words, where the expressions are so clear in the point of his Predestinated and Covenant-Mediation; for albeit I do assuredly suppose the Son's Eternal Generation of the Essence of the Father in an unspeakable and altogether incomprehensible manner, as an Essential Foundation both of the Decree of the Father of Christ to his Mediatorial Office, and his Covenant with him about it; yet I can by no means apprehend it, that the Holy Ghost doth meddle with that point here, to reveal it in this portion of Holy Scripture. This is one of the additional

discoveries of Divine Truth, {I am in this speaking of the Eternal Generation of the Son} which the New Testament of our Lord and Savior Jesus Christ brings forth. Christ himself hath abundantly revealed it there, and we have texts enough in the New Testament to hold it against all the Arians and Socinians in the world. Let us not then, through distrust of the cause, if we give it up in part {as to a revealing it, and showing the nature of it} out of the Old Testament, or confidence of our own abilities to carry any text farther that it goes, pervert the texts of this Mediator in the Old Testament to what they will not bear forth; but let us rather see things as they are unveiled; and therein the necessity of his Mediation to be first clearly revealed as a means of understanding afterwards the Nature of his Subsistence, to be by an Act of the Father in the Eternal Generation of the Son. And let us see, by reason of the sublimity of the doctrine, that the Mediator should first openly come {as I will later attempt to show} and have it reserved exclusively as a personal honor due to Himself, and conferred upon none of the Prophets, to declare, and lay open the Nature of his Subsistence to be Begotten of the Life of the Father, and so to show us that this Life, that is in the Father, is, as to the very Nature and Being of it, in the Son too. Besides, why the Son's Subsistence Abstractly should be meant in this place of the Proverbs, rather than that the Holy Ghost would choose to give a discovery of the Father's Subsistence, or Person, or that he would choose to speak of his own Subsistence, as the Third Person; and why the Second Person, as the Son of God in his being Begotten of the Father from Eternity, without any thought of him as the Mediator should be expressed by being "set up," and "brought forth," and "brought up with God," as after, more than the Holy Ghost's proceeding or coming forth from the Father in his Person, Jn.15:26, is set forth by these phrases; I pray, let the learned unfold to me, who seem to put more darkness than light of exposition in all they tell me in the matter of the Son's Eternal Generation, which they will have to be designed and meant in this text, than is safe or warranted, as I am not against the doctrine, but

the opinion of being met there in Proverbs the 8th.

Well, I take it of the Mediator; and now when the Father in the “beginning of his way,” vs.22, had done his main work, see how the other lines followed by the draft, “when he prepared the heavens, I was there; when he set a compass upon the face of the depth, &c.,” vs.27, that is, when he said how far local space should reach for air and bodies to move up our down, forwards to backwards in the celestial and terrestrial motions; “I was with him,” before the bounds of this Decree was set! And I was by him as his Samplar when he established the bounds of darkness; {therefore the darkness can’t hurt Christ’s interest and possession,} and when he laid out the great abyss, the bottomless pit, for Hell; I was by him that still there should be bounds set, and that not all his creatures, the after-works, be swallowed up forever! He for his compass upon the face of the depth, and I the Wisdom by him, vs.30, and he goes on till he brings it down to the Christ’s full Mediation for the elect, “rejoicing always before him; rejoicing in the habitable part of his earth; and my delights were with the sons of men; now therefore hearken unto me, O ye children, &c.,” vs.30-32; thus you see how the Man Christ stood with the Father, in the Son.

And afterwards upon the works made exemplariously by him in the Mediatorial Relation, as well as efficiently in his Divine Relation, God covenants with him; and so he becomes the Covenant-Man, the Man of God’s Covenant with the Son, “I have made a Covenant with my chosen, I have sworn unto David my Servant,” Psal.89:3, he was chosen first in Union with God’s Son, and Covenanted with next in the same Union. David there was but a type in God’s choosing a shepherd out of Jesse’s family to the Throne of Israel. I Sam.16:1. Yea, by him indeed, according to this Everlasting Pattern, as has been before expounded in our Alpha, David had his throne, and was a king from, as well as a king unto him. Thou “shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of

Jacob forever; and of his kingdom there shall be no end.” {Lk.1:31-33} Again, as Christ is the Omega, Rev.21:6, the last to come of Governments and visible Dominations, so the Lord God is to give unto him the throne of his Father, David; David being a figure of Christ that was to come, as in other things, Adam is said to be a figure, Rom.5:14, and David has his throne for Christ, as it was erected to him and for him.

Oh! Great love of the Father to Christ! How admirably is this advanced in John 17:24, “for thou lovedst me before the foundation of the world.” This cannot be meant of the Love that each Person in the Godhead bears to one another in the same nature among themselves; because there is absolutely such a love to and among each Person in the Godhead in the Absolute Being of God. There could be no Covenant or Stipulation on the part of the Father or the Son, about it, that there should be either Glory or Love given to one another by Consent of Proposal and Decree; this being the essential due of God’s Nature, within the Father, Son and Holy Ghost; and neither could he be God without it. But plainly, this is meant in a sense wherein the Father is greater than Christ, as he witnesseth, John 14:28; and so the God of Christ, Ephesians 1:17; and is meant according to that place, “the Head of Christ is God,” I Cor.11:3; and the firstborn of every creature, as I have afore expounded. Col.1:15. It is in the same sense here, that the Father loved him before the foundation of the world; as he is considered in the Proverbs and here in the Evangelist alike, not absolutely as God, Co-equal with the Father, but relatively, as God-Man, the Mediator; and so by a Co-equal Purpose, Stipulation and Covenant with, as well as from the Father, concerning his Mediatory Wisdom-Relation {chosen of the Father, and proposed to him in the Personal Union of the Divine Nature} wherein he had set himself below God, and agreed upon manifesting this unspeakable love, each Person in the Godhead bore unto the Man Christ Jesus. And it was that love of the Father in the days of Eternity he had unto the Man of the Unction {for the Holy Ghost comes into this Counsel

about the Covenant-Man; and therefore Wisdom is called Christ, in regard of the future unction, as well as the Holy Spirit's Incarnating Operation in this Wonder; he being consulted, as Co-equally Free and Sovereign; so it was that this Particular and Everlasting Love} that now in John, Christ pleads in his Intercession to the Father. The grand article of the Settlement was unalterably Love unto the Man Christ Jesus.

Mind the great Distinction between Christ's Essence as God, and his Covenant as the Man, in God. As to what he is in his Divine Essence, he plainly founds his argument and plea on his Divine will; "Father, I will;" but as to what he asks, 'tis as plain he founds it, being purely Intercessory, in his and his Father's covenant; that they whom the Father has given him might be with him where he was. "Father, I will that they also whom thou hast given me be with me where I am." Where I am now in my Man-Covenant to be there forever with me in my Man-Nature, as certainly as I am there now in my Divine Essence, and Divine Glory, which can never depart from thence; and that is Heaven, whither Christ, the Man, was going. He makes it further matter of plea unto his Father, that because he was loved before the Foundation of the World, therefore he might be as he was {again} in the Openness of his Glory-Union, where he had been already in the secrecy of that Glory-Union with the Father. It is evident that he prays for the Openness of the Glory in Heaven; where I am, says he, in my Essence, as God, where I am too by thine and my Covenant to be forever as the Man.

Christ had begun in the former part of the chapter with that branch of the Intercession which was for Himself, the Head of the Church, to be glorified thus, "with thine own self;" says he to the Father, "with the Glory which I had with thee before the world was." {verse 5} That glory was the Open Glory of the Man as he had stood in God, with the Father; and this Glory-Man, the Man Christ Jesus, the Father and the Son between themselves had Co-Equally beheld from Everlasting, or, before the world was. Before it, how was that? Why, not in the first Date of Eternity, proper only to God,

as without Beginning; for the Man could not be from Everlasting in the sense God is from everlasting. God is so from everlasting within Himself, as is proper to none but to Himself. But from Everlasting, according to and After-Date of Eternity, when a thing is said to be “in the Beginning with God;” in the Beginning of his way. “In the beginning was the Word, and the Word was with God, and the Word was God.” {Jn.1:1} But how long that Beginning of his way was before his Works existed, or came forth out of his mind and will into being, none can determine but Himself. The phrase is well expounded {how we are to take it} in the Proverbs, by the “beginning of his way, before his works of old;” as how he will have all his pleasure executed, and his works precisely ordered by Counsel, by Thoughts, and a Beginning of his way within Himself. And thus now it was that Christ, the Glory-Man, subsisted in God from Everlasting, or, was with God in the beginning of his way; and so Christ was not without a beginning in God, for God only is without beginning, and before Christ-Man, and Christ is after God. Nevertheless, Christ as distinguished from God, was in and with God before all his other Ways and Works. “Thou lovedst me before the foundation of the world.” {Jn.17:24} He was in and with him, and so could not be without a Glory he must have with him before the Foundation of the World. “According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love.” {Eph.1:4}

Thus, I take up the phrases from Everlasting, before the Foundation of the World, before his Works of Old, and in the Beginning, to be spoken of Christ, standing in the second Person of God. And so Christ, as Mediator is the only Way, Jn.14:6, whereby we might come to know God; Christ having truly a Beginning in God, which therefore can be none of God’s first Nature, Essence, attributes, or the Three in One abstractly considered; for all in God beside Christ-Man is without Beginning, and before the Beginning. God himself was before any Conceptions and Thoughts which he entertained of his Works; before in the Order of Nature be sure,

but how long before, the thing neither speaks, nor the Word declares. Nevertheless, as to what else he hath been pleased to reveal in his Word of that Nature it's founded in his Sovereign and Eternal Determination; by which will he Ordained that Christ's should stand in God. I am satisfied God hath no where revealed his Being or Perfections, or Person to us out of Christ. So that though we are to believe an Everlasting in God before Christ, yet God hath given us the account of it so, as that we must now believe of Himself in Christ, and look up to him through Christ, even in looking unto God's own Non-Beginning.

The Trinity is not to be studied or known, but as we mingle the Doctrine of Christ with that high and glorious study, and bring along with us the Wisdom-Mediator, as the Human Nature of Christ had a secret way to stand in God, and so was the Glory-Man from the Days of Everlasting, to be between God and all his future works! It's sad and dangerous too that men take a liberty, yea, good men, as well as others, to study to know God out of Christ! I look on it a daring adventure, though all the Socinians stood by, when a man's zeal against these shall carry texts that speak of God in the Mediator from Everlasting, unto a forced construction, to speak of God in any Person of his out of the doctrine, and quite beside the way and interests of the Mediator. And this notion has done the Gospel a world of disservice, though the Gospel is breaking forth to obtain an everlasting victory over it.

Such a way of studying the Trinity is used, and without doubt will be rather defended by many of the learned, than laid down. Yet this way of looking into God's Unsearchable Glory never did, or can bring any true honor to him, as we ought. The reason is, all study of God's Nature, Attributes, and Person, and ascribing Glory to him in any, or all of these, when we do it in a way of separating Jesus Christ from him {and we are all prone to it by nature} and think it enough to make use of Jesus Christ to serve our own turns, as we are poor sinners, brings not the Evangelical Honor to God, which the Foundation of giving Honor to him hath provided for.

This way which learned men have taught me of access to the study of God in a whole article of faith, especially the article of the awful Trinity, and sometimes in a whole book of it, without the Mediator to qualify the doctrine, is a blind, bold, and unwarrantable path of my access unto the Essential Glory, or full Glory of God's Being, as he is a Most Absolutely Perfect Three One.

And God hath often spoken in my conscience, who hath required such a glorifying of me, as this is, out of Christ? "Who has required this at your hands," Isa.1:12, as he says in another case? We cannot give unto God Creation-Honor, if we shut out the Wisdom-Mediator, no more than we can give Redemption-Honor, if we shut out the same Person as the Wisdom-Lamb of God. Jn.1:29. Therefore let us take up consistent thoughts of such sublime things; especially of God and Christ. Again, let us not measure God's Eternity without beginning by such phrases of the Holy Ghost as set out the beginning of his way, with and by Christ.

Why should it be absurd to reason that Christ should be with the Father, in the Son, and through the Holy Ghost, a Glorious Wisdom-Mediator between God and man and all Creation-Thoughts and Ways of God towards them from Everlasting, in the explained sense of Holy Scripture? 'Tis only in a sense that is from Everlasting before his Works of old, and before the Foundation of the world, and before the world was; 'tis not said how long in the running on from God's Everlasting without beginning; as to say, how long after God was, how long before the Foundation of the world, for our limited understanding could not take such thoughts in; nor how long before the world was that God Predestinated Christ to be the Mediator, and Covenanted with his Son as God-Man; as the Scriptures have nowhere opened that to our understanding. Only they have revealed it so as it is plain, that God must be still before without Beginning. Why should this thought of from Everlasting after God's Being without Beginning be absurd to reason? God hath eternally enjoyed Himself, and in his own proper Eternity we cannot by searching find him out unto perfection. In

his Person, Father, Son and Holy Ghost, Conversing to and with one another, as one Self-Sufficient, All-Sufficient Being, not to be measured or shadowed by created persons {because created persons multiply of their essences with their personalities} he hath enjoyed Himself through an eternity not to be comprehended by a finite mind. Say, that which we call millions of ages, {for how many millions of millions of ages be run out in Eternity none can declare unto us,} yet millions of ages are far less than God's Being from Everlasting within Himself. And why then should it be absurd to reasonable thoughts to make a date from another Everlasting with a Beginning of God's Way and Works that must be later? As to say of it only before the Works, and before the Foundation of the World, though how long before is unrevealed to us; when yet we do not count it absurd to reason to believe the Creation-Works themselves commenced but with such a late beginning outwardly, as to be yet not of six thousand years outward standing?

Suppose that I say, a thing hath been from the Birth of Christ, yet if I set no terms of years, as to how long from the Birth of Christ, through any or all of the 1700 years and more run out; 'tis plain that thing I suppose must lie somewhere in the current space from Christ's Birth down to the time when that thing began, whether that beginning stand in the first or middle, or later centuries of that currency of time and matter. So the Birth of Christ is reckoned at so many, or so many years from the Creation of the world, it is at the Creation of the world, that time openly begins with us, and the ordinary commencement of annual measures are there set. But now the Man Christ runs up into a higher date, vastly beyond time than we are able to measure and fix; and this the Holy Ghost calls in my text "before the foundation of the world," Jn.17:24; and this again in other Scriptures is expounded by a being from Everlasting, as parallel with what Christ saith unto the Father, "thou lovedst me before the foundation of the world." Hence we see, as 'tis Mediatorial love, 'tis a making him every way a Mediator; a Mediator of Introduction to begin the creatures, a Mediator of Con-

firmation to uphold them in Nature, Grace and Glory; a Mediator of Restoration to the elect of mankind; a Mediator of Triumph and Coronation to the Church universal at last; therefore God's loving of Christ with this Love from Everlasting must be from Everlasting current, or in that Everlasting which had been running on from God, who alone is without Beginning in his Own Everlasting.

I see no absurdity in all this to any reasonable thought, for so far is it from weakening of my faith thereof, or my faith upon Christ-Mediator, who stood in God from Everlasting, or, before the world was, or, as he stood in God between God's Eternity and the beginning of the world. Nor does it at all puzzle my faith, or stagger it, that God had no thoughts of making the world without, or before, Christ-Man subsisting in his Son; but he purposed to make it, and then did it by Him Exemplariously, or as a Draft of Wisdom, as well as by him Efficiently, even the Second Person in whom Christ stands.

For my own part, blessed be God in Christ, I throw off the blind notions of the schools in the great matters of God and of his ways, which have taught men to shut out Jesus Christ in their study of God and his Perfections, and so have exalted their own proud wisdom above the Word of the Most High. And if man's blind reason still thinks to bring things that are spoken of God in Christ, and speak of God in them as he is out of Christ, and before Christ, 'tis mistaken, I have no reason to follow it. "And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said he hath said, which heard the words of God, and knew the knowledge of the Most High, which saw the vision of the Almighty, falling into a trance, but having his eyes open; I shall see him, but not now; I shall behold him, but not nigh; there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth." {Num.24:15-17}

Well, but man thinks it an absurdity to maintain the Eldership of Christ, as the Glory-Man in the 17th of John; that the whole

Creation should be postponed to Christ, who seems to many to be only a remedy provided after Adam's fall. This is looked upon by wise men as an absurdity enough, and to be the way of bringing in dangerous errors into Divinity.

Aye, but it is no absurdity, as hath appeared by the Scriptures for it, that cannot {as I have shown} be so consistently interpreted any way as this; besides other Scriptures behind I have not absolutely dropped, though I am yet to make use of them. As to the rest of the objection, that it's the way to bring in dangerous errors into Divinity; I answer: 1. Dangerous enough to Popery; for it is a good argument against the Pope's Universal Headship, as well from the antiquity of the doctrine before the world, as from the Nature of the Glory-Man; and especially the impossibility of any mere creature's being Vicar to, or in the room of such a Glorious, Mediatorial Head of the Church. 2. It is dangerous enough to Socinianism; for it is a doctrine that so lays the Foundation of Christ in God, as the Son of God is of one Nature and Being with God the Father, that none of the Socinian arguments commencing from the Incarnation in the virgin's womb can shake it, much less can the Socinians in their cause, that strikes at the Deity of Christ, in which the Man Personally Subsists, be strengthened by it. 3. It is dangerous enough to Arminianism; for, as it makes all the Remonstrants doctrine of Temporary Decrees fall down before it, so it Absolutely secures God's Grace above man's will, or man's sin; and yet by bringing in the Holy Ghost into this wonder of the Wisdom-Unction, and all the vast ends of God in it, is so far from encouraging sin, that I know {who have felt some work of the Holy Ghost} this is the only Remedial Provision to stop the bounds of it, as well as to cure the mischief begun. 4. 'Tis dangerous enough to scholastic systems that have looked so long upon the Trinity out of the Doctrine of the Mediator, that they are struck blind. 5. 'Tis dangerous enough to the new schemes, that make so slight of God's Holy Law, which God hath magnified in Christ, Isa.42:21, and made so honorable in Christ, that they post-date Christ to the Law, as they have quite

shut him out of the Doctrine of the Trinity. 6. Lastly, it is dangerous enough to all the ordinary commentators and glosses pasted upon John 17, that take no more notice of Christ there, as the Glory-Man {where the Gospel-Mystery lay} before the Foundation of the world, than they do of a younger brother! Now, the more dangerous this Doctrine is in all these respects, the more we shall find it to support, or propagate and maintain the true Gospel; and so no matter for the Cavillation suggested.

Let reason know that the faith of God's elect, Tit.1:1, will not flatter it. Reason by thinking to give us the best and brightest and most honorable Conceptions of God, hath run into the most unaccountable absurdities and inconsistencies with the best reasoning of all, and that is Divine Revelation, and all because the Holy Ghost hath not led men, Rom.8:14, even such men as have been our leaders, into this marvelous light of Christ, I Pet.2:9, as the Glory-Man standing in God before the Foundation of the world!

So then, as our Lord Christ had interceded thus for the Glory to himself he had with the Father before the world was, there in the 17th of John, so he intercedes further {towards the close of this chapter} for the members chosen in him, and given unto him. He prays for that same glory of his, Jn.17:24, as then it stood, to be beheld by those whom the Father had given unto him, and that the Glory-Union might be laid open, as Christ, that Glorious One, stood in God, and that it might be a hidden secret no more forever! When these also should come to stand in him, there in the Glory openly, and so stand with God in Christ too forever!

How admirably the Father loved Christ, in loving him into this Glory-Union in the Second Person of God, before ever the earth was, is plain in Psalms 2:7, for that also speaks of the matter of these Union-Settlements about the Mediator, as I shall attempt to set forth. "I will declare the decree; the LORD hath said unto me, Thou art my Son; this day have I begotten thee." I shall lay open from hence, if the Lord will, that the Counsel of God from Everlasting was taken up about the Glory of the Man Christ. 'Tis a

common and received opinion of divines against the Socinians, that these words are spoken of the Eternal Generation of the Son of God, by a Communication of the Substance, or Essence of the Father to him. I shall prove the former truth against this latter opinion by three arguments; and yet the other Doctrine of the Son's Person, distinguished from the Father's in the same Nature of God, can receive no loss upon the Foundation of thus interpreting it of the Mediator, as God-Man.

1. The scope of the Psalm is not about God's Essence in any of his abstract Revelation of the Son's Person, or Subsistence. The whole coherence speaks wide of the Eternal Generation of the Son of the Substance of the Father; the Psalm speaks as home to the Mediator as words can lay it; and though men's interpretations wander, yet the Holy Text always keeps its own ground, speaking here directly of the matters of the Mediator, or Christ, this Anointed, Subsisting in One of the Three, in reference to God's Nature, to wit, the Second Person. The beginning of the Psalm foretells the proceedings against Christ by Jew and Gentile, Acts 4:27, and that kings, rulers, and all the heathen, where his interest was to come, should prevail nothing against him. They have done so and so, says God, but 'tis a vain thing. Psal.2:1. The LORD hath broken all their measures by Counsel. {For I only refer to the Executive Matters, to make the coherence plain about the Counsel of God there in the second Psalm;} yet, says the Father, verse 6 of this Psalm, "I have set my King upon my Holy Hill of Zion." They thought they had done his business in crucifying him, and should hear no more of his interest in the world; but saith the Lord unto my Lord, I have got my King home; he was mine Anointed long before it came to this. Only I have now crowned him {for it speaks of him as after the Jews and Gentiles had struck at him, and so after his Resurrection and Exaltation;} and says God, I have openly done him Honor, not only before the angels, but in Zion too, according to the Covenant-Glory he had with me from Everlasting. 'Tis upon this Foundation that I have set him King upon Mount Zion. The

earth has been lightened with his Glory, with the Holy Ghost sent down from heaven, I Pet.1:12, with earth, and its heathen masses, Psal.2:1, at his very footstool. This was done in the fiery tongues, Acts 2:3, that sat upon each of Christ's Apostles; and that before the rulers, elders and scribes in the fourth of Acts, had gathered together at Jerusalem against this King, Isa.32:1, in his princes, the twelve Apostles, {for Matthias was chosen, and had filled up the vacant space of Judas.} Thus, "I have set my King, &c.," well, then follows this King's answer, "I will declare the decree," verse 7, and so you have the coherence plainly for the Mediator, for Christ, and that it was the Father's begetting him his Mediatorial Son, and putting the honor upon him that was due to the Man, in Union in the Son of God. And you cannot fairly run it on to any other sense of what is here registered or declared.

2. 'Tis a very harsh construction of Eternity {in applying it to the Eternal Generation of the Son} to call it this day; as to say this Day of Eternity. Eternity is not expressed by a Day, but by the plural dates of duration, which are not measured by any of the period-names of time, but "from Everlasting to Everlasting thou art God," Psal.90:2; that is, from Everlasting without Beginning to Everlasting without Ending, because spoken of God's Essence and Existence, thou art God. And if we allowed the common interpretation of that place in Micah, "whose goings forth have been from of old, even from everlasting," Mic.5:2, to be meant of the Everlasting, without Beginning, as all those divines do seem to imply, who also bring that place for the Son's Eternal Generation of the Father, {which text I may briefly open afterwards,} the phrase nevertheless is plural from the Dates of Eternity; and so is not expressed by a Day. Neither will the help of any other text justify the interpretation of this Day to be meant of this Day of Eternity, as Eternity is no were said to be a Day. This Day cannot be a phrase to measure a space of duration without beginning, as must be allowed to the Father's Begetting of the Son.

A Day begins, let the Period of the Day be a thousand years;

and say it were a hundred thousand, and so on, this same Day, this long Day must still have a Beginning, but God hath no Beginning. The Father hath no Beginning, the Son hath no Beginning, the Holy Ghost hath no Beginning; and if the Son hath no Beginning, the Begetting him of the Father is without Beginning too. Therefore this Day of Begetting Zion's King, or the Father's King whom he has set in Zion, is not meant of the Eternal Generation, which had no Beginning, but 'tis meant of a Day that had a Beginning. And 'tis plain, as I have showed by the Psalm, this Day was the opening Day of Christ's Reign, when, in spite of all the Power of Jew and Gentile, he reigned in Zion, according to the Settlements of this Decree from Everlasting, which Zion's King, Jesus Christ himself, declares. And so it is a Day in a proper sense spoken and the Decree of it "before the Day was;" Isa.43:13, for Decrees be not temporary. Yesterday's and today's productions are not yesterday's and today's Councils with God; so that this Decree cannot be meant to declare or record the Eternal Begetting of the Second Person of the Essence of the Father; but to record the Decree of his Open Unction and Coronation-Day. The Begetting of Christ to his Throne, Psal.89:27, and so begetting him into regal Sonship upon the open placement of him upon his Throne in the Church of God!

'Tis not giving him the Glory of his first Filiation, but the Glory of his after-Mediation, by open Inauguration, according to the secret Decree and Everlasting Settlement. {Mediatory Filiation, not Essential is meant in Psalm 2:7.} And the Record of this, set down by way of Prophecy, lay on high; for it cannot be to declare that first Sonship, which men, all along, by custom sure, more than sound judgment, one from another, understand in the common acceptance of Filiation, or Sonship, or Generation and Begetting the Son in the Trinity, as he is in that sense the only begotten of the Father. "And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." {Jn.1:14} What Decree, what Record, could the Psalmist profess to publish of that? He is the Son of God, which is

to say, the Son of God's Nature and Essence above a Decree, above a Record, above a Covenant-Settlement. 'Tis therefore spoken of the Mediator, of Christ as such; "I will declare the Decree;" the pen-men of Holy Scripture declared to publish the common voice of all the Trinity, or the Three-One-God, in and among themselves, from everlasting; and what is that common voice, but that Christ should be the Father's King upon his Holy Hill of Zion, notwithstanding all God's and Christ's enemies? And moreover, this Day refers to the openness of his Resurrection, in time foretold from God's Decree and Settlement of Christ to be such a Son, as this "Faithful Witness, and the First-Begotten of the dead;" Rev.1:5, and is professedly argued by the Apostle to the same purpose. "God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee." {Acts 13:33} What can be plainer than to show how we are to take Son, and the begetting of this Son in that second Psalm? The same words of this Psalm are made use of again at his Exaltation and Enthronement at the right hand of the Father, Heb.1:5, for {upon his obtaining a more excellent Name than the angels, which was a Grant, a Favor obtained, a thing of Grace, and so vastly inferior to his being the Son of God, as the Apostle had argued, verse 4,} "unto which of the angels said he at any time, thou art my Son, this day have I begotten thee." In his humiliation, as a "Man of sorrows," Isa.53:3, he had been made a little lower than the angels; Psal.8:5, but now there's not an Angel of them all, throughout the heavenly host, Lk.2:13, that comes even close to his Honor! Therefore, since the Apostle speaks of him so much above the angels, in respect of what he had obtained, Heb.1:4, by Donation, and then upon the same matter brings in the words again out of this second Psalm about begetting him, what can be plainer than that the same begetting him was as a Filial Mediator or a Mediatorial Son into his throne? And that this Day of so begetting him was the proper Day of his Exaltation, and open Reign in the Human Nature above the angels? And all this to come

up to the Counsel and Thoughts, the Settlement and Constitution of the Father touching the Open Glory of Christ, by the Pattern of the Secret Glory of Christ in which he had stood with the Father, and been considered by him, as the Glory-Man, from Everlasting.

Thirdly, and principally; if this begetting him be taken in Psalms 2:7, for the Eternal Generation of the Son of God of the Essence of the Father, as it must be taken in his own declaring it, John 5:26, {though no man else at any time had declared that act of the Father towards the Son,} “as the Father hath life in himself; so hath he given to the Son to have life in himself;” he would be the Son of God by a Decree or Statute; for Christ is so. But this is incompatible {as it will not stand} with his Personal subsistence. ‘Tis that which cannot fitly belong to the Existence of his Person, to depend in that Existence, as God, upon a Decree of God. For he, as necessarily the Son, as the first Person of the Trinity is God the Father. Whereas, the Son is not as necessarily Mediator, as God is the Father, and the Son of God the Son of the Father. Here in the Psalm ‘tis a Son by Decree or Statute; he must have been God in the first sense of Filiation, yet he could, if he had pleased, never have been the Mediatorial Son of God, or the Son of God in a Decreed Sense. However, ‘tis his Son by a Decree the Mediator declares, and so must be understood in a sense wherein it can be admitted without an intrinsic derogation to his first Honor as the Son of God. It is as Christ was in the secondary sense God’s Son, Wisdom-Mediator, predestinated and set up in the dates from everlasting to be between God and creatures, in the very introductory thoughts of God towards his works; and thereupon from the Pattern of setting him up from Everlasting in the Proverbs, he is here in the second Psalm declared to have been set up, upon God’s holy Hill of Zion, as his Son, Redemption-Mediator, between God and elect transgressors of the race of Adam; as he shall lastly be the Open Glory-Mediator between God and the universal Church forever? “And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be

things in earth, or things in heaven.” {Col.1:20} And among other things, there must be the nature of angels to men, in confirming them by the Wisdom-part of his Covenant. And in both ways will be a Wonder of Grace forever! It was Wisdom-grace to confirm the standing angels by Him, that they should forever keep their station by God’s Son in our Nature, as the Foundation of their Reconciliation and Eternal Love to us! Even as it was Wisdom-Grace to recover us into the standing body of those election-creatures, when fallen in our Eden-parents!

The Decree; “thou art my Son this day have I begotten thee.” The Father did not decree this without the Son. The Son decreed it likewise, and what an incongruous thing is it that the decreed should decree, together with the ONE that ultimately and everlastingly Decrees! Whereas, take the decreed Son to be the Son of God in his Mediation, or middle Relation in the Two Natures, God and Man, or the Man standing then in God by his Covenant, though not standing till after in God by his flesh existing. Take it, I say, thus as the scope and issues of the Psalm do carry it; that is to say, the Man Christ Subsisting or Standing by Adoptive Grace in the Son of his Essence, and so chosen and decreed to be the Son of his communicative Love, in that Union-Glory in the Second Person with the Father; and all the difficulty of interpretation, and other inconsistencies vanish, and the text will stand very well too, as a good superstructure upon an infinite basis, against all Socinian underminings of the Doctrine of the Second Glorious Person in God.

As to an express Revelation of that Doctrine of the Son of God, in the first sense of his being the Son of the Father, though the Foundation of it lay firm, with the Doctrine of the Trinity, in the Old Testament, yet the light to discover it, how in any higher sense Christ was God’s Son than as Mediator, was reserved {as I look upon it} for Christ’s own Office, as a Divine Teacher, Jn.3:2, to lay open. “For the law was given by Moses, but grace and truth came by Jesus Christ. No man hath seen God at any time; the only be-

gotten Son, which is in the bosom of the Father, he hath declared him.” {Jn.1:17-18} No man has seen God at any time so much as to declare this high mystery; as it seems to have been reserved for Christ to declare it. He hath declared him, as the Father of the Son’s Nature, and he alone, and Christ hath declared unto us, God the Father fully, and declared his Son fully to have been without beginning, of the ONE Life and Essence with the Father, of whom are all things. “But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.” {I Cor.8:6} The New Testament is full of the proof of this matter. Christ-God’s Essential Sonship of the Father without Beginning, being the true Foundation of his other Mediatorial Sonship by Decree, as Christ-Man in the Beginning of God’s way. “Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever.” {Rom.9:5} No man had seen God at any time to be the Father of the Son, in the Son’s Divine Nature, nor the Son to be of that same life and glory with the Father in the Nature and Being of God.

The Old Testament is so far from opening this Act and declaring the Nature of this mystery, whereby and wherein Christ is personally the Son of God in the Trinity that the wisest of the prophets looked upon the Names of God in the One Elohim to be then past finding out. Aye, it was then posing enough to all mankind to tell what was his Name, and what was the name of his Son; so far was the light of that day {till God spake in in the last days, Heb.1:1, - of the Jewish state - by his own Son} from laying open the nature of this Mystery in God; and again, as saith Isaiah, the most Evangelical of the prophets, “who shall declare his generation?” Isa.53:8. “And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, the God of your fathers hath sent me unto you; and they shall say to me, What is his name; what shall I say unto them? And God said unto Moses, I AM THAT I AM; and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.” {Ex.3:13-14}

Now this could not have been true, if the prophets had otherwise seen and declared this, than in the secret and unknown Foundations of the doctrine, to be built on in the New Testament. “Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.” {I Pet.1:12} So no man knoweth the Son, but the Father; he doth not say, no man knoweth the Son of Man, for so he was known of man; but he saith, no man knoweth the Son, he must mean himself as the Son of God. “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.” {Mt.11:27} ‘Tis not within man’s sphere to know the Son of Man as God, to know wherein he is so, and the nature of that secret. None knoweth him this way but the Father. The Father only knows him as a Person Co-equal with himself in the same Undivided, and not to be multiplied Essence of God. There’s the proof no man had seen him so in the Foundation of his being the Covenant-Man in secret with the Father, as to declare him in this glorious sense. For which cause he declares himself, and manifested forth his Glory, Jn.2:11, the glory of his Deity, which is meant in that of John 2:11, by his mighty works, when he came into the world and was found in fashion as a Man, Phil.2:8, he adds in this place of Matthew, “neither knoweth any man the Father save the Son, and He to whomsoever the Son will reveal him.” Mt.11:27. Christ here speaks of himself, the Son of God in his Divine will, which was but one in the same will with the Father’s; for as to his Human will, it was not managed as the Man willed, Mt.26:39, being the Father’s Servant, Isa.42:1, but as God willed. Consequently, we must everywhere distinguish between his Sonship by Nature, as God, and his other Sonship by Adoption; as “made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.” Heb.1:4. And these things are so plain,

that no true believer can deny them.

However, we must suppose that it will be objected out of Micah 5:2, that the prophet in those words of Christ, “whose goings forth have been from of old, from everlasting,” plainly means the Eternal Generation of the Son of God, that is to say, his goings forth are his being begotten of the Substance of the Father. I answer, this is a glorious truth, I once more affirm through grace, steadfastly to believe, and have not only asserted, but over and over in all my proofs of the Glory-Man {for so I have warrant to call him, by adding John 17 to I Timothy 2:5,} I have still carefully laid the Foundation of this Union-Glory of the Man, in God; or glorifying the Human Nature of Christ {by its Covenant-Subsistence} in Union in the Son of God, who himself was the Son of God, before the beginning of God’s Way. And the Foundation of this Glory I have plainly shown to be the Son of God, by Eternal Generation of the Substance of the Father. But then withal, I show that Christ taught it, and not the prophets. As there in John 5:26, “as the Father hath life in himself,” says Christ; “so hath he given to the Son to have life in himself;” this doctrine of the eternal Generation of the Son, of the Essence of the Father, is expressly taught us. For, the Life of the Father in himself is that Life which is proper only to the Godhead, and Incommunicable to every created nature and capacity; ‘tis life above the communicable life, or that life which is founded in the good pleasure of God to bestow, first on Christ, as the first born of every creature; and after Christ, through him, as a Mediator, upon the other works of his hands. The Incommunicable life to creatures and proper to the Elohim-Creator, is that Life the Father hath in himself, and hath given to the Son to have in himself; and is as Incommunicable from the Father to creatures; and as proper Life to and in the Son, as it is proper to and in the Father. But now, that which I take notice of and blame, is, that this doctrine has been unwarily asserted from, and built upon the phrases of the Old Testament, usually brought for it, as that of God’s begetting his King-Son in the second Psalm, and that Son’s going forth from of Old,

from Everlasting, as it runs gloriously here in Micah 5:2, which I will attempt to open it in a word or two.

The phrase being an active, not a passive phrase of the Son of God; or rather, a phrase of what the Son's Acts were, than of what the Father's Act was {and the Eternal Generation of the Son must be the Father's act alone} it does not seem at all to signify the Eternal Generation of the Son of God, which Eternal Generation in respect of the Son, must be to our conceptions, if we speak grammatically to understand one another, a passive thing, or a thing which the Father did towards the Son, not which the Son did towards himself. Whereas, the text distinctly expresses his own Active goings forth from of Old, from Everlasting; and what can these goings forth be, but his own Co-Equal goings along with the Father by all the Inward Operations of God, in Counsel, Predestination, Covenant-Settlements, &c., as God's own Son into the matter of the Glory-Man, and from thence into all the fair lines and strokes of Creative Wisdom, Power and Goodness, to be wrought in Nature, Grace and Glory, for Time and for Eternity, as all things were to be Created by him and for him Mediatorially. Thus, his goings forth have been from of old, even from everlasting; and this interpretation forces nothing in the text, nor does violence to the words; nor at all weakens the point, nor gives up the Truth of that Doctrine at the root, which this text in Micah is usually brought to establish.

To proceed; another of the Glory-Names of the Fullness of Christ, as Mediator, and which he had with the Father Mediatorially, as he stood in the Love of the Father, the Glory-Man from Everlasting, is, that from the Beginning of the Word of Life; and therein again we may see him to be both Wisdom and Redemption-Mediator. "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us." {I Jn.1:1-2} That which was, that of, or

that belonging to the Incommunicable Life, or that Human Nature which belongeth to and subsists in the Second Person, who is the Incommunicable Life; and yet again that communicable Life subsisting in the Incommunicable; for the whole text comprehends both Natures of the Mediator. So 'tis plainly that thing, or nature, which subsists in the Second Person; a Nature in the Life, in the Incommunicable Life; which Incommunicable Life is known only, as God is manifest in the Flesh; it is not said 'he,' but 'that' which was. So it must be that 'thing,' that Glory-Man, which had stood in the Person of the Son of God. "Without controversy great is the mystery of godliness; God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." {I Tim.3:16} It must be that Wisdom-Pattern, that Image of the invisible God, Col.1:15, and therein the Pattern-Life, or that other Life by which God would communicate Life; and so a Life from the beginning, or, as Christ, the Glory-Man, had stood in the Love of the Father before the Foundation of the World; and so he was our Eternal Life with God, through his becoming thus the Mediator, or the Word, the Word of life. Thus Christ was the very fullness and Fountain-Life of Nature, Grace and Glory to be communicated. And in this sense the Holy Ghost still retains a branch of the radical distinction, "from the beginning," {all God's works and ways having a beginning,} for this Pattern-Life, the Glory-Man, was from the Beginning of those ways; or at, or in the beginning of God's Way by Counsel, Predestination, Covenant, &c., for the Acts of God's Counsel and Predestinating must, in the nature of them, have been antecedently to their objects, which were called up into secret being with and to God, by those Acts; and so from the Beginning is an apt phrase to express how the Glory-Man was consequent upon God's Predestinating Act, and so "from the Beginning," and stood in the Love of God from Everlasting; but still before the Foundation of the world; and so stood with God before any of God's works of Nature or Revelation were purposed; for they were displayed manifestly af-

ter the Purpose of them to be, and after the secret being they had with God, known only to himself; for Jesus Christ still was the Pattern-Life by and after which all of them were purposed and made, both Secretly and Openly.

That Life, says the Apostle John, was manifested unto us, by and after the Incarnation. "Unto us," we who have heard it in the Preaching and Sermons of the Lord Jesus, and have often seen it with their eyes in his familiar conversation with us. With us the Apostles, who are all now gone to Heaven to him, but I John, left alone in the body, being the very last man surviving of all his twelve Apostles; that Life secret in the Covenant, which life "was from the beginning," at length became an open and manifested Life, and appeared publicly in the Incarnation, and now I John am alone, of the Disciples, who saw it, to speak and write thereof. For the Apostle wrote this in his old age, to beat down the damnable, and damning errors of Ebion and Cerinthus, {Gnostics,} the two first heretics who denied the Divine Nature of the Son of God, after the other Apostles were dead. And says he, "our hands have handled of the Word of life." We have felt him, touched him, grasped him, and had a Thomas of our number who would not believe his Resurrection from the dead, without handling him thus, corporally; that he might be sure it was his Fleshly Substance, and not an aerial body. And we have all handled him {says he} mystically in the elements of our Lord's Supper. "That Eternal Life was with the Father;" that Incommunicable Life, without Beginning, as Second Person; this is a full expression of him without dates. Eternal with the Father; or Eternal in the same Eternal with the Father, without beginning; and so gives him the Glory of his Godhead's Duration without Date. And then besides, as that Eternal Life was with the Father Mediatorially; the meaning, is the Communicable Pattern-Life, upon the other Foundation, was with the Father in the Man-Glory, by Covenant-Subsistence in the Son of God; even as that Life is now with him in Open Glory to the angels, and spirits of the just, Heb.12:22-23, by Incarnate and Exalted Union of rewards, for all

he hath done and suffered in the Second Person of God.

Thus I have opened something of the Image of the Invisible God. I am satisfied it was the Mystery that had been kept secret since the world began; of which the Apostle Paul speaketh, Romans 16:25, for soon after the world began, this Secret, though expressed in one Word of the Creation, Gen.1:26, "let us make man in our image," was hid in obscurity, it was not known what was meant by it, till the Revelation of the Mystery of Jesus Christ in our Nature, and the bringing it to light in our New Testament. I used to think that the Mystery kept secret from the Foundation of the World, was the Redemption by Christ upon the foot of Election-Grace; and so, that this Mystery of Gospel-Grace had once peeped out upon the world in the Old Testament, like the sun out of a cloud in the morning, which is seen no more to shine all the day following, till evening, and going down again. And so far I find I was right. But then I was wont to lay the place and text for it no higher than Genesis 3:15, not believing there had been any hint of it earlier, as now I plainly see in Genesis 1:26, "let us make Man {Jesus Christ the First Pattern-Likeness,} in our image." From the Foundation of the world indeed! The world being not full six days standing, when the words were spoken in secret, there was no man to over-hear it among the Godhead, but the Man of the Unction, the Man Christ, even the Image of the invisible God, the Glory-Man, that had stood thus in God from everlasting, as the Pattern of all his works. I may have more occasion to make some use of that text in Genesis, when I come further on, for I am not yet come down so low as fully to open that place of Scripture in the Predestinated Means of the Incarnation, which Means is the Covenant-Man created in and having his Genealogy from Adam; only I may now remove other conceptions out of the way. For I yet keep in the Supralapsarian {or pre-fall} highway of the King Eternal, Immortal, the Invisible and only wise God, I Tim.1:17, in his Counsels about Christ, above and before Adam; yet within the bounds of sobriety, modesty and humility, not daring to venture one step in these matters, beyond

what we may fairly argue from the Scriptures.

