Ridley, Glocester, 1702-1774.
Eight sermons on the divinity and operations of
EIGHT SERMONS ON THE DIVINITY and OPERATIONS OF THE HOLY GHOST.


II. The Jewish and Pagan Opinions on this Point traced out.


IV. How to be distinguished from Counterfeits.

V. The Expediency of Receiving these Gifts and Graces.

VI. Which are attainable by All.

VII. and VIII. The Means by which they are conveyed to us.

By J. Ridley

Τοσάδου Θεοτόκε ἐκ Θεολογίας ἀξιώματα. Greg, Nazianz.

London 1741
THE PREFACE.

WHEN I was appointed to preach these Sermons, my first Study was to make them as useful as I could: The Good Fight of Faith I knew had been so well maintained against Enemies by those able Soldiers of Christ, who have gone before me in this Lecture, that an Offer of farther Assistance from my feeble Hand would have been as needless as vain; I therefore rather chose to apply myself to the Household of Faith as a Steward of the Gospel, and administer as far as I was able to Their Necessities. To such as want or wish for Information in these Points the little Assistance here offered may be acceptable; for their Sakes these Discourses were composed; to them and Their Service I dedicate them: And may God, whose Grace is not tied to the Proportion of Means, make this imperfect Essay an Instrument of their Happiness!
The **Preface**.

The very Essentials of Christianity are concerned in the Subjects here introduced; which the Enemy of Mankind is so convinced of, that he has always thought them worth his Industry to oppose and perplex; some one or other of them having been made the Occasion of Dispute in every Age of Christianity. It is true, they never wanted zealous and strenuous Defenders: But these Disputes have so multiplied Treatises, disjoined and broke the Harmony of the Points, and entangled them in Controversy, that few have Leisure, Learning or Inclination enough to receive that Information, which the Church is abundantly furnished to give them. To collect the scattered Parts together again, and draw them under one short View, has been my Endeavour; and will, I hope, prove an Encouragement and Benefit to the Common Christian Reader: The Number of Volumes which were His Inconvenience, have been My Assistance; I wish that what has been My Labour, may be His Advantage.

If others of more Learning and Leisure employ a vacant Hour here, I have provided that they may have an Opportunity of seeing
what was the constant and uniform Sense of the Church all along; upon what Authorities I have advanced any thing, or given my Ex-
plications of Scripture. I aim at nothing New, cautious of the Affection of Novelty in His Service, who is the same Yesterday, to Day, and for ever. The serious Christian will, I hope, favourably accept this Offering, nor be the less pleased, when he finds, that I present him only with the Fruits of other Men's La-
bours: The Levites were to have nothing of their own Growth; but when they offered a Part of what they had gathered from others, it was reckoned unto them as though it had been the Corn of their own. Threshing Floor, and as the Fulness of their own Wine-press.

That the Inquisitive Reader may the better weigh the Authorities produced, I have thrown into an Index, at the End, the Times in which the several Persons mentioned lived or wrote, alphabetically ranged in Five Tables. From which it will appear, that the Jewish and Pagan Objections of Novelty against the Doc-
trine of the Trinity, are answered by those who lived before the Nativity of Christ; that the
the heretical Ones against the Catholic Explications of that Doctrine, are opposed by the primitive Christians before the Nicene or Constantinopolitan Councils; Those against Free-will, and the Necessity or Amplitude of Grace, by the Fathers before Pelagius or St. Augustin; Popish Errors in deifying the Means of Grace (that the Dispensers of those Means may be thought more than Gods) have been condemned by the most approved Writers before the Reformation; and modern Sectaries and Enthusiasts, the Spawn of weak Heads, and stubborn Hearts, (who arrogate to themselves exclusive Privileges of Grace) by the whole Christian Church throughout all Ages.
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SERMON I.


Preached Nov. 6, 1740.

Acts xix. 1, 2, 3.

And it came to pass, that while Apollos was at Corinth, Paul having passed through the upper Coasts, came to Ephesus: and finding certain Disciples,

He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

And he said unto them, Unto what then were ye baptized? And they said, Unto John's Baptism.

St. Paul, set apart to the Ministry by the Spirit of God, and by him directed — and
and assisted in the Discharge of it, applies himself with all Diligence to the Work; as Occasions required a preaching the Gospel, b strengthening the Disciples, c ordaining Elders, d confirming the Churches, and e publishing the Apostolical Decrees. When he met with Disciples, to whose Proficiency he was a Stranger, the Text informs us what Method this skilful Apostle took to let himself readily into a Knowledge of it, in order to address himself the most properly to their Necessities. The Cardinal Question with him was, Have ye received the Holy Ghost since ye believed? But how astonished was he to hear the Answer of these supposed Christians at Ephesus, We have not so much as heard, whether there be any Holy Ghost! Supposing them Christians, lately converted, as St. Paul apprehended, such Ignorance was not to be accounted for: Instruction in this Point being of the very Essence and first Rudiments of their Religion; Unto what then, says he, were ye baptized? They inform him, that they had never received Christ’s Baptism, only that of John. This sufficiently solved the Difficulty, and pointed out to the Apostle what was necessary for these Ephesian Disciples, which he accordingly sup-
plies by Baptism, and Imposition of Hands. Serm. I.

This Passage of Scripture will naturally lead us to observe, 'That a Knowledge of the Holy Ghost is essential to Christianity,' as of one to whom we are consecrated at our Baptism, and as an Article of that Faith required of every Man before he be admitted to that Sacrament. When the Ephesians tell St. Paul, We have not so much as heard whether there be any Holy Ghost, he immediately asks, unto what then were ye baptized? We learn farther, 'That it is not sufficient for a Christian barely to have a speculative Knowledge or Faith in the Holy Ghost, but also that he receive him: Have ye received the Holy Ghost since ye believed? Which will open to an Enquiry into the Expediency and Necessity of receiving him,' which is of so great Importance that St. Paul makes it his leading Question in order to judge of the true State and Proficiency of these Ephesian Disciples. And this will fitly afford an Occasion of considering the Means by which the Holy Ghost is usually dispensed to us,' of which we have here some Information, They were baptized in the Name of the Lord Jesus. And when Paul laid his Hands upon them, the Holy Ghost.
The Divinity and Personality

Serm. I. Ghost came on them. Points which our divinely instructed Apostle thought of the utmost importance to Christianity, and therefore never unseasonable from a Christian Teacher: Points immediately flowing from that mysterious Truth, which this Lecture was intended to inculcate, and therefore not foreign to the Occasion of my appearing here at this Time: And as the Learning of my Predecessors has omitted nothing which relates to the other Branch of this Doctrine, viz. the Second Person of the ever blessed Trinity, it becomes the most proper Business of their Successor to apply himself to this less cultivated Province: And I wish I could not add, that the Carelessness of many supposed Christians sinking them almost into the State of the Ephesian Disciples, of not knowing whether there be any Holy Ghost, and the unwholesom Remedies which mistaken Zeal has applied to reform this Evil, have made an Attempt of this Kind NOW particularly necessary. I shall therefore endeavour to inform the ignorant, and satisfy the perplexed Christian in the four following Points;

I. That there is an Holy Ghost; wherein I shall
shall endeavour to state the Scripture Doctrine of his Essence and Personality.

II. In what Manner he is received; and how we may know whether we have received him or not.

III. To what Ends the receiving of him is necessary. And

IV. The Means by which we may receive him.

In treating of which, may the Blessed Spirit, who is the Subject of them, so cleanse the Thoughts of our Hearts by his gentle Inspiration, that all carnal Affections being subdued, they may be open to receive his Light and Truth, in the sober Use of those Means which he has appointed, ^e Prayer, ^f John v. 39.

First I shall shew that there is an Holy Ghost, and endeavour to state the Scripture Doctrine of his Essence and Personality.

Spirit, or in old British, Ghost, is a Name of Kind, taken in Scripture rather negatively, in Opposition to what it is not, than defining what it is; as, ^i a Spirit hath not Flesh ^i Luk. xxiv. 39. and
The Divinity and Personality

Serm. I.

6

and Bones as ye see me have: and it is likewise distinguished from the animal Soul and Flesh, as by St. Jude, sensual [or animal] having not the k Spirit. Wherefore it would be a great Mistake to ascribe to the Holy Ghost such Effects and Operations, as owe themselves only to the Flesh or animal Life. To these it is really opposed; but it is called a Spirit only by a Metaphor or Analogy, as the nearest Approach which the Grossness of our Ideas, the Types of sensible Objects, can make to the true Nature of it. Its subtlety, and Activity, mighty in its Effects, but indiscernable in its Operation, are the Points of Comparison; and therefore applied to God, and to Angels whether good or evil, and to the human or rational Soul. But when applied to these, it would be absurd to understand the Word in its strict and proper Signification so as to infer the same Qualities, Properties, and Effects in them, as in the Air or Wind itself (1). If God for his powerful


Aristoteles de mundo scribit, ventum nihil aliud esse nisi multum aërem copiosè & confessim fluentem, qui simul &
of the Holy Ghost asserted.

powerful and boundless Energy be called a Spirit, and be described as flying upon the Wings of the Wind, yet would it be strange Divinity to infer from thence an Inconstancy and Changeableness in Him (2), with whom is no Variableness, neither Shadow of Turning. If he maketh his Angels Spirits, sent forth to minister for those who shall be Heirs of Salvation, the Revelation, which tells us so, would be of little Use, should we argue from thence, that their Voice was delusive and meaningless as the Echo, repeating nothing but what ourselves first gave out; that they were in this respect become Wind also, and the Word was not in them. So again the human

πνεύμα dicatur. Scapula in τινω, πνεύμα. & Schindler, in Πνίβω dicitur autem ventus seu Spiritus de variis rebus quæ non videntur, & moventur. Propriè de Aëre, vento clementali, aurâ, turbine, & procellâ: Et Vossius de Orig. Idol. lib. 2. c. 83. ἀνεμος ab ἀνφι, hoc est, spiro. Imò & ἀνεμος hic nominatus putatur quia per eum spiramus, & vivimus. Malim tamen, sic dici, quia est spirabilis naturæ: ut idem propriè fit, ac ventus.

(2) The Heathens, who called the Wind God or Jupiter, as Ennius,

Istic est is Jupiter, quem dico, quem Græci vocant Aërem, qui ventus est could with some Propriety use a Solæcism in Theology, and say

Quod latus mundi nebulae, malusque

Jupiter urget. Hor.

B 4 Soul
Soul, itself undiscern'd, yet discovered by its Effects, when we hear the Sound thereof in the Voice of Reason, is called ą the Spirit that is in Man, as it blows where it listeth, because we cannot command it to animate what Maws we please, and know not whence it cometh or whither it goeth; but to stretch the Comparison farther than the Points of Similitude intended, would lead us to that false Conclusion of the Ungodly, that we shall be hereafter as though we had never been, because ą the Breath in our Nostrils is as Smoke, and our Spirit shall vanish as the soft Air. As it hath pleased God to convey the Knowledge of heavenly Things to us only by the Mediation of sensible Objects, we must remember, that these sensible Objects are but Types and Characters of what they signify, and not the Things themselves; wherefore as the Resemblance is not universal, the Application should be limited; and not carried farther than Scripture warrants, nor ever be interpreted literally, only by Analogy: Otherwise the wildest Fancies and grossest Conceits may be advanced as true Divinity, if we will admit for such, all the Conclu-
fions, which a lively Imagination may extract from Metaphor.

After having guarded against these grosser Errors which rise from a Confusion of Kind, we may proceed to distinguish this Spirit more particularly from all others, to which the Name is common, by the Character annexed, The Holy Ghost. It is therefore very different from the Spirit that is in Man, which was so disordered by the Fall of Adam, that far from communicating Holiness for the sanctifying of others, it has none inherent in itself, (3) but every Imagination of the Thoughts of our Hearts are only evil continually. And still more so is it from those Spirits or Angels whose Character is directly opposite to this, and who are called \(^{\text{w}}\) evil Angels, \(^{\text{x}}\) foul, \(^{\text{z}}\) unclean Spirits. It remains then that this

(3) But the Holy Ghost is πνεῦμα, αὐλοτῆς, αὐθαματὰ κοσμημάτων. Greg. Thaum. From hence Origen, who yet is supposed by some to rank the Holy Ghost among the Creatures, proves his Divinity: Nulla ergo Natura est, quae non recipiat malum, excepta Dei, quae fons omnium est. . . . . natura Spiritus sancti, quae sancta est, non recipit pollutionem. Naturaliter enim vel Substantialiter sancta est. Si qua autem alia natura sancta est, ex assumptione hác, vel inspiratione Spiritus sancti habet ut sanctificetur, non ex sua natura hoc possidens, sed accidens, propter quod & decidere potest quod accidit. Pamphyl. Martyris Apolog. pro Orig.

Holy
Holy Ghost is either one of the good Angels, or the Spirit and Substance of God himself.

How immense soever the Distance may be betwixt Creature and Creator, yet the Soul of Man is so inconveniently situated, as not easily to discern it through the Interposition of the Senses. If we usually take our Accounts of the Sun, not by his real Appearance in the Heavens, but by the Shadows which he casts among us; how much more when we would search out God, who dwells in the Light which no Man can approach unto, must we be sent to judge of him by the dusky Mediums that intervene? If the invisible Things of Him are clearly seen, yet it is no otherwise than as they are understood by the Things that are made. Right Reason can proceed safe enough by making due Use of the Index, yet denying any exact Resemblance; but Imagination is apt to perplex us, by always representing the Medium, and confounding the Properties of the Sign with the Thing signified: And by Mistaking these Indices for just Representations. Sceptics deny all divine Truths, and Bigots believe any Absurdity.
Absurdity. When God would exhibit himself to Elijah, and signify his Power and Anger against the Impieties of Ahab and Jezabel, a great and strong Wind rent the Mountains, after that came an Earthquake, and after that a Fire; yet the Lord was not in the Wind, the Earthquake, or the Fire: So if God be called a Spirit or a Fire, we must not expect to find the real Essence or Attributes of God in those Symbols; for they are both of them Creatures: Whence it must be great Rashness to infer or conclude strictly from the Symbols, as it will endanger either our Faith, or our Reason, and lead to Infidelity or a blind Credulity. In the Point before us, the Term itself will not discover to us, whether the Spirit spoken of, be the divine Nature to which it is sometimes applied Analogically, or whether it be created Substance, which it signifies properly. In order to discover this, we must search the Scriptures which alone can inform us what are the appropriate Characters, which distinguish God and the Creature; and which of these Characters are applied to the Holy Ghost. The divine Nature is set forth to us,
us, 1. by incommunicable Attributes which flow from, and declare his Essence: 2. by Works which testify those Attributes, and which are impossible for Creatures to perform: and 3. by an appropriate Honour, which is the Creatures Acknowledgment of Him.

1. The incommunicable Attributes, which flow from and declare his Essence, are principally these; Omniscience, Omnipresence, Eternity, and Omnipotence. These cannot agree with the limited Perfections of a Creature, and are the Scripture Characters of God,

b Psal. exlvii. 5.
c Eph. 1.
d Rev. i. 8.

whose Understanding is infinite; c the Fullness which filleth all in all; d which is, and which was, and which is to come, the Almighty. The Spirit then to which these Attributes are given in Scripture is God. But these are ascribed to the Holy Ghost, the Spirit which

e 1 Cor. ii. 10.
f Joh. xvi. 15.

g Eph. i. 17.

searcheth all Things, yea the deep Things of God; which leadeth into all Truth, and is therefore called the (4) Spirit of Wisdom and Revelation. He is the very Argument and

(4) Impium pariter & flultum eft, Spiritum San&um confiteri, & Ignorantiam ei adscribere. Orig. in Pamphyl. Mart. Apolog.

Testimony
of the Holy Ghost asserted.

Testimony of God's Omnipresence, (5) who dwelleth in us how widely for ever dispersed and scattered by his Spirit. He is called the eternal Spirit, and though this Text should be thought rather to signify the divine Nature which was in Christ, than point to the Holy Ghost mentioned in the Text, yet we cannot but conceive Him eternal (6) whom we read of moving upon the Waters, e'er Time began, before the Evening and the Morning made the first Day, and who shall abide for ever. Nor can he be otherwise than Omnipotent, who is the Finger of God (7), and the Power of the High-


(7) Irenæus in the Place above cited, hb. 4. c. 37. Nec enim indigebat horum [Angelorum] Deus ad faciendum quae ipse apud se praefinierat fere, quasi ipse suas non haberet manus. Then follows, Adeft enim ei semper Verbum & Sapientia, Filius & Spiritus &c. On which an Observation of Didymus though a Post-Nicene may not be impertinent:
The Divinity and Personality

Serm. I.

Ist. If any expect Abatement to be made for these poetical Expressions, as owing themselves to the oriental Grandeur, I must observe, so far from that, that on the other Side Allowances must be made for the Poverty of Language, which faints beneath the Weight of that Truth, it was intended to carry: which will appear by appealing

2. To the Works peculiar to God, and which are Testimonies of his Attributes.

Rom. i. 20.

Thus St. Paul tells us, "His eternal Power and Godhead are clearly seen from the Creation of the World; and God challenges it solely to himself without the Aid or Ministry of others; I am the Lord that maketh all Things that stretcheth forth the Heavens alone.

Yet by his Word were the Heavens made, and all the Host of them by the Spirit of his Mouth (8), and by his Spirit he garnished the

—Oftenditur digitum Dei esse Spiritum Sanctum.—Et digitus sine dubio ad ejus Substantiam referitur, cujus digitus est. Verum cave ne ad humilia dejectus, & oblitus Sermonis de quo nunc disputatur, depingas in animo tuo corporalium artuum diversitates: . . . quia de incorporealibus Scriptura nunc loquitur, unitatem tantum volens, non etiam mensuram substantiae demonstrare. de Spiritu Sancto. p. 406.