I know the common notion understood of 'image' in that text, "let us make man in our image," is qualities; as knowledge, righteousness, and true holiness; and this hath obtained in a manner universally; neither do I see grounds to suppose but it might be as conformable to the Sentiments of the Church of the Old Testament, as hath obtained generally since. But now, though Righteousness and true Holiness as well as Knowledge were stamped upon Man at his first Creation, yet this stamp could come no otherwise from God than by and through Christ. Christ was God's first Image, or first Being, the only subject that such qualities of knowledge, righteousness and true holiness, capable of Communication and Stamp to and upon another Subject, could inhere in, antecedently to the transcript of them upon Adam. This Subject of their antecedency could not be God, because nothing of God's Substance is communicable to the creature, and all that is in God is Substance. Image then spoken of in Genesis is the Substantial Image of God, or the Glory-Man Christ, subsisting in the Second Person of God, so standing in him before Adam, as to and with God, who is incapable of changeable sight; he being considered and reputed the same he was to stand for ever.

They who expound 'image' by Knowledge, Righteousness and True Holiness have given some advantage to others that maintain the deriving notion of qualities from the Attributes and Perfections of Elohim. But Knowledge, Righteousness and True Holiness can be no more the image of God, than Eternity, Immensity, Omniscience, &c., are his Image; and indeed, none of them all, of one sort, nor the other, are God's Image, as his Divine Essence in no Attribute of it can be his Image. Neither will it help men to talk of Communicable Attributes distinct from the Incommunicable in God. For all that is in God is God, and there is nothing of the Divine Nature of God communicable, otherwise than as God hath first Adopted the Glory-Man to stand in his own Son, that now God and Man are one Person in the Mediator; and so much for

## CHAPTER 5

### *The use*

Some use of the foregoing Doctrine is next to follow to what hath already been laid down. If the Image of God lies in Christ, and not in God's Attributes, then to speak of any Attributes in God's Essence, stamping their immediate Likeness in Qualities upon Man, is, if sifted to the bottom, a very blind and inconsistent Notion, derogatory to the Incommunicable Nature of God, and hath given some Countenance, I fear, to the Wild Opinions of deriving the Nature of God to and upon Creatures. The Notions of a Communicable Godhead were too probably founded upon the Notion of Communicable Attributes.

These dangerous Conceits were of Old introduced by the Heretical Gnostics, and Valentinians {so a kin, that some do not hesitate to say they were both one;} by the Manichees and Priscillianists; as also by Caelestius, a disciple of Pelagius; and of late, by Michael Servetus, Schwenckfeld and Weigelius; yea, have descended to the bold Blasphemies of some of our English Enthusiasts, that taught a being godded with God.

I verily believe, that arrogant Intrusion of venturing upon God's Essence so on all Occasions, as the immediate Subject of their Notion of image in Qualities, without the Mediator, to derive all Fullness, as well as that which hath been Communicated to upright Nature, as since from Christ alone in God, and so from God through him, by the Grace of the Gospel, hath been an inlet to many Heresies, which yet some of the Corrupters of such texts {at least unwary expositors} heretofore and since, have strenuously appeared against. But this is like pulling down the Banks, and then calling in Help to stop the Flood, and drain the places over-flowed.

Christ is Nature's Fullness, as well as the Gospel's. He lightens every man with natural Understanding that cometh into the World, Jn.1:9, and that as Christ is God's Image. It was in this Image Adam

was created; and it hath pleased the Father that all Fullness should dwell in Christ, Col.1:19, and there the Creatures are all brought in before it, and so it must be Creature-Fullness in Nature, as well as Gospel-Fullness in the Grace of God. There is nothing of God Communicable to us, or to any Creature in Heaven or Earth, out of Christ's Fullness, either of Nature, or Grace, or Glory. I have shown how it holds so even of the blessed Angels.

The common Notion therefore of Communicable Attributes in God, without regard to Christ in God, who is the Image of God, is naught. What is Communicated is after his Likeness, Christ. God is neither Image nor Quality. Christ-Wisdom was made both from Everlasting.

Again, it hath been Men's not receiving the Truth of Christ's standing in the Predestinating Love and Covenant-Settlements of God from Everlasting, so plainly revealed in the Word, that hath been the cause of their going to work so unprofitably, even among the Elect, in the other parts of divinity. Their not interposing Wisdom-Mediator in the Doctrine of God and the Trinity hath been of ruinous Consequence to a great part of the Gospel. To begin thus with God out of Christ, when God himself would not begin without Him, no, not without him as the Christ in the very Creation, nor so much as in the antecedent Purposes of Creation, must needs be to go on with Babel-work, rather than Zion-work, and to see the End of it Confusion, if not an utter destruction to the Gospel of Christ.

Such an early neglect of Christ in his Preeminence, as Men in all Ages since the Apostles Days have been guilty of, must needs prepare the very Throne of Antichrist. For if in all things the Lord Christ was to have the Preeminence, Col.1:18, and God did not take a step without him, what a deviation hath been introduced from the Pattern, when men have undertaken to go quite through the Knowledge of God without him. And hence upon the Throne of Christ, how easy hath it been to set up the Throne of Antichrist! Whereas, in the Gospel, the Knowledge of God and the Knowledge

of Jesus Christ are closely linked together. "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." {Jn.17:3} It hath been the pleasing unhappiness of Men who have all along aimed to know God {and I may put enough of the Practicals in, to serve him} by a neglect of the Mediator. Their naked Converse has been with Father, Son, and Spirit, in Essence and Attributes in the Trinity, and yet the Glory-Man that stood in the Love of God the Father from everlasting, never put on upon men's Thoughts and Studies, when they have girt themselves for the Study of an Infinite Being!

The Article and Chapter of the Trinity ought not to stand as Men have set it; for, as they have laid it, it is very remote from the evangelical Revelation of God in Christ. {The Article of the Trinity and that of the Mediator stand too far asunder, as Men have placed them in their Bodies of Divinity.} Rather, the whole Chapter, or chapters ought to be taken in pieces, and new mended in the Systematical Draughts thereof. It should be inwrought with, by, and through Christ as Christ, and then it would be an Article both approachable by the Believer, whilst the Man was a hiding Place, Isa.32:2, covering the Soul as in the Cleft of a Rock, Exod.33:22, whilst this glorious Majesty passed by, and likewise serviceable to the Christian Religion.

Do men think to study and know the God and Father of all Things other than in the new and living Way? Heb.10:20. They must study God in the Way by which he is our God and our Father. Gal.1:4. Do men believe they can study the Son out of the Mediator? And know the Holy Ghost in his Person without any Relation to his Office? What if I were able to argue the former against a Macedonian, an Arian, a Socinian, if I did it without any thoughts of his Relation to Christ in the latter, whereby he is become the Comforter? What heart or fitness have I to study him as a Person, and defend the Point, if I do not feel him as the Paraclete; {which is the Greek word that we translate the Comforter;} and how is he the Comforter, but as he comes to my Soul in Christ's Name and

## Mediation?

What confusion is almost all Divinity thrown into at this day! And that notwithstanding the advantages we have had of such long Reformation of the Churches from Popery, by studying to arrange things into an theological order without that precious and elect Corner-Stone, I Pet.2:6, which is Christ? And this Christ-Mediator is only brought in but as a Common-Stone to fill up one Place! And yet in God's Works of Nature, Grace and Glory, he is the Person that filleth "all in all." Eph.1:23. If he be Christ, why do not the Systems come to God by Him, and not contrariwise, to Him by all the Trinity? If Christ be the Corner-Stone, why is he not set the first Stone of all, that we may build all our Faith of God on him, that is, standing on him, whilst we believe in God by him. "Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation; he that believeth shall not make haste." {Isa.28:16} "The stone which the builders rejected, the same is become the head of the corner. Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder." {Lk.20:17-18} "For other foundation can no man lay than that is laid, which is Jesus Christ." {I Cor.3:11} "This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." {Acts 4:11-12}

What Ignorance is there in our Systems of Divinity! What defects in our Catechisms and Confessions! What barren Heaps are our Libraries! What a Wilderness, what a Barren Forrest is that seen to be, when God hath opened our Eyes, which was wont to be called the fruitful Field! And if it be so in Doctrines, no wonder if it be so too in Churches and Professors; and all because they do not bring up Christ to his Colossian-Character, and his Proverbs-Wisdom Disclosure as setup from Everlasting, Prov.8:23, nor view him as Mediator upon his Throne, raised of the Father from Everlast-

ing; nor behold him in his Evangelical Glory, spoken of in John, which he had, as Christ, of the Father before the foundation of the World. Jn.17:24. What will that avail that doth not fill, influence and spirit all Doctrine with Christ, as the Holy Ghost hath done it everywhere through the Bible from End to End? “And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.” {Lk.24:27} “And he said unto them, these are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.” {Lk.24:44} The first and last Chapters of the Bible are a link that is filled with Jesus Christ in the entirety thereof. Therefore let me only study to know and enjoy God in Christ. “And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.” {Jn.17:3}

How are our bodies of Divinity digested, which we turn over our youths unto? How are they laid together? Christ is never meddled with as Christ, till they have gone through a World of created fullness before him, and without him. This has been a prevailing fault. Adam himself was made in this Image, after this likeness; Gen.1:26, and yet as if Christ were the younger Brother, we do not hear a word of him, as Christ, till our systems have set forth Adam, decked up our Grandmother Eve, and all the Posterity of them in their loins, along with all the Glory of Paradise; and yet we live under the Gospel; if it had been, as Joshua says; on the “other side of the Flood,” Jos.24:2, it had been the more excusable.

We are told over and over, that Christ is before all things, as the First-born of every Creature; Col.1:17, but nevertheless, our rabbis, leaders and divinity doctors have thought it enough to speak of him Personally as one of the three in Elohim, and shut him out till the whole creation be taken in, though he is the First-born of all, and now the First-begotten of the dead, Rev.1:5, that in all things he might have the Preeminence, Col.1:18; and yet we are taught to carry it so sleepily to him, as if he were still in his Grave. I am sure

we are not got, as we should be, out of our own graves. For, if we were risen with Christ, Col.3:1, should we not seek the Things that are above at the right Hand of God where Christ sitteth, in that Glory he had with the Father from Everlasting? We are gone off quite from the Apostle's Doctrine, Acts 2:42, of the Creation, so far as any of us are led off by the common way of theological Education, and there delight to stay. As our Fathers have been, so are we. "Stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye." {Acts 7:51}

Whereas, if God hath been at Work upon us by the Power of the Gospel, I know, we shall be brought off from all these poor Things. "Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house." {Psal.45:10} Hearken; hearken to Christ, you that have hearkened to Tutors and Professors; Christ shows Himself through the Lattice, Song.2:9, when they have done with you; then consider, and lay their way, and Christ's Way side by side; lay their own instruction and Christ's Heavenly Instructions one against another; and see if Christ's be not altogether the Wiser. "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} "Forget also thine own People;" as they are given up to their old way, but come thou over to Christ's old way. "Ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." {Jer.6:16} "Come unto me, {God's way in Christ} all ye that labour and are heavy laden, and I will give you rest." {Mt.11:28} "Forget thine own People;" thine own Acquaintances, thine for Country, Stock, Race and Visible Relation unto Abraham, thine own People among whom thou were born and bred; the first People thou ever didst profess Religion among in the Blind way, and even "thy Father's House;" for carnal Relations will, for Christ's sake, become Open Enemies; and will not do for you, if the Gospel once make you spiritual, as they would have done, if you had continued with them in your Blood, Ezek.16:6, and Blindness; but no Matter, says the Lord, forget them; let your Expec-

tations be wholly from the LORD, as if you had not one Fleshly Relation to do for you in the World.

It has been Men's Coldness toward the Person and Doctrine of Christ, their Studying anything rather than Christ, and their studying God out of Christ in the common way of going on in the Article of the Trinity, that provoked God, of old, to let loose into the World such grievous Wolves as did not spare the Flock. "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock." {Acts 20:29} It was of their own selves that Men did arise, verse 30, speaking perverse Things to draw away Disciples after them. It was of the old Professors of the Gospel, that did not make Christ, in his Created Fullness of Nature and Grace, standing in God, and so the means of deriving my All in All, that there came forth such swarms of Men, as denied that the Fullness of the Godhead dwelled in him Bodily. Col.2:9. They denied that Christ who had a body, had God dwelling in that Body of the Human Nature of Christ, as God's Temple; or that God was the Foundation of that Image subsisting; or the Foundation of Human Nature standing in the invisible God. When Christ in his Fullness came to be neglected, that they did not study and believe the Trinity in the Mediator, they presently fell into strange and unhallowed thoughts of God, and departure from this Truth was the Cause of most Doctrinal Innovation and Apostolic Deviation.

The first and the latter Ages too have been pestered with Swarms of Men of this kind. There have risen up the Valentinians, the Noetians, the Sabellians, the Photinians, Arians, Apollinarians, the Manichees, Nestorians, and Donatists, &c., of old; and even as of late the Anti-Trinitarians; and those avowing Tritheism, an assertion of three gods, because these wretches have measured the uncreated Godhead by our own model, who are created persons, where three multiplied as John, Thomas, and William make three Men; so of late also have sprung up Socinians, Muggletonians, Deists, {and to serve a turn, these know how to be Atheists,} cancelling the Truth as it is in Jesus, Eph.4:21, and adopting Dreams into

the Room of Heavenly Visions, I mean the Visions of the Sacred Word. These {all of them} in their Turns, have denied the Trinity, or Three-One and the Personal Union of God and the Man in our Mediator.

Neither herein am I out of the way in all these several Chapters which I am preparing, before I come to the remainder of Mr. John Hunt's Nineteen Disparagements of Christ, whilst I make some tarrying to insist upon matters of this Nature; because these heavenly things are the Life and Soul of all our knowledge in Practical Influences on the best Foundation {too} of all my proceedings against Mr. Hunt in the Socinian and Arminian Notions he hath advanced. {Nothing short of a solid Foundation of Knowledge and Experience in the Mysteries of Christ's Excellency, will best promote this Confutation.} For these things he hath done for want of Gospel Light and Experience, to unveil the Glory of Christ; neither hath he given Attendance unto Reading, I Tim.4:13, according to the nature of the Day in which we are fallen; and so I find knows not what the Socinian and Arminian Errors even are; but the poor People, especially some about Royston, take all greedily down from the specious and toxic mixtures of both truth and error, a little truth which makes all so very palatable. Besides the very observations which I make upon, and reproofs I give unto the common mistakes, that do fall in with the Truths of the Gospel, have their Use, and will help to promote the Main Service of Christ I intend in these Papers.

One observation further, as to the Trinity is this, that as to the common Notion of it, we Scholars are taught {it may be} to get a few hard school-terms {the Consubstantiality, or Co-Essentiality of the Persons, their Existence the same with their Essence, their Coinherence and Circumincession, by which the Greek and Latin Ancients meant the Father's being in the Son, and the Son's being in the Father;} and from thence it is that Ministers are thought the only fit Persons to know that Article, {when they speak of it as the Divine Essence subsisting in Three Relative Properties;} from the

same Cause it is that Ministers have studied it so emptily and unprofitably out of Christ, so as they now make no regard distinctly to name the Distinct Person in his Operations, when accidentally they now and then hit upon apprehended Necessity {in some or other Text} to preach the Gospel.

Ministers and People too, seem to be both agreed, as they give up the matter, and there's an end. Their Leaders err, and cause the People to err too, Isa.9:16, the People {peradventure} perish, Prov.29:18, for want of Vision. Perish! How Perish? Methinks I hear some angry man say; all is perishing now-a-days that doth not come up to your Antinomian Flights! No, not so neither. God hath given Grace to every Man that is born of the Spirit, and Grace according to the Measure of the Gift of Christ, Eph.4:7, and yet, Man, thou mayst not be born from above, Jn.3:3, who art notwithstanding a zealous Preacher. Nay, if a Company of the New-Born choose such a Man as thou art to be their Leader {alas! converted Preachers are without doubt, much scarcer in our days than formerly,} thou art the leader that will cause them to perish; not perish in Hell, for there is another Leader that will {finally} prevent that; but perish in the Churches, to scourge their Disorder in the Choice, or perhaps the Imposition they have given up themselves unto in the choice of others for them. Hence they perish in their vigor and Spiritual-mindedness; they perish in their Communion; they perish in their Comforts; they perish in their mere rounds of Lord's-days and Week-days Performances; they perish in their Old Stock for want of New Improvements, II Pet.3:18, and seeing further into Jesus Christ! For, if we do not grow up into Him, Eph.4:15, and to Him we wither, let us be what Ministers, or Churches we will; and the worst perishing of all is, that whilst Ministers and Churches grow so Dead and Carnal as to fill up the Number of the Deceased Godly with Sober People at large, or to make up a Number, and so a wealthier interest to look great, they hook in {with Presumptuous and Ungrounded Hopes, supported with the most uncharitable Charity, or Self-Love, and love to the Party more

than to the Government of Christ, compelling, frightening and flattering into Churches} more than have savingly tasted, I Pet.2:3, of God's Grace; and yet I know no sound Matter of a Church of Christ but these; that indeed what with the Lack of Vision in these Professors, before and after their Admission into Churches, they perish eternally for want of Vision. "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} "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} Nevertheless, it cannot be said that they perish for want of nudging Old Adam, they perish for want of stirring and rousing them up to some kinds of motion; but all these Motions being short of Vision, and proceeding from quite another Principle than Spiritual Life, they perish; and that under a Savor of Death unto death, II Cor.2:16, or Death in unregeneracy to Death in Formality, and so from thence into Death eternal.

Hence, their leaders err, and cause others to err. How? They'll preach duty, that's well; but not well to preach it in their own way. It is not well to neglect preaching duty in Christ's way, upon whose shoulders is the entire Government of Grace. Isa.9:7. How many preach duty and performances that will not endure to found them upon the Rock? For then they must be their own conceited Antinomians, and begin with Christ; for that which finds, or he {Christ} who finds, is always before that which is founded. How many preach duty and performances that hate to hear they must be spiritualized with the Holy Ghost? How many press them and give you whole sets of directions to come up to them, who will never believe, that to make men serve in the newness of the Spirit, and not in the oldness of the letter, Rom.7:6, they must be all influenced by the same Mighty Power that generates the New Birth? "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} In short, let these poor souls flatter themselves in their own iniquity, Psal.36:2, {and much of that iniquity I know to be their own sincere obedience they rely on,} yet their sin will find them out. Num.32:23. The Holy Ghost never as a Living Principle stirs along with them in the common way; though he doth and will as a righteous and judicial Agent. But as they have left the Holy Ghost's counsel in their way of preaching duty, so the Holy Ghost has quite left them in the success thereof. And if we speak against this, and write against this, we are Antinomians presently; the Lord judge, Judg.11:27, between us and them.

But I shall resume my observation practically about the Three Persons in One God. That now in the Gospel way of preaching, when I make use of the Trinity in the Mediator, it is good to the use of edifying, Eph.4:29; by the Trinity in the Mediator I don't mean all the Persons of God are in the Person of Christ, but that all the Persons are in the Doctrine of Christ. When, according to these Persons, Father, Son and Holy Ghost, I preach the one God in, by, and through Christ, it is of excellent use to the souls of God's children. When I preach upon practical subjects too, where the creature's duty ought to extemporaneously flow in, it alters not the case. I have taken notice in practical matters, or a fit close of the Grace-part from the beginning and through the body of most Epistles, that in shutting up or drawing to a close with exhortations and directions in Christ's Way, Paul often names the Father and the Son and the Spirit; and so pertinently and necessarily, that he puts Life into the exhortations; and thus I have known whole Churches edified by the Doctrine of the Trinity, when the doctrine has been preached thus. And our hearers so far from reproaching us, when we have done, {for speaking gibberish,} that they see they can't live without the knowledge of the Trinity in the Doctrine of Christ, let it be upon what particular subject it will. It is the mixing point of the Gospel; and though it is not to be handled in every point, yet it is to be eyed in every point, and made use of by the soul; even

as faith, which receives Christ, is in every point the mixing grace.

And you may be sure, that this subject can never do any good which is not founded upon Christ, as Christ is founded upon God. That sermon or discourse shall be a means of giving us no distinct Apprehensions of the Truth, nor of working establishment, which has nothing distinctly from God our Father, and from the Lord Jesus Christ, and from the Comforter. II Cor.1:2-3. The Trinity as known in, by and through Christ is our life; and what life without communion? What communion without the Persons of God? What of the Persons without the Gospel? And how can men preach Father, Son and Spirit in Christ, so long as they think their subject hath little or nothing to do with either of them? The right preaching of the Trinity in their Persons and Operations is the life of some few Churches, and some few names in Sardis. Rev.3:4. It is their life, as they would die in all their Duties, wither in all their Hearing, lose the best Enjoyments and Communion, which are the end of all Ordinances; but by these Persons, Father, Son and Holy Ghost, spoken of according to a precise dividing of the Word, II Tim.2:15, in every discourse; and all through Christ, our people through Grace live.

Whereas in too many Ministers and Churches, all thought of the Trinity is looked upon as a high notion, and so by the common consent of this lapsed age is laid by; for which cause God has righteously punished the neglect by a generation of men that openly publish their disbelief thereof. {Socinians and Deists are let loose upon us as a punishment of the neglect of the Trinity in them that profess it.} Almost all men do lay this by. Many lay by another piece of the gospel. Some lay by one piece of it, and others lay by more pieces; and so what with one lay-by and another, we have seen almost all the Doctrine of the Gospel {as well among our poor Dissenters as others} laid by, and there's nothing left in the Ministry of the day but a mangled remnant. Few, like Paul, who had not shunned, Acts 20:27, to declare all the Counsel of God. Thus matters stand, and in these matters I must speak the Truth.

Well, for mending the disorders, which old Adam and his posterity cannot by fallen nature alter, I have, by Grace, chosen these Supralapsarian {or Over-fall} way, in the Everlasting Love of the Father to the elect in his Son Jesus Christ, whom he loved as the Mediator between God and them, before the Foundation of the world. I have seen both beauty and antiquity in the Wisdom-Mediator; his Supralapsarian Constitution in the Will and Grace of God, as Wisdom-Mediator, was the Foundation of his consequent sub-lapsarian Constitution in the same will and grace of God, as Redemption-Mediator. Accordingly, I see my Supralapsarian relation to him in my person by the same will and grace, which is the foundation of my sub-lapsarian relation to God, to bring my person safely, by his own means, through all the Ordered Changes of the Fall, till all he hath settled for me be made perfect in Glory to me. I discern by my over-fall relation {or the advantage I have by Christ-Wisdom above the Fall, or before the Settlements and Decree of it in the Order of Nature, as to a Glory-union in Christ of the persons of the elect} that Christ is now made of God unto me, I Cor.1:30, in God's under-fall Councils of ways and means Christ-Redeemer in the Redemption-Covenant; till all be swallowed up again in a full Over-fall Glory in and with the Glory-Man, as if the Fall had never entered to prolong or obscure the open coming of the Glory-Union; or, as if I never had had one lust in my heart, or one devil at my elbow. "I believed, and therefore have I spoken; we also believe, and therefore speak." {II Cor.4:13} Let others, if they dare, set their figure of one before Christ; I will set him by grace before all my nothingness and my figures too.

Behold now through all the mighty heights of Love, and see the wondrous depth of the riches of the knowledge of God! Rom.11:33. Behold what manner of love the Father hath bestowed, I Jn.3:1, upon us that we should be called the Sons of God! Oh! Wondrous love of the Father! Oh! Wondrous love of the Son of God to become a Christ for us! And I add, Oh! Wondrous love of the Spirit too! For, though here it does not, as in applicatory Conveyances and

Executions of the Divine will, fall in so immediately to prosecute the matter, yet he is concerned in all of it. All applicatory means had the Three-One equal love in pitching upon Wisdom-Christ, the Glory-Man, the Covenant-Man in the Second Person of God. And thus, as Christ hath stood in the Love of the Father from Everlasting, this is a main argument in the Love, to prove upon what Foundation Christ also hath loved the Church, and therein, that because Christ hath loved the Church, as God hath loved Christ, the Church in the Canticles could not strive to express her love in equal strains with Christ's love to her.

## CHAPTER 6

### *The Everlasting Love of the Father to the elect vindicated.*

Now I come to the Everlasting Love of the Father to the elect, yet still with our eye upon Christ the beloved Pattern. See John 17:23. "That the world may know that thou hast sent me, and hast loved them, as thou hast loved me." From hence it is a thousand times more consistent to believe God's Everlasting Love to us, Jer.31:3, upon the Foundation of his loving Christ, as Christ, than to believe God's Love to us begins with our Faith, Repentance, Obedience and Qualifications upon earth. I say, God's Everlasting Love, for I am not yet come down from the Supralapsarian Mount, though occurrences of the several Predestinated Matters, to make things both more plain and profitable, have often obliged me to look down upon the Sublapsarian Ways and Means of Execution, intending there to take the matters further up, if the Lord will, in convenient time and place. How consistently doth God's Everlasting Love spoken of in Jeremiah 31:3, fall in with all those texts which speak so much of God's Love to Christ! 'Tis far more agreeable to match it with that Love, which began from Everlasting with the Glory-Man, before the Production of his works of old, than to date God's Love to my person from my yesterday's Faith, Repentance, and my today's Holiness in good works, as the Arminians do.

Let us now consider the text, “the LORD hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee.” {Jer.31:3} The Lord hath appeared of old unto me. “Of old,” saith the LORD, canst thou remember when? And so cuts the speech {as was going on} off. Our translators understanding the Hebrew, it may be, better than the Mystery of this Love, have thought to render the period more smooth and intelligible, by putting in the word ‘saying,’ the Lord hath appeared of old unto me ‘saying,’ but it is far better without that word foisted into the copy; and then read thus, “the Lord hath appeared of old unto me; yea, I have loved thee with an Everlasting Love.” Read it thus without that spoil-text word ‘saying.’ Read, “the Lord hath appeared of old unto me,” and there stop, for the Lord stops the Church, takes her up, and will not give her time to say more, when she came to express herself {and by the Lord’s guidance too, prompting her to utter it} in that notable phrase “of old,” which the Lord Himself would take upon him to expound for her.

What has she applied it to? Yesterday’s Love in comparison; for she had only look backwards upon some One Temporal Deliverance, though withal a very remarkable one, under the gracious Providence of God, of old in the wilderness, and when God just put her in mind of it too, verse 2, {for the spouse there was so far from striving to express her Love in high strains with Christ’s Love, as Mr. Hunt in the Canticles runs on, that truly she had forgotten Providences of the Divine Favor, without having to be reminded of them.} Thus saith the Lord {there he puts her in mind} “the people which were left of the sword found grace in the wilderness; even Israel, when I went to cause him to rest.” This runs it up to a notable height and antiquity of the Love.

What, when or where doth he mean? Why, in God’s bringing the people out of the land of Egypt, they had rebelled, Isa.63:10, against Father, Son and Spirit. They had set up the idolatrous calf, Psa.106.19, under the very Mount of Horeb, where God had but

newly published the Ten Commandments, Exodus 20, in the sight of all Israel {for the mountain burned,} Heb.12:18, and in the audience of the whole Congregation; for the voice of God was so terrible, “they could not endure that which was commanded,” Heb.12:20, and of the ten words had given them the express form of the second against idolatry; yet presently Moses, their typical mediator, Gal.3:19, had no sooner turned his back, and gone up into the Mount to God, Exod.32:1, but lo, the children he had brought out of Egypt would be playing with fire, Exod.32:6, though just before they had received, Deut.33:2, the fiery law! “The people sat down to eat and drink, and rose up to play;” and what did Aaron say in the matter of the calf, but as if they played with the fire, and intended only sport? “And I said unto them, whosoever hath any gold, let them break it off. So they gave it me; then I cast it into the fire, and there came out this calf;” as if the calf had sprung out of the fire beside their expectation; whereas he knew the golden earrings could not work themselves into the form presented, but Aaron had “fashioned it with a graving tool,” Exod.32:4, and made a molten calf of the running metal.

Upon this Moses gathered all the sons of Levi together on the Lord’s side, and made every man of them put his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his neighbor; and there fell of the people that day about three thousand men. Then it follows on in Jeremiah {where I am opening} “the people that were left of the sword;” and how came it that the sword did not devour them all? Moses, having found grace in God’s sight, falls upon a prevalent Intercession with God for that sinning people, Exod.33:12, and on to the 17th verse, and there it is God tells him, “the people also had found Grace in his sight;” and thereon he spared them in the Wilderness, and did not cut them off for that idolatry, as some of them were, and as God had proposed unto Moses they might all be, as they had deserved. “Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou

hast showed unto me in saving my life." {Gen.19:19}

And thus we come up in Exposition full to the words as they lie in Jeremiah, the people which were left of the sword found Grace in the wilderness. When? He tells us that too very expressly; when "I went to cause 'him' to rest." That is, when I said unto Moses, "now therefore let me alone, that my wrath may wax hot against them, and that I may consume them; and I will make of thee a great nation." This is the meaning of the change of number from 'them' to 'him.' 'Tis not when I cause 'them' {the people in the wilderness who had found grace too,} 'tis not when I went to cause 'them' to rest, but when I went to cause 'him' to rest; or, to give the people up with resignation into my hand, and say no more for them, but leave me to punish their idolatry, and cut them all off, and make Moses the Man to begin with again, for a New Generation to inherit the Land of Promise, Heb.11:9, and let it now run on forwards in Moses' Name, the people of the God of Moses, as before it had been the people of the God of Abraham.

Well, when the Lord had once put the people thus in remembrance, how near they were in all appearance to have been extinguished; the Church could now think upon it, as to what a great mercy it was she had found this Grace in the wilderness, and been thus spared; and under a sense of this great Deliverance, she now puts in and speaks her Experience from the Lord in the first words of the third verse, "the Lord hath appeared of old unto me." Aye, here was the great appearance she now took notice of in the "loving kindness of the Lord" under her; and how much further she might have gone on, being now put in remembrance to magnify God's Love to her of old in the wilderness, {for Jeremiah speaks it in the 'name' of the faithful part of the Church who had now enjoyed the Mercy of a great many ages standing, as he pens the mourning in his Lamentations in the Church's name likewise,} the Holy Ghost would not allow us to know, it being not material to the main purposes that follow in the execution; and so he interrupts her, makes her break off her speech upon this one word she had got up into

her mouth, 'of old,' that she can't go on, nor attempts to do so.

The rest of the words in the verse are none of hers, but God's; and he takes her up for post-dating. Of old? Aye, thou dost not know how old. Older than Moses, older than Abraham; once more, older than the Old-Man, older than Adam himself. Old indeed! And then he breaks with it to her. Yea, says God, and however thou speakest of that old, I'll run it up higher; I'll run it up beyond the bounds of time! "Yea, I have loved thee with an Everlasting Love!" A Love before drawing thee; for I derive all my drawings of thee from it. A Love that has caused thy faith, and did not tarry for it; I made me sure of that in the Covenant with my Son about the Everlasting-Man, who is now the Covenant-Man in heaven, and shall come down from thence to be the Incarnate-Man on earth! Thus he comforted the old Church with his Everlasting Love.

I stumble not at Love to Me from Everlasting! "I have Loved thee, says God to the Church, with an Everlasting Love, therefore with loving kindness have I drawn thee." And though this Ancient Love is a riddle, a riddle to thee that art under the influential and effectual drawings thereof, and the Time is not yet come that much of it shall break forth; yet I have a day {"the time of reformation," Heb.9:10, saith the LORD} in mine eye when I will have all my people acquainted with this Love! "For all the prophets and the law prophesied until John." {Mt.11:13} I will then reveal myself unto them at the same time to be the God of all the families of Israel, and they shall be my people; though yet they be not born, nor will come into the world to be my open people till many ages hence. Jer.31:1. "I am come ... to fulfill." {Mt.5:17} This he had laid down at verse 1; and so far from there being any Objection against this Love of the Elect from Everlasting, that 'tis a strengthening argument to have been from Everlasting hid with God in Christ, Col.3:3, for them, till the Time came to Open; for it was Open Matters to be, which he was foretelling in verse 1, and goes on further, declaring the Secret Foundation of God that standeth sure, II Tim.2:19, upon which these Open Matters to be were laid. For, when he breaks out,

it is to be all in Sovereign Grace. "At the same time, says he, all the families of Israel shall be my people;" as much as to say, there is another Israel which runs on in the Name of many ages; but they are not mine, they shall not be mine, but die off before the time; I have cast off many of them already, and will cast off more of them, even all the rest, whom I never knew, Mt.7:23, with this Everlasting Love; and then have I an Israel come on of the same race, when I took their fathers off; that same Israel shall be mine, all the families of them at the same time! "What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded." {Rom.11:7} They shall come forth, when this age, long ago prophesied of, is brought into open fruition and manifestation, and all under an open exhibition of this Love Divine. "They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done this." {Psal.22:31} And so speaks of them already {which is the way of his grace-language} as of a people He had known by name. Exod.33:12.

"I have loved thee with an Everlasting Love." I have loved thee with a Love from Everlasting that has run along a sure and certain Parallel with the other Love to the Man that is my Fellow! Zech.13:7. And I have put Christ and thee both in an Orderly Succession into One Covenant! Into one Bond-Union! And Everlasting Love has joined you both together! I have loved you to be mine, and to be both with me forever! There's thy name with him, there's all thy glory in Him, and unto Him! There's thine Everlasting Charter in His Charter! "In the volume of the book," Psal.40:7, {for "the testimony of Jesus is the spirit of prophecy," Rev.19:10,} in the Everlasting rolls! And I have put it into thy Husband's, who is also thy Maker's, Isa.54:5, hands! "Therefore with loving kindness have I drawn thee." 'Tis for this reason, my Love unto thee, that thou hast overcome the world, I Jn.4:4, "because ye are not of the world, but I have chosen you out of the world," Jn.15:19, and it is for this reason that "the world hateth you." It was for no other cause but this, that I have striven, and in striving have overcome,

and won thy heart with Love! I have brought thee to my foot, and subdued thy own rebellious will! I have put up all, pardoned and forgiven every provocation. I have provided all to give thee, and not to hazard the loss of all in an offer unto thee! {All is given, not offered the Elect.} I have provided Faith, Repentance, Holiness, and every Grace to give thee! I have not made them Conditions, for then I would have lost thee and them forever! Rom.11:29. But I have made them pieces of thy Enjoyments in the Everlasting Union! Thy Faith came in at this door! Thy Repentance flows from my Everlasting Favor! Every grace was with Me for thee, before I ever brought thee to it!

Objection: The question is, whether it be an Everlasting Love with respect to what it hath been, or only with respect to what it shall be? The Everlasting before or the Everlasting after?

Answer: But who can make this a question from any diffidence that it hath been a Love from Everlasting or, before the Foundation of the world, if he considers duly what God promises, verse 1; namely, to “be the God of all the families of Israel, and they shall be my people; to wit, by drawing them to be his people openly upon this secret Foundation of God’s loving them with an Everlasting Love in Christ; this being declared to be the Foundation of drawing a people, and bringing them to God. “According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved.” {Eph.1:4-6} Drawing there {Jer.31:3} comes in and follows the Everlasting Love expressed. So it must of necessity be meant that Everlasting Love which has been from God’s Settlements, or no Everlasting Love at all. Because the loving kindness wherewith God has drawn her, or, the drawing her with loving kindness went not before, ‘tis not so placed, but came after it. She had been loved with Everlasting Love before she was drawn, and therefore is at

last drawn by the fruit of it in Open Loving Kindness. And so the Everlasting Love is, without doubt, an Everlasting Love that hath been; that hath run out from the Dates of the Glory-Man, in the Everlasting before the world was.

So, it is expressed thus, "I have loved thee with an Everlasting Love;" it is neither 'I will Love you with an Everlasting Love;' nor 'I do Love you with an Everlasting Love,' but I have done it. It is not I will, because it was about a Deed of Settlement, and I have said I will Love thee with an Everlasting Love, had argued that the thing was yet to be settled, founded and made sure. But that same Love could not be wanting, for 'twas done. That Love was not to be settled with God hereafter, but is settled already. And from thence inclusively upon this lasting bottom of the Love, the Everlastingness of it that hath been, is to be continued and perpetrated the Everlastingness of the same Love hereafter. It is not I do Love thee with an Everlasting Love, for the same reason; but I have, to show that it is by Grace, and not by present or future Faith, Repentance, Works of Righteousness, Holiness, &c., he had loved Jacob, and hated Esau, Rom.9:13, before they had done good or evil. "For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth." {Rom.9:11}

Observe, the Love of God is the Glory of his Grace; it is the very top and quintessence of all his Mercy to the elect, even whilst they lie dead in trespasses and sins, Eph.2:1, the Fall being Decreed Subserviently to exalt the Riches of God's Grace and Love towards the elect in Christ! "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." {Eph.2:4,5} Or in other words, "I have loved thee with an Everlasting Love."

1 "For thou art an holy people unto the LORD thy God; the LORD thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The LORD did not set his love upon you, nor choose you, because ye were more

in number than any people; for ye were the fewest of all people; but because the LORD loved you, and because he would keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt." {Deut.7:6-8} I have loved and never hated. "I have loved you, saith the LORD," Mal.1:2, "yet ye say, wherein hast thou loved us?" Wherein, says he? In Election; and in all that belongs to Everlasting Settlements; and loved you so as never to hate you, which I have not done to others whom I have hated. "Was not Esau Jacob's brother? saith the LORD; yet I loved Jacob, and I hated Esau." "As it is written, Jacob have I loved, but Esau have I hated." {Rom.9:13} And thus, I have loved you anciently, you my chosen, I have loved you before the Foundation of the world. Come into time, and I have loved you always. Whatever I have been doing to the world, I have been doing nothing that should ever hurt you. Whatsoever plagues I have brought on mankind, be of what wrath or hatred soever I have at any time dispensed and executed, and spoken to the nations in my hot displeasure, Psal.2:5; yet I have always loved you. I have loved you anciently, I have loved you always, I have loved you only. "Having loved his own which were in the world, he loved them unto the end." {Jn.13:1} I have made and preserved all, but I have loved none but you. "Unto him that loved us, and washed us from our sins in his own blood." {Rev.1:5} It is the Mystical Body of Christ that God hath loved with the same Everlasting Love, wherewith he hath loved Christ the Head of that body.

2. I have loved first, and brought it about, upon an Everlasting Security, that you would love next. "Herein is love, not that we loved God, but that he loved us," I Jn.4:10, and loved us before we loved Him, and even when it came to sending Christ, as in the next words, "he sent his Son" before we were ready to receive Him. Therefore, be certain, that "if any man love God, the same is known of him." I Cor.8:3. He that loveth is known of God antecedently to any man's loving him; and known of God influentially before his

faith, Gal.5:6, thus hath wrought by love. “We love him, because he first loved us.” {I Jn.4:19} “But God, who is rich in mercy, for his great love wherewith he loved us.” {Eph.2:4} The Father chose us to love before we loved; the Son ransomed us to love before we loved, that we might love upon his own love. The Holy Ghost renewed us to love before we loved the Lord. The Love of God in Settlements from Everlasting, the Love of God in Ransom, the Love of God in Regeneration, is a Love that every way constrains us. II Cor.5:14. “For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Saviour toward man appeared; not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life.” {Tit.3:3-7}

3. I have loved before drawing. “Therefore with loving-kindness have I drawn thee,” because I loved thee with an Everlasting Love. In the very sub-lapsarian {or under-fall} Settlements, in the Appointment of things upon the Preordination of the Fall, love is still before conversion. The Love of God is towards sinners, before sinners are converted. “But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.” {Rom.5:8} It was as free to God to love us before the world was, as to love us yesterday in our blood, or a few years ago when we were yet sinners, and had not believed through grace, nor were brought home to God in Christ! Oh, the riches of Eternal Grace! Oh, the prevailings of this Ancient Love, when God comes to break it up, and to bring it forth in time.