(8) Irenæus lib. 1. c. 19, quotes these Words, on which he says, Omnia per ipsum [Deum] facta sunt, . . . & ea omnia,
of the Holy Ghost asserted. 1

the Heavens. So again it was God who breathed into Man the Breath of Life, \( ^7 \) Gen. ii. whom we live, move, and have our Being. \( ^{28} \) Acts xvii. Yet holy Job tells us, that \( ^{28} \) Job u the Spirit of God made him, and the Breath of the Almighty gave him (9) Life. The divine Power which \( ^w \) raised up Christ from the Dead was Rom. the Spirit of Holiness, and who \( ^x \) likewise shall quicken our mortal Bodies (10), and the y Miracles which none can do except God be with him, are \( ^z \) the Gifts and a Demonstration of the Spirit (11). From his Omni-science he is enabled \( ^b \) to teach all Things; \( ^b \) Joh. xiv. and from his Omnipresence to accompany the Apostles, and give them Power \( ^c \) to c Acts i. 8. be Witnesses both in Jerusalem and in all Ju-

nia, non per Angelos, neque per virtutes aliquas abscessas ab ejus sententia; nihil enim indiget omnium Deus, sed per Verbum & Spiritum suum omnia faciens, & disponens, & gubernans, & omnibus esse praestans.

(9) \( ^{9} \) Ev πνεῦμα ἁγιον, εκ Θεος τὴν ὑπαξίαν ἔχει. ... ζωὴν ἄνωθεν αἰωνία. Greg. Thaumat.

(10) Sicut igitur qui in Animam viventem factus est, divertens in pejus, perdidit vitam; sic rursus idem ipse in melius recurrens, assumens vivificantem Spiritum, inveniet vitam. Irenæus, lib. 5. c. 12.


dea,
The Divinity and Personality
Serm. I.
de a, and in Samaria, and unto the uttermost
Part of the Earth (12).

3. When God's Attributes are proved from
his Works, he expects Man's Acknowledg-

(12) We have already seen the Ante-Nicene Fathers ac-
knowledging his divine Attributes, and the Conclusions justly
deducible from thence can lose none of their Weight
though drawn out by Post-Nicene Writers. Didymus, who
was a very early one, argues thus: Ipse Spiritus Sanctus, si
unus de Creaturis esset, saltem circumscriptam haberet sub-
stantiam: sicut universalis que facta sunt. . . . Spiritus au-
tem Sanctus cum in pluribus sit, non habet substantiam cir-
cumscriptam. (Among other Texts in proof he produces
A.T. i. 8. and then adds,) Si ergo hi in extremis finibus
terre ob testimonium Domini constitutii, distabant inter se
longissimis spatii, aderat autem eis inhabitator Spiritus
Sanctus incircumscriptam habens substantiam, demonstratur
Angelica virtus ab hoc proritus aliena. Angelus quippe qui
aderat, verbi gratia, Apostolo in Asia oranti, non poterat
fimul codem tempore adefse alii in ceteris partibus mundi
constitutis. Spiritus autem Sanctus non solum sejunctis à
fe hominibus præito est, sed & singulis quibuscumque An-
gelis, principatibus, thronis, dominationibus inhabitator
asflicit. p. 399. To which I cannot forbear adding a Paf-
fage from Bosh de Spiritu Sancto. c. 22. Tων μὲν οὖν ἄλλων
εἰκάση δυνάμεων, ἐν περιγραπῆ ὁ τόπῳ τῶν Χανέων πεπίστευται . . .
to μὲν τοις πνεύμα, ἐφέστε κ' ἐν Αββακοῦ ἐνεγείρε, κ' ἐν Δανιὴλ
ἐπὶ τὰς Βαβυλωνίας πεπίστευται, κ' ἐν τῷ καλαξάκηῃ ἐστι μέλα
ἰερείμα, κ' μελα Ιεζεκείλ ἐπὶ τῷ Χαζία ἐνεφείμα γας Κυρίω
πεπλήρωμε τῆς οἰκουμένης . . . τὸ δὲ παπλαχῳ ἐν, κ' Θεῷ συμ-
pardón, τῆς ποικας προάτης πνεύματος Ὀψιστος ὅ τᾶς παύλα πεπ-
εχέως, ὃ τοῖς μείκοις ἐμπεπεριβάλλετος χαρίσιος, ὅποιον τῶν
τῶν ἁγγείων ὁ λόγος ἐδεικνύεται; ἀλλ' οὐκ ἂν τοὺς ἔστη τὸ ὅμων
θέων τῷ Βοστή, τὸ ἀρχότητο τῶν μεγάλης, τὸ δυνάμοι ἐν τοῖς
ἐνεγείρεως, τὸ ἄγαθον ἐν τοῖς εὐεργεσίαις, μη ὑπὲρ ψυχώμεν; μη
doξάσομεν;
ment of his Divinity by a peculiar Honour, which Honour he will not give or allow to another. Such are religious invocation and Address; consecrating ourselves to his Service by Baptism; Benediction in his Name; and dedicating Temples to him. Yet this Honour we are allowed to pay to the Holy Ghost (13), but to no created Power whatever. Thus our Saviour directs us, e Pray the Lord of the Harvest that he would send forth Labourers into the Harvest. But the Holy Ghost is the Lord of the Harvest; it was he that separated Paul and Barnabas; whose Office in general it is to appoint e Overseers over the Flock to feed the Church of God; and who is expressly mentioned as the Lord of

(13) —Filius & Spiritus Sanctus, Verbum & Sapientia, quibus serviunt, & subjecti sunt omnes Angeli. Iren. lib. 4. c. 17. & Just. Martyr earlier. Eκαίνον τε [πατέρα] κ' τὸν ἡλίκιον ἐν οἶκοις—οἴκεια τοῦ προφητικὸν στηθόμεν, κ' ἑορκύνοντες, λέγω κ' ἀληθείᾳ τιμῶντες. Apol. 1. Ed. Thir. Accordingly we find an old Form of Praise in common Use in the Church in Basil's Time, and then so old as to have lost the Name of its Author, and be called ἀχαίας φωνῇ, in these Words, αἰνεῖμεν πατέρα, κ' ἡ τοίον, κ' ἅγιον Πνεύμα Ὑς. Basil. de Spiritu Sancto. c. 29. See also Cyprian's Address to the Holy Ghost, in the Treatise de Spiritu Sancto, Adref to Spiritus Sancte, &c.
The Harvest in this Text by St. Luke, who tells us, as the most ancient MSS read, that Christ chose the Apostles through or by the Holy Ghost (14). And he only can be that 3d Person distinct from the Father and the Son to whom St. Paul prays in both his Epistles to the Thessalonians, That the Lord would make them increase and abound in Love, to the End he might establish their Hearts in Holiness before God even the Father, at the coming of our Lord Jesus Christ. And again, The Lord direct your Hearts into the Love of God, and into the patient waiting for Christ. The Lord here addressed to is neither the Father, nor the Son, and is sufficiently

(14) AA. i. 2. So reads the printed Syriac, and so my old Copy. As I shall have Occasion sometimes to mention this Copy, the Reader may reasonably expect some Account of it, that he may the better know what Credit to give to it: It is a Syriac Version of the New Testament entire, (except some Chapters torn out in the Epistle to the Hebrews, and the Apocalypse) in the Babylonian Character, sent me with three other Oriental Manuscripts from Dierbekir: it has certain Marks of a very great Antiquity, and in an Epigraph at the End of the Gospels, gives us to understand that it was wrote A. D. 616. from a Version made in 505, and collated with two authentic Greek Copies at Alexandria: the Version is very different from that published by Widmanstadius. It preserves the Particles, follows the Greek Idiom, and even the Position of the Words so exactly, that it is almost of the same Use as a Greek Original as old as A. D. 505.
pointed out to be the Holy Ghost, as the Author of Love and of Holiness (15). Another Instance of this Honour is renouncing all other Gods, and solemnly dedicating ourselves to the Service of the true God, by being baptized into his Name; an Honour which St. Paul seems as fearful left any should ascribe to him, as the Angel in the Apocalypse left St. John should worship him; and blesses God that he had baptized two only, left any should say that he baptized in his own Name: Yet this Baptism is appointed to be equally in the Name of the Father, and of the Son, and of the Holy Ghost; And being then adopted by the Spirit, and born of the Spirit, we thereby become the Sons of God. Another Branch of religious Worship is BLESSING, for this Purpose the Tribe of Levi was separated to stand before the Lord and to bless in his Name. When St. John wrote to the

(15) Basil. de Spiritu Sancto cap. 21. cui Titulus, Magtvei in τῶν γραφῶν τῆς κυριολεξίας τῷ Πνεύμα, produces these Texts as Proofs: and Chrysostom commenting on the latter of them, says, Dominus dirigat Corda vestra in Dilectionem Dei, sunt enim multa quaest a Dilectione Dei deducunt—quapropter quasi Flatu quodam divino Auxilio egemus.
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Serm. I. 4. 