It was this thought that hath drawn my soul first and last to Christ. It was this that drew my soul to him in reading Mr. Char-nock’s Discourse of God’s being the Author of Reconciliation, in the Covenant of Redemption before the world was made! Then it

was that I felt the first Effectual Call of Grace, after the publication of that man's labors in his second folio-volume in 1684, perhaps two or three years after in the reading it. Oh! It was then I closed with Christ upon this doctrine beheld, in which he had so long before closed with me in a Redeemer's Covenant! And from thence I date my New Birth, after I had been from a child sober, well educated, constantly reading the Scriptures, two chapters, if not four chapters every day; prayed secretly upon my knees to God, twice every day without omission, having been always accustomed to it from five or six years old; yet as I grew up, I found tenderer convictions which grew sharper, and, as Paul says, still when "the commandment came, sin revived; Rom.7:9, and I died." Religion did not kill this sin, but sin knew at last how to kill all this religion, and that after my growing stricter and stricter. I wrote Sermons, I prayed longer, I read Mr. Allein's works, Mr. Baxter's books, &c., and the more that I grew into acquaintance with these authors, the more I vehemently suspected that I had committed the unpardonable sin. I heard multitudes of preachers, and it seemed that these were all agreed to turn me into an anvil, and smite every blow upon me. Sometimes I fell into desperation, often remained in horrid unbelief of the Gospel; I expected Hell, and as verily believed it to be my portion, as I believed there was a God that created the world! Nevertheless, I durst not omit reading, praying, hearing, but went on in all duties as formerly. As I grew up, my desperation continued, and increased, because I had not done duties enough to rely on, and plead with God. Yet sometimes, now and then by fits and intervals, if I prayed half-an-hour with some enlargements, I would labor to draw some comfort from thence, and fain persuade myself into a belief that this was Sanctification. And this I could sometimes rely on, and run to as my refuge; but it was when I needed none, that all became a calm. By and by a little sickness approached, and then I was in Hell again; and all the preachers in the world then could not make me believe; when the storm beat, and God's apprehended wrath wet me to the skin, to

the soul, to the conscience, that I was one rush the better for my duties! Well, God raised me, and then I could assent to all that the preachers told me; and when I measured myself by their marks, thought all these things to be signs of grace, hoped well, went on, and found peace, till the Popish-plot in 1678; and lo, then when we all apprehended the French approaching the City of London, where I was, in danger of being consumed with new flames, and to the Papists rising to cut our throats, I thought still nothing so terrible as that Pale Horse in the Revelation, Rev.6:8, which always ran in my mind, that carried double, and had got death and hell behind him.

And what became of all this seriousness; for I jested not with religion? Why as I grew up into acquaintance with men and ministers, their conversation made me hate the Power of Godliness, II Tim.3:5, and love the form of it. Then was it, that I called myself fool for having been so precise and strict, when I did not believe the ministers gave any firm credit to the duties and watchfulness they often inculcated on the people. Yea, then I began to love looseness and levity in ministers, and to hate true religion. For, indeed, notwithstanding all the former show, and as earnest pursuit of religion as my un-renewed nature could set it forwards, I had never cordially embraced it. {And nothing but the power of religion since, in communion with Father, Son and Spirit, could have convinced me, but this that I have last related was an open contradiction.} All that I did in religion I did as a task, never with delight. I thought God a hard Master, Lk.19:21, to be so strict, and then give me no grains of allowance. So far now was my education and profession from conversion, that it ended in apostasy, and settled in a spirit of security in sin, and the spirit of slumber for divers years, laboring to tread out the spark, and put out all this glimmering conviction, and bury the glow-worm of an awakened conscience; for I see there had been nothing else.

Aye, thus it was, till the very moment came of God's showing His Love to me of a sudden, by the means afore-spoken of; after all

my zealous profession of Mr. Baxter's doctrine and way to heaven, which to me proved the greatest doctrine of licentiousness that I ever knew. Thus it was, I say, in my soul, till God directed me by his Providence to Mr. Charnock's book, and that which I found in that book converted me. Why the very Spirit of Christ turning me in a moment to the Lord, and managing this one point, Everlasting Love to me in the Covenant which the Father made with the Son before I had a being, I was given spiritual sight to behold; yea, "before the Foundation of the world." Eph.1:4. Oh! Then my repentings were kindled together, that I should go on sinning against the LORD that had been always loving me in Christ! For though Mr. Charnock did not tell me this, nor do I remember there being any mention of Everlasting Love, in the phrase of it, used in all that discourse about the Covenant of Redemption; yet the Spirit of God came in with this Doctrine in the Substance of it from thence and hath given another Power in Religion to my soul, through the successive improvements of it than ever I felt before! "For the kingdom of God is not in word, but in power." {I Cor.4:20} And though it was divers years before I preached this, yet it was upon the lively exercise of this in my soul, that I had always good hope towards God in Christ, II Thes.2:16, and preached what I preached; though for want of more discerning light and the teachings of God the Spirit, and courage in my soul to get above the times, I used to dash my preachings with some of the old mixtures. Nevertheless, it was this Everlasting Kindness which drew me, won me, melted me, broke a whole heart of stone at once, and made quite another man of me! And I have had the experience of its Power, and Guidance, and Supports almost these twenty years in the main; and that is the Doctrine that changes the heart in order to change the life! And changes the life from a change of heart! "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." {Col.1:13}

"I have loved 'thee,' with an Everlasting Love!" Oh; this same reverberation of a 'thee!' This sweetness of Personal Application!

This consolation of the joyful sound! {For the Spirit of God takes it up and uses it to a single person, as well as lays it down of the whole Mystical Church, or applies it to her that is but One, and the choice one of her, the Common One, Song.6:9, that bare her.} Oh! The Riches of Grace! Unsearchable Grace and Love! What a wonder of the Gospel, that the Holy Ghost should make it out beyond questionings in a particular and lively Application of the Son of God to me! Christ that loved me, and gave himself for me! Gal.2:20. And that it hath not worn off, but increased, and increased, and been increasing year after year, from the time that it pleased God first to reveal His Son in me, Gal.1:16, by Love! For now I love his Divine Government, which before I hated; now I love his Ordinances, and Christ's yoke, Church-order, which I find all my old religion a mere stranger to, being cut out more for the gentleman, than for the believer! I find now if times alter; the health and state of my body alters; the faces and good-will of men and churches alter; Oh, I find I thrive by all this; for my Lord and my God alters not! My peace alters not! My assurance, my strength, my joy, my tasks and daily sights of God's Love, all from God the Father, through Jesus Christ the Mediator, by the Holy Ghost the Comforter alters not a jot in Christ, and through Grace degenerates not in my own experience! "For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance." {1 Thes.1:5} My ministry, as it is my labor, yet is filled up in my soul and the souls of others with more reward than pains! I was wont formerly to commit more sin under the former Doctrine and Profession before my Conversion to Christ by the effectual drawings of Everlasting Love, aye, more sin in a day, in an hour of apostasy, notwithstanding the then reviews of that doctrine and profession, than now I dare, or am at all inclined to commit in some odious instances, as even to blasphemy, and a universal misspent of precious time, in a whole age! Oh! The power of this Antinomian Gospel, as some count it! I am sure I have found it to come with another Spirit, with another sort of change to me than the post-dating union-men believe.

“I have loved thee with an Everlasting Love;” and therefore the voice comes, the trumpet sounds, the Jubilee opens in an Everlasting Gospel; Rev.14:6, Everlasting in Counsel, Contrivances, Choice, Purpose, Covenant-Settlements of persons, through Nature, Grace and Glory, and all in Christ Jesus. “My righteousness shall be forever, and my salvation from generation to generation.” {Isa.51:8} And to Everlasting, world without end; “therefore with loving kindness have I drawn thee.” Aye, drawn thee indeed! Not driven thee, for that is man’s doings, not thy Maker’s, who is thy Husband! Drawn thee to Christ, not to empty profession; and therefore have I drawn thee, so that the Everlasting Love of the Father towards the elect in his Son Jesus Christ, is the Foundation, Cause, Spring, Motive and Covenant that secures all, secures all holiness here and secures all happiness hereafter to all eternity! “Israel shall be saved in the LORD with an everlasting salvation; ye shall not be ashamed nor confounded world without end.” {Isa.45:17}

And now in this Everlasting Love we come by the light of Christ to know in the chain of wonders the Marriage-Love Union prepared of Old! God saw it was not meet that the Covenant-Glory-Man should be alone, Gen.2:18, as is said after of Adam made by the Pattern of this Wisdom-Man, in executing the ways of the High Councils of Jehovah. For it was in the Covenant-Man, God’s Everlasting Fellow, Zech.13:7, that by Predestinating choice, he further ordered, that the man should be a man alone in glory! He was not set up from Everlasting, Prov.8:23, there in Counsel and Covenant with the Son of God, to stand in heaven by himself; and all Glory settled upon Him without a bride as adorned, Rev.21:2, for her Husband.

To open something of it, as by grace I am enabled; according to the latitude of those thoughts of God he hath been pleased to reveal unto us in his Holy Word. As we have seen already the Human Nature of Christ to have been the Wisdom-Draught, and so ordained as not to be alone without others following, but the Second Person in God becoming Wisdom to answer all his Wise

Designs in Nature, Grace and Glory to men and angels, and therein to be a Wisdom-Mediator between God and all his elect seed. Thus God ordained him still to higher ends than nature between Him and all creatures in common, and these higher ends were in relation to some of the purposed works of his hands. Christ, as Christ was not ordained to be in Heaven alone a Head of all communicable Grace and Glory {through his also being the Mediator} without members for that Grace and Glory, to be communicated unto, dependently upon Himself, and so upon God in Him, by his own Grace-Covenant.

As Christ was predestinated to be a Bridegroom, he was predestinated to have a spouse to marry. He was appointed to be the Everlasting Father, Isa.9:6; that is, the Son of God, as Mediator was so appointed, and therein is connoted in the very Relation the Appointment of him to have his Everlasting seed. And as hereupon he was constituted Everlasting Father, the elect are made from thence-forwards to be his everlasting seed. They were made as sure to him by the Wisdom-Grace of the Covenant, as heaven and earth were made sure, or to be made sure in consequent appointments, by the Wisdom-Nature of the Covenant, in these Everlasting Settlements of Grace. The reason is, all relation is parallel, and commensurate in duration; for 'tis is so in the highest, as well as the lowest instances. As God is the Father of the Son, so the Son is the Father of his promised seed; and as the Father is not sooner the Father of Christ, than Christ-God, the Second Person is the Son of that Father. Accordingly, neither is Christ-Man the Everlasting Father, sooner than his seed are the Everlasting children. To God the relation on both sides did commence together.

All that verse the 6th of the 9th of Isaiah is, without controversy, spoken of the Mediator, in his whole Person of both the natures. The Son given and the Child born; both in One Person. Sometimes his character as God, sometimes his character as Man, is there laid down; and in all he is spoken of as Mediator in a compounded sense; that is, the Two Natures, though always distinguished in,

must never be divided from, the One Person. The Mighty God is his character there as the Second Person, above all Predestination and Appointment to be the Mighty God; and that character was given of him by the Holy Ghost just before. Next comes in with what he was by predestination of the Father, the Father of whom are all things, I Cor.8:6, from whom he is distinguished. For though he be One Mighty God with the Father, yet not One Father with the Father of whom are all things; for the One Lord Jesus Christ is mentioned there in the Corinthians as distinct from the One God, and Father of whom are all things. Jesus Christ therefore, in this place of Isaiah, spoken of as the Everlasting Father, is evidently meant of a Predestinated and Covenant-Father, and so must have, together with the relation, a predestinated and covenant-family of children in heaven and earth. And the same Person being fundamentally the Mighty God, he was able to sustain the relation of a Father, and be reckoned of God to have his children there with him from Everlasting.

A father is not a father before a child or children are the child or children of that father; because relation is parallel and commensurate in the duration of settlement. God is not a Maker before a creature is made, though he be God before all. A man is not a father before offspring, though he is a man before. God began not to be Creator earlier in time, than when he created. So God's Son in whom Christ stands, did not, as Mediator, begin to be the Everlasting Father, but just when he began to have his Everlasting offspring.

God ordained Christ for a Governing Fellowship with us, and set him in His Covenant-Government, he is called therefore Prince in the same text, and us the governed fellowship with Christ, {the government of Grace, upon his shoulders,} who were with God in his Immutable Counsel, Decrees, Settlements, and Covenant, such obedient, governed ones, when Christ began to be Governor in God's repute, and with God, to answer God's ends. "Wherein God, willing more abundantly to show unto the heirs of promise the

immutability of his counsel.” {Heb.6:17} We are not more obedient now openly than we were in that {secret} beginning with God, in “that eternal life, which was with the Father.” I Jn.1:2. No, nor are we yet raised up enough in our obedience, out of the ruins of the Fall, to be what obedient ones we were with God in Christ long before it. I am not in time now come up to what I was in eternity with God, nor shall I come up to it till I get into the other Ocean of Eternity upon the back side of time.

Well, God saw it was not meet that the Covenant-Man and God’s Everlasting Fellow should be a Man alone; and no other man but he! But all glory was settled upon him with a further purpose, that this glory should shine forth through him, and beget a seed dependently upon the Mediator, and so dependently upon this glorious likeness, Gen.1:26, the likeness of God, because Father, Son and Holy Ghost had embraced it. This Person therefore, the Mediator, our dear Lord Jesus, should be found of God with a glorious mate subjected, to be raised up through Nature, Grace and Glory, to be answerable to the First Glory of all presented, and presented by Wisdom’s Draught, and therein a glorious meet subject in all things to Christ, of the same portion of Infinite Divine Grace!

To go on, the Father predestinated a spouse ultimately unto himself, immediately unto Jesus Christ, out of a creature-lump of persons fore-viewed and designed to be made, by and for Jesus Christ, this Image of the invisible God, the firstborn, Col.1:15, as is said, of every creature! “According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will.” {Eph.1:4-5} This spouse was to be a glorious body, a glorious spouse to this Man, Christ, chosen in him, and when brought forth in the Covenant-Settlements {the immediate births of the Decree} was given to the Man, subsisting in the Son of God; and this glorious Husband, the whole Mediator, bestowed upon her! And so God himself, in the personal Union

of the Natures, lays the Foundation of his Grace within himself to espouse her, and to make that secret marriage in eternity the unchangeable security of her open marriage at the latter day in the face of all; according to Isaiah 54:5, “for thy Maker is thine Husband; the LORD of hosts is his name; and thy Redeemer the Holy One of Israel; the God of the whole earth shall he be called.” “For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth.” {Job 19:25}

Here take notice, that this desolate and barren wife is the Gentile Church long before the Gospel {setting forth the Grace of Christ} had reached her, or before she had, to men, so much as an open being in the world; and yet then, to God, having been to him from Everlasting, all things were then done, and her Maker at that time her Husband! Isa.54:5. It was all to be yet done to men, and nevertheless already accomplished in the mind and purpose of God. “Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure.” {Isa.46:10} He had made it in the Settlement that all the elect were become a secret Spouse to Christ! And so comes fully up in its own measure, unto the bottom-text in John, 17:23, to set forth anciently what Christ saith of the Love of God; “and hast loved them, as thou hast loved me.”

To men it was future; “thou shalt break forth on the right hand and on the left; and thy seed shall {for they have not yet} inherit the Gentiles.” Isa.54:3. To God it was all past and present, as well as to come. {So likewise the sufferings of Christ are rather laid open in the Old Testament as a History of what was then past to God, than as a Prophecy of what was in those Ages to come to Men.} “Thy Maker is thy Husband.” Unto men in Isaiah’s time it was very long before the call of the Gentiles, and yet the Gentiles relation to Christ by Settlement was as certain then to God before their actual call in time, as God’s own name was sure in relation to the hosts of creatures, for he puts them in together, thy Maker, thy Husband, the Lord of Hosts is his Name, and thy Redeemer the Holy One of

How clearly by Isaiah's Doctrine may we understand that argument in Christ's Prayer of the 17th of John, "and hast loved them, as thou hast loved me," for how obviously and necessarily must the sense of this run out for a similar antiquity, when we are brought to believe {what is his own work to discover} that the Holy Ghost doth expound his own Doctrine! "And hast loved them as thou hast loved me;" that is, hast loved the Head and the Members with the same portion of Grace; hast loved the Bridegroom and the Spouse with the same Love together, "as thou hast loved me," to make me their Head, "thou has loved them," to make them my Members; and again, "as thou hast loved me," to make me their Husband, "so thou hast loved them to make them my married wife." Isa.54:1.

It may be objected from loving you as the Father hath loved Christ, that the 'as' must not be strained. True, but it is they who make a woeful strain of it, who break it off from the relation, and labor to fasten it upon our faith, our repentance, our holiness, and our seemingly good qualities. Here lies the strain; as if a man that is a husband, who is bid to love his wife unconditionally, even as Christ also loved the Church, and gave himself for it, Eph.5:25, and men to love their wives, as their own bodies, verse 28, did strain the 'as' to love them so before they were obedient wives. Nay, 'tis plain, that if this was a duty at Corinth, as well as here at Ephesus, there were believing husbands who had unbelieving wives; I Cor.7:14, and very probably instead of obedience in their wives might find a great deal of frowardness, enmity and hatred, towards their husbands for the Gospel's sake; yet must not the Commandment of Christ hold still, "husbands love your wives even as your own bodies?" Besides, this was certainly ever the case between Christ and the Church; for Christ was eternally a 'believing' Husband, when she was an unbelieving wife; yet he loved her notwithstanding, as he loved Himself. What obedience had there been in the Gentile Church when Christ loved her, and gave Himself for her; and did it for her too as she was mystically his own flesh. And now where

is the 'as' strained to take it up as it lies in John, "as the Father hath loved me, I have loved you;" for did the Father love Christ with a love of pity? No, but with a love of infinite delight.

Again, you ought to distinguish between straining and stretching out. We do not by any means strain the 'as' but we stretch it out to the due length of the Relation, and that may be done without breaking, for this 'as' must have its significant emphasis in the beginning of Love, in the antiquity of Love. 'Tis hath loved me, and have loved you; 'tis not in the present tense 'doth' and 'do,' because the Lord will carry off their thoughts from present qualifications, and their present experience and taste of the Grace of God, that they should take no advantage from the manner of expressing his Love, to lay it upon such a Foundation as the present change, which Grace had made both in their hearts and lives.

As to the antiquity of the Love in making such an Early Relation to meet in God's thoughts, and in God's Covenant with his Son, I have enough proved when that was; to vindicate the similar application of the 'as' in the Love of God unto the church upon his Foreknowledge and first Fore-views of her in his Son Jesus Christ, which I here vindicate. The 'as' of Christ's side towards the Church, in the comparison of his love to her, with the Father's love to him, must come in with the beginning of this love, so far as is consistent with the orderly nature of it, though it doth not come up, if you speak abstractly of Christ-Man loving us, to the measure of the Father's loving him; yet take it of the whole Mediator loving us, and Christ's-Man abstractly beloved of the Father; and I see not then but it will rise in the measure too, as well as the beginning of the relation, before a sinner can attempt anything to make himself acceptable {a hopeless and impossible task indeed} before God; that as the Father hath loved Christ-Man, so the whole Mediator, God-Man, hath loved us of His Father. See what I say forwards in chapter 12, of the consummate glory-Union.

And, as to the Antiquity of the Love set forth in the fore-alleged place of Isaiah, the Holy Ghost doth abundantly command,

Rom.5:8, the love of God in it; that when she becomes a desolate and barren wife, Isa.54:1, and outwardly continues unto men for many ages such, yet he sheweth us that the relation is never broken off; she is the Lamb's wife still, though she had not made herself ready, Rev.19:7, and her Maker is her Husband, Isa.54:5, notwithstanding! And pray, what open readiness was there in the bride, the Lamb's wife, when the Apostle John penned his Revelation? And yet then so many ages since, he has told us that the Marriage of the Lamb is come, Rev.19:7, and he had the actual vision of it; and his wife hath made herself ready; which if it had not been secretly done with God, could not have been openly shown to John. But the truth is this, that still as clearer measures of light discovered what Christ was, and coming fuller on, at last opened his Personal Glory to a consummation; so there were clearer measures of light still to break out, to discover what the Church was in Union and Relation in and to him, in his Social and Companion-Glory.

From whence can this proceed in an Unchangeable God but from his Grace in Christ Jesus, II Tim.2:1, in Everlasting Settlements? And thus, we have brought it down to come on next with the further Preparations of her Maker towards her open glory. And 'tis here in this joint falls in the residue of our Colossian-text, "and he is the head of the body, the church; who is the beginning, {the beginning from Everlasting, as he is the Image of the invisible God, and the firstborn of every creature in the beginning of God's way; and next, in the way and means, and preparation towards open glory} the firstborn from the dead; that in all things he might have the preeminence." Col.1:18.

All this is now obvious without straining or allegorizing beyond the Scripture; both which I hate in expounding God's Word. "Hast loved them 'as' thou hast loved Me;" an 'as' of similitude must be here allowed, and be sure in the similar date of commencing the correlation together with the Relation. Allegorizing of Scripture off from the Holy Ghost's way {with a neglect of his own literal interpretation} is quite another thing; and has always some undeniable

argument in the matter, or coherence, that makes the contrary to the strained allegory as evident as the day.

## CHAPTER 7

### *Some Use and Observations of, and upon the Everlasting Love of the Father to the Elect in his Son Jesus Christ Vindicated.*

Before I enter upon the love of Christ from the Father, I should wind up what has been spoken of the Everlasting Love of God our Father to the elect in his Son Jesus Christ, I Cor.1:3, with some use and observations. It is no ways expedient for the Truth of this doctrine of the Gospel, that I entirely overlook the heart-risings and lip-risings of the enemies of Everlasting Love in the sense of Union-Grace before believing. I cannot but observe how many of the bitter Enemies of the Gospel, rather than be beaten off {for I know not, but as Christ said many of them shall die in their sins, Jn.8:21, after all their sincere obedience, and be never drawn off} from their own religious, education-foolishness with God, I Cor.3:19, and founding an acceptance with God, together with their own delusion of Justification, Peace and Comforts upon a Performance of some Conditions in the Covenant of Grace, do and will despise the Wisdom of God, which hath founded it all upon Christ alone. And though these are incurable, and shall get no benefit from the Doctrine of Eternal Love Union in Christ, but only heap unto themselves more and more destruction, because of their proud and willful opposition to it, yet I know it shall be of everlasting consolation unto others, II Thes.2:16, and generate a good hope through grace to some. "But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth; whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ." {II Thes.2:13-14} And because some disciples of Christ are carried away, Acts 20:30; yea even Barnabas, with the dissimulation; Gal.2:13, therefore I am bound to write the sharper in my

reproofs, that through the means of setting forth clearly the Doctrine of Christ, their souls may be delivered from the snare of the devil, II Tim.2:26, to bring them out of a way of destruction in their pathways to heaven; for destruction and misery, Rom.3:16, are in their ways to heaven! And I am verily persuaded that were our Lord Jesus Christ upon earth, he would set himself against all Truth Corrupters, Tit.1:9, as he did against the devout party, the professing party of the Jews, Amos 3:1, the Scribes and Pharisees, more than he would against all the profane, debauched and open sinners in the whole nation! And, blessed be God, he now stirs up my spirit in this to be faithful, to blow the trumpet, Ezek.33:3, and to give warning, whether men will hear, or whether they will forbear; Ezek.2:5, for we live in a languid and lazy age! Professors are mostly taken up about talk of War and the News! And there's pushing and nudging the sluggard, but I know of scarcely any one who is awakened out of their slumber. Therefore I am resolved to put in, and cry out "FIRE" among you, that if I can but cause you to consider, it may put you upon thinking.

Oh, for the Everlasting Love of God to me! For it is a love in time quickening me, Eph.2:1, as it comes down through the Eternal Realm of Grace into my poor soul! This supports my faith upon every remembrance, more than all the cold, dead and flat formalities of uncircumcised Nature, Conditions, Offers, Pandects and Codes of their New-Law divinity, and I know not what! Let theirs go for the brave Law-Gospel Preaching they are resolved in their blind zeal to set up, as I am by grace resolved as much to pull it down!

There are many others in great zeal { 'tis pity it should be separated, Rom.10:2, from Gospel knowledge } who press un-renewed, Jn.3:5-7, sinners to come to Christ; and if renewed, press them to Christ in and of himself, and not to Christ built upon God, I Cor.3:23, a Christ standing in the Love of God for them from Everlasting. Doth not the same zeal animate these ministers to press sinners to come to a Yesterday's Christ; that is, a Christ unto which the sinner has no part or lot in until his so-called faith recognizes

and embraces the same; or to a Christ that can be mine only today, and not before, upon the condition that I come to him? And thus they divide Christ, I Cor.1:13, from Christ! For the Christ of God who is mine to me at believing, was as much mine to God before believing; Acts 15:18, and was and is, and always will be so, Jam.1:17, without change. Or else, I had never had the faith of God's gift, Eph.2:8, but of the Preacher's manufacturing; for he gives me Christ, out of his own prerogative, to believe; {but not the Christ of the Gospel;} and by my believing initiate favor with God, which is quite against the Supernatural Prerogative of the Everlasting Gospel of Grace.

As to the opposition wherewith they labor to push at the love of God, by distinguishing that love into a love of pity, and a love of delight, or complacency, I pity the ignorant application of it in our Dissenters; because it falls so far short of the true merits of the cause; and so mightily muddies Grace, and I fear for this more than any other reason, though they know how to cover the use of it with great names of men, but 'tis no matter. I know it to be a pitiful and lying distinction of the school-men. The nature of it is a lie, and the inventors of it knew no more of the Gospel than the Pope of Rome, for they were his deluded followers that hatched this scheme. Indeed the first Reformers had some reason to use it against the Papists in their controversies; but why later man should gather it up, where more light of the Gospel hath broken forth, and make use of it in their preachings and writings amongst themselves in the common way, I am still to learn; for men ought to go on to perfection, Heb.6:1, in the Doctrine of Christ, and not fall back to elementary principles. Let me but attend to the Holy Ghost's distinction in the matter, in Christ and through Christ, so often inculcated in the Sacred Writings, and it puts an end to the whole controversy with me. "He that hath ears to hear, let him hear," Mt.11:15, "what the Spirit saith unto the Churches."

Christ was mine yesterday, but he did not begin to be mine yesterday; I am speaking of our yesterday, of a span long, if it be 7, 20,

30, 40 years ago that any of us have believed through grace, Acts 18:27; for, as to the Holy Ghost's yesterday {setting out Christ,} "Jesus Christ the same yesterday, and today, and forever," Heb.13:8, it was to take off the Jews from stumbling at a young Christ that began in the womb of the virgin. No, no, says he, there was never any such Christ in the world; he was Christ before. Why, he was not Christ in the Old Testament, says the Jew. Yes, he was, says the Holy Ghost, yesterday from the creation, all down from Moses' writings to His own Incarnation, and is today under the preaching of the Gospel, and will be forever. For the Jews thought it most absurd to believe that Jesus of Nazareth, Acts 2:22, was revealed all through the Holy Ghost's yesterday of the Old Testament; and not long after there rose up a sect from amongst the flock, Acts 20:30, that did not believe he was set up from Everlasting, Jn.1:1, or in the Beginning with God; that is to say, in the Beginning of God's way. Even as now there are another zealous group, that will not have Christ to be mine according to the testimony of the Spirit, {even from eternal yesterday, before I had a being;} but only in my own and their yesterday's faith. And this doctrine I look upon to be as damnable in its own tendency, beginning all union with yesterday, and striking at God's Eternal Settlements, just as the doctrine of the Non-Imputation of the Righteousness of Christ without the imputation of faith, repentance and good works {as Mr. Baxter puts in all} is damnable! And indeed take away God's everlasting love, which love taken away was the foundation of all Mr. Baxter's errors in his new method, and you may as well impute faith for justification, as deny God's love to me, with a delight in me, in Christ as the Cause, through Him, of my believing on Him.

Alas! What would a Christ be to me of one or two days standing? What would it signify to me that I had only a present interest that was never founded upon an eternal purpose to save to the uttermost all that came to the Father through Christ? I may lose such a Christ tomorrow, such an interest to tomorrow, and be damned forever! For, it must come to Apostasy, notwithstanding the im-

pudence of a man's saying I deny it, if it did not begin with God's Everlasting love in Christ; and that as surely as an eternal union with Christ is the foundation of a believers faith; for only Grace-faith is the fruit of Everlasting Love. If God undertakes to secure me to everlasting, it is for no other reason than because he has undertook it, Rom.8:32, from everlasting, I Pet.1:20, for Principles and Perseverance are both of one piece. Yesterday I believed, says the soul, I am assured by my preacher, and these marks of interest, and therefore says the poor soul, he became mine yesterday, and today I believe, then he is mine today. What fruitless work is this in divinity that takes no notice of love and interest before the foundation of the world!

Yet this is the reigning Divinity of many of our Nonconformists! To reprove it is counted raillery! To name men and parties is branded for odious! To use a little plain English, and say that a Nonconformist is degenerated, Jer.2:21, from Christ and Paul, is presently condemned for censoriousness, or else setting everybody together by the ears; and though all the Alexanders in the world should do the Free Grace of God, and the Righteousness of Christ much evil, yet we are fallen into such a blank-age of no-bodies, that to say that Alexander the coppersmith did much evil, II Tim.4:14, and write out the tender name at length, does so strike at the root of men's pride, that they seem to be more concerned for themselves than Christ. This is sad! And this is the pass we are brought to in England at this day!

Sirs, I speak to you that do go for the ministers of Christ; II Cor.11:23, don't trifle with your own souls, nor other men's. You would fain convince your people of sin, would you not? Why then are not you convinced of the sin of shutting out the Everlasting Love of God to the Elect in his Son Jesus Christ, all through your ministry? Again, you shut out the Holy Ghost from his own work of convincing. Why don't you then convince yourselves? You labor with your people, yet they do not see many things you tell them, and what is the reason? Mt.15:14. It is the same cause with this, which I

labor to convince you Scribes of, even the Everlasting Love of God to all that are saved in Christ Jesus; but you are not convinced, and 'tis likely will never be convinced of it in this world, and if you are, the Holy Ghost must do it. He that gives you New Birth must give you New Light, Jn.18:8-10, or you will wander till you come into the shadow of death in old darkness, and know not whither you go, because that darkness, I Jn.2:11, hath blinded your eyes. This is said of him that hates his brother, and what will God bring it to in the Day that he judges the secrets of men by Jesus Christ, Rom.2:16, according to his Gospel? When he makes Judgment by it upon their case, who would not bear to hear of God's Everlasting Love unto the brethren? Can there be love to my brother; for 'tis not to a stranger, when I take away God's Everlasting Kindness to him? When I take away this Kindness to the brethren of Christ? To them indeed; for I can never take it away from them, after all my taking. "For I am the LORD, I change not; therefore ye sons of Jacob are not consumed." {Mal.3:6} So that there may be a taking away in this sense, when a man who thinks to plunder my interest, conceits he has done my business, yet he hath not hurt me, I am still where Free Grace put me. Even as the Apostle saith in another case, brethren, "you have not injured me and all," Gal.4:12, it only shows what men would be at, Psal.10:14, whilst they shall never be able to do it to the elect's loss, or their own causes success. "But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." {Jn.10:26-29}

That Christ that's mine, and who saves me Eternally, must be mine, with God, before faith, in the Preparations and Settlements of Everlasting Love, and mine as certainly to God, before I believe, Acts 15:18 with Psal. 139:16, as he is mine to my own certain knowledge, when I am gathered to my Heavenly Inheritance to him! Sirs,

have you courage to defend your hats, if a man pluck them off your heads, and have you no courage to stand up for the Doctrine of the Church, in her fullness, throughout all ages, in her Mystical Head from Everlasting? For though it be but in a dead frame, or a natural courage which you do sometimes feel, yet it is better to have your natural courage up for God to men, though not for God, to God, and suffer men by their natural courage to run all down before them. Whatever it be, it must still be spiritual strength from God, for God, and to God, in which I must be always girt with to prevail. Neither is he able to run down the 'all' I mean, that merely runs down the Positions and Commandments of men, Matt.15:9, the Maxims of the Schools in divinity, the opinions of many a good and able doctor, the schemes of getting an interest in Christ, that runs down the fallible marks and signs of grace; {"a fair show in the flesh," Gal.6:12,} nor he who beats down the pride of all flesh; Isa.2:11,17; 23:9, nor unsanctified nature, old Adam's livery, new done for holiness, and then exalted as the Christian Religion! This is not the man that runs all down before him; for as long as he runs down nothing that is akin to the foundation of all; so long as the great things God did in Christ before the world was, as the Pattern of doing, Col.1:19, all his great and noble works, Heb.1:2, by and through him since, are neither struck at, nor touched, my all is never run down. But He runs down all before him in project and design, who labors to run all down that God hath set up from Everlasting; it being the Foundation of all infallible marks and signs built upon it.

What a poor change is that which is originally brought about by my own act and deed! I shall tremble to go to heaven thus in the crowd, all through the broad way, Mt.7:13, of universal belief! Does God begin to love me with delight, when I began to delight in Him? Doth the sincerity of his delight depend upon my sincere obedience? Ah! How men cheat poor souls! And with lies make the hearts of the righteous sad, Ezek.13:22, whom God has not made sad! Must this Fountain of Life, Psal.36:9, be no more than

a dead sea, or a lake of Sodom, till my will, obedience, resignation and coming to Christ stir it up, as the Angel, Jn.5:4, did the pool of Bethesda?

Is this your pressing of sinners? Is this your preaching of Conversion? Do you think, Sirs, that the Gospel is to run and be glorified, II Thes.3:1, at this bartering rate? Is this the free course of it, to tie it up to sinners coming to Christ? I know that some of you give the Glorious Gospel, I Tim.1:11, an ill name, and think all the world must beg God by your mixed gospel. I know that you run furiously at Antinomianism; but they who have tasted that the Lord is gracious, I Pet.2:3, are not to fear under the Holy Ghost's work, in their being identified with that sect that is by everyone spoken against; Acts 28:22, being assured by Grace that after the way which they call heresy, Acts 24:14, so worship we God, believing all things which are written in the law and in the prophets; and being brought effectually to Christ, our living Stone, "disallowed indeed of men, but chosen of God, and precious." I Pet.2:4.

Such Anti-Gospelers will never gain their point in the blind and inconsistent way of throwing down doctrine. You may blend your notes, and preach out of other blended works {for the best of us all are prone to corrupt mixtures, and have thrown down at one end what we built up at another, the same man in the same sermon destroying the same work;} yet the defense of such mixtures can hardly proceed from any other cause than the mind's being corrupted from the simplicity that is in Christ. II Cor.11:3. Do you expect to see growing Churches {I don't mean as to the increase of members; for disorder naturally draws crowds of men to increase it; but I speak of the increase of knowledge, faith and holiness in the members} under your ministerial conduct? I'll assure you if you do, you must be taught of God to overthrow almost all you have been doing since you began your public work. This last thing I have mentioned, I know by divers years experience, having been brought faithfully to oppose myself before ever I have meddled with other men. I have given some hint of this in my introduction,

wherewith I began the present work.

Must the love of God be suspended till the sinner's faith? Unless it be a love of pity? Does not God delight in my person in Christ, even whilst he pities my condition in Adam? God's pity indeed is one of the sweet points of the Gospel; for great are his compassions towards us; Psal.117:2, and as the heavens are higher than the earth, Psal.103:11, so is his Mercy, coming from this Everlasting Love in Heaven towards them that fear Him; Isa.55:9, and as his Mercy is the Supernatural and Influential Cause of that fear, so his Everlasting Love, founded in His own will, being the first Cause of that mercy shown. Nevertheless, this distinction, that God loves the elect with a love of pity before they believe, but not with a love of delight till after they believe, is a very pitiful and empty distinction in the sense of the schools. And our men might be ashamed to take up the distinction of the schools, to apply their notion to God's elect. For though the distinction be the Papists, yet the use and application of it is rendered by too many of our Non-conformists, in Conferences, Books and Sermons, for so it spreads like wild fire.

Alas! Should I but translate a column {and that is but half a page} of the School-divinity, where this distinction is used and managed, our zealous, well-meaning 'brethren,' falling into the customary mistake of pressing sinners to come to Christ to get an interest in him {as if there, in and at their coming, all their interest began, and no interest in God's love from everlasting} would not have patience perhaps to read it half through, 'tis so dry and barren. And yet, in truth we must go into these deserts of Arabia to follow the caravan, and to keep up the fashion of walking to go down into Egypt, Isa.30:2, rather than keep to the Distinctions, Heb.11:9, in the land of Promise, Num.13:27, that flows with milk and honey. The mischief is this, that if some of these do not preach up works for justification, {perceiving themselves in the Reformation way,} and keep tight to the pressing of faith, and coming to Christ for interest {the true Popish doctrine of Justification} they

think they have done their business; concluding that all interest comes in by the same door that gives me procession. As if the door of faith, Acts 14:27, was faith at the door, or faith was Christ, and the very Gate of Heaven. Gen.28:17.

Must interest in Christ be a doubtful thing in itself, because it is not a certain thing to me, till I have the Spirit of God, II Cor.4:13, to work the Faith that discerns it? For that Faith which is born of the flesh, Jn.3:6, in whomsoever it is found is but a dead faith, Jam.2:26, as there is a world of it among professors. There are thousands that are looked upon to be brave souls, Gal.6:12, that never had one quickening Act of Faith since they began religion! Again, {for you go no lower} must an interest in Christ be an impossible thing, till faith secures it? Must faith realize and ascertain my interest in Christ to God, because thereby my interest in Christ is realized and ascertained to myself? This is to banish the Christian Religion out of man's soul, and to overturn the initiating work of the Divine Spirit, for always in the Scriptures it begins with Passives, Revelings, Discoveries, and from thence passes on to men's acts; whereas in this generation of topsy-turvies, the Christian Religion in the soul must begin with Creature-acts first, and then the Quickening Act of Divine Grace, with interest in Christ following next. Preposterous folly of the Zealot!

Besides, faith makes it no surer to God that it was before. Therefore let men remember to give more glory to God, than they give to faith; and more glory to Christ, who is the Saving and Revealed Gospel-Object of faith, than they give to the acts of faith. Paul, when he wrote to his foolish, Gal.3:1, Galatians, {and we have numerous stocks of these in our days,} found they wanted a Christ formed in them, Gal.3:1, more than a Christ preached to them; and he travailed in birth again for them in respect of the Spirit's work, rather than pressing them to come to Christ as they were by their own acts; for he found they had done too much of this already, and it had made all the mischief; to come, and to go too, so long by Profession before Regeneration, which gives interest by the Spirit,

upon the Foundation still of the Antecedent Interest given by the Father and Christ.

There are others not contented with Faith to get this interest {as they speak} who press works to obtain it. As if you would get an interest in Christ, then do thus and thus. Why, your disinterested sinners are evermore dead sinners; for, it is the nature of an Interest in Christ, as soon as it comes in by the Spirit of God to Quicken me experimentally, having been raised up before in Christ mystically. "And you hath he quickened, who were dead in trespasses and sins." {Eph.2:1} "And hath raised us up together, and made us sit together in heavenly places in Christ Jesus." {Eph.2:6} Well, but what must your stark dead sinner be doing? Pray, Sirs, let him be quickened first; or else the more he stirs in religion, the more he will stink. Martha, the sister of him that was dead, says unto Jesus, "Lord, by this time he stinketh; for he hath been dead four days," Jn.11:39, and indeed it was nothing but the quickening him in the Lord's own calling him, "Lazarus come forth," vs.43, before the stirring him, that prevented it in that case of Lazarus, {naturally;} and the case is much the same with us religiously. For which cause, God may justly spread dung upon the faces of such professors, even the dung of their own solemn feasts, Mal.2:3, and doings and attempts to make themselves worthy of the Sacrament, as they nick-name the Lord's Supper. There is a dung in these things, while contempt is cast upon them; and God has threatened it; to which it is probable the Holy Ghost in Paul alludes, when he speaks of all this which is but fit for a dunghill, men scrape together, to fit them for many an ordinance; and do "count them but dung," Phil.3:8, says the Apostle, that I may win Christ; both objectively {in discerning still more of Christ whilst he was running;} and possessively, in having more of Him in this glorious thousand years, II Pet.3:8, kingdom, that all other ministers who came behind him should. And 'tis to be the same with every one of us, who in faith do so run, I Cor.9:24, as to obtain.

What, Sirs, I now speak to you Salvation-workers, and pray,

let your free-will bear with my faithfulness. Do you set your poor hearers to task? I am afraid you are in this tasking, like the Egyptians, who would never touch the burdens of the Israelites themselves, except to lay them on the poor oppressed peoples shoulders? Where is the man, the minister of you all, who doth, as to the inward part of religion, what you bid people do? I speak this to your shame, you workers, who mistake that text, “work out your own salvation,” Phil.2:12, as much as Origin mistook that other text, “there be eunuchs which have made themselves eunuchs for the kingdom of heaven’s sake,” Mt.19:12, when he hacked himself to pieces; as the learned know; but you split even worse upon the other text.

Ah! Sirs, can the poor, doubting, tempted soul, burdened down to Hell with sins and wants, do what the lusty preacher, that feels no burden of sin, was yet never able to do? Alas; the poor soul wants an interpreter, Job 33:23, not a task-master. He wants one to open the Holy Ghost’s work, the method and way of Divine Operations upon the captive soul, and not to fall upon one in bonds, and thereby impose on him the task of coming. “The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.” {Isa.61:1} “Come unto me, {saith our Redeemer} all ye that labour and are heavy laden, and I will give you rest.” {Mt.11:28} But such coming in the energy of fleshly affections is but outward attendance upon the means and is far less burdensome than the Israelites going three times a year to Jerusalem from all corners of the land, Exod.23:17, which is consistent with laboring and being heavy laden. This was all, before the Lord himself created the other soul-motions of Faith and Love to go farther, and therewith at once removed their shoulder from the burden; Psal.81:6, that is, took off the soul burden, the Egyptian-burden, together with the Jerusalem-burden, on his own part. And I am sure this exposition is agreeable with the whole Analogy

of Faith in the Gospel; and so proves itself; for “let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.” Gal.6:4. Not after the flesh, to be understood to rejoice in self, but after the Spirit to rejoice in the accomplishments of Christ. I wish that those preachers that go so much by the Book they have read, and the common interpreter of the Word they always ask counsel from, had walked more in accord with the teaching of the Spirit, so vital in setting forth the Glory of Christ.