Seven Churches in Asia, he wishes them Grace and Peace not only from Him who was, and is, and is to come, but also from the seven Spirits which are before his Throne, and from Jesus Christ: where the Number regards not a Multiplicity of Persons (16),

(16) Wherefore Basil describes the Holy Ghost in this manner; άπόλυτός ὕπόσια, ποικίλων ταῖς δυνάμεσιν. ὅλον ἰκάτω παντοῖον, κύριον ἀποκαλχοῦσιν τὸν ἀποκάλυφθης μεταχέοντας, κύριον ἄλοιπος μεταχόμενον. de Spiritu Sancto cap. 9. and with St. Austin he is Unicus et septiformis, solus et multiplex: According to his Interpretation of this Passage in Ps. cl. where he says, Spiritus Sanctus in Scripturis septenario praecipue commendatur, five apud Esaiam (c. xi. ver. 2.) five in Apocalypse, ubi apertissimè septem Spiritus Dei perhibentur, propter Operationem septenariam unius ejusdemque Spiritus: & Justin Mart. observes, οἱ ἐσπερφίται τὸ ἐν ητοι τὸ αὐτό παντούς εἰς ἐσκοινομαία μεταχειρίζεται φασίν. Orat. Panen. ad Græcos. Indeed Mede and Hammond understand this Verse in the Apocalypse of created Spirits: but it is well observed by Herm. Witsius in his Exercit. Sacrae in Symbolum Apoṣt. c. quanquam legitimus Spiritus hos Deum adorare, quod faciunt Animalia & Seniores. Sed è contra invocantur a Joanne, qui Honor creatís Spiritibus non convenit' (as appears from this very Book of the Revelations) Apoc. c. xix. 10. c. xxii. 9. quomodo autem invocat Johannes? Pari modo, pari cultu quo Patrem & Filium ut Autorem Gratiae & Pacis, fine ullâ Dificriminis Nota.' Hammond offers an Authority for such Angel-Invocation from Gen. xlviii. 16. The Angel which redeemed me from all evil, blest the Lads. But Allix informs us that the ancient Jews agree, that that Angel is the Shekinah or Jehovah himself. Judgment of the Ancient Jewish Church, &c. p. 285. and indeed, I think, the Verse preceding plainly calls him God; the God which fed me all my Life long unto this Day, The Angel which redeemed me from all Evil, blest [in the Singular] the Lads. 

but
but the manifold Graces of the Holy Ghost.
In which manner St. Paul blessed his Co-
rinthians long before; 2 Cor. xiii. 14. "The Grace of the
Lord Jesus Christ, and the Love of God, and
the Communion of the Holy Ghost be with you
all. Amen. The 4th Instance of religious
Honour was consecrating Temples, which
is always done either to the true, or to a falsely reputed God. And the true God
reckons the building or making Temples to
others, as a forsaking of him. Israel hath
forgotten his Maker, and buildeth Temples.
But 1 Cor. vi. 19. our Bodies are the Temples of the Holy
Ghost (17). And St. Paul avows the Con-
sequence, exhorting to flee Fornication, lest
we defile our Bodies, 1 Cor. iii. 17. for the Temple of
God is holy, which Temple ye are. From
these Arguments and more of the like Na-
ture, we should certainly be led to infer
that the Holy Ghost is no other than the Di-
vine Spirit (18), very God. And that we
should

(17) Cum omnes Templum Dei simus, illato in nos & con-
secrato Spiritu Sancto, ejus templi aditua & antifulta pudici-
tia est, quae nihil immundum nec profanum inferri finat, ne
Deus ille qui inhabitat, inquinatam sedem offensum derelin-
quat. Tert. de cultu Faem. 2.

(18) ὡς γὰς ἄθικος ἀπετείωται θεοτοφυμῶν καὶ τῷ φίλοις
θεοίων
should be safe in such an Inference appears from this, that the divinely instructed Apostles themselves have often made it before us. Because the Holy Ghost dwells in us, therefore our Bodies are the Temples of God. St. Peter informs us that Prophecy came not of old Time by the Will of Man, but Holy Men of God spake as they were moved by the Holy Ghost. But St. Paul tells us that this Holy Ghost was God. For all Scripture, says he, is given by Inspiration of God; and it was God who at sundry times, and in divers manners spake in time past unto the Fathers by the Prophets. Which justifies the Conclusion generally drawn from the Passage in the Acts (19), where the


(19) On which Passage thus Basil, ἦτω δ' ἄν τὸ συναφὲς καὶ ἐκδιήθην κατὰ πάσαν ἑυερμένα ἀπὸ πάτερα καὶ θυοῦ τῷ ἁγίῳ συναφὸς διακυβεύως. de Spiritu Sanctorum, c. 16. But some have thought it material to observe, that the same Verb is differently constructed in the two Sentences, in the 3d Verse with an Accusative, ψεῦδον ἀντὶ τὸ πνεύμα τὸ ἁγίου; and in the 4th with a Dative, ἐν ἡμεῖσιν ἀληθώσως, ἀλλά τῷ Θεῷ, fancying ' neque fortuitam esse hanc casuum mutationem, ne quis Deum vocari arbitraretur, qui modo Spiritus Sanctus dictus fuerat.' Wherefore Erasmus would translate the 3d Verse simulare Spiritum Sanctum to pretend to the Spirit when they had it not; but Piscator, Crellius, and some others, fallere
Case of Ananias and Sapphira is related, Why hath Satan filled thine Heart to lie unto the fallere Spiritum Sanctum, as if the meaning was, that Ananias and Sapphira had agreed to tempt, v. 9. (or try whether they could deceive) the Holy Ghost, or Divine Wisdom, which was in the Apostles. But that must be bad Criticism, which teaches us so greatly to mistake, or misrepresent plain matter of Fact, which according to St. Luke was thus; when Peter and John had returned to their own Company, Act. iv. 19—23. And had prayed, they were all ἐκπάντες filled with the Holy Ghost, v. 31. In consequence of which, they were all of one Heart and one Soul, and had all things in common, v. 32. and were moved to sell their Possessions, and bring the Prices of the Things that were sold, and lay them at the Apostles Feet, v. 34, 35. not by virtue of any Command of the Apostles, but purely by the motions of the Spirit, with which they were filled. Among these were Ananias and Sapphira, who were moved, with the rest, to sell their Possessions, and so far complied with the Motion; but afterwards received Satan into their Hearts, and through Avarice kept back part of the Price. Which when Ananias came to lay at the Apostles Feet, Peter rebukes him for his Treachery, to this Purpose; this Fraud is not to Us, for we have no Claim upon your Possessions, had you brought less, or even nothing, no Injury had been done to us the Apostles, whilst it remained, was it not thine own? and after it was sold, was it not in thine own Power? But being directed by the Holy Ghost to sell, and consecrate it all to his Service, and thy vowing so to do, this keeping back part of it, is owing to thy receiving his Enemy Satan into thine Heart, and is a falsifying of thy Engagements to the Holy Ghost: by which means thou hast not deceived or defrauded us, for we had no Title to any share of it; but thou hast deceived or defrauded God, that God to whom you vowed to consecrate it, which was the Holy Ghost. This is the Fact related, and the Greek Idiom in the third Verse, with an Accusative after C. 4
The Divinity and Personality

the Holy Ghost?—thou hast not lied unto Men, but unto God. Nay the very incommunicable Name Jehovah is frequently ascribed to him by the Evangelical Writers. We are informed in the Pentateuch that the Lord (יְהוָֹה) spake unto Moses, saying, Let them make me a Sanctuary that I may dwell among them according to all that I shew thee, even so shall ye make it. St. Paul referring to this, says, that Moses was admonished of God, when he was about to make the Tabernacle according to the Pattern shewed him; which Pattern he informs us was typical, a Figure for the time present, the Holy Ghost signifying thereby such

* Exod. xxi. 1, 8, 9.

**Exod.**

**Serm. I.**

**The Divinity and Personality**

**The Holy Ghost?—thou hast not lied unto Men, but unto God.** Nay the very incommunicable Name Jehovah is frequently ascribed to him by the Evangelical Writers. We are informed in the Pentateuch that the Lord (יְהוָֹה) spake unto Moses, saying, Let them make me a Sanctuary that I may dwell among them according to all that I shew thee, even so shall ye make it. St. Paul referring to this, says, that Moses was admonished of God, when he was about to make the Tabernacle according to the Pattern shewed him; which Pattern he informs us was typical, a Figure for the time present, the Holy Ghost signifying thereby such

**Exod.**

**Serm. I.**
of the Holy Ghost asserted.

And such Truths. And to mention no more, in the 6th of Isaiah, the Prophet represents the Lord (Jehovah) sitting upon the Throne, high and lifted up, and his Train filled the Temple. Above stood the Seraphim, and one cried unto the other and said, Holy, Holy, Holy, Lord God of Hosts, the whole Earth is full of his Glory. And Isaiah heard the Voice of the Lord, saying, whom shall I send, and who will go for us? then said I, here am I, send me. And he said, go and tell this People, hear ye indeed, but understand not: and see ye indeed, but perceive not, &c. — 

There is no Question made, but that this is the true God: Yet here we have an Intimation of a Plurality in his Essence, in the 8th Verse. Whom shall I send, and who will go for us? and a farther Intimation in the 3d Verse, that this Plurality is a Trinity, Holy, Holy, Holy, Lord God of Hosts! And agreeably to these Intimations those inspired Commentators, St. John and St. Luke, include the Second and Third Persons of the Trinity in this Idea of the Lord God of Hosts; the first ascribing the Glory then seen to the Son; and the latter, in his History of the Apostles,
Apostles, ascribing the Words to the Holy Ghost.

If then that Spirit, to which divine incommunicable Attributes, Works, Honour and Names are ascribed, is God; and if Divine Revelation be the proper Evidence from whence only we can receive Information in this Point, how can we conclude otherwise than that the Holy Ghost is God? Will it be said the Evidence has been tampered with, and corrupted by the Catholicks? Yet here the various Copies, Versions and Editions agree, abundantly sufficient to support the Premises. Will they say the Conclusion is illogical? Yet the first Christians who are likely to be the best Interpreters of Scripture, were fully in the Belief of it; future Synods and Councils found no Cause to censurate their Faith in this Article, but established it by their Suffrages and Decrees; Nay the one half of our Adversaries the Sabellians and Socinians have allowed it: Only Arius and Macedonius, with such as fight from their Tents, have had Courage enough to encounter those Arguments, and attack the Divinity of the Holy Ghost. The others
of the Holy Ghost asserted.

others infer it so necessarily, as to persuade themselves, that he is no other than the very Person of the Father, considered under a different mode of acting; or that he is a Quality or Energy of the Divine Nature. But this is an Error as little countenanced in Scripture, as that which would degrade him into the Rank of Creatures, for from thence we learn that the Holy Ghost has a personal Subsistence, and is therefore more than a Quality or Energy of the Divine Nature; and that this personal Subsistence is distinct from the Person of the Father, and also of the Son.

Thus, to know and to will are personal Properties; but these are affirmed of the Holy Ghost. The Things of God knoweth no Person but the Spirit of God, ἐδειξεν εἰς μν ἐπισκόπον. And, All these worketh that one and the self same Spirit, dividing to every Man severally as he will. And agreeably hereto he is represented as decreeing, as appointing to the Ministry, as speaking, as giving, and as witnessing: he is also said to come, to dwell, to be resisted, and the like, which with many more, naturally lead to the Catholic
tholick Belief, that the Spirit thus characterized must be a Person. And indeed Sabellius is consistent enough; for, as from the former Arguments he acknowledges the Holy Ghost to be God, so from these he acknowledges him to be a Person, no other than the Person of God the Father. But the Opinion of the Socinians finds no Countenance here; a chief Master in that School first lays down as a Principle, that the Holy Ghost is a mere Quality (20), neither a Person nor a Substance,

(20) Crellius proposes his Question p. 73. An Spiritus Sanctus substantia quaedam sit, an vero meram tantum Qualitas a Deo prosecta? and decides p. 80. Respondemus Spiritum Sanctum quidem per se, & (ut in Scholis loquentur) absraecte sumptum, Qualitatem revera esse, non Substantiam. Which he says, p. 3, is compared to a Breath or Wind, quod status ventufque sit res tenuissima ac subtilissima, eamque ob causam penetrabilis admodum & ad se in intima quaque insinuandum apta, ac simul etiam occulta, occultisque non subjecta. Similiter etiam Efficacia illa divina (scil. Spiritus Sanctus) occultà quàdam ratione imis hominum senfibus sefe insinuat, & intima quaque penetrat. This is the Comparison in a general View; but in the Words immediately preceding he had drawn it out in its particular Lines of Resemblance: Similitudinis autem Ratio in eo potissimum videtur consistere, quod quemadmodum halitus seu afluatu sive vento facile quispiam affici, & qualitate aliquà inde [a Vento] manante imbus potest, eòque simul alicuà ratione commovetur et agitatatur, ITA etiam virtute Divinâ homines afficiuntur (where virtus Divina corresponds to Halitus seu Venter) & qualitatisibus quibusdam a Deo prospicientibus imbuuntur; to make
of the Holy Ghost asserted.

For these two Reasons: 1. Because he is called the Spirit of God, and the Spirit of Christ, therefore it is not a Person itself, but only the Quality of a Person; and 2dly, because it is elsewhere called the Power of God which is a mere Quality, and we ought not without great and sufficient Cause to leave the Propriety of Words, and explain them in an improper Sense. But it has been already seen, that in divine Subjects we cannot conclude strictly from the primary or proper Signification of the Terms. 2dly, I observe, that the Jews (and to them, and by them, was the Revelation made) had other Ideas of those Terms than Crellius would recommend to us; they believed the Spirit which is the Soul of a Man was the

his Comparison hold a Deo should be equivalent to inde, i. e. a virtute illâ divinâ; but that we see according to him, is only mera Qualitas. Wherefore to be consistent with himself, and speak without Disguise, he should have said, ITA etiam Virtute feu Qualitate Divinâ homines afficiuntur, & qualitatis quibusdam ab ea Qualitate prosciscientibus imbuuntur, & aliquâ ratione commoventur, & agitantur. But this had been too gross; he therefore slides a Substance upon us to support those Qualities, and makes that Substance to be God. Thus mired in his own Sophistry, he speaks like a true Catholic unawares, in spite of an evil Heart of Unbelief. Tract. de Spiritu Santo. Person
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Person of the Man (21); and that a Profelyte at his Baptism received another Spirit, or Soul, whereby he became another Man. Baptism therefore was called among them Regeneration and a New Birth, and the New Testament is full of Allusions to these notions, which shews they were common at that Time, as, being born again, putting off the old Man, becoming new Creatures, and the like: So again Power among the Jews, in Theology, signified more than a Quality; it certainly meant a Person; when Angels, Principalities, and Powers are ranked together, Persons are meant at least, if not Spirits that were Persons, and Simon Magus was believed by some to be the great Power of


And Plato in Αξιοχ. ἑμῶις μὲν γὰρ ἐσμέν ψυχῆ. By this Rule of Crellius, the Personality of the Son of God will vanish away, for according to Hermas, Filius Dei Spiritus Sanctus est: and with Tatian he is Λόγος ὁ ἑπτάδιας πνεύμα γεγονός ἀπὸ τῆς παλάδος. Nay God himself will be subtilized into a mere Quality, for God is a Spirit. Job. iv. 24.
of the Holy Ghost asserted.

God: and among their Writers the Power signifies the Person of God himself, agreeably to which our Saviour is described as fitting at the right Hand of Power. Wherefore by his own Rule Crellius should have observed the Propriety of Idiom among those who used it, and thence inferred the Personality of the Holy Ghost from his being the Spirit of God, and the Power of the Highest. And when to this so many personal Properties are assigned to him in Scripture, his old Rule will never help him to guard against the Catholic Conclusion. Others therefore have recourse to Rhethoric, and resolve some of those Expressions into a Prosopopœia, by applying to the Attribute that Personality which properly belongs to Him whose the Attribute is; as, The Holy Ghost said, separate me Saul and Barnabas, means, that God by his Wisdom said so. And where this Figure will not serve their Purpose, they suppose a Metonymy, ascribing personal Properties to the Spirit of God, which belong to the Man who is assisted by the Spirit, as, The Spirit searcheth all Things, means, The true believing Christian, in whom
whom God's Spirit is, searcheth all Things. But neither of these Figures will interpret the personal Properties ascribed to the Holy Ghost. There are no less than six ascribed to him in one single Verse, John xvi. 13. When He (the other Comforter understood) the Spirit of Truth is come, he shall guide you into all Truth; for he shall not speak of Himself, but whatsoever He shall hear that shall he speak, and he shall shew you Things to come. No Figure will enable us to interpret this Text quite through, either of the Person of the Father of whom the Holy Ghost is supposed to be an Attribute; or of the Persons of the Apostles to whom it was promised to be communicated. If of the latter, this must be the English of it; The Apostles by the Assistance of divine Wisdom shall come, and guide themselves into all Truth, and shew themselves Things to come. Neither can we interpret it of the Person of the Father, and say, that when he shall guide them into all Truth, yet he shall not speak of himself, but whatsoever he shall hear, that shall he speak. From whom should he hear it? Our Saviour proceeds,
ceeds, He shall receive of mine and shew it unto you. That is, The Father shall receive Knowledge of the Man Christ Jesus (as the Socinians teach) and shew it to the Apostles. But if our Saviour says, He shall receive of mine, because all Things which the Father hath are mine, then to interpret it of the Person of the Father makes this Nonsense of it: He shall not speak of himself, but whatsoever he hears or receives of himself, that shall he shew. Such artful Expositors of Scripture are the Socinian Writers! Their Faith disdains Mysteries: Nothing less than Absurdities will satisfy them. So that the Holy Ghost is undoubtedly a Person; for he has personal Attributes or Properties assign'd him, which no Figure can account for, in referring them either to the Person of God the Father, whose the Spirit is; or to the Person of the believing Christian, to whom the Spirit is communicated.