What resolution of doubts, what succor in temptations hath the Holy Spirit ever given in, under your way of pressing? I have never heard one interpreter, “one among a thousand,” Job 33:23, from your midst expounding Christ in a way of saving Truth; no, not from any of the choice confessions of your lips, or other lower experiences, confessed with the mouth, that I have been a witness of, when perhaps some of the first joggings of the work hath begun under some of you, and these things told in the gates of Zion. Psa.9:14. But on the contrary, poor souls have droopingly complained hereof, of your burdening and pinching them through your unskillfulness; and then if you have gone to hush them, that they should not cry and tell us of it, by giving them now and then two or three choice words to help them along the way, but then have thrown all down again in the same sermon; and let me tell you in the manner you go to work, for if you do any good and stir the people, and if God afterwards convert these people, they do commonly leave your ministry as they have opportunity, and in their experiences have been often faithful in the act of their declaring God’s work, Psal.66:16, and have told us how some of you have abused them! Ah! It had been more wiser work if you had preached God’s Everlasting Settlements of Christ for poor sinners, than their own palsy-acts of faith to build Christ on for their help. {Christ is built upon God’s Settlements, not built on Faith.} It had been better if you had preached Election in Christ, the Riches of God’s Grace and Merits in Redemption, the Spirit’s Efficacy in Regeneration, and the several branches of the Government of Christ in Gos-

pel-Order; that the new-born being Converted to Jesus Christ, and freely giving up themselves to his Scepter and Ordinances, might know how to behave themselves in the Church of God, I Tim.3:15, than to use worldly policy for preventing their going off from your ministry, and press and pull them into Churches under pious stirrings, before they are ripe to sit down, Mt.8:11, in the kingdom of God. If we had taken this method of pressing, and pulling, and taking in almost after any fashion, how many hundreds might I have been pastor of in several years past, that would in the end evidence the fact that they were never planted by the Lord? “And the Lord added to the church daily such as should be saved.” {Acts 2:47}

You insist much, in the applicatory part of preaching, upon coming to Christ; but I profess I could never find one of such as you, understandingly and discreetly lay open the Springs of that motion. If you did, you need not tarry for application, and then bid sinners come to Christ; for if I know anything of the true nature of that work, I can testify that it is done before, under the Doctrine; there the Efficacy of the Spirit’s work hath been generating life and light; for as the application is usually managed and orchestrated by the workings of the flesh, the Spirit is usually withdrawn, and the hearers have felt it, as soon as the preacher comes to it; and so you are turned off in that part of the work with nothing but the sound of a broken trumpet. “For if the trumpet gives an uncertain sound, who shall prepare himself to the battle?” {I Cor.14:8} For in that spoil-form with which the preacher hath been filling up his latter time, he hath been gradually emptying the hearts of his people again, and so hath abused the hungry, and sent the poor in spirit, Lk.1:53, Mt.5:3, empty away.

It is under Efficacy of Doctrine, and not the force of your press that the soul is drawn to Christ. Wisdom has graciously done the work, if God owns you at all, before you ungraciously come to the spoil-part. You need not therefore come forth into the streets and lanes of the city, Lk.14:21, of our God, to alter Wisdom’s cry in the Evangelical Day, begun with in the acceptable year of the Lord,

Isa.61:2, and drown the Report, Isa.53:1, with your imprudent motives, and your eager presses, the Holy Ghost from Christ has effectually done it, as the Comforter. Though others have a way of preaching, that, if the tree being known by his fruits, Mt.12:33, seems to tell us they would have liked it better if the Holy Ghost had been a Terrifier instead of a Comforter; as about 22 years ago I remember, when I had preached in London at the Morning Lecture on these words, “how shall we escape, if we neglect so great salvation,” Heb.2:3, and had laid open in 14 particulars the greatness of the Gospel Salvation, one of the ministries present, coming in among us afterwards to breakfast, saluted me with this discouragement; I had rather you had preached upon the other part of the words, “how shall we escape if we neglect;” which {the rather because it came from a minister whose face I had never seen before} made me legal enough for them the next bout, as the copy of my notes by me witnesseth. So ‘tis, you do some good, it may be, in one part of a text, or sermon; but then you are such unreasonable people, you cannot be satisfied, if you have not partly a hand in the undoing it again, and hampering souls in the application; for you have not the skill of managing that part of preaching.

How do some of you open the Scriptures to lead into the Mysteries of the Love of God? Into the Glory of Grace? Do you open them from men? “Behold, I am against the prophets, saith the LORD, that steal my words every one from his neighbour.” Jer.23:30. Do you go to open them without judgment and experience? Experience of the word built upon sound judgment? “Thus saith the Lord GOD; Woe unto the foolish prophets, that follow their own spirit, and {not opening the Scriptures by any judgment or experience of the Spirit of Christ in the Word itself; but their own spirit in evident mistakes by natural sound of the words, or by some other misunderstanding of the text and coherence} and have seen nothing.” Ezek.13:3.

Do not some of you turn Expositors of the Word from the brim of your Bible-leaves, the margins? Why, the people can do this for

the preacher, and save the preacher the labor. The pews can tell the pulpits, that Hebrew in the margin is how 'tis rendered in the Hebrew; and Greek in those little side-expositions is how it stands in the Greek; and thus every man that copies a margin looks cousin-German to the original; and is esteemed by such poor hearers who do not carry a Bible and a Search Book, as men renowned for their knowledge of the Scriptures; and this is exactly Mr. Hunt's case; though sometimes the marginal hints have utterly misted him, to contradict the scope of the Holy Ghost in the whole coherence.

How do many of the task-masters preach the Word? Don't they open the Scriptures? Why, they open the covers, unfold the leaves, turn you down to the place, thunder out the precepts in a general way, and then if the people do not immediately succumb to their admonitions, our Mount-Sinai men step down from the precept, and get up into Mount Ebal, the Mount of threatening, and there in a manner throw the Bible at their heads, in pouring out all the curses of the Law upon them, as hypocrites! And it may be, at the root of the matter in these preachers, 'tis, lest any of the people should believe the Everlasting love of the Father to the elect in His Son Jesus Christ; or from some secret animosity against them for finding fault. Instead of preaching Father, Son and Spirit, the doctrine of the Gospel in the one Mediator, they preach little more than the Godhead of the Father, and natural performances unto Him by the people, and this is to make them come and do {in the power of religion} just nothing. Oh! What confusion is there, where men know not the Everlasting love of the Father! Murdering of souls and slaying them openly, till Christ revive them again by His Spirit! "They shall put you out of the synagogues; yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me." {Jn.16:2-3} For, the same cause that made body-murderers then hath made many soul-murderers since, and continues cruelly to do so at this very day! And yet

where men cannot murder their brethren, for lack of reach and opportunity, yet they still think themselves in God's service, and therefore would most readily bash their brains out, if they could do it, and had but that power in their hands!

Ah! 'tis pity any of God's poor elect sit under these unskillful ones in the word of righteousness! Heb.5:13. It is looked upon now as a high attainment in Gospel preaching, if ministers get but so far into their work as to press the poor soul {without any regard to the Spirit working Faith, or to the same Spirit motioning Faith when thus wrought} to come to Faith; though they never open the Object thereof, for it is Christ Himself they must come unto by the springs of motion in the Holy Ghost's Operations; but so they steer wide off their mark, and all because they are unacquainted with the full provisions that have been made by the Everlasting Love of the Father! The parson presses thee to come, poor soul, but does he tell thee how he came of himself? For I can't but think he came though uninvited, and I suspect it, when I hear so much of his pressing without an interest in Christ from the love of the Father before the motion.

And thus they press, and press, till they have oppressed the Truth, quenched the Spirit of God, and suppressed the success of their own ministry. These make more of faith {who, I am afraid will be found at last to have had least} than they do of the love of God to the elect in his Son Jesus Christ from Everlasting; as if God's love was born out of our faith, and not our faith born out of God's love! An ancient Christ to poor sinners is the modern stumbling block! Preachers press faith first and foremost, and Christ secondly, and are all for a Christ fabricated by their faith, even one that is altogether as themselves, Psal.50:21; but I am for that Christ which stood for me in that Suretyship Relation, in the love of the Father before the foundation of the world! And let the men who will not allow Him to be their Christ until their faith hath been beforehand with Him, take this Christ unto themselves. I am for the Christ that is mine, according to the Order of the Persons in the Trinity.

Now as I cannot believe before I have the Spirit of God, the Comforter, so I cannot have the Spirit of God before I have the Christ of God, as I cannot have the Christ of God, before I have the Father. Yet I can never come to this Father who loves me but through his Son and by his Spirit. However, I must have interest in Christ before I have interest in the Spirit of Christ; as I must have interest in the Spirit of Christ before I can put forth a spiritual act to come to Christ. The reason of this orderly interest is that Christ stands in the Second Person, whereas the Comforter stands in the Third Person; now, as the Second Person in the order of the God-head is before the Third, and operates in Salvation from the First Person before the Third; so Christ that stands in God the Son must act towards me by the apprehending Love from the Father, before the Comforter in God the Spirit acts towards me from both, by Conviction, Awakenings, Faith, or any soul-work. Union in Christ, even on the Spirit's part in time-union by Effectual Calling, is before faith; because Union with Christ is a creation. And is there any that can create besides God? Are any acts before they are created? Uniting them is acting, and acting God's part exclusively, and so must be by Him before ours of believing.

Now where be your anti-union-men, who will have no union in Christ before faith? These men who fly out so furiously out against Antinomianism {after all their soft doctrine of charming an Elijah's passions, Jam.5:17,} that they shake the very Foundations of the Christian Religion, in the Doctrine of Three Persons and their Operations, to maintain their soul-murdering position of no union before faith. {There are three Unions in Christ, suited to the three Operations of all the Three Persons in God. I mean three Unions of God's Children, and all of them are before Faith: Election-Union, Representation-Union, and Regeneration-Union; and out of all these arises a fourth Union which is a Union to Christ distinct from Union in Christ, and this consists in uniting and cleaving to Christ by Faith.} Good men of our Nonconformists, Presbyterians, Congregational and Baptist, {as we distinguish our good men;}

and yet some of all these do maintain this soul-murdering point, Psal.139:16, of no Union before Faith! For that which denies me interest in God, till I have done what I can never do before interest in God {because interest must bring me to it} is a doctrine that murders me, or tends to do so. For, if once I entertain the belief of it, I am dead; you have killed me, you heroic preachers! I can't stir to God upon it; nor come to Christ! Your Exhortations are idle, I feel the impossibility of the entire legal scheme. If I come, I must feel the motion from Union. But as you lay it out in the preaching, I cannot come to eternal life, so therefore you have killed me! Again, if God does not give me interest; if he hath not done it, before I take it, why, this Doctrine of yours that denies his gift to me before my own Acceptation, murders me, and this is its tendency, you Ten-Commandment men! Pray, and remember the sixth Commandment; aye, and we see other fruits of it. How little spiritual life is there in such preachers or believers? And the cause of it? Why, they have committed murder upon themselves, and others too; for when Truth has at any time pricked their hearts and agitated their thoughts, they quickly take this sword, fall upon it, and slay themselves. And this is a great reason why conversion-work stops, though meetings and preachings go on as much as ever.

Oh! Let us take heed of these people who never mind God's Divine Order, and therefore regard nothing in the order of Conversion. They will rather pull God down, than their own rotten notions, which they have gotten up about Faith, down. I speak in this of none but your 'good men!' And oh, that the Lord would make them good, to further owning them in his own way of Conversion. I declare myself to be for none of their young Christ that comes first by his Interest after the believer's faith {for all interest is reciprocal and relative,} and for none of their disordered Christ, which hath kept souls in such disorder ever since they disorderly apprehended him {for so do they state the method of apprehension.} Oh! 'Tis more worth than the whole world, when we rightly apprehend the Holy Child Jesus, Acts 4:27, who from the womb of

the morning, had, in early gospel-conversions of the three thousand, and others, the dew of his youth! For, as it was the scandal of the blind Jew that he did not see Christ to be Christ, or Jesus of Nazareth, before the virgin's womb, and so was offended with the ways and means of God that made him a child. Thus, many 'Christians' would, notwithstanding their own principles of Christianity, scandalize and blind us, if God left us under the trial, by their beating down a Union-Christ, an interested Christ before believing. And this is their main delight to rob Christ, and young him in his interest; whereas his interest in the Church is the oldest interest in the world; he was in it before Adam, and all interest is reciprocal and relative, that is, it commenced with God of both sides together. If Christ has had an interest in me elder than the world, I have had an interest in Christ too, secretly with God, before the world was. And my youthful interest by faith is not my only interest by Grace that caused Faith. It is but the breaking up of what I had before in Christ, and the communication of what I had not before in my self.

And blessed be God, that all which is written and said, whether by Mr. Baxter or his disciples, or any others, {I speak not here of any man who hath worthily written in these controversies, but only of some pulpit jibes, whilst men in the same discourse are inconsistent,} who think they have done noble to be a little anti-Baxterian, and perhaps had not gone so far into Apostasy in this drowsy-age, if their people under some of the spirit of their mixed ministry, did not half force them into it, to make them popular in the congregation; and then besides, if they could not quote two or three of the best authorities, to protect their opposition to that man's scheme, they might never have meddled; yet still, blessed be God, all that's written or spoken could never wound our doctrine, though it hath wounded so many who have a true interest in it. This Antinomianism {as they call it} shall stand, and on God's side prevail, when they are rotting in their graves!

I am for that Jesus who is not of their manufacturing, to come in by the interest of his members after their faith. They carry it

all for another Union-Christ than God's born child Jesus; for the Church was his beloved, and He the Church's beloved with God before the world was. I am for that One which stood in God by Settlement as he should stand for ever, and stood in God therefore in that Settlement, as mine, before it came to an open creation that the mountains were settled, or the hills brought forth! Prov.8:25. I am for that Union, for that Salvation, for that Heaven, for that Love the source of all, which is mine by Divine Decree, through the merits of Christ alone, and then communicative donation, and both ways by Pure Grace before I believed, or before I had a finger in believing!

Neither is my faith the worse, but the better for this, for when it is enkindled through Efficacious Grace it flows freely in Gospel Streams of Obedience and Love, and this willingly; yea, even spontaneously suffering and doing far more the very things which others press, than ever I could come up to in the spirit and faith of their duty-press-doctrine. Men speak out of ignorant fear, and not experimental acquaintance with the efficacy and power of the Holy Ghost, I Cor.4:20, who think this doctrine a licentious doctrine. I would fain know what Doctrine of the Gospel is not licentious which the Spirit leaves in our hands? I have found the contrary doctrine, the doctrine of the Law, when in blind ignorance brought forth as a bridle against sin, the most licentious doctrine, Rom.7:7, to me, even to a despising of God's Government, a total disregard to Christ, and even wishing there had been no religion in the world! The doctrine of their sincere, instead of perfect obedience {that is, the perfect Obedience of Christ in complete opposition and total exclusion of any feigned, however sincere, obedience that man can bring forth,} brought me to it, as before I showed. Sincere Obedience? I saw nothing which I had, nor anything which I did to be sincere! The Spirit of God not being the Principal of my Conviction, but the Author alone of it upon my natural principle, Rom.7:8, I broke out into all licentious thoughts and speeches of God, even to blasphemy, Mk.3:28, and devilism itself, fulfilling the

desires, Eph.2:3, of the flesh and of the mind! And there was nothing that ever turned these damnable ties of nature and hell in my soul but Everlasting love! Now this I know to be true!

On the other hand, I could never understand how this Doctrine of God's Everlasting Love in Christ had any licentious tendencies whatsoever, when the Spirit takes it into hand! It is not what doctrine I will choose for the Holy Ghost to use upon me to make me holy, that must do it; but it is what doctrine the Holy Ghost will choose by Application for me, which sanctifies me. And it is as consistent that men in their unchanged nature should stumble at this doctrine, as that they should stumble at Christ's incarnation. And yet, "this child is set for the fall and {as well as the} rising again of many in Israel; and for a sign which shall be spoken against." Lk.2:34. Ah! How seldom do our poor meal-mouthed 'brethren' that often name Christ {oh; that they oftener preached him} tell the people this! Accordingly, I see it clearly, and must therefore say it, God's Everlasting Love to the elect in His Son Jesus Christ is set for the falling, and dashing, and quarreling, and despising in many of our professors, and for a sign, a mark, and infallible sign of Grace that shall be persistently spoken against. {"And whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder." Mt.21:44} This I look for, and am never surprised, nor angry when I see it come! "Am I therefore become your enemy, because I tell you the truth?" {Gal.4:16} God's Word must be fulfilled; and I do rather admire the Goodness of God to me a vile worm that I have not been left to cast in my lot amongst them.

Let us look a little into the Doctrine that prevails, and see what inconsistencies, what crooked paths men have made themselves, Isa.59:8, besides all the things I have already struck at in this chapter! What insisting is there upon man's acts in the inward part of religion, before any regard be given to the Gift of the Holy Ghost, and the Operations belonging to his Office, in the passive affections we feel, before any right actions we perform, as the fruit of Everlasting Love! How common is it to put men to work, in imper-

sonating and mimicking the blessed work of the Holy Spirit! Yea, to work their own works, which must be wrought under the Holy Ghost, before they are wrought by Him for it, and this without any distinction made at all in the doer! What rattling flourishes of universal redemption, free will, and the like, hath Mr. Hunt sprinkled up and down in his Saint's Treasury? Which, because I have undertaken to answer in divers corrupt parts thereof, I shall in a distinct paragraph show others their own faces in his glass, and discover some evidences of the matters which I have been striking at, in these observations, upon doctrines so opposite and cross to the Everlasting love of the Father to the elect in his Son Jesus Christ, before vindicated. And yet afterwards in place, if the Lord does not prevent me, I may go on with distinct answers, not only to the many general heads of exception I range here under more particular instances, but to twice as many as I hear lay together. For in this section I give but a taste of his medley-doctrine, and the barren-gospel he has uttered upon a very fruitful subject, as that of the Rose of Sharon.

Let us now give consideration to an assortment of Mr. Hunt's ramblings as here extracted from his text. "Know for thy comfort, if thou mournest for thine infirmities as Paul did, if thou prayest and strivest against them, and shunnest all temptations and occasions leading thereunto, thou mayest be dear to Christ notwithstanding. {Page 142} Is the Law of God written in thy heart, and art thou conforming thereunto in all things in thy life? If so, thou hast reason to take comfort as one that is interested in this lovely Jesus; but not else. {Page 141} {To sinners, he entreats,} is Christ such an Excellent Person? Let me exhort you then to give up your selves to Him, to cast your care upon Him, that so you may obtain an interest in Him. {Page 193} {Motives to get an interest in Christ,} consider that 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} You that have diseased

souls, why do you not make use of this Rose of Sharon? Why do you not come to this Great Physician? If you find any illness in your bodies, or distemper breaking forth there, how do you send for a physician? What cost are you at? And what bitter potions do you drink down, and all for health? But what reason can be given why as much care should not be taken of the soul. {Page 49} If you would be truly beautiful, 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} He has made Satisfaction for thy sins, if thou hast a heart to come to him, and believe in him. {Page 201} Thy sins are not too great to be pardoned, if not too great to be parted with. {Page 201} We may judge of our interest in Christ by doing what he commands, and by hating and forsaking what he forbids. {Page 141} As if to suffer so much from men, and to die, had not been a sufficient demonstration of his condescension and love to us, he goes yet lower, and engages to be a Surety for us. {Page 160} He is not only able, but willing to save such as come. {Page 201} Thou mayest be too filthy to go to Christ by faith, in the state and condition thou art now in? {Page 40} When God comes to adopt us, he finds us belonging to the family of hell, and near akin to the devil himself. {Page 83} Honor Christ more, lest everlasting shame cover thee. {Page 151} Thou that art yet in thy blood, therefore beg of Him to wash thee. {Page 41} And it is marvelous to think that all the world should not be sick of love for this lovely and beautiful Jesus. {Page 109} And since this parting from Christ will be so sad, sinners, beware of this day, and prevent your misery by a speedy closing with Christ. {Page 193} One would think this should put every Christ-less soul upon wrestling with God, with tears and supplications for an interest in Him. {Page 146} One would think this use should be useless; and that all that have but heard of Him should believe in Him without any more arguments to this end, since it tends so much to their happiness so to do. {Page 193} One would think that all that have heard of Christ should be flocking to Him as doves to the Windows. {Page 186} One would think every

soul should be gathering into this Shiloh. {Page 187} One would think that every family should come with their young and with their old, and that no business should be a hindrance from this great concern. {Page 146} If thou art but un-feignedly willing to receive Him, thou mayest be sure He will receive thee. {Page 202} Consider that Christ is able to save thee, if thou hast but a heart to come to Him, and to rely sincerely upon Him. {Page 200} Show more manners to Christ, and then refuse that which tends so much to thy advantage. {Page 206} I have spoken enough one would think in his praise, to set every soul a longing after Him. {Page 106} Let those things encourage thee to return as he did {speaking of the prodigal} and thou wilt certainly speed as he did. {Page 203} Try your interest in Him by your earnest desires. {Page 138} Why, sinners, this {the smoke of their torments ascending for ever and ever} must be the portion of your cup if you get not into Christ.” {Page 199}

Here is abundance of flattery and falsehood in all this; as I may lay open in another sort of order, before I have done with these papers. And then when they think their flattery will not prevail, they fright poor souls, and think to drive them to Christ. Mr. Hunt has shown some of his talent in this method, rather than make sure of the Everlasting love of the Father to the elect in Jesus Christ, and so whether he frights or flatters, he hath done it by daubing with untempered mortar; Ezek.13:10, but he that winneth souls must be wise; Prov.11:30, wise in the mystery of Christ; Eph.3:4, to instruct and lead, and not fools in imagining that they can herd and drive men to Christ, as you drive sheep to their pastures. I will lay open this in an instance or two, and confute this same trade they drive in the general.

“Thus saith the Lord GOD; Woe unto the foolish prophets, that follow their own spirit, and have seen nothing! O Israel, thy prophets are like the foxes in the deserts. Ye have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in the day of the LORD. They have seen vanity and lying

divination, saying, The LORD saith; and the LORD hath not sent them; and they have made others to hope that they would confirm the word. Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The LORD saith it; albeit I have not spoken? Therefore thus saith the Lord GOD; Because ye have spoken vanity, and seen lies, therefore, behold, I am against you, saith the Lord GOD. And mine hand shall be upon the prophets that see vanity, and that divine lies; they shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel; and ye shall know that I am the Lord GOD. Because, even because they have seduced my people, saying, Peace; and there was no peace; and one built up a wall, and, lo, others daubed it with untempered mortar; Say unto them which daub it with untempered mortar, that it shall fall; there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend it.” {Ezek.13:3-11}

Oh! Blessed be God for Everlasting Love to the elect in his Son Jesus Christ. Oh! This same Ancient Grace is Efficacious Grace! The Spirit of the Lord orchestrating this Way of Salvation, at the appointed time of love, making more settled converts at this day, as well as more sound believers, in bringing Christ over the head of old Adam, that I can hear, upon the strictest inquiry, as to how their engines of mass production {destruction} manufacture hundredfold more converts than we do, even amongst all the School-Masters of this day, bred up to this manner of ‘do and live’ and herein content to wallow, with no thoughts or desires to flee therefrom; for these men are quite out of the way, as much as that gardener, who being a stranger to pruning, should think to make the vine flourish by lashing it; or, striking at its first productions in laboring to kill the root. As the way they are got into will never make believers grow {for their over-whipping has checked their own spiritual growth} so neither will it bring converts to Christ in a way of sound Conversion, and we can certainly never expect to

see Conversion work go on in this manner, so long as you think to drive souls to Christ! Many use this type of merits-based jargon, as Mr. Hunt blabs forth.

Seventeen hundred years ago the way of Conversion was by Efficacious Drawing. "No man can come to me, except the Father which hath sent me draw him." Jn.6:44. It is the Father that draws, why? Because all must spring from the Everlasting Love of the Father, who is the Fountain of the Deity; but since the days of Pelagianism, since the days of Popery, since the days of semi-Pelagianism, since the days of Arminianism, and since the new schemes of some of our Nonconformists; for in Christ's Cause why must I partially spare a Nonconformist, and in the same breath find fault with a Conformist? The matter has fallen otherwise. Men often preach and dispute, sometimes with, and sometimes without provocation, as if no man came to Christ without driving; driving into the duties of the Gospel, in order to partake of the privileges of the Gospel; or driving them to fulfill the Conditions of the Covenant, as they sinfully call Obedience to the Preceptive part of Holy Scripture. {Driving came in as an effect of men's corrupting their ways from the Gospel.} But the Lord open their eyes, if any of them belong to the Election of Grace, Rom.11:5, and give them to know, that this invention was never the order of things, to bring with the duties, and postpone the privileges; it was never the order either in the Decrees, or their Executions of the Blessings of Christ and Obedience to Him, instituted and revealed under the light of the Gospel. Thus it is, when men have shut out God the Spirit in divinity, and set up for their own and other men's guides, they run into everything that's confused. This is the fruit of their driving, to overthrow all Order and Settlements of Father, Son and Spirit from Everlasting to the elect! And all to serve the vain ends of their own Babylonian confusion!

And alas; {to examine it a bit} what is this same driving, when the man comes behind me? Why driving me forwards to Christ, as he apprehends. I, but the word behind me is more fitted to draw

me backwards to Jesus Christ, whom neither I nor my driver had seen, pushing recklessly on forwards. "And thine ears shall hear a word behind thee, saying, this is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." {Isa.30:21} Driver, whoever thou art, know to my comfort and gain, and to thy own loss, that the gracious word behind me {for I had turned my back upon him that speaks, Heb.12:25, from Heaven} drew me back again to a new beginning in Christ, in the new and living Way, Heb.10:20, which I had never seen upon my back-side. And then it was the Lord that called me by his Grace with a "this is the way walk ye in it." Here I saw Christ, and Christ standing in God, and Christ standing in God from Everlasting, and Christ, as the Anointed, standing in the love of God before the foundation of the world! Jn.17:24. And all the elect blessed in him of the Father, according as he had chosen them in Christ before the foundation of the world! Eph.1:4. Here I saw the old paths, the good way, which I had never seen before, nor my drivers neither! And no wonder, when the fellowship of the mystery, Eph.3:9, has been hid in God, from the beginning of the world! "Thus saith the LORD, stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein." {Jer.6:16} These were the good ways and old paths distinctly. Their ways were their Temple-ordinances; these they had gone out of, and corrupted, and walked where they had no vision. Therefore stand ye in the ways and see. See that there is another way that you know nothing of; the good way, the narrow way, Mt.7:14, the Gospel way to heaven by Messiah; ask, see and ask in the temple-ways by sacrifices, legal washings, &c., for do you use these things for nothing? Where is the good way? Where is Messiah? All this is not Christ; let us look above, and expect His coming down from heaven, as our way thither to the Father {for you see I open it by Gospel-light,} and ask for the old paths which Solomon had been describing about this Messiah-Wisdom; Prov.8:22-23, who had written of the glorious paths, the ancient paths of love, long before Jeremiah! Stand now, see and inquire for

these, and see {says he} how far you are wandered, and got quite out of the way.

Now these task-masters were driving me away from these paths, Jer.6:16, as you may see by the furious and inconsistent pushes they have generally made of their good old way {of a blind obedience} upon this place in Jeremiah; but the Lord took me off from these drivers, by taking me into his own gracious hands, both in the work of Conversion and Sanctification, with these words, “I will bring the blind by a way that they knew not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight. These things will I do unto them, {the blind, as I saw now I had all my days in and out of the pulpit been,} and not forsake them.” {Isa.42:16} Christ did not stand before me in that posture in which the preacher found me when he drove me to confusion, Dan.9:7; for by this means, the more he drove me, the further still I was got from Christ; and so afterwards, when it came to a true Conversion-work, in turning and returning, Jer.3:12, to the Lord {for I had been going from him ever since I fell in Adam, till now these legal mercenaries drove me faster along, and ever further from Christ into many grievous and actual transgressions} I saw I had the more ground to go back again, when I was not disobedient to the heavenly call, Acts 26:19, or the word behind me, saying, this is the way, walk ye in it; the way to this Glorious Redeemer, whom now by faith I beheld! Christ stands in the old paths of Election and Covenant-Settlements from Everlasting; and so, after all my wanderings, becomes the good way, Jer.6:16, unto me! I find rest unto my soul, as the Lord hath promised me, entirely removed from all their shortcuts and yesterday’s paths, Hos.2:6, that when the field of the Church comes to be new sown, must be hedged up, and men must come about into the Everlasting Paths, Hab.3:6, again! They must, if ever they are found of that number to get home in the narrow way, Mt.7:14, Christ, cast up in the Beginning of all God’s way. “My people hath forgotten me, they have burned incense to vanity, and they have caused them

to stumble in their ways from the ancient paths, to walk in paths, in a way not cast up.” {Jer.18:15}

Aye, but you must repent. True; but these legalists never drove me to the Repentance of the Gospel. Acts 11:18. For lo, they drive themselves to fulfill the Conditions of the Covenant of Grace for their own peace and makeshift repentance. Well, {they reason,} but though they aim at fulfilling the conditions, they come up, we hope, to sincere obedience; and this God accepts, and this will bring us safer to heaven than all your Antinomian-fooleries. {I use the term which my ears once heard a popular preacher, Mt.7:15, of the city, now flourishing, call the great things of Christ in the Gospel!} Well, remember sincere obedience is not enough for you, except it be the sincere Obedience of Christ, who was obedient unto death, even the death of the cross. Phil.2:8. Take heed, that your sincerity be not the sincere cheat of old Adam, for there is nothing which comes from old Adam that is accepted with the only wise God. I Tim.1:17. He knows no sincere obedience, but what proceeds from the tree first made good. “A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.” {Mt.7:18}

I must repent, ‘tis true; but these blind men can’t discover to me a Christ for repentance, a Christ in repentance, except it be a Christ that is repentance, as they lay it. “Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.” Acts 5:31. Besides, I must have the Lord’s Christ, Lk.2:26, after repentance, whom I had before repentance. I must have Him above repentance and beyond it, and be made to realize that true repentance must be freely gifted by Grace, and whoever much I lash myself into a penitent frame, in the end all must come from Above. Besides, I can never repent, if I had not Christ before I repent. I must have Christ in his own blood to work it, by sending the Comforter, Jn.14:26, into my heart, into my conscience, as well as into my understanding and will, to sprinkle all, I Pet.1:2; or, as to any Gospel-meltings, a flint can repent as easily as I can. For, in moist weather that will be damp and wet

on the outside; thus in judgments and showers of wrath, I shall be wet, it may be, when I am afraid I shall go to Hell. Do you call this repenting? It is howling, when Esau lifts up his voice, Gen.27:34, and cries with an exceeding, bitter cry; 'tis unbelieving; 'tis not repenting; for he found no place of repentance, though he sought his father's blessing carefully with tears. Heb.12:17.

So that he who drives me to a Christ, must be supposed to drive me to one of his own fancying; for I am sure, the true Christ will never stand for me to be driven up to Him. From whence, I am left without relief, by their doctrine, to venture blindfold, and rush in upon a strange one, not to God's Christ and to my well-Beloved. Isa.5:1. The hasty whip-monger will drive me to a conditional Christ, and if any secret guidance from the Word would incline me right, {if it be not strong and effectual, but a mere motion without new principle} this Jehu, II Kings 9:20, this furious and dangerous driver will drive me, and drive me, till he is got me off from the motion, and way too, that I must not dare to venture upon the Doctrine of Eternal Love-Union before faith; nor venture so far neither by faith, as to venture in after my absolute Forerunner, who is for me entered, Heb.6:20, without any condition I am to fulfill, within the Veil!

Well, blessed be God, what with God's drawing and their driving, my soul comes not into their secret society; mine honor {my tongue in praises for what they do not understand} is not united with their assemblies. "O my soul, come not thou into their secret." Gen.49:6. I am drawn, I must be drawn, I can't be driven, says the spouse. "Draw me, we will run after thee." Now, drawing me is persuading me I have a better Father than I had in Eden, a better Husband than the creature, though almost of six thousand years standing, which I have married since! Drawing me is persuading me by love to go back, in my thoughts, were, through my days, I have always been in Adam! In fallen, wretched, lost Adam! It is persuading me to go back to Adam, even before he sinned in Eden, Gen.2:8, and there see how much I am sunk below Creation-Glo-

ry! Yea, drawing me is persuading me into Christ, who was, and to Christ prepared for me too before Adam! It is a persuading me, as a means to get me out of this wretched state, forwards, to know well how once the case has stood with me backwards; that when set right in the way, I may, according to the Counsel of God, that must always guide me by the Word, advance safely, and with the best success forwards. "Thou shalt guide me with thy counsel, and afterward receive me to glory." {Psal.73:24}

It is good, as I belong to God, to know what I was, and where I was in a Gospel-sense before Adam; and how I came into relation with the Lord from Heaven; I Cor.15:47, that when I come thus and thus to see it, I may be drawn on, on, on, though I go round through the way of the wilderness, Exod.13:18, and through a world of troubles and hatred, Matt.10:22, to my dearest Lord, in the trace of His mighty love, still behind me and before me. If to try me, I am stopped forwards, love that guides me, persuades me to step back, and go about to heaven! Am I stopped for a little moment, Isa.54:8, in advancing forwards? Let me withdraw, and go back in my thoughts to an "Everlasting Covenant, ordered in all things, and sure." II Sam.23:5. And thus am I helped to wait, Gal.5:5, to hope and believe, that my way to glory will open forwards again, in order to my settling there forever! "Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." {Phil.3:12-14}

Now, when I thus retire back, I find it quickens my heart, and opens my way together; it assists me pressing forwards towards the mark, and forgetting the things behind, as if I were but taking my first step to heaven! This hastens me on very sweetly towards eternity; Yea, hastens me to the coming of the day of God! II

Pet.3:12. It is now I do not stick or wander from my duty in the circle of Providences! It is now under the Consolations of God, by the blessed Comforter, that though I drop into many alterations, yet I never drop off, or fall away from the sphere of God's love in Christ Jesus our Lord; as the motion began in God's heart with love, so all the existing springs of motion that draw my heart to Christ, are lines directed onwards till they meet again in the same Love-Center, in the same Glory-Center that began them! By this guidance I never lag nor loiter, to take into other's grace-paths {for nowadays nature goes for grace} but go on with Love's Beginnings, till I meet in heaven within the love-point, from everlasting! To wit, that everlasting which is to be drawn out to everlasting again; only with this difference, that as love had a beginning, it is to be carried on without ending. Love, like a circle, or a ring, before closing, had its own beginning within itself, but when closed up, and the matter fixed, has no ending to Eternity!

And yet surely there is so great an enmity in many to this Everlasting Love, {for the natural mind is enmity with God, Rom.8:7,} that as to the sense of its being from Everlasting, I verily believe they could as soon choose with the fool, to say in their heart there is no God, Psal.14:1, as admit this sense {which I have laid down} of God's love! Oh! What a heart of stone was mine, that God by this same love has changed! "A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." {Ezek.36:26-27} And, what a Wonder of Grace is it that I am not belching out, Psal.59:7, against it, and running from one professor to another, and shaking the head, Psal.22:7, in their number!

Now, let men snarl at this love of God from Everlasting to the elect in his Son Jesus Christ, this love emulating from the Beloved in everlasting bonds of Grace if they dare; for by such snarlings they only proclaim their lostness. Not one holy man amongst

them, who will ever see the face of God for themselves, but only such as shall be found to be brought into Christ, and with him to stand into God, as the Greek is in John 17:23, {"I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me,"} upon this One Foundation of their Everlasting Union in the Glory-Man! {Holiness that brings men to see the face of God is built upon Union in the Glory-Man from Everlasting.} Mr. Baxter himself, once under the sun, whom I believe to be now in glory with the Lord, is carried in upon this Foundation of his Everlasting Union in God-Man, before the foundation of the world; much more before he had done any good or evil, Rom.9:11, or could think a good thought. "For it is God which worketh in you both to will and to do of his good pleasure." {Phil.2:13} This union I am speaking of, tarries for {i.e. depends upon} no man's faith or works; and that Union is put into the One-love wherewith God loved Christ! This Love, this Union-love is the only frame that holds, in Christ Jesus of God, all the branch-unions of it consequent in time, and following other things which stand before it in the same everlasting frame. Thus Christ standing in God, and love pitching upon our persons in Him; faith and works too in their place and frame can never fly in pieces, or be lost out of this settlement. The Settlement of them is the only means in the hands of all the Glorious Persons of God in Christ, that faith, repentance, holiness of life, as well as holiness of heart, can never fall, or fail, but secures them every one. Here I pitch through Grace, on this I live, with this I choose to die.

I can see nothing against all this, either in Faith or Manners. There's nothing against it in Faith; for there's Redemption-Grace, as the fruit of Election-Union, to secure Influential Grace by the Spirit of Faith, II Cor.4:13, unto the elect. There's nothing against it in Manners; for there's Christ-Wisdom in the Nature and Moral Branches of his Covenant, to secure the Transcript of God's Law in the natural and moral ideas of virtue and human honesty; and

so to cause the Law {of the Ten Commandments} to be written in every man's heart, Rom.2:15, and something of it to be copied out in every man's life; without which the world would be a chaos and disband into confusion!

We may hence see the Fullness and all-Sufficiency of God's Counsels. Nothing could be wanting in the Contrivance and Thoughts of Everlasting Love! Blessed be God, there were Three in Counsel! And there can be only Three, when this Glorious Deed was Settled. There were the Father, the Son, and the Holy Ghost in the Council of Grace given us in Christ Jesus before the world began! Three who are One! "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, but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." II Tim.1:9-10.

How consistent is the Holy Ghost as the Spirit of the Prophets, with himself, as the Spirit of the holy Apostles of the Lord! Nor were Isaiah and Jeremiah prompted by the classes of those times, as too many are in ours, to put in other words into the doctrine, to mar the Everlasting Settlements of Grace! For though many of the discovery brake out in those prophetic times, yet the Settlements were made in Wisdom's time, even whilst Christ, as the Covenant-Man, was by, in the Second Person, from the dates of Everlasting!

And as Isaiah called Christ the Husband of the Gentiles, before the Gentile-Church appeared, doubtless there were men as Anti-Evangelical, according to the measure of the Revelation of the Doctrine of Christ then, as there are in our day, who could freely have prosecuted the man in these matters, for broaching a Doctrine that did favor Libertinism. And as for our men, I know they'll not stick to set up screws and engines, and torture Isaiah's Doctrine, in their zeal to stop the progress of what they call an Antinomian Gospel; just like Isaiah's tormentors, who once unmer-

cifully took that prophets body, tortured it, and sawed {according to Jewish tradition} Isaiah in sunder, Heb.11:37, because of some passages, it would seem, that Manasseh the son of good Hezekiah, and the sparks of that new reign, when their Puritan King was gone, could not bear. But we must leave these men until God opens their eyes, being incurable by, and obstinate against all other Convictions. And so much for this useful chapter.

## CHAPTER 8

### *Of the Everlasting Love of the Son of God, or of Christ, to the Church; set forth from the Pattern-love of the Father.*

Now let us take up the residue of the words in John 15:9, “so have I loved you;” that is, “as the Father hath loved me, so have I loved you.” As the Mediator was Predestinated of the Father, or God’s own Son chosen and appointed to be the Man Christ Jesus; I Tim.2:5, and his own Son Covenanted with, touching all the vast ends of his Mediation, and that Mediation manifold; also, as the spouse is ordained in the Son of God, and ordained glorious for the Man Christ Jesus, and presented of the Father as a bride unto him; so the Son of God takes her in that presentation of her by his Father from the days of Everlasting! He takes her in Union with Himself in the Covenant Man. The Foundation and Capacity of this relation of her to the Man, Psal.80:17, lay in the Son of God, in whom, Zech.6:12, the Man by Covenant subsisted, or stood, and in the Father’s Covenant with the Son, as God-Man, for her; that now, as she is fore-viewed of God, being fore-known and fore-loved, Rom.8:29, from all the rest, Rom.11:7, in the innumerable diversity of his creation, and as she is so fore-known and fore-viewed, is presented to his Son, as God-Man; so the Son of God, being co-equal with the Father, Jn.10:30, in the same Foreknowledge, accepts her, as God-Man, at the Father’s hands, in the Covenant of Presentation. Jn.17:10. The Son of God in the relation of the Wisdom Mediator received her.

For, as the Son of God had been the Nature-Mediator between

God and all his creatures; so now in this act of the Father's Presentation, Jn.17:6, together with his own Acceptation, he becomes the Grace-Mediator, and the Glory-Mediator too, in her being brought so nigh to God's Eternal Favor secretly! And therein, as that favor of God in Christ was settled on her to last eternally, he becomes, between it all, the Redemption-Mediator, to recover her standing, who never was to lose the love and favor of God settled on her in Christ, Eph.1:11, after the decreed fall, Rom.11:33 & Psal.33:11; and so becomes at length openly therewith the Glory-Mediator, as he had been thus, secretly, the Glory-Mediator, before the world outwardly existed. In this ultimate branch of Christ's Mediation, she shall derive and take up all the ancient, secret, settled glory, to be communicated openly before men and angels, at her abundant entrance into the Everlasting Kingdom, II Pet.1:11, of our Lord and Savior Jesus Christ! To whom with the Father, in God the Holy Ghost be the utmost glory now and evermore. Amen! Rom.11:36.

This diversity of Mediations and Operations doth not multiply Persons in the Mediator, it multiplies the Relations of the One Mediator between God and men, I Tim.2:5, but it destroys not the true nature of the One Mediator Himself. Let it fall under illustration by a similitude, and there you shall see how a man may be a father, a brother, an uncle, a husband, and all these various relations, and yet but one in the same man still. And if you would see an instance to confirm it in the same person, let it be the same Wonderful Person, the Person of two natures, Christ, whose natures do not multiply his Person; and who has many other relations than what I named before, and all these various relations to one and the same Mystical Person, the Church; yet still without multiplying the Person of the Mediator, in whom they are all founded and secured. "His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." Isa.9:6. "For there is one God, and one Mediator between God and men, the Man Christ Jesus." I Tim.2:5. This one Mediator in Person, God-Man, is diversely related to the Church. He is her Redeemer, Isa.41:14,

as she, in all her individuals, makes up his ransomed number. He is her Shepherd, Psal.23:1, as she is made his flock. He is a Father, James 1:18, to the Church in her New Birth which he effects by the Holy Ghost. He is her King, her Lord, her Lawgiver, Isa.33:22, as she is his holy nation, Psal.33:12, he is her Bridegroom, Jn.3:29, as she is his spouse, &.

Well, the Son of God, as God-Man, received her of the Father, and therein and therewith loved her as the Father loved her; he having condescendingly agreed in Jehovah's Covenant to be One with the work of both their hands; he immediately became one with her in the vast thoughts and ways of God, and she becomes one with him, the Covenant-Mediator-Suretyship-Representative, in the same vast thoughts and ways of God too. This Union and Oneness being settled as well as chosen of God, and made to stand fast in the Mediator, was the union before the open foundations of the world. A union delighted in of God, a union in the love of His delights, rejoicing thus through the Days of Everlasting in all his secret works. "I was daily his delight," says Wisdom, as well before as after this confirmed Union. For he was daily Himself the Delight of God in the secret works, so when the Father comes afterwards to show him the Redemption of this fallen spouse, it no ways interrupts the delights of God, nor the joys of Christ; but he goes on expressing the highest satisfaction; "then I was by him, as one brought up with him; and I was daily his delight, rejoicing always before him; rejoicing in the habitable part of his earth; and my delights were with the sons of men." Prov.8:30-31. God delighted in them, as he viewed them in him the Mediator, and the Mediator delighted in them, as he viewed them with the Father, and had received them at the Father's hands.

Hence it comes to pass from His own Mediatorial love in choosing us, as the Father had chosen Him into the Antecedency of the Nature, that we are members of His body, of His flesh and of His bones, in the Covenant-Man, fore-ordained unto Glory, and by the Covenant of Jehovah settled in it; as the Apostle admirably speaks

from the Holy Ghost in those amazing words, not duly considered by interpreters, which describe the spouse of Christ. The text is Ephesians 5:30. "For we are members of his body, of his flesh, and of his bones." We are of his body; he does not say here, as in other texts, that Christ is a member of our body. No, for, says he, he had a body before our body! Before we had our bodies in the first man of Eden; or, such a man as in the height of all his glory was but a man in the low lands; the Everlasting Man, upon the mountains of eternal thoughts, stood above him and before him! We are members of His body; he had a secret-glorious body before, as now he has an open-glorious body, Phil.3:21, before our bodies have his open likeness. Psal.17:15. So his flesh, his bones before our flesh and bones, and ours came in behind; are after, as he is the Alpha, Rev.1:11, of all the ways of God. Our bodies, flesh and bones, come into being, into favor, into nature, into grace, and into glory, by the Pattern of his body, flesh and bones before us!

We usually carry it no higher than that Christ took our nature on him. Heb.2:14. Aye, but he was ordained first into the Nature, Man; and we were ordained next, into his Man-Nature; and that exemplariously and dependently, in the Supralapsarian or over-fall Glory, the Glory settled before Adam's Fall was Purposed. Only, in the Sublapsarian, or under-fall Executions {as I will show after} man in Adam appears first, and Christ appears next. And so, according to the appearance of Adam manifested first, and Christ manifest in the Flesh next, I Tim.3:16, Paradise-Adam is called the first man, the first man that was only man, and whose whole person was no more than human, and the Lord from Heaven the second Man. "The first man is of the earth, earthy; the second man is the Lord from heaven." I Cor.15:47. Thus also, according to the order of these two appearing, the second of them, the Lord from Heaven, the Lord of Glory {and therein absolutely the Firstborn Man} is nevertheless very properly, according to that order of their appearance in the execution of the Councils, said to take our nature, as if we had had the nature before Him. And indeed, according to this

appearance, in executing the ways and thoughts of God, so we had.

And although secondarily this was true, nay, the Scriptures speaking of the Incarnation do mostly run in the secondary sense; yet never exclude the primary, nor can any from them lawfully deny the truth now laid open; and therefore let him that hath wisdom understand. Rev.13:18. Accordingly, in this Ephesians text, setting forth things from first to last and bringing the Marriage-glory of the Church into open consummation most intimately described, the matter is so laid together, as the Marriage of the Lamb was to break out, Rev.19:7, and this upon sins being absolutely done away, Dan.9:24, as if they had never been, or bred in the Church of God, or had infected one elect soul from Adam! And the Church presented by Christ unto Himself, in the glory of the Thousand Years Kingdom, Rev.20:6, “a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.” Eph.5:27. And now it is, that upon the laying of the matters thus together, he comes and speaks in the language of a Glorious Husband indeed, who is first in the order of Matrimonial honor in his Headship; that as Adam was first formed, and then Eve; I Tim.2:13, so here, according to the Ancient Relation before the Foundation of the world, Eph.1:4; ‘tis not said, Christ is of our Nature, but that we exist of His. “For we are members of his body, of his flesh, and of his bones.” Eph.5:30. Here is his true Adam and Bridegroom-glory, while the human nature is expressed in us derivatively! As Eve from Adam, and so married unto Him, and now found, not only as to what we have by Grace and Glory, but even as to what we are, in the very first productions, Acts 17:28-29, of our innocent nature dependently on Himself a Husband!

Oh! Incomparable love! Not to be matched by men or angels! What love hath Christ expressed to the Church, which the Church can never express to Christ! We did not so much as come into the world in our natures by ourselves, Col.3:10; we did not appear in the human shape, nor could put on man without Him; yea, when he hath given us new natures, we cannot in our new natures come

to Him, and love Him, without Himself! And yet all this, which we comprehend, flows out of his Ancient Love which we cannot comprehend!

For, as the Eternal Son of God in the Everlasting Counsel of Settlements, did assume, or take upon Him, the Covenant-man {our first human nature from which our natures flow, Gen.1:27,} into union in Himself, the Second Person; so he did take the Church presented of God unto Him in a Marriage-deed of Settlement and Covenant Contract, at the Donation of the Father, Jn.17:2, and before the Holy Ghost; consequently, Christ and the Church were both mystically one person in God's Covenant, long before Adam; even as now long since, a man and his wife, or Twain becoming One flesh, Mt.19:5-6, are a figure of the Mystical Union between Christ and the Church. Ephesians 5:25-32.

Well, the Lord Christ equally with the Father, and with the same delight, pitched upon the Church foreknown and so fore-viewed of God, and presented unto Christ. Christ freely received the elect at the Father's hands to become their Everlasting Husband. Aye, and she, elect, in one depending body, to be from thence his Everlasting Spouse. Thus, he consented to take her unto Himself from the Father's hands, Jn.17:10, and have her joined unto Himself in the Love-Union by his own Man-Covenant, upon which she was ordained unto means, before she should come into possession, according to this Presentation of her unto and Acceptation of her in the Beloved. "To the praise of the glory of his grace, wherein he hath made us accepted in the Beloved." Eph.1:6. Here lies the original spring of our life in this glorious mystery.

Oh! Equality of Grace and Wonder! As God pitched upon his Son to be the Man, so his Son pitched upon the same choice, and became the Mediator! And the Mediator pitched upon the Church, as the Father had pitched upon her, and had made the presentation of her! "Behold I and the children which God hath given me." Heb.2:13. Christ loved her from the Father, and chose to become her Bridegroom! And in that Relation that was kept secret till the

fullness of time, {as the Holy Ghost's phrase is about Christ's Incarnation, Gal.4:4,} he undertook so to provide for her establishment in the same Relation to Him, that she should be secured, maintained and brought up for God, Mal.3:6, whatsoever God had farther designed, in subordinate Purposes and Counsel, in the Everlasting Covenant, II Sam.23:5, to fall out.

This was the secret glory of the Church, in her Marriage-Settlements between God and Christ. And this was the afore-preparing her unto glory; to wit, the open glory to follow, Rom.9:23; the open glory with Christ, under, by, through, and after and over various means of sin and restoration. "To make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ." Eph.3:9. The open glory was not from Everlasting, but reserved to the accomplishments of her great Forerunner, Heb.6:20, who was to work it out by the Pattern of her secret glory given Him by the Father for her. The beginning of the Secret Glory in thoughts of Everlasting Love, together with the consummation of it in the open glory of heaven, are for substance in these Settlements, Jn.17:24, one and the same glory to eternity! A glory settled, and then through gradual steps and advantages, a glory to be received and enjoyed! A glory awakened into secret being by Him who depends not on open vision, and to whom the open manifestation and unfolding thereof, can cause no alteration or change within Himself! "For I am the LORD, I change not; therefore ye sons of Jacob are not consumed." Mal.3:6. A glory awakened into secret being with the Lord, and then a glory to be awakened, Phil.3:21, into an open being with those that are the Lord's, to follow it. A glory at first, and a glory at last which will match! A future glory to rise up in an equality with her ancient glory to Him whose ways are Everlasting, Hab.3:6; so that she must be just such a glory, such a perfect beauty presented unto God by Christ, as she had been presented unto Christ by God; and then she shall be openly to herself, II Thes.1:10, what she had been secretly unto God and Christ, before the Foun-

dation of the World.

Oh; what a quickening doctrine hath this been to my own poor soul! How graciously have I felt it {‘tis none of my notion or opinion, but my faith, my very life to God, Gal.2:20,} in those times of love which the Lord hath seasoned, Ezek.34:26, for beholding it! What Encouragements! What Experiences! What sweetening views of the King in his Beauty have I enjoyed through the fleeting moments of presenting it! “Thine eyes shall see the King in his beauty; they shall behold the land that is very far off.” Isa.33:17. And that under the Gospel-seals of the Lord the Spirit! “Who hath also sealed us, and given the earnest of the Spirit in our hearts.” II Cor.1:22. And this through Faith, Eph.2:8, receiving what was a certain thing before it. To illustrate it. Whilst the Thames runs under London Bridge, it argues there was the same river above the bridge as before it; so in Salvation, if the Forgiveness of Sins and Eternal Glory is a rich and full stream of Grace running down through Faith, it argues that this very stream lay eternally in Christ, above faith, and before it.

## CHAPTER 9

### *Of the Everlasting Love of the Spirit to the Church set forth from the Pattern-love of the Father.*

Everlasting love and good will to men is the free result of all the Persons in God co-equally. To all therefore which hath been said I must add, the Spirit comes into this wonder about the Covenant-Man, the Saviour of the elect, {taking in the over-fall and under-fall Councils of God together,} and the Husband of the Church, as much as the other two Persons in the Godhead. And good reason that he should be consulted, who was to work it all over efficiently in the “fair colors,” Isa.54:11, of a Church beatified, even Zion, the perfection of beauty, from the Father and the Son, when the Spirit hath brought it up to a full exactness in the Glory, as the Counsel of God, among the Three-One, perfectly ordered in all ways and means. “Out of Zion, the perfection of beauty, God hath shined.” Psal.50:2.

As Christ could not have been Christ without the Holy Ghost, so the Church could not have been the Church, nor the Spouse of Christ from Everlasting without the Holy Ghost in his Everlasting Love, in raising her up unto that Glory in which she was presented of the Father! They having all foreknown, and fore-viewed her, and raised her up in their equal Thoughts and Counsels, perfectly in order to that Presentation. The Holy Ghost must be brought into this Wonder of the Everlasting Love both to Christ-Man, and to His Spouse.

When the Elohim, or Three in One, speaking to and conversing with one another among themselves, did say, "let us make man in our image, after our likeness," Gen.1:26, the Spirit, our last Person {according to Divine Operations} in order of the Three cannot be excluded from the "us" and "our" in that language of the Divine. Moreover, as that Image of the "us" and "our" or of Elohim, the distinguished Subsistence of God there, cannot be meant that the Elohim, or Trinity was that Image; that the Three-One-God emanated any likeness or image after which man was to be created; but is meant of Christ-Wisdom, the Divine Pattern of all standing in God; and thus it is plain that the Spirit had a hand in that Covenant-Wonder; he being a Person in the Elohim, the "us" and the "our" there {in that Creative Act} must needs include him; and as he must be included in settling the Glory of Christ, or, the original created Glory of the Head, by co-equal Consent of the Father, Son and Holy Spirit; he must be included too in all that concerns the members, in conjunction with that Head. This is most inseparably congruous to one equal in Power and Glory with the other Two; and is as inseparably congruous in the goings forth of Elohim, or the Three-One, co-equally towards the objects in God's Thoughts and inward Operations. And so, the Holy Ghost must love the Church too, with a free and everlasting love, answerably, or correspondingly, as he loved Christ.

Besides, let us mind how our Wisdom-Mediator is called, and we may argue from the Word accordingly. For his names of unc-

tion, to wit, Messiah in the Old Testament, and God's Anointed, as well as the Christ of God in the New Testament, do point us to the very seals of the Holy Ghost from the Father in our Mediator. Anointed, or "Christed" is expressly said to be the work of the Holy Ghost towards him, when he openly became Jesus of Nazareth. Acts 10:38. Now he is called Messiah, and God's Anointed, before he had, to men, passed through the virgin's womb; for he is styled so in the Old Testament, many ages before he was born, before he was openly sent of the Father, before he was anointed openly by the Holy Ghost.

Now all those things, naming him Christ, calling him Messiah, revealing him to be the Lord's Anointed, forming his body in the womb, and anointing him in the open face of men, was all done in relation to the Church. If Christ had not had a Church given him, the Father had never sent him, the Son had never given Himself in the Incarnate Union, the Holy Ghost had never formed that flesh, nor created that reasonable, human soul, nor had anointed the Man Jesus Christ in that wonderful Union of God-Man. This evidently proves the love of the Holy Ghost to the elect for the sake of whom, Christ, under the Operations of the Third Person, is thus a Saviour, a Jesus. As the Holy Ghost reveals his Names anciently, and all as suited to the Mediatorial Office and Relation of Jesus Christ, before he was made manifest, and gives him one and the same sort of names, before, as after, it is plain the Spirit had an eye upon us, loved us in Christ before we believed, before we were born, before the New Testament began, all through the Old Testament, and then, because God, why not as well from the dates of Everlasting?

It is certainly on this account, of what Christ-Man abstractly was in the Settlements between all the Persons of God, and therefore by the Council of the Holy Ghost, that the third Glorious Person is absolutely in his Person above the Man that subsists in the Second, and before Him. For though, as Comforter to us, which is a name of his Grace-Office, and not his Nature from the Man

Christ Jesus, he acts under and below the Man; yet absolutely, as the Holy Ghost is God the Spirit, the Spirit of the Father and the Son, so he did truly send the Man, our Kinsman-Redeemer, Ruth 3:12, and must in that Act, as so considered, be joined together with the Father.

To the same purpose, mind that full text in Isaiah 48:16,17, "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. Thus saith the LORD, thy Redeemer, the Holy One of Israel; I am the LORD thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go." It is plain by the 17th verse that the whole speech is taken up in the Person of the Mediator, for the words are so laid, that to apply them otherwise, and bring them to personate another than the Mediator, is to overthrow all the strength and confidence of any such interpretation. Both these verses are an admirable instruction touching the Office of Jesus Christ, both as founded and as executed. The foundation of it lay in his Mission, his Sending, and the greatest wonder of all in it is that he was sent of the Holy Ghost, the Mediator standing so high in God as the Second Person, and the Holy Ghost in the order standing next as Third; yet not only the Lord God, but his Spirit sends the Mediator; and therefore this confirms all the exposition of it I have laid down in two or three paragraphs before. Now, I will briefly run over the gloss of these two verses, and issue it in the main proof I have here undertaken.

The Lord Christ begins with an exhortation to listen to the Instruction. This is first made to the Jews, then to the Gentiles, and therein to all the Church of God, which the elect do make up, for whose sake they are uttered. And Christ speaks here as Incarnate, and utters his Words of the thing as accomplished; for so it was in all the Sublapsarian Executions, done to God, in God's vast thoughts secretly; though not done as it was to be done openly to God before men, according to that secret Pattern and Purpose

with God in his vast Knowledge. Accordingly, he uses the heavenly style, does not borrow it of the Hebrews, to conform to their speech, and so places it in the past tense for the future, "hath sent me" for "shall send me," as the Enemies of Union-Grace before believing will run I know, to that vain and saucy conjecture; but the Lord God, and his Spirit "hath sent me." He was sent in all the Mediatorial Office; for here are all the branches of the expressed, Priest, Prophet and King, or the Chief, the Leader, and the Spirit hath sent me, says he, into the Execution of all.

"Come ye near unto me," {thus he begins,} for the whole Contrivance and Execution was such a Mystery of Godliness, I Tim.3:16, that when he came openly to be "God manifest in the flesh," there was nobody almost, comparatively in Christ's Day, at his first appearing, and showing unto Israel, Lk.1:80, as is said of John the Baptist his forerunner, that in a manner even among the elect believed it. "Therefore come near, says he, unto me." Be not so shy, be not such strangers, I have an errand to tell you, a message to preach, which I know, you have never heard before. And hear ye this; mind the consistence, the Agreement that there is between what I am, and what I tell you; and what I have all along in the Old Testament spoken. "I have not spoken in secret;" it was neither spoken of in the world, nor out of the Church of God, it was neither whispered to angels, nor lost in paradise. From the beginning, from the beginning of the world, from the beginning of Revelation, Sacrifices, and all instituted Worship; from the time that it was; from that very time and beginning {for time here shows us where to fix the beginning} in all these open and revealed things, I was spoken of in my Man-Nature, and I spake the very things spoken, having a far higher Nature in my Person than the Man in my Mediation. "There am I," or, "there I," as it may be read contractedly; there I acted, and went above you, as the Lord of Hosts; there I joined in all with Elohim, and by my Name Jehovah was known unto my people.

And now, says he further, I come under the open Work of God

in the Incarnation, the Lord God; the Father, and his Spirit, the Holy Ghost hath “sent” me. The Holy Ghost, as God, hath joined with God to send me, me the MAN Incarnate; which Holy Ghost, as Comforter, I have all power in heaven and earth, Mt.28:18, to send again to you, as I am Mediator. “Thus saith the Lord thy Redeemer,” thy Kinsman-Redeemer; there’s his Priestly Office under the Unction of the Holy Ghost. The Lord God and his Spirit hath sent me. I am therefore thy Redeemer by Price, I Cor.6:20, the Price of Blood in Propitiation, both as a perfect Sacrifice, and a Great High Priest over the House of God, Heb.10:21, to offer it up, and plead it. “I am thy Redeemer the Holy One of Israel;” born of Israel by blood, because Israel is mine by Grace, to raise Israel unto Glory. I am the God of Israel by Being, I am the Christ of Israel by Covenant and Constitution; I am sent to Israel under the Unction; I am the Holy One sealed up to my Office by the Holy Ghost for all the Israel of God. Gal.6:16.

“I am the Lord thy God that teacheth thee to profit;” and here is Christ’s Prophetical Office, still under the Holy Ghost’s Anointing. God teaches by Christ, and Christ teaches by the Holy Ghost. If God does not teach us by the Mediator, we shall remain in Babel, for there is no other Doctor that can teach our souls to profit; and the Prophetical Office of Christ, whereby we are taught of the Mediator, depends, by reason of the Covenant of Redemption-Grace, upon the Unction of the Holy Ghost, “the Spirit of the Lord God, says he, is upon me to preach the Gospel,” Isa.61:1, as he says elsewhere in this glorious prophecy of Isaiah, which leadeth thee by the way thou shouldest go. There’s his regal Office, the ruling and conducting part of his Mediation; his Office as a Leader and Commander, Isa.55:4, and the Captain of our Salvation, Heb.2:10, that still goes before us, under the same Divine Unction of the Third Person in God. For it is “the Lord God, and his Spirit hath sent me,” as he tells us.

And this of the Spirit here is that for which I produce the text to give the emphasis of all in the present matter before us. “His

Spirit hath sent me,” he hath sent me for the Church’s sake, he hath sent me as Redeemer for them; he hath sent me as Teacher for them; he hath sent me as a Leader for them, to bring them up out of Great Tribulation, Rev.7:14, {“and have washed their robes, and made them white in the blood of the Lamb,”} and make way for the Spouse to bring her up out of the wilderness, “leaning on her Beloved,” Song.8:5; he hath sent me under his own anointings, to bring her up with all the “powers of the merchant,” Song.3:6, and to go before the glorious company in the Head of all the train! He hath sent me into the Execution of my whole Office, He, together with the Father, hath done it for the Church; an undeniable argument that the Holy Spirit was jointly in the Counsel and Constitution of all before the world was, or, from Everlasting; and so cogently enough prove the Everlasting Love of God the Spirit to the Church, for whose sake all the Sublapsarian, or, under-fall measures of these ways and means, were taken up with God too, before the world began.

It is to this purpose our Lord Christ hath spoken those last words of John 15:9, “continue ye in my love.” Christ had told his disciples in the foregoing words which I have opened, how the Father loved Christ, and how Christ loved his disciples, and therein and therewith the elect; for it is all the same love of One Spouse, Christ hath no divided love towards her. And here’s now how the Spirit comes in and joins the love-wonder, as he is the Bond of this Union by continuing it. “Continue ye in my love,” there’s the Spirit, the efficient Bond of this Everlasting Spouse-Union. So that “continue ye in my love” is not mere bidding them to continue, but blessing them into continuance, as the Settlements of the Grace-Union, on the Holy Ghost’s part, are provided for continuance under subordinate Councils, that work out the steadfastness of the elect after Effectual Calling, against the creatures mutability. “Continue ye in my love” is blessing them with the “receiving the Holy Ghost,” in order to continue in the Love of Christ. For, as the Spirit takes and shows us Christ’s love, Jn.16:14-15, so he holds us

sweetly there.

Continue in it; it is not a direction, and so a free-will continuance, as to say, do you so of your own nature, and creature-free will; continue thus to please my Father and Me, for “I and my Father are one,” Jn.10:30, {though nevertheless it is your nature-duty so to do;} this is no direction unto self-empowerment and readiness; but it is a Donation, it is given you of my Father, and “I will send the Comforter unto you from the Father,” Jn.15:26, for that end. The Holy Ghost shall come down upon you for this Continuance, and you shall be kept faithful in your duty to me, and so by him abide in my love. Here’s my Father’s hand for it, “he hath loved you;” and here’s my own hand besides, as he hath loved me, so I have loved you, Jn.17:23, {for you see I interpret the place of the Scripture, by laying this and another text together;} and, says he, the Spirit loves you; he has a will co-equal, as the Spirit, with the Father’s will and mine, though as Comforter, Jn.16:7, I the Man Christ Jesus will send him from the Father; and when the Comforter is come he will sweetly hold you to it, and make it effectual to the end. “To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time.” {I Pet.1:4-5}

However, the matter now of this love-wonder before me, hath especially obliged me to pursue it more at large from the Love of the Father, by the Love of the Son, to make out the position full and clear, how Christ loveth the Church, as God has loved him; with which I began upon this Wonder of Grace. “As the Father hath loved me, so have I loved you; continue ye in my love.” Jn.15:9.

## CHAPTER 10

*Of all the Persons, Father, Son and Spirit considered together in the love of God to the Man Christ Jesus, and to the elect, as to Ways and Means of executing the Decrees of God into open Consummation of the Love of God from Everlasting.*

Moreover, the Father, Son and Holy Ghost are all One in the next Decrees, the executive Decrees of God; which must be considered partly as Ante-lapsarian, or before the Fall, and principally as Sub-lapsarian, or under the fall, together with Post-lapsarian, or after the Fall. The Ante-lapsarian thoughts are the intermediate Councils of God; that is to say, such Thoughts or Councils of God as are between God's first absolute Thoughts and Settlements, touching the personal Glory of the Man Christ Jesus, and his social, or Companion-glory in the Church's glory, and God's after-Accomplishments, by contrived ways and means. Now, the first of these intermediate thoughts, yet Ante-lapsarian, or before the Fall, is about the Creation of all things pure in the first means.

So it is ordained, that as both these, Christ and the Spouse, do absolutely, secretly and originally, from the first absolute thoughts of God, begin and stand in God, to God; so, that both these in their Beginning to exist, or outwardly appear, should each begin in a visible original, vastly different from the invisible. The visible original is ordered to be very mean and obscure, and to exist of a low extraction, raised from dust and ashes. Gen.2:7. Christ and they that belong to Christ's must both appear seminally in some common Head of their own Nature, as the visible work of the Holy Ghost, yet a natural head made by and after him, and depending on him in that nature-likeness secretly and antecedently with God. But in this order, that though the Covenant-Man and his Spouse were both openly to be formed out of the dust, yet she, the spouse, is to be openly humbled and formed out of the dust first, and this spouse ordained to fall, and then the Husband to appear next from the same extraction in the flesh, to raise her fallen, and recover her

to Grace and Glory.

And thus, the Sub-lapsarian, or under the fall Counsels about Ways and Means come in, for though I take Head and Members, Lord and Spouse in the Supra-lapsarian, or over-fall acceptance, as much as to say, above and before Adam's fall in the thoughts of God, as to the persons of Head and members, Lord and spouse; yet it can't stand so in applicatory means projected; and why means, and not the open Glory-End immediately? Why as it was the good pleasure of God, so likewise, this was to heighten and commend the love of God, Rom.5:8, and to set it off unto the utmost display towards the same persons. And now here I come down upon the Sub-lapsarian, or under-fall way, as it is more commonly received, of God's decreeing the intermediate things of time; to wit, the Fall first, and Grace and Glory after; though I take this up only for the order of executing, not the order of first stating the things themselves. For that upper Order was glory first, before ordained, as the ultimate end; and Creation, the Fall, Grace and Restoration, the means next, to bring it to an open consummation of the Everlasting Love of God, in all his Persons, to the Human Nature of Christ Jesus, and to all the elect in Christ.

Consequently, we must, most certainly, cleave to the Sub-lapsarian way in the Execution of all God's Counsels. For, the Grace of redeeming the elect, justifying them as fallen in Adam &c., comes in most definitely after the Decree of the Fall. For, it is only a fallen creature supposed that can be the proper object considered of Justifying Grace; yet all these Decrees and Settlements of it in Christ, were before the Foundation of the world openly existed, but everything in the Divine Order Secretly laid out. So that this Executive Decree of the Fall, and then Justifying of the elect in, by and through Christ, were to bring God's First Purposes of Everlasting love, settled in the secret Glory, and his ultimate Purposes of the open Glory, to pass, by intermediate things. For, justifying and saving elect sinners do come in between love from Everlasting in the Secret Glory of Christ and the Church, and love ultimately

breaking out into the Everlasting again by the open Glory.

Thus, first and last things are to meet by and through the intermediate steps of Creation, the Fall, Redemption, Justification, the New Nature, Holiness of life &c., all in their Divine Order, and not one thing to be disjointed, and shut out of place. And all this to set out God's Everlasting Love to the elect in Christ to the utmost. For otherwise, Jehovah was able to have given us, if he had pleased, the open Glory, as soon as he had given us an open Existence. But now to bring God's first and ultimate Purposes together in a continued chain of Redemptive-Purpose, carried on by each Person of the Godhead, the links of which chain are various, some under-fall Intentions of God, some under-fall Settlements, others, under-fall Covenant, others, under-fall Executions, as Sin, Affliction, Sickness, Death; these all come in to serve God's first, absolute Thoughts and Purposes of an open Glory of Christ-Man and the Church together. Thus, through Sin, Suffering and Grace, it should be wrought up to a full open Glory in the issue, without any intervening Sin or Cloud, to stain or darken it to all Eternity; and that out of the Pattern and Purpose of the Absolute Secret-Glory in the thoughts of God from Everlasting.

It was then ordered in those Settlements of the Everlasting Marriage Union, that though {to try her} she should be left to commit adultery with Mammon, and marry the creature, as the Jewish Church afterwards committed adultery with the Gentile-idols, though that Church had been married to the Lord, Jer.3:14, by her Sinai's Church Covenant; who had also at last broke with the Lord, broke wedlock, played the harlot, Jer.3:1, married a stranger, Ezek.16:28, and cleaved to other gods; yet I say, though the spouse was left to marry another husband, Mammon, who was not her Maker; nevertheless, she should be called, and embrace the Call too, and return to her first Husband; and as a cause of returning to her first Husband, should know in the clear light of the Gospel, that then it was better with her than now, as he saith of Israel. Hos.2:7.

Why was the Fall Divinely Ordered and Ordained? To show

it to be all of Grace, and to exclude boasting, Rom.3:27; not to exclude the righteous man, found in Christ, from making his boast in the Lord or declaring the work of God upon his soul, which is his privilege, and which the humble shall hear thereof, and be glad, Psal.34:2, while the proud and carnal shall stumble, and the self-righteous professor call it boasting, and think it such boasting too as is to be excluded. No, it is not to exclude Gospel-boasting, God designing his Grace to exclude boasting of works done in self-motion. Well, this Covenant with Christ so well ordered and sure had a subordinate Purpose or Counsel to Ordain the Fall. And why? To bring it about as a way and means in matter of the spouse's concern; and as an occasion to prove her Husband's love, and his utmost Faithfullness who was her Maker, joined with the utmost Mercy of God, and Power of the Most High to restore her; not to restore her to Adam, for she never fell from this Grace and Glory in Adam. My meaning is, she never fell from Grace and Glory {her Grace and Glory Standing, by virtue of her Eternal Union to Christ} when she fell from nature's law, that is, God the Creator's Law, the God of Nature's Law in Adam. Her grace and glory given her in Christ Jesus before the world began, II Tim.1:9, were never put out of her Husband's hands to Adam. Love, Faithfullness and Mercy do therefore all combine to restore her unto Christ, her Husband, out of Adam's ruins; or to bring her back from the ruins of the fall to Christ, that kept her portion for her, in whom she partook of all from Everlasting.

Lo! The difference between her and the rest in Adam! The non-elect had all their portion put in Adam's hands, and they lost all in him; but the elect had grace and glory kept in Christ's hands, and only their nature-condition or natural state put into Adam's; that now their Husband by that Grace reserved in store for them, recovers gradually her nature-losses by better things than these, Heb.12:24, or then Adam ever had in Eden. The spouse falling in and by Adam was falling in some tendency from Christ, and so far was falling {never fallen} from Grace and Glory too in him, but

only as her Husband-Maker stretched out his hands and caught her before she fell to bottom! As the Greek verb used for taking on him the seed of Abraham, Heb.2:16, doth signify. "And I will betroth thee unto me forever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies. I will even betroth thee unto me in faithfulness; and thou shalt know the LORD." {Hos.2:19-20}

And indeed under this Provisional Reserve for the elect, man's fall was Wisely and Indiscriminately Determined of God, together with all the Provisions of Mediation by ways and means in Christ's fullness, Col.1:19, fit to restore Wisdom's fallen spouse. And it was ordered that upon her fall with the rest of mankind, though she was not absolutely so great a loser by the fall as they; they losing their all by it, but she having her main stock kept still in safer hands than Adam's! Nevertheless it was ordered to be impossible that she should be ever brought to God, I Pet.3:18, and so to Heaven to her Husband, till all the obstacles of her lapse were removed by Christ's Particular and Effectual Mediation. God's Everlasting Purposes were, that all his love should stop {not be broken off, for the Unchangeableness of love within God though incapable of variation, is nevertheless consistent with stopping the out-goings of love,} till Christ by his Mediation become God's Way unto us, for the same love to reach us on this side of the Fall; for by the Fall we lost his love Communicatively, or in stoppage of Communication; though by the Fall, we lost it not Provisionally. Christ was not to come and purchase the Father's love, but to purchase the Communications of it, to re-open all the loving expressions of that Grace; Grace of Ransom, Grace of Reconciliation of the elect to God, Grace of Renovation, Joy and Comfort, Grace of Access, and Access with boldness through the Mediator, Eph.3:12, being thus in Salvation the New and Living Way, Heb.10:20, to answer all the Executive Purposes of Grace, notwithstanding the Fall and Sin; and so open all the passages of love, which the Fall had stopped up.

It was an Unspeakable Scene of Glory laid! Nevertheless, before

it opens, it is most fit the Glory should enter by the door of Grace. Glory was the utmost Purpose Settlement, and not immediately the open issue, though the secret issue of God's Ultimate Purpose in Christ. The thing is Absolute, and without change to God; howbeit to the end, Grace might still be Grace, and that it might appear no creature could be, or be happy of its self; executive Purposes of the Fall, ordered by Father, Son and Spirit, and Restoration of the Elect by Grace, have in their Executive-Means fully demonstrated {what was needful to be laid open} that the creature could not restore its self, when defaced, though it had the advantage of a nature-holiness, before that nature-mutilation entered through the Fall. God therefore to bring all to pass for Himself, doth by executive Purposes within himself, order such Means and Ways of Accomplishment, as are to make his first and his last orderly Councils of the Everlasting Love, meet, in the same Glory; to wit, of the Man Christ Jesus, and his spouse, the Church, as it was from Everlasting, like so many lines in one center. And now it is that the secret love of God, brought forth in the open Ways and Means of its Execution, remains according to the Everlasting Preparations he had made in Christ.

God has therefore appointed that all this ancient, presented scheme of Glory shall be suspended in the Execution and Existence openly, as a full Glory Comprehensively laid and collectively given to his Son Jesus Christ; and the Spouse wrapped under a veil of darkness, even till all her members distributively converting be collectively gathered into one Body and Spouse, which slow gathering her was ordered to last for many ages, even from the beginning to the end of this world! Till then I say, her universal Glory is suspended, and she is to pass through many changes in her time-state. She must find it a hard thing to believe, and a harder to believe into the fullness of Christ steadfastly, Col.1:19, and therein to see that ever there was such a Glory Settled, when begun in secret, in Christ Jesus from Everlasting, on her. Sin has wrought such havoc now, that it is a rare thing in this dark world to find Saints,

Churches, or Ministers that believe it!

Nevertheless, the Son of God condescends to be the Sun of Righteousness that comes within the same eclipse, to be stained in his External Glory with the shadow of death, when he fell under our curse! Gal.3:13. The Lord Christ, the Mediator, condescends together with the Father in a humbling wonder, they ordained that the Mediator be emptied for the sake of his spouse, and the Glory-Man put on her dust! It is ordered she must be born, and left to sin and made to die; 'tis enacted that the Mediator must be born and die for her, and restore her! The Royal law passes by the votes of all the Three in Heaven! Accordingly, Adam is created as the first open human means, and it must be in God's image, or after the Nature-likeness of the Glory-Man, Gen.1:26-27; not the Grace-likeness, much less the Glory-likeness of the Mediator. No, for he was still to be reserved with God, as the Head of all Communicable Grace and Glory, to be the Church's life hid with God, Col.3:3, and to break out after nature was done and spent. He doth therefore in the preparatory works, according to these Supreme Laws of Settlement, display and break out a little at first, visibly, in the works of nature.

That Holy Thing, Lk.1:35, the Human Nature of Christ {or the Man of the unction, upon which the Holy Ghost was to descend, after he had formed that Holy Thing of the substance of the Virgin in her womb, the name Christ signifying Anointed, Psal.2:2} was the habitable part of God's Earth, which Wisdom-Mediator in the Redemption part of that Wisdom-Covenant looked down upon from Everlasting, and rejoiced in. The Son of God delighted in his Tabernacle, Jn.1:14, to be reared out of dust and ashes, Gen.2:7, and of the same clay, by the will of the Potter, Isa.64:8, of which his spouse came, in as much then as this was to come on, in the Preparations towards Glory, in a lineal descent of many Generations, Mt.1:1; Counsel therefore pitches upon a Man to be the first visible man, by whom, in nature, Christ and the Church should outwardly begin, among the world of creatures new made, and put into Order

Accordingly, as God had Predestinated, so he made the first visible man, to come in Eden, after the likeness, and in the Image of the invisible God, Col.1:15, which I have expounded out of the Colossians, as meant of the Lord's Christ; meant also by that Image spoken of in Genesis, in which image, after which likeness, God in the Tri-Unity of his Person consulted to make man; as it is declared, "let us make man in our image, after our likeness." Gen.1:26. The truth of the matter, as it lies in Jesus, Eph.4:21, is thus. This Mediatory Person, being made the Glory-man of God's Fellowship, Zech.13:7, in his Councils from Everlasting, is that Image and Likeness, subsisting by Covenant-union at that time in the Second Person of God, though not then subsisting by Incarnate Union, and actual Birth-union of the Flesh of Christ in the Son of God. He becomes absolutely, as the Man, the first Pattern of God's Workmanship in the Creation, and so the first likeness or image of God. For image and likeness of God must no other ways be understood than the Representation of God, and that Representation again the Image of the Invisible God, or the Covenant-Man subsisting in the Second Person of God by Covenant-Subsistence, as distinguished from a Fleshly Subsistence. Now according to this likeness subsisting in and abiding with God, in the Son, and with the Father, God the Spirit comes down with a Creating Power, and by the Pattern of the Covenant-man, and forms that noble creature, man, or Adam, whom he raised into be Existence in the Garden of Eden, and out of whose natural loins he had ordered that the Natural Substance of that other Man, the Lord from Heaven, and of his bride too, the elect, should be taken, in the work of Creation. The Creation and Marriage of Adam with Eve, taken out of his side in the next Chapter of Genesis, being intended as a shadow of the Mystery, as is clear by the Apostle Paul's arguing, Ephesians 5:23 and so unto Ephesians 5:32.

And thus we see even by what hath now appeared, and is opening, in the work of the Incarnation, and open Nativity of Christ,

where the Holy Ghost's work by Pattern from the Father and Son, in the body and soul of Christ, came in, that the likeness our Lord had before the world began, Jn.17:24, was the Image of the Trinity, and Covenant-likeness in the Mediator, which was equally espoused by all the Glorious Three in One God, our image, our likeness, say these Glorious Persons speaking One unto another, and conversing among themselves. For they had all counseled thus, and thus, and thus of Christ, and had all a distinct Work therein, and were in Covenant Settlement about it.

I cannot but again observe, how it was first mentioned at the Creation of man, as a mighty secret. For man's reason would be presently apt to think upon hearing those words of the Trinity, "let us make man in our image, after our likeness," that it is God's Essence and Elohim were some Image and Likeness, not imagining the true secret Pattern, and original-likeness of all, the Man Christ Jesus. For it has been kept hid as Paul saith, "since the world began," Rom.16:25, and men have entertained quite other thoughts of it than the Covenant-Man to be meant by that Image and Likeness of the Elohim. Who could ever have imagined that the Holy Ghost had any such mysterious aim in the words and phrases of man's Creation? What! To reveal Christ before Adam! To reveal a thing meant by that same likeness, which the Father, the Son, the Spirit, all Three Persons had equally agreed should be set up in Union in the Son of God, the Son of the Father, even before the morning stars sang together, and earlier than all the sons of God that shouted for joy, Job 38:7, at the dawn and spring of the other open works! Who could ever have thought it? And that there had been a likeness which the Father had actually set up in the name of Wisdom, and loved before the Foundation of the world? Who could have seen it without the New Testament?

Thus, I am not satisfied with some preparatory observations upon this Mystery of the Creation, Jesus Christ, in Genesis; but have been further helped of the Lord to be confirmed therein, and so have suffered myself, in places where it hath more aptly fallen,

to illustrate it more at large in the Creation of Adam; and how the Image of the Trinity in Adam and in Christ both agreed and differed, renewing my observation in regards to how it had been the Mystery kept secret; and in all have made a further use of it than the beginning hint thereof.

Now then, if the Holy Ghost be pleased to help the man to go to work this way with it in faith, he will see that Paul agrees with Moses; and that the Spirit of God in Moses had given the first hint unto the Apostle of the Gentiles, in Genesis, at the Creation. Yet teaches the said Apostle marvelously to improve it in that Colossian text which I have opened about the Creation of all things in Heaven and Earth by Christ, Col.1:16; even the making of all things by him and for him, as I have shown; and all hath been to set out a little of the Deep Mysteries of the Love of the Father, and the Love of Christ, under us, by the Love of the Father unto him, and the Love of the Spirit from them both; and all this conspicuously, or openly in the ways and means.

I write the more of these things, because I believe the love that God {in all the Tri-unity of his Person} has unto us, I Jn.4:16, and see it to be founded upon these Councils and Thoughts of his own Free Grace towards us. The mystery of it, notwithstanding all that Paul had revealed of it by the Holy Ghost, began to be so exceedingly withdrawn in the latter end of the Apostle John's time, that the same Apostle found it needful to leave the seals of faith upon the testimony thereof, when reason, pride and nature had agreed to vote the love of God from Everlasting, and all ways and means as subservient to open and enhance that everlasting love of God, out of the world!

Now if it was so in and among the good men {for the cheat lies always here; the good men I say} of those days, and in the times of strict Congregational churches; why should it be thought unlikely to be worse among the good men of our times, all through the good books, the brave commentaries, the holiest Churches, that have been written, made and gathered, since Universal Popery. Blessed

be God, that when the number of Israel is as the sand, a remnant shall be saved. A remnant, Rom.9:27, of those you call Churchmen, a remnant of the Presbyterians, a remnant of us Congregational, a remnant of the Baptists; and I believe but a remnant of all this sea-sand number {not to go farther} in our English-Israel! And oh! What a select company will the Congregation of the saved be in heaven, where some of all these will be found picked out, and put together among the chosen of all the other nations and people and languages, where the Gospel has been efficaciously, by the empowerment of the Divine Spirit, sent forth.

There are two sorts of good men. One sort of good men we judge so, and blindly hope are so; another sort of them God judges so. Now God abides not by our judgment. All the good men God judges, such will be saved, but half the good men and ministers, and more, that we judge such, we may be everlastingly mistaken in! Oh! Let no man deceive himself.