Nor is he only represented in Scripture as a Person, but also as a Person plainly distinct from the Father; I will send unto you from the Father the Spirit of Truth, which proceedeth from the Father. And in other Places John xvi.
he stands personally distinguished both from the Father and the Son. As in the Form of Baptism; In the Name of the Father and of the Son and of the Holy Ghost. The Words point to a Distinction of Persons (22), and the Doctrine of Baptism confirms such an Interpretation. For at the first Baptism, I mean that of Christ himself, they were all Three present, and had distinct personal Offices; It came to pass that Jesus being baptized, . . . . the Holy Ghost descended in a bodily Shape like a Dove upon him, and a Voice came from Heaven, saying, Thou art my beloved Son, In thee I am well pleased.

And in the future Baptism of Christians, the Mercy of God the Father faves us, by the renewing of the Holy Ghost shed on us through Christ. So again the Form of Benediction, The Grace of our Lord Jesus Christ,

(22) The Ancients used to bid the Arians, Go to the River Jordan, and you shall see the Trinity. Allix p. 297. After the mention of this Text, the old Creed of Lucian remarks,
of the Holy Ghost asserted.

and the Love of God, and the Fellowship of the Holy Ghost, denotes three Persons with their economical Characters (23).

I might proceed to multiply Texts, but I think these are sufficient, to prove against Socinus, that the Holy Ghost is a Person, and not a mere Quality or Attribute only. Also, against Sabellius, that the Person of the Holy Ghost is distinct from the Person of the Father and the Son: As we had before proved against Arius and Macedonius, that the Holy Ghost was God.

Truths, which not only the Catholic Church of Christ has always maintained, as drawn from, and proved by clear Testimony of divine Revelation; but which also our Adversaries have divided among them, and therein approved our Exposition. Does the Church teach that the Holy Ghost is God? So acknowledge Sabellius and Socinus, not prejudiced in favour of the Catholic Opini-

(23) Ἡμιάν μὲν τὸν τῇ τες ὑποσάετες πιεύδομεν τυλίγατον πιεύδομεν τὸν πάθισα ὡδάν, ὡδάν πιεύδομε ἀγίον. Orig. in Joan. Tertius ubi est, tres sunt. Tertius enim est Spiritus a Deo & Filio, sicut tertius a radice fructus ex frutice, & tertius ex fonte rivus ex flumine, & tertius a Sole apex ex radio. Nihil tamen a matrice alienatur, a quaquae proprietates suas ducit. Ita Trinitas per confertos & connexos gradus à Patre decurrens, & monarchiæ nihil obstrept, & oinomias itatum protegit. Tert. adv. Prax. c. 8.
on, but convinced by the Plainness of the Scripture Proofs, which they think so strong, as to infer from thence, that he is no other than God the Father. Does the Church teach moreover, that the Holy Ghost is a Person, and distinct from the Father? The Evidence for this is so obvious through the New Testament that Arius and Macedonius, as little biased by the Authority of the Church as the others were, draw the same Conclusions from the same Scriptures; and believe him a Person so distinct, as to make him a Creature. Search the Scriptures; their obvious Meaning teaches this Doctrine: If we doubt, consult their early Expositors; This is their Interpretation: Examine what Adversaries say; they are not agreed together, but the Result of their Evidence is a Concession of these Truths. Appeal to Councils; This is their decreed Form of Faith. From all which, we believe in the Holy Ghost, the Lord and Giver of Life; therefore a Person: Proceeding from the Father; and therefore distinct from him: Who with the Father and the Son together be worshipped and glorified; which ought not to be, unless he be God.

As
As to the Procession of the Holy Ghost from the Father and the Son, there was a Dispute which long subsisted betwixt the Eastern and Western Churches. The Eastern chose to stick close to the Words of Scripture, which expressly mentions only his Procession from the Father: and were jealous of the Western Church, left they should insinuate two Fountains of the Divinity, while they maintained his Procession from the Son, as well as from the Father. But the Western Church intended no such Conclusion as the Greeks were afraid of; yet held the Procession from the Son, because the Father and the Son were, not two separate Fountains of Divinity to the Holy Ghost, but One God, One undivided Source and Original: and maintained their Opinion by an easy Deduction from Scripture, which teaches us that He is the Spirit of God; and call him, if sometimes the Spirit of the Father; so at other Times the Spirit of the Son and of Christ. If the Father be said to send him, so also Christ promises, I will send him to you. If he be said expressly to proceed from the Father, he is no less clearly intimated to proceed from the
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the Son, as when he says the Holy Ghost de
meo accipierit, shall receive of mine. But if
Jealousy of Error began the Dispute, a pro-
per Indignation in the Greeks widened it,
because the Latins presumed to add the
Clause to their Creed, without the Sanction
of a Council. However, they are and were
all along agreed in the Truth itself (24), that
the

(24) Bishop Pearson informs us, that the Greek Fathers,
though they stuck more closely to the Phrase and Language
of Scripture, saying that the Spirit proceedeth from the Father,
and not saying that he proceedeth from the Son; yet they
acknowledged under another Scripture-Expression the same
Thing which the Latins understood by Procession, viz. that
the Spirit is of or from the Son, as he is of or from the Fa-
ther, and therefore usually when they said he proceedeth from
the Father, they also added, he received of the Son. The
Interpretation of which Words, according to the Latins,
inferrred a Procession, and that which the Greeks did un-
derstand thereby, was the same which the Latins meant by the
Procession from the Son, that is, the receiving of his Essence
from him. Articl. 8. p. 324. And the other Part of the
Eastern Church, the Syrians, agreed exactly with the Greeks;
Jacobus Sarugensis circa A. D. 500, in an Epistle to Abbot
Samuel, writing of the Trinity, says, Pater ingeniatus, Filius
genitus, Spiritus ex Patre procedens, et a Filio accipiens. Af-
feriani Biblioth. Orient. Tom. 1. p. 302. Which was the
general Faith of their Church, as we learn 1. from their
Liturgies, both of the Orthodox and Jacobites, who, with
regard to the Holy Ghost, express their Meaning something
clearer, by adding, Et a Filio que ad effentiam pertinent, ac-
cipit. 2. From a Canon of the Council of Seleucia under
Maruthas circa An. D. 400, which draws up their Con-

feccion
of the Holy Ghost asserted.

the Holy Ghost is the Spirit of both: The Caution of the Greeks was not meant to deny so much, nor the Forwardness of the Latins to assert more.

The Holy Ghost therefore is, 'a Person,' proceeding from the Father and the Son, distinct from each, and 'God:' to which when we have added, that 'yet there is 'but one God,' and that he is consequently 'not another but the (25) same God with 'the

feession on this Point, thus, Confiemur unum Spiritum vivum & sanctum Paracletum, qui est ex Patre & Filio. Ibid. There were indeed two among the Jacobites, Xenajas and Bar-Hebræus who entirely denied the Proceffion from the Son; and one, Dionysius 3, who expressly acknowledged that Spiritus Sanctus promanat ex Patre & Filio. 'Reliqui verò 'magno numero Jacobitæ, ut rectè advertit Renaudotius, 'quamvis additio Filioque illis non probetur, non tamen 'Græcorum Exemplo adversús Latinos tam acriter inve-

huntr.' Assem. Tom. 2. in Difsertat. de Monophysitis, §. v.

(25) Unus enim est Deus, qui mandat Pater, qui obedìt Filius, qui docet scientiam Spiritus Sanctus. Pater, qui est super omnia, Filius per omnia, Spiritus Sanctus in omnibus. Hippolyt. and, earlier than him, Tertul. adv. Prax. c. 9. Hanc me regularum profeffum, quam infeperatos ab alterutro Patrem & Filium, & Spiritum teftor, tene ubique. Agree-
able to what Irenæus still earlier says, solus unus Deus fab-

ricator . . . fecit ea per Semietipsum, hoc est per Verbum, & Sapientiam suam. lib. 2. c. 55. A Mystery indeed, which Athenagoras, more ancient than any of them, says, it is the Wisf and Study of a Christian to be instructed in, eιναι 

τις ἡ τῷ παπάς πέρος τὸν παλάτα ἐβότης, τις ἡ τῷ παλέσσος πέρος τὸν

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'the Father and the Son;' we have then declared the whole Scripture Account of what the Holy Ghost is.