The Apostle John hath admirably decided it, where the true goodness and the true holiness {not the counterfeit} lies, to wit, in an experienced belief and acquaintance of and with the love of God to ourselves, I Jn.4:16, “and we {says he} have known and believed the love that God hath to us.” Love is unchangeable with God, and so it is love he hath, as one love past, present, and to come, agreeing with his name I AM. God is love and he that dwelleth in love, dwelleth in God, and God in him.

From what hath been distinguished, and laid down, it will be no difficult part to lay open the rest of the Creation-Mystery of man in Ways and Means; as to say, how man was created in God’s Image, and after his Likeness, and how not. You see that image there in Genesis 1:26, being thus expounded to be meant of Jesus Christ, as the Covenant-Man, which Elohim had there in their eye, by which to make the created man, Adam, in the same image, after the same likeness, as by Pattern. It remains to lay open, how? For it is not every way in this Image, after this Likeness, that mankind began in the Earthly Paradise. Adam was made in Christ’s natural

image for Adam's natural self, and Adam's natural posterity in and by him; but he was not made in Christ's Evangelical Image, nor in his Transformingly Glorious Image for soul and body, II Cor.3:18, where in the Transcendancy of the Image lay, and setting up Christ by God the Father's Covenant from everlasting, above Adam.

This Transcendancy of the Spiritual Image in Christ above the Natural Image in Adam, nay, above the Nature-Image in Christ too, was absolutely for Christ's self and Christ's seed. See two texts for it, to be compared. The one in Ephesians 4:24, the other is Colossians 3:10, "and that ye put on the new man, which after God is created in righteousness and true holiness." Mind, says he, how the Holy Ghost comes with the very Image of Christ; or so that new man is to be expounded, when you are taught, and enabled to put on a better likeness and image in your souls than you had from the old man, in verse 22, "that ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts."

That new man excels all natural prudence, temper and what otherwise we miscall good nature, {because fallen;} therefore that "you put on that new man, which after God," {after this Image of the invisible God which Father, Son and Spirit have adopted;} it is Christ; and these Three espouse that likeness, and call it in the propriety of adoption, their own image; "let us make man in our image;" and so it is after God {that the Evangelical Image} that he is created {as well as a natural had been} "in righteousness and true holiness," or rather, {as the original} in holiness of truth; i.e., holiness of Christ, who is the Truth, and the embodiment of all holiness. For all other holiness is either a shadow, such as Adam's that is vanished; or a lie, such as ours that we do not derive from Christ, as a piece of the New Creation. And that these excellent qualities and properties have no other communicableness than as Christ is the Subject in which they originally exist for communication, the other text has sufficiently made known, by expounding in that New Man as a draught of the very Evangelical Image of Christ;

and have “put on the New Man, which is renewed in knowledge, after the image of him that created him.” It is plain upon this foot of interpretation, that the New Man is Christ formed in the soul, Gal.4:19, according to the Grace-Part of the Wisdom-Pattern, or Christ, the Image of God, who was set up for us; the Evangelical Image being still communicable from Christ, when the natural image is lost in Adam.

In this way of Interpretation a clear answer falls to the old spiteful cavil against Everlasting Love-Union; yea, against Union before Faith; and that cavil raised from the ignorant gloss they make on Ephesians 2:1, “dead in trespasses and sins;” and Ephesians 2:3, “children of wrath,” from the relation to Adam. The cavil is, how can any man be related to two Heads at the same time? How indeed in the same way? {As a man is related in his spirit, or soul-part, to the Father of Spirits, the Creator, and at the same time in his body-part is related to gross matter; so he may as well be related to two heads at the same time without any contradiction; because it is laid in distinct things; that is to say, in my Mystical Relation to the pure Glory-Christ, and in my natural relation to the old corrupt parent, Adam. The Mystical Relation is a Relation to Grace and Glory in Christ, from which I never fell, the natural relation is nature alone committed to Adam and lost, from which alone, in the common Fall, I fell too.} As it goes in their blind way of conceiving things, by giving up all to old Adam, and making him richer in their conceits than the old man ever was? But the answer will come too soon to them upon a right distinction, or rather, too unanswerable from the right state of the matter. Adam had but the Nature-part of the Covenant, whereas the Grace and Glory parts in the Everlasting Settlements, were never put into Adam’s hands {as I have shown} but were kept fast in Christ’s. And so as to the nature-parts, we are related to Adam, who had the nature-part of the Covenant communicated to, and stamped upon him; and Adam’s nature being corrupt, ours from him is so too; thus, by the loss of nature {nature-innocency, nature-holiness and

nature-communion with God by creatures which Adam had and lost, and which we had, and lost in him} we are children of wrath by nature and then again; as to the Grace and Glory parts, we are related to Christ too at the same time, who never had these things transferred out of his hands. {Hence a man is perfect and imperfect, holy and unholy at the same time, on a different account, and yet no contradiction. A room is related to the owner and the lodger at the same time; a house to the landlord and the tenant; and yet nobody counts this inconsistent.} In a word, we are children of God in Christ by Love-Adoption, and stand so, according to the Relation of the Grace and Glory-parts of the Covenant kept in Christ; and yet we are children of wrath too, at the same time, by nature, in the nature-parts of the Covenant, as we are fallen in and by our Nature-head Adam, distributively {for otherwise, collectively, Christ is the Head of Nature, Grace and Glory, as I have shown;} it is this which makes it necessary that we be all recovered, and made the children of God again by faith, Gal.3:26, in a work of the Third Person, or the Holy Ghost, through the Second, as Mediator, to bring us up to the meetness for and possession of the Inheritance, Eph.1:11, settled on us as Everlasting Children; or Children of Christ from Everlasting, by adoption of the Father; {"having predestinated us unto the Adoption of children by Jesus Christ to himself, according to the good pleasure of his will," Eph.1:5;} upon which first Adoption, our time-adoption by the Holy Ghost, when he gives us Faith is built. And this now solves your old knot. It is how in a different way, not how in the same way, we are related to two different Heads at one and the same time. 'Tis to the Distributive Nature-head by nature, 'tis to the Grace-head, and to the Glory-head by Grace and Glory, given us in Christ Jesus before the world began. "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}

And still in this way of interpreting, we bring it all through

Christ, in the point of Nature, {as well as in Grace and Glory, which Adam-head had nothing to do with,} and thereby make it the easier to understand how Knowledge, Righteousness and Holiness of Truth, Eph.4:24, are the Image and Likeness of God; not of God's Nature, not God Essential, not God in any Communicable Attribute {which was afore laid open and dis-proved} as men have dangerously expounded it, in their way of shutting out Christ. But they are his Image, as he had first created them in Christ Jesus for Communication, and so were created communicable, or Creature Perfections in, by and through his Christ, whom he had set up, as the Wisdom and Grace-pattern of all his ways to creatures and children {thus thought on, and provided for} from everlasting!

The natural Image of Christ transcribed upon man in Genesis, which we have spoken of in the Colossians, and which could never have been known to be so Ancient in Christ, had it not been for the Gospel light of the New Testament, was the more common image of all mankind, in which our first parents were made in Paradise. Whereas, the Evangelical Image in Christ above the Natural Image, either in Christ, or Adam, was merely for Christ's self, and his seed, in him, and by him, and through him. In him, by Redemption-Covenant; by him, by Redemption Completed; and through him, by Redemption Conveyed. And also, as the Spiritual, or Evangelical image is crowned, finally in glory. Again, Adam was made after Christ's Natural likeness, but was not made after Christ's Evangelical likeness, wherein the transcendency of Christ's Covenant-likeness still lay above Adam's created likeness, and above the Covenant, which Adam was made under for himself, and his natural posterity.

Thus, we see how the Natural Image, even in Colossians and Genesis, is God's Image. Also, how we are to understand those phrases in the Creation of man, "in our image, after our likeness," which the Elohim, or Persons in God do there attribute in some sense unto themselves. Our image, our likeness; because Father, Son and Spirit counseled alike, that this Natural Image and Like-

ness of Christ, as a Pattern to make Adam by, should have Covenant-subsistence from Everlasting in the Second Person; and this was {as has been shown} the setting Christ up, in the 8th of Proverbs; for I have proved it was not his Eternal Generation of the Substance of the Father; and although properly, the setting him up was the act of God the Father, yet the counsel for the act belonging to them all, Father, Son and Spirit, Three Persons and one God, and so, in executing the contrivance of ways and means it is the same. For, as they counseled alike, that this natural image and likeness of Christ, should have incarnate, and birth-subsistence, in the same union in time, so they equally counseled all measures, issues and fruits thereof, and join in the open existence of all these ways and means. So that it is the voice of the Trinity, let us make man in our image.

This natural Image in which, and natural Likeness after which Adam was created, was a fit name for the first revealed appellation and title given unto the Human Nature of Christ. Though now for the better understanding of these things, we are fain to take up names for this mystery of Christ, as he was then set up, out of the other names, which his Titles and Offices run in since, viz., Christ, Mediator, the Man, the Man of the Covenant, the Covenant-Man, and many such like; and all to make out his Ancient Titles of Nature intelligibly to our thoughts; such as image of God, likeness of God, Wisdom {often mentioned in the Proverbs by one of his regal types, and by one of the wisest of mere men; so to make out his Title of Existence} the Father's shape, which I have opened before concerning Christ, in the secret voice of the Father, or the Council-language of the Father to the other Persons speaking to, and conversing among themselves. {Likeness and Image with other Titles of Nature, also, secret Names to God, were fit Names of Christ when revealed, as existing before Adam in a way known only unto God.} He has secret Names that are not known openly; "what is his Name, and what is his Son's Name, if thou canst tell?" Prov.30:4. And all further sets out how the Father hath loved Christ, and how

he hath loved us in Christ, as he hath loved him! And how Christ hath loved us, according as he has seen the Father love us {as those most deep and mysterious texts in John, which I have been opening, speak!} Accordingly, I have brought in other difficult texts to bear their testimony to one and the same glorious Truth. Ah! Our Beloved standeth behind our wall, and we have seen him not! Song.2:9.

And why are those phrases “in our image, after our likeness,” used there in Genesis by the Father, Son and Spirit at the Creation of man, so fit to express the Human Nature of Christ in the natural image, in and after which likeness Adam was more exactly made by the Pattern and first draught, than any other created things in Heaven or in Earth, that had been made by it, angels themselves not excepted? Why? The Holy Ghost hath given us an admirable reason for it. Why the Human Nature of Christ was most fitly there at the first Revelation of the Mystery of Jesus Christ in Genesis, called by the Persons, our image, our likeness; because the Human Nature of Christ, the Glory-Man, was not a Person {as Nestorius asserted the human nature to be} but a thing; a thing standing, or subsisting in the Person of the Son of God; and both these, the Son of God, and the Covenant-Man, or Human Nature, together in the Personal Union from Everlasting, by Glory-Covenant, made up the full Person of the Mediator. “The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that Holy Thing which shall be born of thee shall be called the Son of God.” Lk.1:35. Thus it is usual by a Communication of Properties to predicate, or speak of the whole Person by the properties and names of either Nature. That holy thing only, the Human Nature, the Man, and the like, do sometimes give the denomination of the other Nature of the Mediator, the Son of God.

So that this Image and Likeness, when it came there in Luke to a Conception in Mary’s womb, and birth from her body, is now in the same Divine Subsistence, in the Son of God by Created Union, as that Image and Likeness had been in the Son of God in the Be-

ginning with God, by Covenant-Union. “The same was in the beginning with God.” Jn.1:2. And both these, the Image of God, or, the Likeness of God, that is to say, the Human Nature of Christ, born of the virgin, and the Son of God are both One and the Same Mediator, the Son given, and the child born, whose Name shall be called Wonderful, i.e. God-Man in One Person. Isa.9:6. Hence, says the Angel to his fleshly mother; “that holy thing, which shall be born of thee shall be called the Son of God;” because of the Hypostatical Union, or Personal Union of the Two Natures.

## CHAPTER 11

*Of the opening of some other texts about the Human Nature of Christ by what has been laid down; and what has been laid down, further confirmed by these other texts.*

Thus, we have seen that God’s Everlasting Love is built upon his Eternal Council, as this Council is built upon his Person. I might observe, that as his Typical Foundations were in the Holy Mountains, Psal.87:1; that is, as the three typical mountain-foundations of the Temple-Church, were, in the Land of Canaan, Mount-Moriah, Mount-Zion and Mount-Acra, standing in the solid globe of the Earth, near the center {for the Psalmist speaking of that Salvation which God had wrought for the elect at Jerusalem, calls it a Salvation wrought in the midst of the earth, Psal.74:12, in the center, for the most part, geographically; as Jerusalem is reckoned by some to stand; or centrally in the Land of Promise, Heb.11:9; or so, as that the other tribes were situated round about it. Take it in any of these ways, or all of them, as the Holy Ghost in Ezekiel 38:12, calls it, in the original, the NAVEL of the earth, or land;} so likewise God hath laid this Salvation of Christ-Man standing in God between the Father and the Holy Ghost, and the Salvation of the Church standing in God-Man, upon the Everlasting Mountains of Settlement within Himself, who is the Glorious Three-One God, the Father, the Son, and the Spirit.

Again, we have seen that it has been an Everlasting Love. That

it hath been so, it is 'hath' and 'have' loved, Jn.15:9; "as the Father hath loved me, so have I loved you;" whereby it's plainly meant of the Glory-love Anciently towards Christ-Man, and Anciently towards his spouse, together with him. For as to other present Love dispensed, it had been incongruous to express it by a 'have' and 'hath,' as it must have been spoken by a 'doth.' Neither can any man tell me the secret fixed rise or bounds of that Love, as to say, when it began, or where the Beginning of that Everlasting in God's Way within himself commenced. It is incongruous to fix it anywhere for a beginning, but, or except, before the Open Beginning of Time. And then it must be only in the Beginning of God's way, and so the 'hath' and the 'have loved' will match with the Everlasting Settlements, and with the Covenant of his Love and Peace towards us, Isa.54:10, in and with Christ from Everlasting. The present Love of Christ at that time exercised was consistent with his Humiliation in the lowest Dispensation; for having a Baptism of Death to be baptized with, he breaks out with an "how am I straitened till it be accomplished?" Lk.12:50. Whereas, the former Everlasting Love, and the latter Everlasting Love, meeting, after all intermediate cloudings, is a Glorious Settlement, and shall be a Glorious Scene forever!

Besides, if Christ had not stood thus in the love of God, as the Man from Everlasting, and the Church from Everlasting with him, to what purpose had the Old Testament styled him actually the Man? "Awake, O sword, against my shepherd, and against the Man that is my fellow, saith the LORD of hosts; smite the shepherd, and the sheep shall be scattered; and I will turn mine hand upon the little ones." {Zech.13:7} And relatively, as the Husband and Bridegroom to his spouse, described him so long before he was manifested in the Flesh? "For thy Maker is thine husband; the LORD of hosts is his name; and thy Redeemer the Holy One of Israel; the God of the whole earth shall he be called." {Isa.54:5} If he was not actually with God, the secret Man, the covenant Man, in these times of the Old Testament, why was it spoken, and so

spoken in the Old Testament? Why sure, because the thing had been settled thus from Everlasting. The other notion of looking upon Christ to be but intentionally Christ, a Christ only in regards to the Divine Purpose, and not actually the Christ with God, doth vacate and empty all the style of the Song of Solomon; and readily gives an occasion to the scoffers. Psal.2:1. "For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ." {Jude 4} Theodore of Mopsuestia, Castalio and Grotius, to fix it {Song of Solomon} only in the letter upon an Epithalamium, or Marriage-song, between King Solomon and Pharaoh's daughter; I Kings 3:1, and not upon the Marriage-song between Christ and the Church; whereas the former was no more than in some things a shadow of the latter.

What can we make of those texts which call him the Man, if we shut out his Hidden Being with God, before the open ways and means of his Open Being with men? Was he a Man at all in their sense, who deny he was a Man otherwise than intentionally to be a Man, till he existed by Incarnation in the virgin's womb? They think it enough, because it is Orthodox, to own that he was God without Beginning, and Man in and from the virgin's womb. But though this is Truth and Orthodox, it is not all the truth; for merely to hold the Two Natures, distinct, against Eutyches, who confounded them, and made the Person of Christ {of his Two Natures} but one Nature, as well as One Person; even as Nestorius before him had contrarily multiplied them, and made the Two Natures of Christ, Two Persons. It is sound to hold the Person of the Mediator, God-Man, to be One Person and Two Distinct Natures; but it is not sufficient, if we do not begin the Human Nature, as the Secret Glory-Man with the Father in the Son from Everlasting.

He was actually Man, to God, before his Incarnation in the womb, of the Substance of the Virgin. He was as Man with God by a Beginning from Everlasting, as well as he was actually God

before, without Beginning from Everlasting. He was Man secretly in the Covenant, before he was Incarnate secretly in his mother's womb. This was the condition of the Mediator to and with God in the Everlasting Covenant. The intermediate successions of things, and all the changes in the ways and means, were future, or to be, and in respect of the Man, and in respect of the Church, not in respect of God. For it was done in God, to God, and with God before; and yet the Divine Settlements and Laws of Heaven made it as necessary that it should be done in the Man, and to the Man successively, through time, as it was certainly done in God, to God, as with God upon the Man by Infallible Settlements, Constitution and Structure in his Secret Covenant, among the Persons of God before all time.

Accordingly, the Old Testament brings the first news of it out of the Secret Originals, from the Everlasting, before the copies of it could be disbursed in the new prints, Heb.1:2, of the Gospel. The Old Testament Discoveries are called "shadows of good things to come" to us, Heb.10:1; but could the shadow have a Being to men, before the body that cast it have a Being to God? Could the one be open under the Old Testament, and not the other secret before the Revelation? Suppose the sun be veiled all night by the body of the earth from this surface of the globe where we stand, yet when it rises the next morning in a clear sky, it figures the shadows according to the antecedent, intervening bodies from whence the shadows fall. As, if from the Body of a man, the Shadow is of a man; if from a house, tree, or mountain, then the shadow is proportional to that house, tree or mountain. And it is by analogy the same in the Sun of Righteousness. {"But unto you that fear my name shall the Sun of Righteousness arise with healing in his wings." Mal.4:2} For, look as the Man was before the shadow of the man, either before the Sun was risen, or, while the Sun was clouded or eclipsed; and so the mountain before the shadow of the mountain; the tree, the house before the shadow of the tree, or house; and so it is in the Secret Existence of Christ before the shadows of the Law; or,

more properly, before the shadows of Christ were revealed in the Law-economy; he being the Body or Substance by which they are figured and proportioned consequently, though this is not to be directly seen, but as the Sun of Righteousness rises over them in the Gospel. The Human Nature of Christ, or, the Glory-Covenant-Man subsisting in the Second Person, the Son of God, is the body, and the things of the Old Testament, the Tabernacle, Temple, Ark in both, and the Holy Oracle, &c., were the shadows. These never had had a being in and of themselves, nor could have had, if there had not been a body of those shadows some way existing, and that was, the Body was secretly existing with God, and therefore the Shadows were openly existing with men.

See how his name runs in Zechariah, as I will quote one or two places. The first is Zechariah 6:11,12, “then take silver and gold, and make crowns, and set them upon the head of Joshua the son of Josedech, the high priest; and speak unto him, saying, thus speaketh the LORD of hosts, saying, Behold the Man whose name is The BRANCH.” This was just after the Captivity, and was ordered to the first Jewish high priest Joshua son of Josedech, after the Revolution, or that Gracious Restoration from Babylon. God orders therewith several persons of the Captivity which were come from Babylon, Zech.6:10, to be taken by name; and when the prophet accordingly had gathered and assembled these men to see what he would further do, that they might be made spectators of the Mystery of our High Priest, the Man, whom God had secretly by him in Heaven already, to serve all the ends of Mediation and Ministration between God and the elect fallen in Adam, the prophet Zechariah is ordered to take the most costly materials he could procure, silver and gold, and make crowns, and set them upon the head of Joshua, by name. And then speak, saying, thus saith the Lord, “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, vs.13, 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.”

Here is plain proof of the Matter; and a Comparison of what was already Secretly done, with God, in the Human Nature of Christ, as the Body and Substance, from whence this shadow in the Prophet's time could only fall, and this Figure be taken; with what was to be openly done with and upon the Man, in the Future Order of Ways and Means. Behold THE MAN! What man? The Man Christ Jesus in his type Joshua; that high priest being the open shadow of the then Secret Body and Substance {to be the open Body and Substance} and open Anti-type to come of that shadow. For in the Hebrew, it is well known that Joshua is Jesus, the same Name; and both words coming from the same root. Heb.4:8. Here was the Body, the Substance, even the Man Jesus in Heaven, which cast that open shadow of the Law by this light of Revelation then shining on the Jews. Joshua the type, {as things were running on thus forwards,} could not have openly beheld the Man, if Jesus, the Anti-type set behind, had not with the Father secretly existed at the same time. {“Let us go down;” that is, Gen.11:7, I the Glory-Man and you two Angels, as a couple of my Servants to attend me; for so chapter 18, plainly expounds it.} As if I see a shadow at a distance, the body from whence it falls is certainly behind it, or between the place where it falls and the Sun, and open on the backside of that body to the sun that presents the whole scheme, as he shines behind it; and thus, so Christ the Anti-type, then at that time existed secretly, and stood behind, who in the Revolution should rise, as the Sun of Righteousness, Mal.4:2, and stand against it afterwards, the Anti-type on the other side.

Behold the Man! The Man to be beheld answerably to the Day in which he is revealed. The Man the Branch; because the Human Nature in its opening by Incarnation of the tribe of Judah was abstractly to be a Human Branch, but not a Human Person, and so is a text directly against the error of Nestorius<sup>1</sup>, and against the error of Eutyches<sup>2</sup> too, before noted, about 16 or 20 years after, who yet

was favored by a plundering Synod that robbed the Mediator of one of his Natures; at least, that favored that thief and robber Eutyches, and so the receiver is {as we say} as bad as the thief.

Behold the Man, the Branch! Openly to be Incarnate, and openly to begin as God's David, the Man after God's own heart, I Sam.13:14, as was said of the other David, his type regal, in opposition to rejected Saul, I Sam.16:1, who was not so; and so was to be an open BRANCH out of the roots of Jesse, as the promises had already assured touching this Mediator's Human Nature, "and there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots; and the Spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD, &c." Isa.11:1-2. "A Rod out of the stem," or body of Jesse, and a BRANCH; this was the Man-branch, the Human Nature of Christ, "shall grow out of his {Jesse's} roots;" or ancestors in the line of genealogy from Obed who begat Jesse, and Jesse who begat David; from Boaz, and so up from Judah, in the regal tribe, and thus the proper roots of Jesse in the royal line, from whence this Promised Branch, the Man, was openly to spring and grow out. Promised again before in Jeremiah, "Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. 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, &c." Jer.23:5-6. The Righteous Branch was the Human Nature of Christ, and the King was the whole Person of the Mediator, God and Man in the Two Natures, and the One Person forever. And therefore in the Promise, a Righteous Branch, or the Human Nature is expressly distinguished from the King, or the whole Person considered in both Natures, and the Human Nature exalted in the Personal Union, when the Mediator opens his Mediatorial Reign. A Righteous Branch, and a King; I will raise unto David a Righteous Branch, and a King shall reign. Thus God had

promised distinctly.

But see now in Zechariah how all this was then done in respect of God. For he saith to the prophet, “then take silver and gold, and make crowns, and set them upon the head of Joshua the son of Josedech, the high priest; 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, &c.” Zech.6:11-13. “Behold the Man whose name is the BRANCH;” see him already crowned, and take notice that I have him in his Glory, in his Man-Glory by me! I but give thee, Joshua, that art bid to look, and to you, his fellows, whom I have called in to behold it, a Pattern of the Glory which this Man, the Branch, hath in Glory by me. And this before it was openly done in the letter. Here is the very Kingly Glory brought in that was to arise out of the Priestly Office, all done to God, in the Glorious, Kingly way before the throne! And yet the first open stroke of it, neither in the Priestly Office yet done, nor in the liberal Birth of the High-Priest yet openly brought about to men.

He makes crowns in the plural number, and sets them on the head of Joshua, and says, “behold the Man, the Branch!” The High-Priest ordinarily, or the High-Priest merely of the Jews, was to have but one Crown, and that was his priestly miter; but this High-Priest, the Man, the Branch, had crowns, and is presented, though as a Priest, yet above a Priest, upon his Throne; and all to show, how his secret present Glory, and the same Glory before the Foundation of the World too, of the Man with God, Jn.17:5, was the Pattern of his Future Glory, with the many open crowns upon his Head. This is just as he was afterwards represented in the vision to his beloved Apostle John, when he had gone into his open Glory in Heaven; and so you have it, as “his eyes were as a flame of fire, and on his head were many crowns; and he had a name written,

that no man knew, but he himself;” Rev.19:12, “as a flame of fire,” clear Omniscience, being radically God in whom the Man stands; eyes that look every way around them, as a flame of fire that casts forth the rays of light upon every side; whereas eyes of mere flesh, such as we have, can discern the object only before us, not behind us, without turning round; nor before us, as a flame of fire that enlightens all before it alike, and an eye like it must see all before it alike; but we see contractedly in a point, because all the visible objects that flow in upon the eye are depicted in one point in the bottom of the retina, or curious coat of network belonging to the inner part of the eye; hence we see distinctly but just in one point before us. An eye like a flame of fire sees things in another manner. Christ’s eyes here are represented as such, and what follows? That which I look for, “and on his head were many crowns;” Christ was not only a High-Priest over the house of God, but a Priest upon his throne, as also here in Zechariah, and so a King, an extraordinary Potentate, who has many crowns upon his Head.

Now the Consummation of all this is brought into the ancient Vision of Zechariah, before the Second Temple, or that done by Zerubbabel was finished. Yet, before it all, the Lord of Hosts, Zech.6:12, will lay down the draught, the scheme of it, and show unto his people how it had been already done to and with God. Hence it is plain that if we would run it up, and fix upon a ‘when’ it was so done secretly, we must take in, as I have done before, the Dates from Everlasting. His glory was to God before his Incarnation was to men; that is his Glory secret before his open birth. His Exaltation secretly before his open Life and Sufferings; and that not only to God Decreed, but acted, as the true Foundation of its open and consummate action after. And though the opening of the vision is orderly, the Incarnation of the Man-Branch by Humiliation openly, in order to open Exaltation; yet all is so compact, and uniformly represented together, that the secret being of all was already with God before the open being of any of it had been to men. There’s the order of the vision, the Man, the Branch, and the Glory

that should openly follow to the Man, even then existing with God to God. His crowns, his many crowns, to show he was some ways actually at that time the Glory-Man already.

And because the Priestly Office, in Expiation by Sacrifice for Sin and for Transgression, might not seem to be represented enough in the heavenly vision, Psal.89:19, or sight of plain matters of fact, as to the Transactions of it thus laid open in a shadow, it is put in afterwards in another part of the same prophecy. For what saith the style of the Holy Ghost elsewhere, "Awake, O sword, against my Shepherd, and against the Man that is my fellow, saith the LORD of hosts; smite the Shepherd, and the sheep shall be scattered, &c." Zech.13:7. Here's the Priestly Office of the Lamb, Rev.5:6, described by Sacrifice. Christ is represented as slain, and laid open as a Victim. Here are the Sub-lapsarian, or under-fall ways and means {that which follows upon the 'Fall' of Man in Dispensations of fixed and pre-determined Displays of God's Purposes throughout Time} fixed with God, to effect the Supra-lapsarian, or upper over-fall {that which was fixed and pre-determined before the 'Fall' of Man, the 'Fall' – so-called, though more correctly, Sin being introduced into the world, which introduction of Sin itself being a Dispensation of God's Purpose before Time, to ultimately magnify his Grace in the complete Salvation of a people in Christ, by Christ and unto Christ's ultimate Glory} Glory, both of Christ and they that are Christ's; and all these things done secretly and to God, before they openly appear.

God's Shepherd; "awake O sword against my Shepherd." This is plainly as God's own Son stooped down to be in office for the sheep by mere grace and condescension. Now did he not begin to be in office, before he appeared to be in office? Did he not begin to condescend, before he was seen to stoop? Did he not condescend, before he descended into the lowest part of the earth? Did he not begin to be God's Shepherd, before the sheep saw him, and before he came into the world, or had footed it in this low wilderness to seek them? He had sheep before; and are the sheep older than the

Shepherd? A shepherd and his flock do begin together. A shepherd is not a shepherd before he has his flock. He and they, as relate and correlate, do begin at once an instantaneous couple. So then all these things must have begun with God in the supra-lapsarian decrees, settlements, measures, ways and means, before anything of them could openly exist, or break out before men. My Shepherd; says God; mine by Constitution, before he is theirs in conversion. And mine again to found and secure their present interest in him to me, before he is theirs to come and claim their interest in him for themselves. He is mine, says God; and in being mine he's there's before the sheep see him, know him or can so distinguish him to be theirs, as that any poor sheep can bleat it out in a sight of deep corruption, and say of the Lord, he is my Shepherd, I shall not want; I say, before he can see this by propriety in the open evidence of believing.

Again, the awakening of God's Justice-sword against the Shepherd was not openly to be till after-time. Justice deals with him for our offenses when he came into the world; whereas, the Object of this awoken-sword of Justice, God's Shepherd, was long antecedent, and fixed in the Eternal Settlement of Grace, to its waking up and open smiting of the Shepherd. And this Shepherd was the Man pre-existing to his Incarnation; and this sword must awake too, says God, against the Man, my Fellow. Whence note that the Human Nature of Christ is an elder Man than Adam; for if Adam had been an elder man than Christ, Christ had not been fit to be God's Fellow; but Adam, if the elder of the two, had been more fit upon the merits of his Antiquity than he. But the Man, God's Fellow, is indeed elder than the whole Creation; and if all fullness of the Godhead dwelleth in him, Col.1:19, then all the fullness of every creature's age, and so the Man, is before every other man. Besides, how incongruous had it been, that the Human Nature should be elder in the Mystical Body, the Church, than in the Mystical Head of the Church, when yet it is upon the account of Christ's Human Nature that he became the Head thereof! The order therefore is

that he is ordained first into the Human Nature, then the Church is Ordained to be like him, from him; then he is given to be the Head over all unto the Church, that in all things he might have the Preeminence, Col.1:18, as the Apostle saith, and as has been before observed out of the Colossians.

It is for this reason he was with the Ancient of Days. "I beheld till the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hair of his head like the pure wool;" Dan.7:9, "I saw in the night visions, and, behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him;" vs.13, "and there was given him Dominion, and Glory, and a Kingdom, that all people, nations, and languages, should serve him; his dominion is an Everlasting Dominion, which shall not pass away, and his Kingdom that which shall not be destroyed;" vs.14, "I beheld, and the same horn {the other little horn he had spoken of, verse 8, Anti-Christ, coming up among the 10 Horns or Governing Powers, which the Roman Empire, or the fourth beast in Daniel's vision, was divided in process of time into; I beheld, and the same horn, as little as it was in the very rise of the Roman Popes} made war with the saints, and prevailed against them; until the Ancient of Days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." Dan.7:21-22.

I must not stay to make so long a digression as to open all this depth of the Sacred Oracle in a particular and demonstrative state of the several matters. It will be enough to the matter in hand, to touch herein what concerns the Antiquity of the Human Nature of Christ, with God, in the current of Exposition, upon texts about that Antiquity, undertaken to be shown and opened in this chapter. Only I have transcribed the text at large, that we might have the more strength and cogency of proof, in relying on the coherence.

The ninth verse sums up the matters of these thrones, and the state of worldly powers to the end of time, and lays down the Ul-

timate Consummation of things first of all, as the manner of the Holy Ghost often is to pitch on some Ultimate Purposes of God, or matters God hath most remotely in his eye to be accomplished, and lay them down as a Foundation of the rest in the Beginning of his Work. And then next in this Oracle at large, he comes in with the various ways and means, or intermediate matters in the scene to bring up all things to that ultimate and full pitch of delivering up all things even by the Mediator into God's hands, when God shall be all in all, I Cor.15:24, and this I take to be the sum of the ninth verse.

The Thrones are the Empires and Governments of this world that will have a violent, and not a voluntary conclusion, when they cease to be. They are cast down, as things that are good for nothing; and as things too that have been very harmful in their day; whereas, if God had seen they had been good for anything afterwards, they should have been taken down, as other things are to be which must still be changed for better; when the Fiery Throne comes every other throne will be burnt up besides. Crowns, thrones, robes and diamonds must be consumed and melt away in the Universal Conflagration. None then will be able to stand but the Lamb and his Throne, the Lamb and his company presented white and faultless, and without spot, Jude 24, to God.

The Ancient of Days is the Father, who gives his Son in the Human Nature all the Power of God, all the Power of Judgment or Government; Jn.5:22, and therefore he hath an Intermediate Spiritual Kingdom, Dan.7:14, by Laws, Ordinances, and People among the Gentiles, even to the utmost of the Elect in all nations, and in all ages; and he hath his Ultimate Glory-Kingdom of the Man in the thousand years, Rev.20:6, while he shall be seen by the raised saints sitting upon his Throne in Heaven, and they filling up his Place in their Glory-State in the New Earth, II Pet.3:13, in a distinct apartment by themselves; and teaching all the Churches on earth his own laws; Isa.2:2, the risen saints alone beholding the Lamb's Face in that New and Glorious Kingdom; Rev.22:3-4, and yet still

this ultimate Kingdom of the Lamb is to be but an Intermediate Revolution, to the Eternal Kingdom of Pure and Unmixed Glory in the third heaven, after the last judgment of all, I Cor.15:28, when God shall be all in all.

Now, as the Father is called the Ancient of Days, verse 9; and again, verse 13, so it is plain that the Mediator is called the Ancient of Days, further below, at verse 22, "I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of Days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom." It must be the Father who is spoken of at first; because "one like the Son of Man" is brought to him, verse 13, "one like the Son of Man," for now coming in his open Glory, he is like him that was secretly so before. Here Christ is evidently distinguished from himself, as the Human Nature is considered both before the open Incarnation, and now after the open Exaltation, in this Gospel-Vision of the prophet. He is also distinguished from the Ancient of Days, as being one brought near before, and coming to the Ancient of Days. He therefore that came to the Ancient of Days, and that was brought before the Ancient of Days could not be in this verse the Ancient of Days himself; but another. Who was that? Christ, in the Human Nature Glorified, after his Sufferings, and now entering Gloriously into his open, personal rewards.

The Son of Man came, and they brought him. He came in the fullness of Mediatorial Obedience; there was nothing to stop his way to God, Jn.16:10; he ascends to his Father and to our Father, to his God, and our God, Jn.20:17; and he goes his way of himself, without any precarious help of men or angels. He came; and yet they, the angels brought him near before the Ancient of Days. How can that be? Very consistently; they brought him near before the Father in triumph, to attend his Glory; they did not bring him by assistance, as we need the assistance of the glorious angels to carry away our souls, and bring them near before the Lamb, when we depart, Lk.16:22; but they did bring him near before the Ancient

of Days, as a mighty Entourage belonging to his Heavenly State, as he is the Lord of Hosts. Psal.24:10.

They brought him near before the Ancient of Days. The angels did it, as his Human Ascension into the Open Glory of his Reign, among them and above them, I Pet.3:22; and then it was that the other Glorious Seraphims within, the rest of the angels appointed to stay at home, and tarry for their Lord's Return and entrance into that Magnificent Palace of the third Heaven, II Cor.12:2; it is then I say, they joined in acclamations, and opened the Everlasting Gates, Psal.24:7; for the swift Cherubims in that entourage of our Lord's Ascension, like harbingers of the Mighty Prince, Psal.89:19, demand the vigilant attendance of the rest, that all the bright, Psal.104:4, and heavenly host, Lk.2:13, be ready to receive him; who now comes up as the Prince of Peace, Isa.9:6, having completed his Conquests, and begun his Triumphs, over the world, death and hell! The voice cries, "lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The LORD of hosts, he is the King of glory." Psal.24:9-10. Here now he is brought to the Ancient of Days, and here he bears the Glory! Consequently, this must needs distinguish the Son of Man Subsisting in the Second Person of God from the Ancient of Days, who in these 9th & 13th verses is the Father.

Nevertheless, we see {however he is distinguished} that he is described but as "like the Son of Man," and not declared to be the Son of Man. Dan.7:13. Now, as the saying goes, no like is the same; and 'tis true, as no like is the same in the same respect, but yet some like maybe the same in a different respect. It cannot be only the same likeness, yet it may be only the same Subject in which the likeness was. That is, one in open Vision resembling the Son of Man in his secret likeness, secret form, or impression. An Open Glory-Man, like the secret Glory-Man, whom the angels of God knew as their Lord and Master in the Covenant. {Gen.18:1-2 & vs.22, with Heb.13:2} He comes now to Daniel in the Vision of all this, and comes openly the Son of Man, to answer the impression

of his secret Likeness, and come up fully to the secret Glory-Pattern; for you must remember that it was the Holy Ghost, who knew all this, and guided Daniel in the utterance, as well as revealed it to him in the Vision. And hence the style and language of his open Glory, answered to the original of it in Heaven, where he bore the Name and Dignity of Mediator, and had the glory of the Human Nature secretly, as now he hath openly. And then he could not be more fitly expressed than the Holy Ghost hath done it, and calling him the “like,” like, Dan.7:13, the Son of Man. {Rev.1:13, 14:14}

Besides, the Mediator did sometimes appear in the Human Nature very distinctly as to the form of it to some of the Old Testament saints, under the similitude of one of the sons of men, Dan.10:16, and therein looked, in the Human Form, as the Son of Man. Thus, when he appeared in the company of two angels to Abraham, it was in the Human form, like a Master that had two servants to attend him; for the two angels wore their Master’s livery, and appeared in the human form too; whence they are all put together, and called “three men” in Genesis 18:2; though the chapter doth most notably distinguish them in their several characters; him, in the Glory of his Divinity, the LORD; Gen.18:1, and them, in an Angelical Capacity of Ministration; so that one of those three was our Lord Jesus Christ, the Second Person of God in the Human Nature. So when God passed before Moses, and showed him his back-parts, Exod.33:23, they were the human parts of the Mediator, as I have shown before; and likewise in other instances of the Old Testament. Now this was {as some call it} a prelude {or the first displays} of his Incarnation, and being manifested, I Jn.3:8, afterwards in the Human Nature, he was openly and durably, even to some fixed abode, Jn.1:14, among men. This form of Man, under which he was wont to appear in those ancient times, was much spoken of, no doubt, by the old Church, and it might commonly go up and down among them, that he was wont to appear in the Human Form and Shape. Thus, Daniel recollecting what was usually known to pass current among the Jews, touching this Human Form of the Son of

God's appearance, so he might very well describe him like the Son of Man; and therein conforming his language to the common idea every spiritual man had, and that ordinarily passed among them, of the Son of Man. And this clears off the objection started.

See an example of this from the Judges. "And the woman made haste, and ran, and showed her husband, and said unto him, Behold, the Man hath appeared unto me, that came unto me the other day. And Manoah arose, and went after his wife, and came to the Man, and said unto him, Art thou the Man that spakest unto the woman? And he said, I am. And Manoah said unto the angel of the LORD, I pray thee, let us detain thee, until we shall have made ready a kid for thee. And the angel of the LORD said unto Manoah, though thou detain me, I will not eat of thy bread; and if thou wilt offer a burnt offering, thou must offer it unto the LORD. For Manoah knew not that he was an angel of the LORD. And Manoah said unto the angel of the LORD, what is thy name, that when thy sayings come to pass we may do thee honour? And the angel of the LORD said unto him, why askest thou thus after my name, seeing it is secret? So Manoah took a kid with a meat offering, and offered it upon a rock unto the LORD; and the angel did wondrously; and Manoah and his wife looked on. For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the LORD ascended in the flame of the altar; and Manoah and his wife looked on it, and fell on their faces to the ground. But the angel of the LORD did no more appear to Manoah and to his wife. Then Manoah knew that he was an angel of the LORD. And Manoah said unto his wife, we shall surely die, because we have seen God. But his wife said unto him, if the LORD were pleased to kill us, he would not have received a burnt offering and a meat offering at our hands, neither would he have showed us all these things, nor would as at this time have told us such things as these." {Judges 13:10-11; 15-23}

Now, as Christ's Human Ascension into Heaven is very gloriously described in this vision, so he is further laid open in the Ab-

solute Glory of his Divinity, notwithstanding this open existence of the Mediator in the visibility of the Glory-Man. And herein he is considered as one co-equal with God the Father of Glory. Accordingly, in Daniel 7:22, {where I am opening} he himself is called the Ancient of Days. “Until the Ancient of Days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the Kingdom.” This is evidently spoken of the Mediator, for it is he who COMES, and gives the judgment to the saints. It is not the Father! But why is he so described like the Father in his Glory and Title? The reason is, he is God, as the Father is God. He is God in whom the Man stands; and therefore he is called by the same title, the Ancient of Days; that is, the Days {days, not day} of Eternity. Eternity in Scripture is never called a day, as I have proved.