And here our Adversaries triumph over the Credulity of the Catholic Christians, whose Faith can swallow such absurdities. For this Anti-Scripturists reject the Evidence of divine Revelation, and heretical Scripturists explain it away: both betraying their Consent, that the plain Sense of Scripture is against them; both agreeing to supersede it's authority, and carry their Appeal from thence to the Senses. But it is as absurd, as an Appeal of Sounds to the Eye, or of Colours to the Ear. How can They be the sufficient Judges of what never fell within

υίον κοινωνία, τι τὸ πνεῦμα, τύς ἡ τῶν τοστέων ἐνωσίς, κύριος διαίρεσις ἑνωμένων, τῷ πνεύματος, τῷ πατρὶ, τῷ παλαιοῖ. Legat. p. 12. But a Mystery it still continues, which the Labours of the Pseb-Nicene Fathers could never sufficiently unfold, and which will be an Exercise for our Faith till we have new Faculties given us to apprehend it. Ἀπὸ τῶν τῶν ὑποστάσεων διαφέρει τῇ τῆς φύσεως συμβολής διαδικασίας, οὕτω τά ταύτα τῷ οὐσίαν κοινωνίαν τῷ ἐνδιάθεσιν τῶν γνωσιμάτων ἀνάχωσεν. . . . τινὰ ἐπινοοῦμεν, ἀπόκει τὸν σώματος, καὶ τὸ σημεῖον διακρίνειν τῇ συνμερίαν, κύριος διακρίνειν συμμερίαν. Basil Ep. 43. p. 67. but falsely marked 97. Tom. 3.
of the Holy Ghost asserted. 

their Notice, of what neither Eye has seen, nor Ear heard. The Terms in which the Truths are exprest, we acknowledge are improper; and if strictly taken, and pursued through all their Consequences, will certainly lead us into Error (26), if not into Absurdity.

(26) Hence Paul of Samosata, who was a Sabellian, objected against the Catholic Use of the Word θεός, because the proper Idea of it suggests an actual Division of the same Essence into two or more Parts; and to disclaim that Error, the Fathers of the Antiochian Synod rejected even the Word itself. But those of Nice resumed it again, not only as a primitive Expression, but as the juicest they could find to signify the numerical Difference of Persons in the same Essence, denying at the same Time that actual Separation which, in sensible Objects, the Word implied: οτι μη καλα τα των σωματων παθη ληγοι το θεος, έτε εν καλα διαίερουν, έτε καλα τινα αντιλοκην έκ το παλεις υποτιναι. μητε γαε δυνασθαι την αιλον κη νοειν, κη ασωματον φυσιν σωματικοι τι παθεις υφιστασθαι. ηειος δε κη αποδηντοις εχομαι προσηκε τα τοιαυτα νοειν. Conf. in Euseb. Epist. ad Ces. apud Socrat. Eccles. Hist. lib. i. c. 8.

So again the Greeks and Latins accused each other with Herefies, because the former held there were three, the latter only one Hypothesis in the Deity, while both meant the same Truth. The Greeks charging Sabellianism on those who said there was but one υποστασις, because with them it properly signified Person, in the Concrete; while the Latins charged Arianism on those who held three υποστασις, because they had always translated it in the Abstract, Substance or Essence; but explaining themselves to one another, they were reconciled in the Council of Alexandria. So Jerome objects as Error in Origen that he held that the Son cannot see the Father, nor the Holy Ghost the Son: in Epist. 61 ad Pammach c. 3. Whereas Origen was only arguing against the
dity. But it is not our Faith in the Trinity only, but our Faith in God that is subject to the same Inconveniences. We are informed, that the Eyes of the Lord are over the Righteous, and his Ears are open to their Prayers, but the Face of the Lord is against them that do Evil. Yet how is this consistent with our Faith, that God has neither Body, Parts, or Passions? Or if we believe that God is infinite, our Idea is Existence in every Point of Space, which implies Multiplicity, or Extension; but God is one, as well as without Parts; and to make a Multitude of one, is not less a Mystery than the Trinity, and Extension without Parts is an Absurdity in Philosophy. Such inadaequate Judges are our Senses of spiritual and divine Truths! So unworthily do our Imaginations delineate them! That we cannot form full, clear, and consistent Ideas of them, is not owing to any real Absurdity in the Doctrines, but the Disproportion of our Faculties to re-

the Anthropomorphites, that God had no visible Body, and distinguishes, alius quidem est videre, alius noscere. And to mention no more, Novatian has been charged with denying the Divinity of the Holy Ghost, because he affirms Omnis Spiritus est Creatura. All these are true or false as the Words are taken in their proper or improper Sense.
ceive them: and their being above human Comprehension, is an Argument that they did not spring from human Invention. But of what Use then is Reason in Religion, if it be inadequate to divine Subjects? Must we not check it's Enquiries, and believe implicitly? By no Means: Religion is supreme Reason; and though we are too short sighted to discover all the Agreements and Harmony which constitute it, yet certainly we ought not to shut our Eyes on that Account; we are religious Creatures only because we are reasonable ones. And Revelation is so far from curbing and confining the Exercise of Reason, that on the contrary it enlarges it, opens a wider Field to expatiate in, gives new Principles to build upon, a greater Variety of Premisses to conclude from. The Error of Bigots and Free-Thinkers too, is in not giving sufficient Freedom and Scope to Thought. The First wrap up their Talent in a Napkin, unreasonably dreading the Austerity of their Master: The Others venture but half their Principle, and use but a Moiety of the Treasure put into their Hands; their Reason travels no farther than their
their Eyes or Ears, nor listens (though God himself speaks) to any Thing but the Report of their Senses. Whereas Truths revealed by God, must be as solid a Foundation to conclude from, as our own Experience. The Senses are indeed placed as Centinels to guard against Error: And therefore lest we should reject God's Word, or give an easy Ear to human Imposture, he has been pleased to give sensible Evidence that it came from him, and seal his Revelations with Variety of Miracles. But when our Senses have satisfied us, that the Revelation does come from God, their Judgment afterwards would be very impertinent concerning the Properties, Affections, and Relations of divine Objects. But Reason proceeds never the less safe, and unbarrassed, and judges from proper Evidence; not measuring heavenly Things by sensible, but laying the several parts of the Revelation together, and comparing spiritual Things with spiritual. What Sign shewest thou? was a fair and just Question of the Jews to our Saviour, that they might be convinced that He came from God: Accordingly
he appeals to his future Resurrection, and when he was risen from the Dead, the Word which Jesus had said was believed. But when Nicodemus who had acknowledged him to be a Teacher sent from God, impertinently asked him of his Doctrine, How can these Things be? Instead of Explanation, he rests himself upon the Authority and Sufficiency of the Evidence. Verily, verily, I say unto thee, we speak that we do know, and testify that we have seen. Nor need we apprehend that at this Rate the grossest Contradictions may be admitted, and that Transubstantiation itself will stand on as safe a Footing as the Doctrine of the Trinity: For this plain observation may be made; that when both the Terms of a Proposition are used only in an analogical, and not a proper Sense, or our Ideas are inadequate both to the Subject and the Predicate, we shall more easily fancy a Contradiction than prove it; but the Case is otherwise where the Terms are Objects of our Senses, as in Transubstantiation; There, though we cannot be proper Judges of the divine Virtue and Efficacy communicated to the Elements
Elements by the Power of God, yet our Senses are as good Judges after Consecration, as before, whether the Elements continue in their Substance Bread and Wine or not.

Others may say, that after the Revelation is admitted for Divine, it is not always easy to ascertain the Sense, and Meaning of that Revelation: How may we be satisfied about that? Here Recourse must be had to the original Languages in which the Revelation was delivered, to Grammar and Criticism, History and Antiquity, to the best MSS, Versions, and Editions, to the Quotations and Interpretations of the primitive Christians, to the Faith of the Catholic Church, their Disputes with Heretics, and the Decrees of General Councils. All these conspire in support of the Doctrine which has been now delivered.

Lastly it may be asked, If this Doctrine is of so great Importance as the Catholics suppose it to be, how comes it to pass, that it was so lately discovered? that the Gentiles should be suffered to sit in such gross Darkness for 4000 Years; and the Jews themselves, those Favourites of Heaven, the Nation
tion of Priests, who were entrusted with the divine Oracles for the Instruction of the World, should be totally ignorant of it? As the point supposed in the Objection seems to receive some Countenance from the Text, where we find that the Disciples, whether Jews or Greeks, (for both were St. Paul's Auditors at Ephesus) had yet never so much as heard whether there was any Holy Ghost; I intend (God willing) in my next Lecture to occur at large to this Objection.

In the mean Time we need not fear to conclude with the Words of Dionysius of Alexandria, a celebrated Father in the third Century, and whom (from his warm, and perhaps too uncircumspect Opposition to Sabellianism) the Arians challenge as their own, who concludes his Defence of himself with this Form of Doxology, derived to him from his Ancestors in the Faith, which shews us at once his own Sense, and that of Catholic Antiquity (27).