And whereas before in that last verse, which calls the Father the Ancient of Days, Dan.7:9, it is said of the Father, whose garment was white as snow, and the hair of his head like the pure wool. It is not spoken of the Father identically, as if this belongs to the Person of the Father, or was a Description of his Person. No such matter; but it is spoken of the Father diversely and possessively, as I have before distinguished about the Father’s shape, Jn.5:37; because the Father possessed Christ in the Beginning of his way; and because the Father is in Christ, Jn.14:11, and Christ is in the Father. Now as the Father possesses the Glory-Man, so he possesses all that is the Glory-Man’s; he possesses the Human Nature of Christ, because it stands in God the Son, and therein possesses this Garment of Glory, Dan.7:9, and White Ancient Hair of the Lord Christ, because of the Human Nature to which they properly belong; as he possesses what the Glory-Man is, so he likewise possesses all which the Glory-Man properly hath; and thus it is all God’s and the Father’s by procession. That is to say, {for I would clear it in a word} as God the Son possesses the Man personally, which is the reason why the Fullness of the Godhead dwells in him bodily, Col.2:9, as the Apostle saith; so God the Father possesses the Man Christ

Jesus relatively, that herein they are the Father's Garment, Head and Hair by relative possession, as they are the Son's by Personal Propriety, because of the Human Nature of the Son in the Personal Union. And this takes off that difficulty. I shall now soon close the place in Daniel.

Well then, this likeness of the Son of Man that describes the Human Nature according to appearance, or, as seen by the prophet, is brought in towards the close of the vision with his full and open Glory, as the Glory-Man; and at verse 22 is styled the Ancient of Days, even as the Father had been twice styled so, verses 9, 13. And why so? But because when this part of the vision openly falls in its order, then shall the Son of Man come, not only in his own Glory, but also in his Father's Glory. Lk.9:26, Mt.16:27. No wonder therefore, that as he is to come in the Day of Judgment to set up his Glorious Kingdom, he doth appear accordingly in his Father's Glory, and doth here in the vision wear his Father's Title, being already set down in his Father's throne. Rev.3:21. Thus, the matters are laid together.

To conclude this place; we see how certainly, though secretly, the matters of the Ultimate Glory of Christ and his Church must always have lain in their Unchangeable Settlement with God. Nay, their secrecy has been only in respect of ourselves; otherwise, the matters have been always open unto him, whilst secret and unknown to us. We see, here is a scene of introduction of the Man to his throne by hosts of angels; even before He, the Father, bringeth in the first begotten into the world, or saith, "let all the angels of God worship him." Heb.1:6. That is, before he had done this openly to men, he had done the other secretly to men, and openly with Himself. What doth all this signify towards the point in hand, than that the things were actually done with and to God? It is not said, it shall be so; but it was so in the Vision, which secures the utmost of all that shall be. It was so, and therefore had been so from Everlasting; out of which Everlasting Pattern the vision came to Daniel, a man greatly beloved. Dan.10:11.19. It was so to Daniel before the

New Testament; how much more to God from Everlasting before the time of Daniel; and so much for the text in Daniel opened as briefly as I could.

This Antiquity of the Glory-Man standing in God for the Salvation of the Church, doth help us to explain those texts of Scripture, in the proper intendment of them, which speak of the Father sending his Son, as in many places of John; and that of the Apostle, “when the fullness of time was come, God sent forth his Son, made of a woman,” Gal.4:4, where it is restrained to his being made of a woman, which was done upon earth in respect of the Mystery of God’s sending his Son; and sending his own Son in the likeness too of sinful flesh, as in Romans 8:3. It far better helps us to expound and solve the difficulties of God’s Mission of Christ, than by going the other way of interpreting that mission; or by making that sending of Christ to be meant in a figurative and improper, not a literal and naked sense. I know how they go about commonly to solve the difficulty, but the Mystery of God’s sending his Son is doubtless another thing; nor can that way, which those expositors go, reach it; because it does not bring it up to the Mystery of the Sent; and yet this ought to correspond and agree with the act, or the mystery of sending; and for want of this expositors do fall short.

For indeed, the Acts of the Father in Authorizing and Commissioning of Christ, as to what he was to be in the world, and to do there, {as for instance, authoritatively to will him to take man’s nature, to do and suffer in it, and trust him with God’s Great Designs, as Dr. Jacomb<sup>3</sup> opens the whole propriety of this mission in those acts only} are but part of what is sufficient for us to understand in this Mystery; because here is not his complete fitness to be sent, but only his complete fitness late-wards, to act when he is sent. Now so long as the complete fitness of the Son of God to be sent, by the Pattern of that completeness in an antecedent constituting him the Glory-Man in heaven, is neglected and shut out, the Mystery is never fully in its parts opened {for I am not speaking of the measure of the parts.} It is the antecedent constituting of him

as the Glory-Man, which is the only fit and full qualifying him to be sent, because it qualifies him to be sent of the Father, even from place to place, from heaven as the Glory-Man {the result of his being the Covenant-Man} to earth, as the Man of Sorrows, Isa.53:3, in the world. He was fitted to be sent, as well as fitted to serve when sent. And this now is further, and I am sure clearer, than they go in the other manner of solution. And I am certain that after their manner of solution {though they are great and learned, and very gracious men, I am persuaded, who go to work the same way, denying the Mission of Christ to be attended with any local secession or mutation of place, as Dr. Jacomb's phrases are out of Augustine upon the Trinity, yet that way} it is a knot still, and ever will be; because it is a violent interpretation forced upon the plain words of Christ.

“I came forth from the Father, and am come into the world.” Jn.16:28. If Christ had not been with the Father of glory, in glory, to wit, in the glory of his Heavenly State, and that in some capacity of going from that place of Heavenly Glory into another place, he could not have come into the world from the Father. Besides, the text is cogent itself; for, to proceed and come forth from the Father are plain locomotive {coming/going} phrases; and why must interpreters force the text by a violent interpretation to avoid the obvious one, Jn.6:38, that comes of its own accord from the Human Nature; for thus it is literally true, as it is literally spoken, that the Son of God in his Human Nature came forth from the Father into the world. Now it will remain forever a knot, if the Mystery of he that was sent, and that is God manifest in the Flesh, I Tim.3:16, be not as fairly expounded as the Mysterious Act of sending God so manifested in the Flesh of our Lord Jesus Christ.

But now, let us go on here to distinguish, as we have all along done about the Human Nature of Christ; between the Covenant-Man, and the Created Man; or, between the Human Nature of Christ, as it was above in the Covenant, before it was sent to be beneath in the creature, or formed in the virgin's womb; God then

reputing Christ as he reposes him now, the Man with him in Glory before the Foundation of the World; and the difficulty of everything in it vanishes, except bringing men off from expounding the texts by human authorities, as the key of the Divine Oracles. And without doubt there the difficulty will crumble when all is said. However it be, the Mediator {I have no doubt} was properly sent from one place to another; from one place where the Human Nature subsisted in the Son of God by Covenant {and that place was in the Heavenly Glory above} to another place below, where it subsisted in the Son of God still by its open Creation from the womb. Now in no other strict sense can it be said that God sent his Son, with respect to the object sent distinct from the act of sending. The Scriptures have likewise given us the necessary latitude to take in both. I say, he could be sent in no other strict sense but thus; and unquestionably the Holy Ghost hath meant some strict sense in it, as he oftener does in abundance of cases than I can find men are willing to believe him. For, on the other hand, it is certain that an Infinite One, who fills all the limits of habitable place in Heaven and Earth, Jer.23:24, and is beyond the bounds of his own Creation {and such a One is the Son of God abstractly in his Essence and Godhead, as he is in the Father} can in no sense at all be sent, because of his Co-Equality and Co-Infinity. Yet still, if we believe the Scriptures, we are taught a way by them how the Son of God was properly sent, namely, in his Mediatorial Relation.

For, take the Human Nature subsisting in the Son of God by Covenant, before it subsisted in the Son of God by Creation, or proper formation in the womb, and so raise the Covenant-Man not only higher than the Virgin Mary, but above Adam, and before his Creation, and all seminal creation in Adam; then it is plain, how the Son of God and Son of Man in One Mediator, may be properly sent and properly come, in respect of the Human Nature, even from one extreme or place unto another; or, from the Heavens where he had been, to the earth whither he came, and pitched his Tabernacle in open flesh. "And the Word was made flesh, and

dwelt {tabernacled} among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." Jn.1:14. The Son of God in his Man-Covenant is sent, as he is manifest in the flesh, I Tim.3:16; and as the Man now subsists by open creation in the Son of God, having subsisted or stood by secret Covenant in the same Son of God from Everlasting. It is not that the Son of God went from place to place when he was sent, but the Son of Man that stood in him; and then, by a Communication of Properties, it was the whole Person was sent; though strictly, it was only the Human Nature that went from place to place.

Even as the Person of the Holy Ghost, when he is sent from Heaven, and comes, it is as the Comforter, by Office, from the Father and the Mediator, the Father and Christ, who thus send him. Namely, when the Holy Ghost distinguishingly undertakes to be in us, and dwell in us forever. "Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you." Jn.14:17. How is it that when his Person will graciously work in us, and upon us, Phil.2:13; in us, as the distinguishing Worker, and that is his Person, as the Comforter; or the Holy Ghost by Covenant with the Father, and the Son; and upon us, as to the effects of his work, which he makes appear, graciously working over what the Father hath distinguishingly given, and what the Son, as Mediator, has distinguishingly purchased for one, and not another; for me, for thee, by Discrimination of Grace, and not for all the world, except it be within the use of the creatures, and bounds of nature, reason and humanity. "But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life." Tit.3:5-7. The Spirit's mission is not as the Spirit is God, 'tis not abstractly God the Spirit; for, the Holy Ghost

could not be sent or come from the Father thus, because as an Infinite Person, he doth, together with the Father and the Son, fill all places at once, and so as the Spirit is God, must not be said to go from one place to another, but it is as Comforter that he does so. He does not fill the entire world as a Comforter, but 'tis as God the Spirit he fills all the world; and 'tis upon the Essential Foundation, his Godhead, or, because he is God everywhere, that he can and does graciously comfort anywhere. And this clearly answers the cavil, how the Person of the Spirit can be given to be in one, and not in another, whereas he fills Heaven and Earth, and all persons and things in them at the same time. "Do not I fill heaven and earth, saith the LORD." Jer.23:24. The solution to this doubt is clear, he is not given in his Person as God, or, as the Third Subsistence in the Godhead, but he is given in his Person, as the Comforter. He is not given in his Essence, but in his Office, as the immediate cause of our obtaining the Graces of the Spirit. "And hereby we know that he abideth in us, by the Spirit which he hath given us." I Jn.3:24. Here is his Person, in the Office of the Comforter. "Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit." I Jn.4:13. There are the Graces of the Spirit; and both put together do make up the full distinction in the two branches thereof, as afore laid down. Now the Spirit is everywhere in his Person, but not everywhere in his Grace. Psal.139:7-8. He is everywhere the Spirit, but not everywhere the Comforter. He is with the wicked in his Omnipresence, but he is not with the wicked in his Office. His Comforting Presence, wheresoever and to whomsoever it is extended, is extended by Distinguishing Grace and Good Pleasure; and is denied to strangers, and restrained by the Sovereignty of God's will and the methods of application, whilst he is bringing home his own grace unto the elect.

Thus, Christ was sent, because of the Distinguishing Grace in the Covenant of the Human Nature with the Son of God in whom it stood; and so it is because of that Grace bestowed in the Personal Union, or the two Natures in One Person, that sending can be

properly spoken of the Son of God; because of the Covenant-Man that stood in him, Christ having stood thus in his Mediatorial Relation from Everlasting. And thus, because of the Personal Union, the whole Person of Christ by a Communication of Properties is often meant in Scripture, even whilst strictly the thing spoken of the Person do more separately belong to one of the Natures. As Luke in the Acts of the Apostles calls the blood of Christ the blood of God, Acts 20:28; and as Luke here in his Gospel tells us how the Messenger, or Angel, foretold his whole Person, as the Mediator, God and the Man, should be called from the human nature only, the Son of God. "And the angel answered and said unto her, the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God." Lk.1:35. And thus properly the Son of God was sent into the world. The Man of the Covenant in local heaven, subsisting federally in the Son of God, was sent into the world the Man of the open Incarnation, still subsisting in the Son of God locally in the world. Thus the Son of God was sent, and went from a place to a place by true motion, but according to his Man-Nature first above secretly in the Covenant, and next below openly in his Flesh on earth.

More particularly, this helps us to understand that text in Romans, "but the righteousness which is of faith speaketh on this wise, say not in thine heart, who shall ascend into heaven; that is, to bring Christ down from above," 10:16, Paul meant Christ was there in Heaven, in some sense locally in his own realm, before he came down locally hither to the Earth to be seen in our earthly realm; and this he proves by the language of the Righteousness of Faith in Deuteronomy in the times long before the New Testament; for, the Apostle speaks of it as of a language spoken a great while ago in that piece of Moses' Pentateuch, which makes out things by a comparison of Paul with Moses, and proves that our Incarnate Wonder, the Glory-Man secretly existed in the time of Moses; the place of the Scripture been fetched out of the last of the five books

of Moses. I will give you the place in Deuteronomy, and show you the plain connection and sense by the light that shines over it from this place in Paul. In Deuteronomy, 30:11-12, says the LORD, there by Moses of Mount Sinai's Law, "this Commandment which I command thee this day, it is not hidden from thee, neither is it far off, it is not in Heaven, that thou shouldest say, who shall go up for us to Heaven, and bring it unto us, that we may hear it, and do it?" But, verse 14, "the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it." It is not in heaven. What is that? It is as if he should have said, Christ is yet there, who must fulfill this Commandment for eternal life, in the room and place of the elect, when he comes down from Heaven; but this Commandment itself, so far as concerns you to do the letter of it for temporal life and liberty in the land of Canaan, whither you are going, is not in Heaven, but here; 'tis come down already before Christ the WORD, Jn.1:1, is come down for the elect, who is to come down from Heaven hereafter, and undertake for them when the fullness of time, Gal.4:4, is come. It plainly therefore implies that he was through the Dispensation of the Law in Heaven as the Covenant-Man, and was to come down at opening of the Gospel-Time, as the created, and formed Man. Accordingly, in that place of the Romans, the Righteousness which is of faith speaketh, &c., as much as to say to the professors of Gospel-times, keep you unto the Doctrine of the Righteousness of Faith, now Christ, or since Christ is ascended as the created Man, and don't say, who shall bring him down in his Glory, that we may see him as he is, at the right hand, and then we will believe him; for he is as nigh you by the Gospel; he is as much among you by the Holy Ghost, as the Commandment he came to fulfill, was nigh and among the old Israelites in the Wilderness, in the days of Moses. Thus it shows in the very allusion of Paul to Moses, and his application of it to Christ, how Christ was in Heaven by secret Covenant-Glory, whilst the Commandment to the Israelites was come down from Heaven on the earth; as he was now in Heaven by open Covenant-Glory, when the unbelievers of the

Gospel would be ready to put off his Revelation in the Gospel, and vainly ask thus to see him {with their eyes} brought down again. This is the sense of those two places upon the comparison.

This distinction of the Covenant-Man in secret and open existence doth help us to understand that other text in John, which {for ought I know} has puzzled thousands of the Calvinists one way, as it hath bewildered as many of the Lutherans another way. The former undoubtedly are mistaken, in expounding the place of both the Natures of Christ, when but one is asserted by the Holy Ghost; and that is the Man. The latter are mistaken woefully, in stretching out the properties of the Incarnation to a fleshly ubiquity, and immensity parallel to the Godhead itself; to prove their consubstantiation, or flesh and blood of Christ together with the Bread and Wine under the elements in the Lord's Supper; but to the text.

The place is John 3:13, "and no man hath ascended up to heaven, but he that came down from heaven, even the Son of Man which is in heaven." I am sure that the Socinians, those great masters of reason {I mean corrupt and natural reason, for they have known nothing of the evangelical reason of things} have wrong conceptions of it. Socinus<sup>4</sup> in his comments, tells us, that by the Son of Man's ascending into heaven we must understand his tracing out the truth of heavenly things; and by his descending from heaven his being perfectly taught in all those heavenly things; and by his being in heaven, he expounds to us in his controversies, {the third part of his works and answers to Vujekus, a Jesuit, of Poland,} that he was in Heaven mentally by his cogitations, being always taken up in his mind and fixed in his soul there. But indeed, all this is no more than may be said of any of the eminent saints, who are taught of God in the same kind of things with this interpretation, that their conversation is in heaven. Some of the modern Papists are almost at a loss, whether to interpret as the Calvinists, or as the Socinians. Estius {Estius Gulielmus, Papist theologian, 1542-1613} divides it, and goes both ways. And some of these do closely follow the ancients.

We are commonly taught to follow the tract of our Calvinistical writers, who expound this text by distinguishing the Divine and Human Nature, in the Person of the Mediator, that is to say, the Divine Nature of the Mediator, or the Son of God come down from Heaven, and taking our nature upon himself. Whereas, alas! The Divine Nature neither comes nor goes; the Divine Nature is Omnipresent, or is always of necessity everywhere. The Son of God, be sure, did not come down in this sense. "For do not I fill heaven and earth saith the Lord?" Jer.23:24. And it is farther written of the Divine Omnipresence, and being more perfect than either to ascend or to descend, that God is universally everywhere by this Perfection. "Whither shall I go from thy spirit, or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there, &c. If I take the wings of the morning, and dwell in the uttermost parts of the sea; {which is extended farther than the land, the earth being as so many islands scattered up and down within the vast circuit and outer compass of the waters; which makes the utmost parts of the sea to be beyond the utmost part of the land to all people on earth; yet} even there shall thy hand lead me, and thy right hand shall hold me." Psal.139:7-10.

So that the Divine Nature of Christ, being of the same Substance with the Father and the Holy Ghost, is co-equally Universal, and so absolutely perfect in the Divine Essence, that the Godhead neither comes nor goes, ascends nor descends, but is essentially everywhere alike, and at all times without any alteration or change. It is the Mediator and Comforter who come, and the Father comes no otherwise than by these, when he comes and makes his abode with us. "Jesus answered and said unto him, If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." Jn.14:23.

This therefore will not help us, being remote from the words as the Holy Ghost has placed them in the text, to expound how the Son of Man had ascended into Heaven before he conversed with

the Jews; how he had also come down from Heaven; and how he was nevertheless in Heaven too, in some sense at the same time of that conversing with the Jews; and all {as it is expressed in the words} as the Son of Man; and yet the Human Nature of Christ still freed from the gross conceits of the Lutheran ubiquity. {He could not be in his Human Nature Jacob's ladder, upon which the angels of God ascended and descended upon the Son of Man, if he had not had a Glory-existence with the Father in his Man-Covenant before the openings of his Incarnation. "And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven; and behold the angels of God ascending and descending on it." Gen.28:12. "Verily, verily, I say unto you, hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of Man." Jn.1:51.} The distinction of Natures, by which we are usually taught to solve the difficulties in this text, will not here help us out. For in the text it is expressed that the Son of Man was in heaven then, when the Son of Man seemed to be only upon the earth. Nor will it help us, to say by distinguishing the Natures, the Son of Man was then in Heaven as God, and upon earth as Man. Indeed, that he was so in its self by a distinction of Natures is evident from the Two Natures of his Person; but that he was in Heaven, so at that time cannot be the meaning of this text. The reason is, because he must be then at that time in Heaven in the same sense, in which he had ascended into Heaven before that time. "What and if ye shall see the Son of Man ascend up where he was before?" Jn.6:62. "The Son of Man, says he, came down from Heaven, even the Son of Man which is in heaven;" and again, "no man hath ascended up to heaven, but he that came down from heaven, even the Son of Man which is in heaven." Jn.3:13. Consequently, the Son of Man as Son of Man had ascended; and afterwards locally descended, and was come down; but was yet still in Heaven too, and all as Son of Man.

Now this can be made out no other way, than by distinguishing between the Man, and the same Man in the Second Person, or Son

of God. You must distinguish between the Man in secret Life-Existence still with the Father by the Man-Covenant {and so the Man was in Heaven by Covenant-Subsistence in the Son of God there;} and the same Man in open Existence with men on earth by Creation-Subsistence in the Son of God there too. As to his secret Existence with the Father by Covenant, he had ascended up to Heaven in the Supra-lapsarian, or over-fall way, when he was set up by the Father from Everlasting, above all the Consideration of Man's Fall, and above all the Ways and Means of Restoration. This was his ascending up, and his first ascending up into Heaven. Then, as to his open Existence with men on earth by Creation and Formation in the virgin's womb, this was his coming down; this secret Man with God was now locally descended, and further descending into the lower parts of the earth, Eph.4:9, in the Sub-lapsarian, or under-fall way, into open Flesh, and was the open Man among men, in the under-fall ways and means of the Church's Restoration. Again, as to his secret Existence by Covenant, this Son of Man was still in Heaven with his Father by the same Covenant. He was in Heaven secretly by that Covenant, when he was openly in the earth by Creation, as he should soon be in Heaven again every way openly. The local motion from Heaven to Earth from the place of secret to the place of open Manifestation was but shifting the place in respect of us men, not in respect of God to whom the motions of the Man made not any alteration. For as the darkness and the light are both alike to him, Psal.139:12, so the secret and the manifested places of Christ are both alike to him, and the Nature of his presence is to be always here, as well as in Heaven. All the difference is to creatures from the open Manifestations of Himself that are evermore restrained by his own Supreme Pleasure. He is to himself every where alike. Well, by distinguishing of the Man, to men, we solve it.

But alas! The common Exposition will not do, for it does not reach the Mystery. And for my own part, I believe Christ's own words as they stand, and dare not adhere to that interpretation

which alters the form of sound words in the text, and so comes off with a perverting and straining them to mean what they do not say; and especially to a meaning which is against what they do say. Suppose, you admit their way, who admit nothing of his secret Covenant-Ascension, Psal.25:14, in being set up by and with the Father from Everlasting, as the Wisdom-Image of God in that secrecy, and now openly becoming the Son of Man. It is impossible then you should fairly see how he ever ascended in the kind already, as the Son of Man; or be then in Heaven as the Son of Man, when he spake unto the Jews. The bodily Ascension {to succeed after his Resurrection} was not yet come, and the Covenant-Ascension from Everlasting which was long past, men of the common persuasion on this text admit not, and therein both entangle themselves, and plainly overthrow the Doctrine which Christ hath declared in it. This Ascension cannot be said to be of the Divine Nature; for that ascends not at all, it is above it in Perfection. It can't be the bodily Ascension of the Humanity neither, for that was not yet come. What was it? For no man hath ascended up to Heaven, Jn.3:13, neither Enoch that was translated, that he should not see death, Heb.11:5, nor Elijah, that went up by a whirlwind into Heaven, II Kings 2:11; neither of these hath ascended up to Heaven, by setting them up from Everlasting in the Personal Union of the Natures God and Man. No man hath so ascended in the Supra-lapsarian, over-fall way, but he that came down from Heaven, after that Supra-lapsarian Glory, by Sub-lapsarian, or under-fall descending, in the ways and means; even the Son of Man who is in Heaven, to God, both in his Supra-lapsarian and Sub-lapsarian, or upper-fall and under-fall glories too. Thus, in all things he has the Preeminence, Col.1:18, to the very Ascensions of Enoch and Elijah.

The common Exposition I say will not do; but now take and apply these distinctions; the Son of Man had by the Settlements and Covenant of God ascended in the entire Human Nature; again, the Son of Man according to the Law of these Settlements, and that

Covenant, was by Creation and Forming in the womb, come down from the Father out of Heaven, from God's Covenant. And lastly, the Son of Man whilst by Creation he was on earth, was yet still as the Son of Man in Heaven by the same Covenant; and all is reconciled, that you put no force upon the Holy Ghost's words; and yet thus you may speak them of the Mediator in this reconciling sense. For, and I have shown, the Son of God was properly in the Mediatorial sense sent, because the Human Nature in the very Conception and Nativity thereof subsisted by a Personal Union in the Son of God. Thus, after the same manner it must be understood of Christ in the Mediatorial Relation, that he had then in some sense already Mediatorially Ascended, even while the Son of Man was on earth. Take the sense together, of the Son of Man's been first in Heaven in order to come down on Earth, thus; as the Man Christ was taken up into God's Thoughts and possessed in the Beginning of all God's ways, Prov.8:22, so he was then set up from Everlasting, vs.23, from that Everlasting in secret Covenant-Union, not in declared Covenant-Union, it being before the Foundation of the world; he was then set up in secret Covenant-Subsistence, not a Christ Manifested, I Jn.3:5,8; and in that Exaltation the Man stood in the Person of the Son of God, to God, and with God, and according to the will of God. And so might then be properly said upon this taking up into God's Thoughts, and setting up by God's will to have had a secret and Covenant-Ascension. Therein it lay; and therein he had ascended of Old, even as the Son of Man into Heaven; the Father having loved and exalted the Man of his Covenant in his own Son. And accordingly it was that he came down from Heaven; or, he came down according to that Covenant-likeness in which he had ascended by God's setting him up with him in the Son from Everlasting. Wherefore it follows, that in some human sense he must first be in the place from whence he came, Psal.40:7, when God sent his Son into the world.

The Holy Ghost hath given us a further proof of this in that noble Place, Psalms 80:17, where he calls him Son of Man and Son of

God's right hand, because he had been set up for the Church before, and so served in God's Account, Purposes and Use of him for Old Testament Times, as well as ours. "Let thy hand be upon the Man of thy right hand, upon the Son of Man whom thou madest strong for thyself." The Man of thy right hand in first and absolute, in secondary and sub-servient Purposes, in Supra-lapsarian, or over-fall Counsels; before the Son of Man. Aye, the Man first, and the Son of Man next. His upper-fall Absolute, Human Nature that could have served to great evidences of Love, if elect-man had never fallen; and then his Sub-lapsarian, or under-fall Human Nature, in the Counsels concerning him as Son of Man, born of Adam, descended of Abraham, came of David, and brought forth from Mary in Sub-lapsarian thoughts or under-fall Counsels in ways and means. A Man of Glory with God before a Man of Condescension to men. Take all together; and it will set this matter still in the due light.

"Son of Man;" and herein is the Human Nature in the Sub-lapsarian way, the Incarnation, as the state of the matters lay to God, and as revealed they should open one day to men. "Man of the right hand," before he is the Son of Man. There is the Supra-lapsarian Exaltation, or his upper-fall Ascension, the Ascension of Christ-Man to God, before the Incarnation-settlement of Christ-Man to break out unto the Church. And according to this Order of the Settlements, as well as Purposes of Settlement, {"who verily was foreordained before the foundation of the world, but was manifest in these last times for you," I Pet.1:20,} and Execution of the Settlements, as well as Purposes of Execution, {"for to do whatsoever thy hand and thy counsel determined before to be done," Acts 4:28,} the Holy Ghost lays things down; and the Revelation as orderly as the Institution. For the breaking of it out depended upon the setting it up in God's Eternal Councils and Pre-Determinations. And the discovery of it here was as early as that Old Testament Day in the Psalmist's time; which proves unto us, that the things are not only framed, but finished with God before they are begun with men. "The works were finished from the foundation of the

world." Heb.4:3. "Madest strong for thyself," not will make strong; and yet outwardly it was all to be. It was not as if God should have said upon the making all other things, I will take more time for the Settlement and Ordering of this about Christ; I will do it hereafter, only I purpose it now, for I have decreed the matter already.

No, no, it is not thus, as her anti-Everlasting Union men would Fain make it, but a Decree of God, not any further act than the naked purpose it should be. Alas! Poor men, they must go and be emptied! They must undo all they have ever done, they know, if they admit {though the ground why they should is the clearest evidence} beyond Purposes and Proposals; and so rather than come down into the dust, they preach the very Grace of God at this day, as if none of them had seen the Grace-Part of the Bible. They lay it all down upon a Suspension and Uncertainty, in Offers of spiritual things {conditioned upon man's willingness,} because the temporal things of the Land of Canaan were all proposed thus, Isa.1:19; so likewise in Conditions {while they show us very wicked conditions of their own, in thus handling the Word of God deceitfully;} and suspend the Grace of God till there be such and such Gospel-Performances, and I know not what other absurdities.

Well, the Holy Ghost will have none of this tarry-for-your-wills philosophy. No, it is finished, saith the LORD; and blessed be God this has been zealously preached by some since the opening of our liberties before the present Revolution.<sup>5</sup> {Opening our Liberty by King James II in 1687, a notable epoch of our Revelation Time.} And yet for the sake of this great voice out of the Temple of Heaven, from the throne, saying, "it is done," Rev.16:17, what voices have we had in the common prattle of the age? What thunders of Hell and Damnation have rattled from Dissenting Pulpits against Dr. Crisp's Works<sup>6</sup> reprinted? Wherein is substantially proved, that it is done; iniquity is laid upon Christ; and pardon fully settled and done in Christ; for thus he goes on from Isaiah 53:6, &c. What thunderings have there been these last 14 years to beat down this truth, ever since the first thunder-clap of this nature in Pinner's-Hall?<sup>7</sup> What

lightnings in the Church? What discoveries after all these noises, which still increase as the voices and the thunders wear off? For, here in the Vial-Reformation it is quite otherwise than was before in the Trumpet-Reformation, Rev.11, there the lightnings were first, the voices next, and the thunderings last. Here it is almost in the opposite order; the voices are first, the thunderings next, and the lightnings last of all. In the Trumpet-Reformation, Rev.11, there it began with flashes, and an end was soon put to all the light; for it wore off, Hos.6:4, extinguished in the air of the voices, and vanished with the breath of a carnal controversy; and this helped on by the thunderings of the trumpet that closed all, and in those thunders the light and beauty of Religion altered. Whereas, here in the Vial-Reformation, principally designed for the effusions of the Spirit of God, and not mere noise preaching to awaken and jog men, it begins with losses, rises to thunderings, and completes the temple-part of the vial in lightnings, or daily discoveries of the Everlasting, despised Gospel; not stinting men's faith and preachings to the Confessions and Subscriptions, when lightnings follow and do not go before the thunderings.

And it is in a day to when Analogous Synchronisms fall on Great Babylon, in this 16th of the Revelation. I'll insist only upon one, though it is very obvious to make out a great many from the 18th, 19th, 20th & 21st verses of this chapter. I shall confine in this to the first words of the 19th verse, "and the great city was divided into three parts;" that is, was divided so now when the Voice of the Gospel ran with this message, "it is done," done in Christ, as the Pattern of doing it all over by Christ, and through him. Whereas, we always took it, that it was still to do, Salvation suspended absolutely until we conditionally believed. But here comes out a brave Antinomian Gospel, I Cor.1:21, which trumpets forth that the work is accomplished. Done! And what is happening in Babylon at this day, when Zion is thus divided about the main, the lots, the partition of the Blessings settled in the Everlasting will of the Most High? For the Lord hath not given out unto his people one

lip and one language at this day. Why, they are all to pieces at Rome about Cardinal Portocarrero's<sup>8</sup> will; for it is God's will it should be thus at this notable conjecture. He having put it into the hearts of the Powers of Europe to fulfill his will; and to agree in religion, while they differ upon civil interest, which though it was begun in the Treaty of the Grand Alliance concluded at the Hague the 7th of September, 1701,<sup>9</sup> yet the Popish Princes have entered into it since that time.

“And the great city was divided into three parts,” Rev.16:19, I do not with Interpreters take these three parts to be the three religions, Popish, Lutheran and Calvinist, for three reasons. 1. Because this interpretation does not make the parts to agree with the whole, neither before, nor after the Reformation. For Lutherans and Calvinists becoming such by breaking off from Rome, ceased to be parts of the Great City, in that divided state; and before they broke off they were all united, and so could not be three. 2. Great Babylon at this time comes up in “remembrance before God to give unto her the cup of the wine of the fierceness of his wrath,” 16:19; but at that time of the Reformation, Babylon did not come up in remembrance before God to give under her this cup. For, she was then in her ease and pomp in a manner as before; and the poor Reformers rather, in their sufferings and blood, had a cup given them into their hands by the Babylonian, I say, the cup of blood and martyrdom. 3. Because a better interpretation falls at this day; and therefore I rather take the Exposition to be as God himself hath now decided it. The city is divided into three parts; that is, one part of Rome is for the house of Austria; the second part for the house of Bourbon; and the third part are Neuters, and all one city of Roman Catholics, and all to be found at this day in the one city of Rome. This interpretation now makes the three divided parts to be identical, all of one persuasion in Babylonian Religion, and so one great city; and yet carried into three factions in their civil contentions, and so three divided parts of one and the same great city. And it does not make it diverse, foreign, nor forced, as other

way doth.

Well, I only bring in this, to show you what is contemporary in our Seventh Vial-Reformation, whilst that great Voice comes out of the Temple of Heaven, from the throne, the Lamb's throne, in his Church, saying it is done; and that whilst we have been quarreled at for maintaining it {as we shall through Grace more and more} as if we held damnable Antinomian Doctrines in this vial and spirit of doctrine that has been poured into the air, in these voices, saying, it is done, it is done! Well, let issues still be as the Lord pleases, for 'tis made strong; not will make strong, not is to be made strong; and this under the Old Testament; and now under the present Dispensation of time belonging to the New Testament, we see it more than ordinarily in the Temple of Heaven, and from the Throne, where we have had the greatest views of Him that sits upon it, as we have cried out in self-abhorrency and admirations of Grace, under all the opposition to what Christ hath accomplished, when he said, in regards to the redemption of all his elect, "it is finished." Jn.19:30. It is finished! The Son of man whom thou madest strong! Strong; that is, the Man hath stood in God; the Person subsisted in the Creator; and there lies the Wonder of Wonders in the Everlasting Love of God to a people in Christ! It is the mighty strength of Jehovah to save us when his thoughts and ways of old, even from Everlasting met in the Union-Settlements.

Let us view the next words, "let thy hand be upon the Man of thy right hand, upon the Son of Man whom thou madest strong for thyself." Psal.80:17. The Church in that Psalm is under troubles, and she cries out in her affliction with an eye to Christ. Oh; says she, Lord; if thou dost thus and thus with such worms as we, thou will soon bring us to nothing; if thou bringest these judgments upon us, and layest such sad strokes on our backs; {for the Psalm had been filled up with grievous complaints.} Alas; say the people there, if thou exactest payment to Divine Justice out of our insolvent stock, we must go to perpetual prisons, we must lie down irrecoverably under punishment! We can never answer

this demand of thine. Oh! No. God's remedy must be our remedy, and his provision our payment. "Let thy hand be upon the Man of thy right hand." Let thine hand be upon the Man in secret glory, upon the Man exalted as responsible, and set up by Covenant to be at thy right hand already; as he is by open creation to be exalted to thy right hand forever! And what follows? Upon the Son of Man, says the Church, thou madest strong for thyself. Madest strong, but how so? Madest strong; it is thus, by giving him the Covenant-Subsistence and Covenant-Union in the Second Glorious Person. This made him strong; and this was God's making him strong for himself, for himself to issue in his own Glory through all the Sub-lapsarian or under-fall Accomplishments in Ways and Means. It is done by Exalting Christ in these Union-Settlements before his works of old. It was done before the Foundation of the World. And to believe on Christ thus, as he stands in God, is to take hold, Isa.27:5, of God's strength.

And now, I pray, let any man tell me, why Christ could not come forth into the world out of the Everlasting Duration before measured time, and as a Christ, the Christ of God, Lk.9:20, from the Everlasting Beginning of God's Way, as well as come a Christ, the Messiah, Dan.9:25, out of the Old Testament into the New? He was Jesus Christ revealed under the Old Testament, before he was manifested under the New. Why not Jesus Christ prepared under a Duration known to God before the Old Testament, that would have measured a longer space than Old and New Testament together? I see far greater absurdities in not believing this, than I can fore-lay together for the unbeliever against me in my admitting it. "Known unto God are all his works from the beginning of the world." {Acts 15:18} "Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure." {Isa.46:16}

Well, according to the place before opened in the Psalms, we may further plainly see how this Son of Man had ascended into Heaven {as I have brought texts to open it coincidentally upon this

argument} of which Doctrine Christ is speaking to Nicodemus in John 3, that he had ascended; {"and no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven," vs.13,} and no doubt, but this was a stranger doctrine to Nicodemus, as Christ's other doctrine had been to him just before, of a man's been born again. {"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." vs.3} And I am afraid the Doctrine of the Father's loving of Christ, as Man, before the Foundation of the World, {"for thou lovedst me before the foundation of the world," Jn.17:24,} is as strange a Doctrine to many a man and teacher amongst ourselves, who are yet Masters in Israel. {"Art thou a master of Israel, and knowest not these things?" Jn.3:10.} However it be, the Son of Man, when he was first of all the Image of the invisible God, Col.1:15, and became the first draught and noble pattern of all his works, was the Covenant-man ascended. He was gone up to God's right hand in God's Settlements by Super-Creation-Grace! Yea, the Ascension of Christ in the very under-fall or Sub-lapsarian Way, Psal.20:42, is set out in the book of Psalms, Lk.20:42, as a thing done to God in the very times of the Old Testament. And lo; then {to speak of his time} the same Covenant-Man, as subsisting by Covenant from Everlasting, comes down by Creation-Grace from Heaven into Creation-Union in the Son of God, Jn.1:14; and so the Man in the Son of God comes forth into the world for all Creation-Accomplishments. And thus it was true of the Son of Man in Christ's Day, that he was then as Son of Man in Heaven. For, take him in the other branch as a Covenant-Man, and he was still in heaven federally, whilst as the Created Man he was at the time of this discourse on earth locally. He was always in Heaven with his Father, as the Covenant-Man, and that in his Covenant-Glory and Exaltation, according to the Everlasting Settlements. And so the Son of Man, says he, is in Heaven. But now {it is true} these could not have been in such a Covenant-Capacity, if the Foundation of it had not lain in the Son of God, thereby to ef-

fect such a personal Union; that wheresoever the Son of God is, as to his Essence, there the Son of Man subsisting, or standing in him, is likewise present as to his Covenant-Relation; because all power is given unto him of the Father in heaven and earth, Mt.28:18; the Man Jesus consequently is everywhere by a Covenant Right, and by a Lawful Authority; the reason is, the Authority, as devolved, is lodged in the whole Person, and so can never be separated from the Two Natures. Upon this account he is Authoritatively everywhere Mediator, and is graciously among his people in all places, with his Presence by the Comforter, Jn.14:18, as himself is Mediator, and the Spirit their Guardian, and they not left comfortless, or orphans; and all this whilst his Glorious Presence is only in Heaven at the right hand of God. Mk.16:19. Likewise, by virtue of the same, whilst he acts towards us by the Comforter from the Father, Jn.15:26, he is, as the Apostle saith, "Christ formed in us," Gal.4:19, and "Christ in us the hope of glory," Col.1:27, as to the mighty effects of his saving presence with us.

Particularly therefore, as the Son of God in his Essence and Uncreated Glory was in Heaven, when Christ spake these words on earth; so the Son of Man, personally subsisting in the Son of God, was in Heaven too at the same time, in the Man-Covenant. At his open Incarnation he came down by Creation-work of the Holy Ghost, in the promised lines and genealogies of Human Race, through a descent of two and forty generations from Abraham, Mt.1:17, and twenty more from Adam, Luke, chapter 3; and all was already done, in the Purpose and Mind of God, before any of those generations opened to the world. And yet all was orderly done in the under-fall way of means, after all these Generations were settled, and the matters fixed with God, in Laws of the Everlasting Man-Covenant with his own Son. The stipulation of this Covenant is expressly asserted in Psalm 40. "Then said I, Lo, I come; in the volume of the book it is written of me, I delight to do thy will, O my God; yea, thy law is within my heart." {40:7-8} "Then said I, lo I come." Lo! Here it was past in David's time, that Christ had said it

to God; and not I will come, but I come; all things being always in the present tense to God, and in the future only to our imperfections. Thus it appears by the Covenant-language which Christ used to God about Redemption-work; and so much for the opening that difficult text, “and no man hath ascended up to heaven, but he that came down from heaven, even the Son of Man which is in heaven.” Jn.3:13. {A place I began with earlier in this chapter.}

It is upon the same foot that we are to understand in what sense Christ intercedes with his Father for that very Glory he had with the Father, when he ascended up to Heaven, Psal.68:18, in the Covenant-Glory and Exaltation; been made thus the Man of God’s right hand from Everlasting. “And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.” Jn.17:5. Now, if this glorious knowledge of Christ, Isa.22:23, and the love of the Father to him as the Man, is to be dropped or laid by out of our thoughts, it will be impossible to interpret this text, Jn.1:1,2 with Prov.8:22-23, also consistently. For, I do not see how the common interpretation can stand, as divines generally go to work upon it, in turning us over to the Son of God, as Second Person in the Essence of God, and leaving out all the Glory of the Man in God’s Covenant; and so speaking nothing of the Glorious Man Christ, as he stood in God, and was set up by the Father from Everlasting. Yet this is men’s way, as they thus shut out the Mediator from Everlasting. Thus, like the Dogmatics {or Opiniators, never building upon Revealed Gospel according to God’s Eternal Counsels, but as it falls in with men’s opinions} and like the speculative Schoolmen, they fall in with too much Natural Religion in the Office of the Mediator, and remit us over to the Essence and Attributes of God, as our immediate object, without the face of Jesus Christ, II Cor.4:6, in the most Evangelical Mysteries. But who can this way open John 17:5, or vindicate what hath appeared in the common way thereon, without absurdity? Who can interpret it agreeably with the scope of intercession that shuts out the Glory of the Intercessor, Psal.118:16, as Mediator? And if the Glory of

Christ be meant there as Mediator, it is the Glory of the Man in the personal Union; and if of the Man, it is plain it must be meant, as the Man Subsisted in the Second Person of God by Covenant before time, according to the Father's loving of Christ-Man in this Everlasting Covenant, with this Everlasting Love. Thus he was the Glory-Man of the Old Testament set above the Heavens.

To conclude; these things in their opening have sometimes fallen in one upon another. Hence it has been necessary to go still into more texts, and call in new help, before we come to a closing stroke upon the first texts proposed; and so to him that is not used to this way of opening the Scriptures by the Scriptures, {which yet is more Orthodox than to go by the doctrine of their Orthodox Universal Church they talk of,} there may seem a doubling of the same matters; because of other Expositions and Scripture enlargements still emerging forth, and which I have found necessary to interweave and bring in between. And indeed, doublings and triplings of the things in some of these chapters {from the 4th chapter to this 11th chapter} touching the Mysteries of the Love of God and Christ, Eph.3:18-19, have not been amiss; partly, because the Mysteries themselves are very great, and lie much out of the common road; and though old truths, yet too many will seem altogether new, Acts 19:2, being not derived from their Orthodox Universal Church Confessions; nor, it may be, from their Cleric or Doctor under whom they have situated themselves. Partly, because in the difficulty and importance of any Heavenly Subject, there is a natural proneness in men to slight it, if the matter be but once or twice hinted, or, if it be not inculcated, called over and over again, Acts 17:2, cleared up, argued and defended, as in the 6th of John, and other chapters of that Gospel towards the latter end, where we find seasonably repetitions of the same things. Lastly, this is an external means by which they may better be understood and observed, that I did not say one thing and mean another, as Blunderers try to come off. They may better this way be understood, than perhaps they would have been, if carelessly dropped, and in a word or two

laid down without opening, without clearing and under-propping of the proofs still with more texts, to come up to his mind, who has uttered his voice, Rev.1:15, as the sound of many waters. And therefore it is not understood what he means distinctly, without comparing, I Cor.2:13, it in the Holy Writings, and taking pains with the Word of Life, I Jn.1:1, as he is transcribed in his Written Word. And this I do that I may show the reader what is the Mind of Christ, I Cor.2:16, so for as Christ hath shown me any part of his mind by his Holy Spirit; for, I can go no farther, II Cor.3:5, than I am led into these matters.

Yet we live in an ungodly age, wherein Dissenters have their profane mockers, Jude 13, that call this enthusiasm! And most certainly, these men are no more born of the Spirit than their other brethren are, who look upon all this sort of leading and teaching by the Holy Spirit of Christ in the Mysteries of the Gospel, I Cor.2:10-12, to be but trite. Now these very things, which our sensualists, Jude 19, having not the Spirit, but abundance of wit and starch to please them that will most please their own bellies, Rom.16:18, take delight to ridicule and despise, are the very words which I take delight to confess, as Christ's own words, Mk.8:38, before men. And the same things they take pleasure in neglecting, as in the afore esteemed enthusiasm, nay, sometimes under an uneasy pinch of conscience forcing themselves to reproach and condemn the very words which I take pleasure in believing, practicing, vindicating, and growing more and more into an experience thereof, by the gracious power of the Spirit, in applying precious Gospel Truth, I Thes.1:5, on my own, and other men's souls. I have found it therefore pleasant to my soul, Prov.2:10, and needful besides, to insist upon truths in the larger way of opening the Scriptures; and this makes things to be seen more duly and dependently, when they fall in one upon another. Dropping a text and hinting a Scripture only, as our brother, Mr. John Hunt, hast generally done in his book, which through the leaves he hath entitled the Glory of Christ Unveiled, and in the title page the Saint's Treasury {as I have

before observed,} has been diminishing the Glory, and failing in the Life and Marrow of all the work. Now, I was all too much guilty of this 14 years ago in my Gospel Feast,<sup>10</sup> and therefore surely it was too much to commit the fault over again, since the Lord hath shown me a more, I Cor.12:31, Excellent Way.

It must be very painful to any that have seen the King in his Beauty, Isa.33:17, to read Mr. Hunt's way of unveiling the Glory of Christ! Especially in those parts of his book where he openly professes the badges of Christ's Honor; as he doth in that Octavo for near thirty pages together, even from page 75 to page 102! He doth indeed rather clothe Christ with dishonor than unveil his Glory! The reason is, he gives the ground of the estimate, in each particular badge of Christ's Glory, from carnal conceptions, in beholding what glory sinful creatures have; or that honor which he saith is highly esteemed among men, with too much neglect of the Glory which the Lord Christ hath received of the Father, Eph.1:17-22, even that {under-fall} Glory prior to man's drop into Sin. Therein forgetting, that all which is highly esteemed amongst men is an abomination, Lk.16:15, in the sight of God. And be sure it can be no less, to raise the consideration of his Son's Honor from the honor of sinful dust! Whereas, this brother had advanced upon a subject in which it was his duty to seek the honor, Jn.5:44, that cometh from God only. What hath carnal honors and carnal estimation to do with such a glorious subject? Do we think God hath clothed Christ thus? And yet Mr. John Hunt's speeches do tend to beget ill and unbecoming thoughts of the rise of Christ's Honor. A man would think in taking in the conceptions of this matter, as Mr. Hunt hath set it out, that Jesus Christ's honor was only a higher honor in degree, not an honor perfectly of another kind than the honor of the world, and therein he darkens counsel by words without knowledge, Job 38:2, of the Nature and Original of the Mediator's Glory, as the Scriptures have described it. The title of those pages continues, the Glory of Christ Unveiled; but really, whatever the Orthodox title is, the leaves, the matters are, the Glo-

To give us an account of Christ's honor from the idea carnal men have of honor in the badges of the world is abominable! It is a wild stalk to the Branch, Jer.33:15, of Righteousness! Christ is the Pattern of all their honor, as he is Wisdom-Mediator; but their honor is not the pattern of his; nor are we to conceive of Christ's Honor, as he is now made of God, I Cor.1:30, unto us Wisdom, Righteousness, Sanctification and Redemption-Mediator, by any ideas or schemes that can be suggested, or made of theirs. Consequently, abundance of things in these seven or eight last chapters since my close pursuit of Mr. Hunt's particular sayings {which close method I am to return to again, if the Lord will, in the pursuit of more of his particular expressions} are a very necessary and open answer to that part of his book where he disgraces Christ in the very badges of his Honor; and may serve as a Vindication of Christ from the mingled disparagements he hath cast upon the Lord in those linsey-woolsey badges. For, indeed he hath scraped the matters of them so together, and carnally interwoven all his threads in that garment he designed for honor, that the very contexture is scandalous, and the ground-work, or foundation, upon which he has labored to maintain the idea of Christ's Honor is profane, and thus is a carnal valuation; for, he is wondrously pleased to build all his particulars and badges of honor upon this, and lay them after this fashion. "Honor, says he, is that which is highly esteemed among men, pg.75, first badge of honor so esteemed among men, pg.79, second badge of honor so esteemed among men, pg.84, third badge of honor so esteemed among men, &c., pg.87." Thus, everything which he could think of to illustrate the Glory of Christ, he will first erect upon men; thinking to advance Christ's Repute upon the measures of their esteem; and thus he runs on {in the rest of his particulars} building his house upon the sand, Mt.7:26, and all to bring up these wrong ideas and misconceptions of his point to the Honor of Christ which is not only absolutely heterogeneous, but openly disparaging.

1 Nestorius {386 – 450} an Eastern pastor, made Bishop or Overseer of Constantinople, about the year 430; at which time others do set his condemnation in the Council of Alexandria. His opponents charged him with detaching Christ's Divinity and Humanity into two persons existing in one body, thereby denying the reality of the Incarnation.

2 Eutyches {380 – 456} was a Presbyter at Constantinople. He first came to notice in 431 at the First Council of Ephesus, for his vehement opposition to the teachings of Nestorius; his condemnation of Nestorianism as heresy led him to an equally extreme, although opposite view, which precipitated his being denounced as a heretic himself.

3 Thomas Jacomb 1622–1687, was an English ejected minister. Several Sermons or Commentary preached on the whole 8th Chapter of Romans, London, 1672.

4 Faustus Socinus, 1539 - 1604, was an Italian theologian and founder of the school of Christian thought known as Socinianism, which amongst other things, rejected the pre-existence of Christ and held that Jesus Christ did not exist until he was conceived by the Virgin Mary.

5 The Declaration for Liberty of Conscience was a proclamation made by James II of England and VII of Scotland in 1687. The Indulgence was issued in England on April 4, 1687. It was a first step at establishing freedom of religion in the British Isles.

6 The Works of Tobias Crisp were re-published by his son in 1690, upon which much controversy arose.

7 For an historical {though hostile and tainted} glimpse of these proceedings, see "Life of Doctor George Bull," written by Robert Nelson, Second Edition, 1714, pages 259-276.

8 Fernández de Portocarrero, 1635-1709, Cardinal and Archbishop of Spain.

9 The Grand Alliance was a European coalition, consisting of numerous European Nations, founded in 1686 as the League of Augsburg, and became known as the "Grand Alliance" after En-

gland and Scotland joined the League in 1689. It was originally formed in an attempt to halt Louis XIV of France's extensive influence. After the Treaty of Den Haag was signed on September 7, 1701, it went into a second phase as the Alliance of the War of Spanish Succession.

## CHAPTER 12

### *Of the Love of the Father and Christ to the Church from John 15:9 and John 17:23, {where I began the whole Mystery} briefly closed up.*

Once more, now I come to shut up this Mysterious Love briefly, with a full and closing parallel, in the co-equal Demonstration of the Father's love and of Christ's love, in the Union of the Two Natures, "and hast loved them, as thou hast loved me," and again, "as the Father hath loved me, so have I loved you." So, as the Father hath loved me, "me" before the Foundation of the world, so hath the Father loved "you" before the Foundation of the world, Eph.1:4, too. Yea, and "so" have I, saith Christ, loved you. Oh! Marvelous depths in the love of Christ that surpasses, Eph.3:19, all knowledge! That passeth what the body of the saints can know, and which none but the Head himself can fully comprehend! That passeth too what the greatest part of the saints believe! That transcends what some of his own Thomas-like-disciples, Jn.20:25, from present measures of the light of the knowledge of Christ, will receive, who link their hands among us, by adding rebellion to their sin, Job 34:37, and saying we will not believe! This knowledge-passing love of Christ is a meet parallel with the love of the Father, where it all began; 'tis "hath loved" me and "have loved" you. I would lay these things a little together for the close of Love's Mystery, as God, the Comforter, Jn.16:7,14,15, hath opened them in the Holy Scriptures.

To sum up the matters; as the Father had predestinated that Christ should embrace his spouse, the spouse of God falls, dies, and is lost, as to help and recovery by herself, or by any others decreed to be above her by Creation; and as the Father predestinated him Mediator in the said Covenant-Capacity, to under-

take for this ancient, fore-viewed spouse, now fallen into enmity, Rom.5:10, and alienation, Eph.4:18, from the life of God; and as the Father predestinated him to go through all manner of degrees of love for her; calling up all the gradual and successive changes presented in his eye and thoughts for the Covenant-Man to go through; as the Father had contrived and pitched upon this way of love to be in Personal Union with the Son; as he had proposed it to the Son to be Christ-Man, and come under the Operation and Unction, Heb.10:5, of the next Person to him, the Holy Ghost. As the Father had Predestinated and Covenanted with him, that he should condescendingly, patiently and perseveringly go through all degrees of his Sufferings, to the utmost extremity of his trial, in cruel mockings, scourges, agony, crucifixion, dereliction, {or desertion,} death and burial; till by accomplishing all the several parts of his Office on Earth, he came back into his own country in Heaven, and there the Man took up his reward of and with the Father. Thus, as the Father predestinated, there should be errand enough for Christ to send his Son into the world! Errand enough and more business in making atonement for sin, and bringing in everlasting righteousness, Dan.9:24, than all the angels, Heb.1:5, in Heaven could have done, world without end! “But Israel shall be saved in the LORD with an everlasting salvation; ye shall not be ashamed nor confounded world without end.” {Isa.45:17} That there should be ground in his low estate to plead, “Father, glorify me with thine own self, with the glory which I had with thee before the world was,” Jn.17:5; and as the Father had predestinated, that God the Spirit too should come after Christ, and finish the Applicatory Office, as Comforter, till he, the Man, that came down from Heaven, Jn.3:13, became mystically a Perfect Man, Eph.4:13, in his body and members; and so a glorious Bridegroom personally unto his fore-viewed, predestinated, created, and after her Fall, restored spouse; even as was counseled between and among the Father, Son and Spirit in the Counsel of Peace, Zech.6:13; and so to present her faultless before the Presence of his Glory with exceeding joy,

Jude 24, which you will say now was that great love, Eph.2:4, on the Father's part! Aye, great love! This was the Ancient, Primitive and Eternal Love of God! This was primo-primitive, or the First of Love's Primitive! This was the Dawn and the Spring of Grace in Everlasting Love! This was originally the Father's love. Yet I say, as this Predestinating Love of the Father appointed the Son to be the Man Christ Jesus, the first Pattern-piece of all his subsequent work, and then Predestinated the Church to be his spouse, to be drawn by and after the beautiful lineaments, Ezek.16:14, and exact Master-Piece, Christ, the Glorious Pattern of all God's Works and Ways in Nature, Grace and Glory; and as, upon these Predestinating and Covenanting Acts of God the Father, the Glory-Image, the Covenant-Man, the Image, and Man of God is assumed, taken and received into Covenant-Union in the Second Person, and so is personally One Mediator, I Tim.2:5, and forever to remain, God-Man; accordingly, to rise up into an equality with the Father's thus loving Christ, and into an equality with the Love of the Father towards the foreknown, fore-viewed, and mystically-secret, glorious spouse in this Covenant Head and Husband on the Father's Part.

The Son of God consents to be the Christ of God, and a branch of Jesse's roots, Isa.11:1, or ancestors. "Then said he, Lo, I come to do thy will, O God," Heb.10:9, "I delight to do thy will, O my God; yea, thy law is within my heart." Psal.40:8. And thus in Union with the Man consents to execute and perfect the whole Decree of God. He actually condescends, and undertakes what he had consented in Covenant Council and Grace Purpose. He, the Covenant-Man, in Union in the Son of God, comes out of his Father's bosom, at his Father's sending, to put away sin by the sacrifice of himself, Heb.9:26; he becomes the Incarnate Man, the Birth-Man, according to his Man-Covenant, in the spouse's fallen nature, and in her room and place, in this depth of his Love, he comes into the virgin's womb! And from thence into a world of sin and sorrow, and so through a manger, wilderness, hunger and thirst, persecutions by the enemies, angry desertions of his Father, stripes of men, the

cross and the grave, before he received his own open crown, and openly paid for her Ransom! How great is the love of Christ!

Thus choosing all, and dying for her, in her stead he is made sin, feels God's wrath, pours out his soul unto death, and becomes her Sacrificed Surety; and according to this Infinite Love, God in this Union of the Man, carried her, and is made a curse, Gal.3:13, for her! Conquers death by dying and rising again, that death hath no more dominion, Rom.6:9, over him! He raises her up mystically and secretly with himself, and clothes her with the Robe of Righteousness, Isa.61:10, in Glory with him the Man, according to the Glory-Settlements! That as the Father has given him a New Name, the Glory-Man {as in John} instead of Wisdom {as in Solomon,} so he will give his own new name to her. "I will write upon him my new name," Rev.3:12, that where he is in Open Glory, they shall be gathered and come unto him into a measure of the same manner of exhibited Grandeur with him.

Here is the Glory of the Union-Settlements, that as Christ stands in God openly, so she by standing openly in him, stands in God with him, or sits down after all victory below upon his Glory-Throne in the Church, as he hath overcome, and is set down upon his Father's throne! And thus the Supra-lapsarian decrees too, and all their fit accomplishments in the same way are swallowed up in bliss, as if it had been executed and consummated at the first Beginning of the Decree in God's way, and so commenced immediately the Supra-lapsarian Glory, without any intervening sin or cloud, an over-Fall, or Fall-preventing Glory, before the Open Dawnings of the morning Glory arose! The bringing it all through the under-fall way, is to bring it up again unto the other! Therefore Grace and Righteousness in the Subordinate Decrees do reign in One; Grace to give us Christ-Redeemer, and Righteous Justice to exact payment of Christ, and accept of him for our Ransom! "That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." {Rom.5:21}

Now all these Executive Means and Preparations of the Open Glory are spoken of as done by Christ secretly, Psal.139:16; though our Anti-secret Justification-men will have no Justification at all before believing! Yet it is all done in Christ, before a stroke of it is done through him, or, it could never have been done through him to Eternity. If we look into the Old Testament, we shall see it was secretly done then; now the LORD accomplishing a thing, in pre-determined Grace and Purpose, is a doing it secretly, as to its appearance in time or as to our perception of a thing, though unto HIM who is altogether Infinite and Eternal, accomplished and certain; and as doing it through Christ is doing it clearly, as doing it with Christ is doing it openly. Nevertheless, as to the openness of the effects, and sensibleness of the joy thereof, in the Church's triumphant I will and my soul shall, it was yet, and is still to come under her, in the reunion of soul and body at the Resurrection.

“I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.” Isa.61:10. I will rejoice, my soul shall be joyful. This is spoken of the Church's glory-power and glory-will to rejoice, and be joyful in the open bridegroom-glory, and open vestures of the Church's bridal state, in the Glory-Kingdom of the Resurrection. This was future, as to an open existence unto her; and yet was past as to the secret existence of it to her, and as to the open being of it to God; for he hath clothed me; he hath covered me; and he has done it as a Bridegroom, who at the consummation of his open nuptials, being a great Prince, doth it in the open face of men.

This revealed Bridegroom, the Lord Jesus Christ, is to have his open bride, the Church. He is entered into his own open Glory-Union, openly to stand in God's own Son, that now God and Man are openly one Person in the Mediator; and next from thence arises the open glory-union of the several espoused members; at the latter days, Job 19:25, their Husband-Maker will cause them

as openly to stand in Christ, as Christ stands in God. And thus by him to stand in God with him, and therewith to be one into them, as Christ prays for their final Glory-Union, even as the Father is in Christ, Jn.17:21,23, and as Christ is in the Father.

Here now it is that Christ's love rises up into an Equality and Comparison with God's love of her, in that he was pleased to do all this in Union for the Church. Indeed, Predestination in Christ and Redemption by him are co-equal Depths and Wonders of the Grace of God!

Besides, the Spirit's choosing, consenting, and coming home to the soul, and applying all, as also his being in her, and dwelling in her forever, as the Comforter, to root her into Christ, and ripen her into Glory, is an equal loving her of God with the love of the Spirit!

So that when the Second and Third Persons in Redemption and Advocacy, as well as Regeneration, and the Ultimate Measures of Sanctification, have finished all the Church's Glory, by bringing it up exactly to that amazing Pattern-Glory of the Predestination-Love of the Father, the Lord will open the mysteries of her Eternal Glory-Union, and then shall be openly brought to pass that mysterious saying in Christ's prayer that is written in the 17th of John, which hath puzzled so many divines to understand it, "that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us," vs.21; yea, one into us, as the original in verse 23 expresses it, "I in them, and thou in me, that they may be made perfect in one," yea, says Christ, "and the glory which thou gavest me I have given them," vs.22; that is, in the Transaction and Settlements from Everlasting, "that they may be one," in the open glory of those Settlements, "even as we are one," in the Covenant and Foundation of them.

Oh! This is to be openly and clearly made out at the opening of the Glory-Day! This is to be effected by the same perfect and final marrying of all the members of the Mystical Body of Christ, in an open Union-Glory, into God and Christ, as was laid with God, upon the Foundation of Eternal Settlements! And then it follows,

“that the world may believe that thou hast sent me,” vs.21, that the world may believe? How is that? Not that the world may believe his mission of the Father to be saved thereby. For, at the fulfilling of this glorious, open scene, the number of God’s elect by calling them will be accomplished, in his having brought in every one of their elect names by Effectual Grace, and having married them in the Open Union, to be disclosed before the world, upon that solemn day approaching! The meaning therefore is not, that the world may believe then and be saved, but that the world may believe then and be damned, who had no pleasure in the truth, but had pleasure in unrighteousness, II Thes.2:12; again, that the world may believe, and the Son of Man be justified in his course against the wicked, and that God who judgeth by him may be cleared. Psal.51:4. The world shall believe, and therein Christ receives Honor and Glory, in putting a peculiar disgrace and everlasting shame and contempt, upon all the Mockers and Despisers of Revealed Truth! “That the world may believe” there is such a glory for the saints in and with Christ, which they would not believe under the Preaching of the Gospel, had been reserved to this open day for them. They shall just see the opened Wonder of Distinguishing Grace and perish for despising it! “Behold, ye despisers, and wonder, and perish; for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.” {Acts 13:41} They shall see, and then be struck blind, and cast into outer darkness, Mt.8:12, forever! Then the world, who now will not receive the Testimony, but are swallowed up with eye, hand and heart in other things, shall believe that God hath sent Christ, his Son, according to all the foregoing Glory-Scheme, and account given of these matters, which the Scriptures have set him forth by, as prepared to be sent, from Everlasting. “And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. He that hath received his testimony hath set to his seal that God is true.” {Jn.3:32-33}

And to what end shall the world believe this? Why, to glorify the Justice and Severity of God in their own Righteous Condem-

nation. And as it is said of the Jews for rejecting the true Messiah, and embracing a counterfeit head and a wandering star, Jude 13, “and they shall pass through it, hardly bestead and hungry; and it shall come to pass, that when they shall be hungry, they shall fret themselves, and curse their king and their God, and look upward.” {Isa.8:21} For, so did the Jews at their discomfiture by the Romans in the towns of Upper and Lower Bethoron<sup>1</sup> when they saw their false Messiah overthrown in Battle, and that they all were ruined by the cheat Bencosba;<sup>2</sup> then they cried out the “son of a lie, the son of a lie;” and looked upwards to God for another man to help them; believing how they had befooled themselves; though that conviction of the imposture did not end in faith on Jesus Christ neither. Likewise, so the world shall fret and be consumed, and look upwards to this Glory-Man, whom God hath appointed to judge the world in Righteousness, Acts 17:31; and think they were bewitched to give him no more respect, according to the counsel of his word; but set up every false creature-show of wisdom, power and holiness; yea, their own lusts above him! That the world may believe that the Father hath sent him, and see every matter done by him, Jn.5:22, whom he hath determined to inflict their torment and anguish, Mt.25:41, in and after the last Judgment, for mocking and despising the Gospel without the works of the Law, Rom.3:28, and setting up the idol of their own wisdom, righteousness, temper, trifles, and any thing but the Power of Godliness. II Tim.3:5. Then the world shall believe that Christ was indeed of God the Wisdom-Wonder of Time and of Eternity! And shall be made to know that the elect had believed on him! Then at that day it shall be seen, Rev.1:7, when ministerial preaching is over, that the world had been all their lives opposing, reproaching, crossing and rejecting, or else neglecting and slighting the most Noble Wonder of the whole Creation! “Whom hast thou reproached and blasphemed; and against whom hast thou exalted thy voice, and lifted up thine eyes on high; even against the Holy One of Israel.” {Isa.37:23}

I know of no other way of partaking of the Divine Nature, than

by this open transformation beyond Adam, Mt.17:2, and conformation of our bodies and state in the Glorious Kingdom to the Glory-Image, to Christ in his glorious body and condition; though I have written a treatise upon these words in II Pet.1:4, “partakers of the Divine Nature,” and therein examined 15 different opinions among the hundred and ten Expositors which I examined about the mystery intended by that phrase in Peter. “For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.” {Phil.3:20-21}

Thus, I have made out how a thing is done secretly in Christ by Settlement of the Father, as the Foundation and Pattern of doing the same things outwardly by Christ, by the worth and dignity of the Son; and then of doing the same things diversely through Christ, because of the Influence and Virtue of his Mediation, {hence the Righteousness of Christ imputed hath a virtue to transform the nature of the person to whom it is imputed, and in that transformation of nature the person receives the said Righteousness by Faith,} conveyed and brought home by God the Spirit, as the Comforter, from them both; namely, from the Father and the Mediator, and hereby have shown that the whole Trinity, Father, Son and Spirit to act distinctly in their Order, in, by, and through Christ. I say, I have thus in doctrine made it out, though I have eminently and more largely insisted on the Love of God and Christ to the Church. And I look upon this last paragraph to be, in the shortest way of expressing things, an abstract of the very Marrow of all the Gospel.

But now to retort all this long and weighty argument upon Mr. Hunt, of striving to express love in equal strains, wherein that brother had almost said what he should abhor to even think. Oh! How has Christ set out his love in the Canticles, every way answerable to all the high discoveries I have represented his love by in other portions of the Word; and was the spouse, as a spouse, the spouse of Christ, ever in a capacity loving him at this rate? She

knew she could not, even when she had a glimpse of his love in that vehemency of love described, Song.8:6, for though they are her words, yet it is more agreeable to depart from interpreters and apply them to the love of Christ, “set me as a seal upon thine heart, as a seal upon thine arm; for love is strong as death; jealousy is cruel as the grave; the coals thereof are coals of fire, which hath a most vehement flame.”

“Set me as a seal upon thine heart.” Oh! It was a higher strain of love, and privilege to be so engraven, than it could be of love and duty to desire it! It was more for her to be set as a seal upon Christ’s heart, than it was to ask it from her own heart, and with her lips together, “as a seal upon thine arm.” “Behold, I have graven thee upon the palms of my hands; thy walls are continually before me.” {Isa.49:16} It was a higher strain of love in Christ to seal the spouse upon his Arm, or Mediation-Power wherewith he was invested to embrace her, and so to present her name to God in the very Office she saw he was to bear in Heaven for her {namely, the Mediatory Relation he undertook to manage and pursue, as a High Priest and Advocate with the Father in all his pleas to God} than it could be a strain of love in her, to fall down at the Throne of Grace and beg it. “And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the LORD continually.” {Exo.28:29}

“For love is strong as death.” Oh! Says she, “seal me,” for I am sure thou wilt stick at nothing for me! Thy love is strong, and will not flinch for death; but is as strong as death. As strong as that death of piercing hands and feet, my Lord designs to die for me, for it was spoken according to the believing and expected views of it to open, Gal.3:8, under the Old Testament. So strong is his love to choose it! So strong is his love to feel it! So strong is his love to wade through it! But why is it not expressed stronger than death, if it be meant of Christ’s love? I answer, because stronger than death was the fullness of power to conquer death; whereas here the scope

is, to set out love to undertake, and taste, Heb.2:9, of Death. Now, love strong as death sets out the fullness of love to undertake it. Love strong as death to choose a strong death, the death of the Cross for us, Phil.2:8; and then it is Power of the lover still, and so stronger than Death to conquer what he undertook. And thus, one Attribute dost not entrench upon another.

“Jealousy is cruel as the grave,” thou wilt be jealous, thou, my Lord, the Man, of the spouse’s departure into Sin and the Grave, and hence leaving thy Heavenly Glory, to come down and take thy lodging with her in the grave! “Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage.” {Heb.2:14-15} Oh! In faith I can then boldly say that I know but one dark night since the “morning stars sang together,” Job 38:7, and that was when my Redeemer was put to bed! And that bed was his grave, when the stone was sealed, Mt.27:66, and the watch of the sepulcher set about his grave site! Yet jealousy is cruel as the grave, the dark and wasting grave, that both shuts up and consumes our bodies into dust. He will yet come down, and die {says the Faith of the Old Testament Church in this text} and be buried, though God’s Holy One, to secure the welfare of the spouse; and yet he shall not see corruption, Psal.16:10, or, be wasted in the cruel grave that dissolves everybody else, and devours all flesh committed to the dust beside. However jealousy, love-jealousy shall bring him down, to suffer Death and Burial in the grave too. Thus, as the High Priest touched with the feeling of our infirmities, Heb.4:15, the Lord Himself, I Thes.4:16, descends from heaven with a shout, “that it might be fulfilled which was spoken by Isaiah the prophet, saying, Himself took our infirmities, and bare our sicknesses.” {Mt.8:17}

The coals thereof {the coals of jealousy} are coals of fire. As if she had said, “seal me; seal me;” for I know the fire of thy love will

bring thee down hither! And lo! When thou comest into the world, I know already by the breathing of thy lips, Isa.11:4, that thou wilt do more than that for me! Thou wilt do more than seal me, for thou wilt die for me! Oh! Seal me for thine! For I know thou wilt not thrust me into this world alone! Seal me, as I cannot be safe without it! The devil courts me; the world sometimes flatters me; my own wicked heart betrays me; and is oftener worse than all else I sense upon me! Oh; seal me, seal me, and do not live in jealousy! I know 'tis coals and fire, coals of fire; for it would be a greater burden to thee to bear the loss of me, in my departing from the Lord my God, Heb.3:12, because I am thy spouse, one with thee in Eternity, and to be taken up into Glory to be so again with thee forever, than to go through death and the grave for me! A jealous thought of losing me from my constant duty, from my faithfulness and loyalty unto thee my Lord, breaking wedlock, Ezek.16:38, and marriage-covenant, as a wife, Jer.3:14, with thee in the dear relation, is a fire that will make thy love quickly break forth, to secure me more to thee from the power of sin than ever! For the Lord my God is a jealous God. Exod.20:5. Thus she goes on, and concludes of these coals of jealousy, that they are like fire, and thus pleads Covenant Wedlock Bonds to insure her security, and raise her banner unto her LORD. "We will rejoice in thy salvation, and in the name of our God we will set up our banners; the LORD fulfill all thy petitions." {Psal.20:5}

"Which hath a most vehement flame;" as it will break out as flame that kindles from the fire, and show the vehemency of the love of Christ unto me! Seal me therefore upon thine arm; for I know thou wilt not leave me, to cast me off forever! Lord, seal me, and seal me fast, that I may not loosen from my place, and drop to any others besides thee! "O LORD our God, other lords beside thee have had dominion over us; but by thee only will we make mention of thy name." {Isa.26:13} For it is easier for thee to engrave and seal me on thy heart and arm, by showing me a token for good, Psal.86:17, than to do that which thou doest in the daily sacrifice,

Dan.8:13, in order thereunto! And so to do that which thou art prepared in love to do and claim me as thy own, secured by the Everlasting Arms. “The eternal God is thy refuge, and underneath are the everlasting arms.” {Deut.33:27}

Judge of it then by this vehemency of love in Christ, yea, by the superlative equality with the Father’s Love, and then tell me, if it be not quite an open disparagement, “almost to say, there is no love lost between Christ and his Spouse?” See, if by all this in the preceding chapters it be safe to say, “I had almost said there is no love lost between Christ and the Spouse, when yet Christ loveth her, as the Father hath loved him?” And what a wonderful Glory-Love that is of the Father to Christ, I have somewhat largely, through Divine help, made appear. Now, it is clearly a defacing of the Love of Christ to bring it down thus from its glorious Heights, and bring it forth thus out of its Secret, Glory-Depths, and then match it with the worm, by comparing the love of the creature to the Love of the Creator! For by that phrase of no love lost, we commonly mean comparison of love, or equality of love, so almost saying there is no love lost, must be almost saying the comparison, almost saying the equality of God’s and the creature’s love! And then come off with his excuse at last, to justify all this extravagance, by saying, “there is in some things a dark resemblance!” A poor dark shift to maintain his disparagement, rather than blot it out! As if saying there is in some things a dark resemblance in these two loves and these two lovers, were equivalent to almost saying no love lost; and so much for the eighth of the large sections.

I have gone, or rather have been carried {for I am unconcerned with the ignorant charge of enthusiasm by pretended learned men of any persuasion, who never knew the Bible} far beyond what I first designed; but then it is upon the Love of God and Christ; and who is there {made to understand it} that is not swallowed up in it, even so is sometimes to forget one’s self? And indeed, what has been occasioned upon this Love since the fourth chapter of my Vindication {to which farther Vindication now I return and pro-

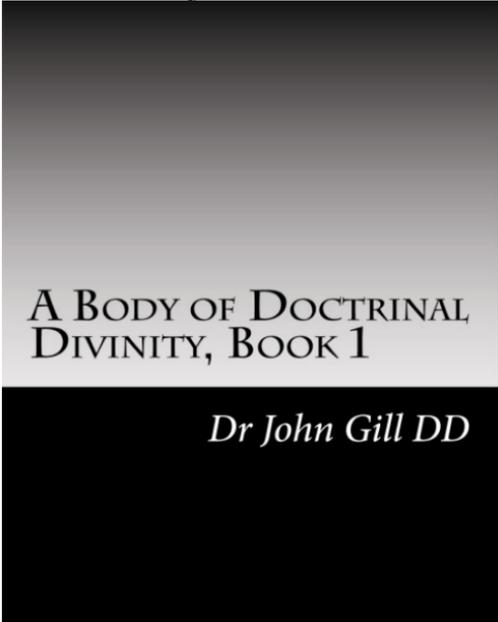
ceed with} will be found, if duly considered, a general answer to the far greater part {I may say all the doctrine amiss} in Mr. John Hunt's book. However, I must be abundantly cautious to be brief in most of the other particulars that follow, or I shall swell this volume beyond {not only the designed, but} all ordinary bounds.

1 Attacked in 70 A.D., by four Roman Legions under Roman General Titus.

2 According to the History of the Jews, after the death of Christ, another Messiah appeared, named Barcosbas, or as some called him Bencosbas, who gained over the most enlightened man the Jews possessed at that period {namely Rabbi Akeeba, as we learn from the Talmud,} and succeeded in inducing the Jews to rebel against the Romans; which, amongst other things, resulted in their destruction by Vespasian, and his son Titus.

## FURTHER PUBLICATIONS

### **A Body of Doctrinal Divinity Book**



A BODY OF DOCTRINAL  
DIVINITY, BOOK 1

*Dr John Gill DD*

A System of Practical Truths

Authored by Dr John Gill D.D, Created by David Clarke Cert  
Ed

List Price: \$8.99

8.5" x 11" (21.59 x 27.94 cm)

Black & White on White paper

176 pages

ISBN-13: 978-1543085945 ISBN-10: 1543085946

BISAC: Religion / Christian Theology / Systematic

THIS IS BOOK 1 Of The Seven Books Treating The Subjects:  
Of God, His Works, Names, Nature, Perfections And Persons.  
And Contains:

Chapters

- 1 Of The Being Of God
- 2 Of The Holy Scriptures
- 3 Of The Names Of God
- 4 Of The Nature Of God
- 5 Of The Attributes Of God In General, And Of His Immutability In Particular.
- 6 Of The Infinity Of God,
- 7 Of The Life Of God.
- 8 Of The Omnipotence Of God.
- 9 Of The Omniscience Of God.
- 10 Of The Wisdom Of God.
- 11 Of The Will Of God And The Sovereignty Of It
- 12 Of The Love Of God
- 13 Of The Grace Of God.
- 14 Of The Mercy Of God.
- 15 Of The Long suffering Of God.
- 16 Of The Goodness Of God.
- 17 Of The Anger And Wrath Of God.
- 18 Of The Hatred Of God.
- 19 Of The Joy Of God.
- 20 Of The Holiness Of God.
- 21 Of The Justice Or Righteousness Of God.

22 Of The Veracity Of God.

23 Of The Faithfulness Of God

24 Of The Sufficiency And Perfection  
Of God.

25 Of The Blessedness Of God.

26 Of The Unity Of God.

27 Of A Plurality In The Godhead, Or, A Trinity Of Persons In  
The Unity Of The  
Divine Essence.

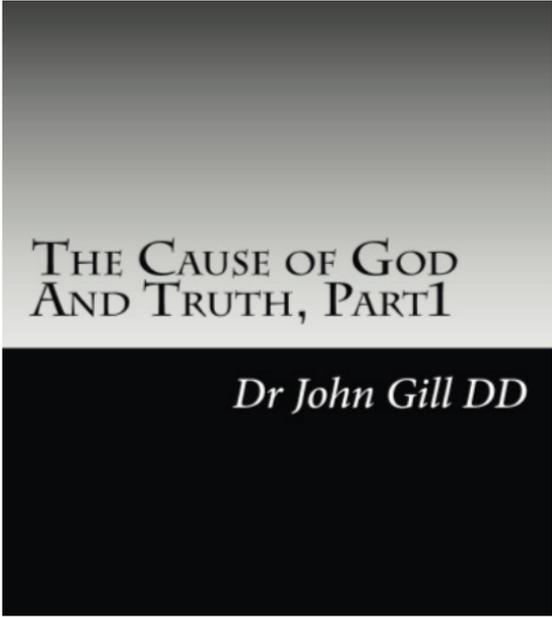
28 Of The Personal Relations; Or, Relative  
Properties, Which Distinguish The Three Divine Persons In  
The Deity.

29 Of The Distinct Personality, And Deity Of  
The Father.

30 Of The Distinct Personality, And Deity Of The Son.

31 Of The Distinct Personality, And Deity Of The Holy Spirit.

### **The Cause of God And Truth**



THE CAUSE OF GOD  
AND TRUTH, PART 1

*Dr John Gill DD*

List Price: \$5.90

8.5" x 11" (21.59 x 27.94 cm)

Black & White on White paper

94 pages

ISBN-13: 978-1544094670

ISBN-10: 1544094671

BISAC: Religion / Christian Theology / Systematic

The following work was undertaken and begun about the year 1733 or 1734, at which time Dr. Whitby's Discourse on the Five Points was reprinting, judged to be a masterpiece on the subject, in the English tongue, and accounted an unanswerable one ; and 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.

Contents

Sections 1-60 Scriptural Passages

Genesis 4:7

Genesis 6:3.

Deuteronomy 5:29.

Deuteronomy 8:2.

Deuteronomy 30:19.

Deuteronomy 32:29.

Psalms 81:13, 14.

Psalms 125:3.

Psalm 145:9.  
Proverbs 1:22-30.  
Isaiah 1:16, 17.  
Isaiah 1:18, 19.  
Isaiah 5:4.  
Isaiah 30:15.  
Isaiah 55:1.  
Isaiah 55:6.  
Isaiah 55:7.  
Jeremiah 4:4.  
Ezekiel 18:24.  
Ezekiel 18:30.  
Ezekiel 18:31&32.  
Ezekiel 24:13.  
Matthew 5:13.  
Matthew 11:21, 23.  
Matthew 23:37.  
Matthew 25:14-30.  
Luke 19:41, 42.  
John 1:7.  
John 5:34.  
John 5:40.  
John 12:32.  
Acts 3:19.  
Acts 7:51.  
Romans 5:18.  
Romans 11:32.  
Romans 14:15.  
1 Corinthians 8:11.  
1 Corinthians 10:12.  
2 Corinthians 5:14,15.  
2 Corinthians 5:19.  
2 Corinthians 6:1.  
2 Corinthians 11:2, 3.

Philippians 2:12.

1 Timothy 1:19, 20.

1 Timothy 2:4.

1 Timothy 4:19.

Titus 2:11, 12.

The Epistle to the Hebrews.

Hebrews 2:9.

Hebrews 6:4-6.

Hebrews 10:26-29.

Hebrews 10:38.

2 Peter 1:10.

2 Peter 2:1.

2 Peter 2:20-22.

2 Peter 3:9.

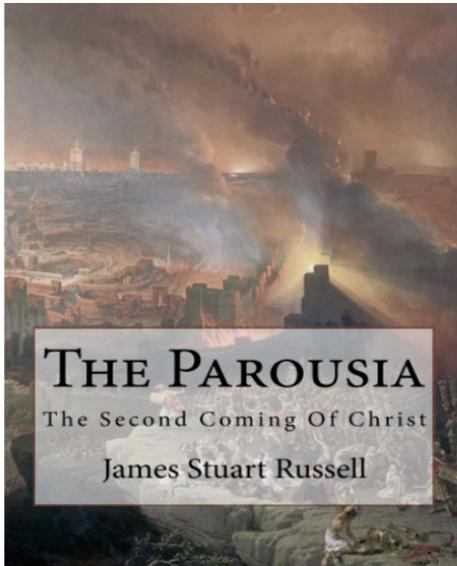
1 John 2:2.

Jude 1:21.

Revelation 2 and Revelation 3.

Revelation 3:20.

## **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

ISBN-10: 1519610947

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.

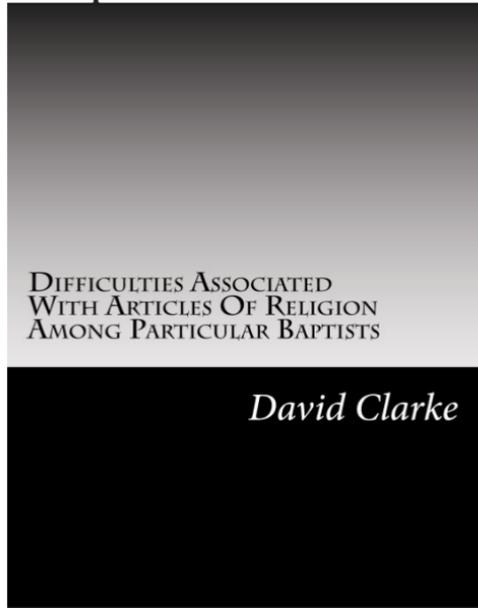
Russell systematically addressed virtually every New Testament prediction of the eschaton. With incisive clarity and logical acumen, he sweeps aside the almost trite objections to the objective nature of the Biblical language of imminence. With excellent linguistic analysis, solid hermeneutic and powerful 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

Contents

Introduction

Articles of Religion Important

Authors Testimony

Bierton Particular Baptist Church

A Difficulty Over Articles Of Religion

Written From Experience

Bierton Particular Baptists History

1 First London Particular Baptists Confession

1646, 2nd Edition

The Development of Articles Of Religion

Act of Toleration 14 Additions That Are Wrong

2 London Baptist Confession 1689

Notes on The London Baptists Confession 1689

3 Bierton Particular Baptists Articles of Religion,

1831

Difficulties Over Articles of Religion

Notes on Bierton Particular Baptists 1831

4 The Gospel Standard Articles of Religion 1878  
Observations of the Gospel Standard  
Articles of religion  
Letter to Mr Role's of Luton  
Added Articles  
Comments Article 32  
The Difficulties Of these Articles Proved  
Serious Doctrinal Errors Held  
Recommendation for Serious Minded  
5 Bierton Particular Baptists Pakistan 2016  
6 Appendix 60  
Gospel Standard 31 Articles