(27) Τάτοις, φησὶ, πάσιν ἀκολούθως καὶ ἴμαις, καὶ δὴ παρὰ τῶν πεὶ ἡμῶν πρεσβύτερων τύπων καὶ Κανόνα προειληφθές, ὡς ἐφόνως αὐτοῖς προσευχητείς, καὶ δὲ καὶ νῦν ἑπί τῶν ἐπιστάσεων, καλαπαύσομεν. Τῷ δὲ Θεῷ καὶ παλιῷ καὶ νεότῳ τῷ κυρίῳ ἡμῶν Ἰησοῦ Χριστῷ.
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To God, both the Father and the Son our Lord Jesus Christ, with the Holy Ghost, be ascribed Glory and Dominion for ever and ever. Amen.

SERMON II.

The Jewish and Pagan Opinions traced.

Preached Dec. 4, 1740.

Acts xix. 1, 2, 3.

And it came to pass, that while Apollos was at Corinth, Paul having passed through the upper Coasts, came to Ephesus; and finding certain Disciples,

He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

And he said unto them, Unto what then were ye baptized? And they said, unto John's Baptism.

From these Words I proposed to inform the ignorant, and satisfy the perplexed.
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perplex Christian in the four following Points:

First, That there was an Holy Ghost; wherein I would endeavour to state the Scripture Doctrine of his Essence and Personality.

Secondly, In what Manner he is received; and how we may know whether we have received him or not.

Thirdly, to what Ends the receiving of him is necessary.

And Fourthly, The Means by which we may receive him.

I have gone through the first of these; and from the Scriptures of the New Testament drawn this Conclusion, that the Holy Ghost is a Person, proceeding from the Father and the Son, distinct from each, and God; yet not another, but the same God with the Father and the Son.
But the Novelty of this Doctrine is objected against the Truth of it; and has been objected above these thirteen hundred Years, as we find from Gregory of Nazianzum. The Adversaries at that time called the Holy Ghost a (1) strange and unscriptural God; unknown to any People, Jews or Gentiles; unsupported by any Revelation, even that of the New Testament. With how little Truth the latter part of this Charge is brought, that Father proves from a long Series of Testimonies out of the Evangelists and Apostles; and, I presume, has sufficiently appeared in the former Discourse. As to his being a God unknown to Jews or Gentiles, he says, he (2) cannot account for their overlooking and rejecting the Evidences, which occur in the Old Testament of him; and that even the Greeks, those who more

(1) Πάντων ἦμῖν ἐπεισάγεις ξίνον Θεὸν καὶ ἄγγελον; de Spiritu Sancto.

(2) Τὸ πνεῦμα τὸ ἄγιον Σαρκοσκαίος μὲν οὐδὲ ἦναι τὸ παράπαν ἐνοχίται, ὡδὲ γὰρ ἄγγελος, ὡδὲ ἄναται, οὐκ ἦν οἶδ' ἕκεν τὸς τοσαίας ἀπει αὐτῷ μαρτυρίας ἐν τῇ σωλήνῃ διαπερνασθείς. Ἐλάβαν δὲ οἱ Θεολογικοὶ τοὺς μᾶλλον ἦμῖν προσεύχοντες ἐφανερώθησαν μὲν, ὡς ἐμοὶ δοκεῖ. Περὶ δὲ τῶν κλονίων διένει适度ξαν, Νοῦν τὸ σωλήν, καὶ τὸν ἄξοναῖε Νοῦν, καὶ τὰ τοιαύτα προσφεύεται. Ibid.
particularly addicted themselves to the Study of Divine Things, seem to him to have had some Notions of this Truth, though they have varied in the Terms of expressing it. Whence it appears, that it was his Opinion, that the Greeks were no Strangers to it, and that the Jews had certainly Means of knowing it. Which, if true, not only removes this Objection, but greatly confirms the Doctrine against which it was raised. But as the Text seems rather to countenance the Objection, the Point deserves a careful Enquiry; and for our fuller Satisfaction in it, I shall commit myself to the Guidance of Facts, and examine the Pagan Doctrines which prevailed about this time of Nazianzen; then trace up the Current of that Opinion as far backward as I can carry any Light in my Hand; from whence I shall pursue it down again through the Jewish Writers, quite as low as the Ages from which the Enquiry is to begin.

At this time Pagan Philosophy was hastening to its Decline, disturbed within a very few Years after, by the Invasion of the Gothic and Vandals; and the Destruction of the
Opinions traced.

the famous Library at Constantinople, within less than a Century after the Death of this Father, entirely fixed a Period to it. So that we have the whole Life of Philosophy to run through. The School then in vogue was the Platonic, as re-established by Porphyry and Plotinus, a hundred Years before Gregory's time.

The first of these, and a most busy Enemy of Christians, gives us this short Epitome of the Philosoplic Faith as it then stood. ' (3) That the Essence of the Divine ' Nature or Deity reaches to three Hypostases (which we translate Persons) the ' Highest God is the Supreme Good, the ' second is the Artificer of the World, and ' the third is the Enlivener or Soul of the ' World; for even to that (the Soul of the ' World) does the Divine Nature extend ' itself.' These are called by Plotinus " (4) the ' three Original Hypostases,' or Persons.

(3) Ἀξεί τριῶν ὑποστάσεων τῆς Θείων προσωπῆιν ἔστιν. Εἶναι δὲ τὸν μίαν ἀναλήτων Θεόν τοῦ Ἀλαθον, μετ' αὐτῶν δὲ τῷ δεύτερῳ, ΤΟΝ ΔΗΜΙΟΥΡΓΟΝ. Τρίτην δὲ τῆς τοῦ κόσμου ὑποστάσεως ἄξεί γὰρ τῇ τῆς θεοτητας προσωπῆιν. Porphyry. in Cyril.

(4) Τείς ἄξικαι ὑποστάσεις. See Cudworth's Int. Syst. p. 546, 582.
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The first is called, as above, the Supreme Good, or else Τὸ ἕν, a Name corresponding to the ΙΑΜ of Moses, and the **WHO IS** in the Revelations; the second is Νες, equivalent to the Divine Logos of the Christians; and the third again is called Ψυχή or **Soul**. In the first, say they, were all things **potentially**; in the second, were all things **ideally**, or **exemplarily**; and by the third, were all things **actually** displayed and produced into Being: So that by their third Hypostasis or **Psyche** they meant the **Lord and Giver of Life**.

If the Christians have their **Divine Spirit**, the Philosophers had their **Divine Soul**; if by the Word of God were the Heavens made, and all the Host of them by the Spirit of his Mouth, the Doctrine of the Pagan Schools taught, that (5) all things depend on the first one, by Mind and Soul; if the Holy Ghost of Christians be God, and not a Creature, according to the Philosophers the Divine Essence extended to their **Psyche**, which was the Architect of created Nature:

(5) Πάντα εὐγοιδεται τῷ Είρητι διὰ Νευρῆς ἐν Ψυχῆ. Proclus.
Cudw. 579.
Opinions traced.

If the Holy Ghost be a Person or distinct Subsistence, and not a Quality only, the Psyche was so likewise, one of the original Hypostases to which the Deity was propagated: If the Holy Ghost be a Person distinct from the Father and the Son, so was the Psyche of Plotinus, and of all of his Sect; there were three Persons in their Deity (6) distinct from one another. If yet he was but one and the same God with the Father and the Son, the Philosophical Deity was but one, which extended to three Hypostases. If, lastly, the Holy Ghost proceeded from the Father and the Son from all Eternity, among the Grecians their Divine Logos, or second Hypostasis, was generated of the first Cause as an Effluence (7) before all Time, and so also their Psyche was (8) the Logos of their second or Mind, and Energy of it, as the Mind was the Word or Energy of the first Good.

(7) Ἀμμονος γε δει και μόνος αἰώνιος δὲ νῆσ. Porphyry relating Plato’s Doctrine. Cudw. 574.
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Serm. II:

So near is the Resemblance, that we can hardly escape a common Suspicion that the one borrowed their Opinions from the others; and that perhaps the Christians received this Stranger God from the Heathens, whose Books they were compelled to study, the better to support the Controversy, which about that time was carried on pretty warmly between them: The Nicene and Constantinopolitan Explications of the Christian Doctrine being published after these Philosophers had delivered their Opinions; and that what (9) then grew to be the Faith of the Catholic Church, was, as is mentioned in the Objection, new and unscriptural, being borrowed from the Heathens. But the Fathers who lived about those Times, a little before or after the latest of those Councils, such as Basil, the two Gregories, Didymus, and Cyril of Alexandria, in their Discourses upon the Holy Spirit, draw their Doctrines entirely from the Scrip-

(9) The Charge of Platonism brought against the Fathers of the Christian Church has been too industriously spread to be unknown to any; but the solid and able Vindication of them by Father Balthus the Jesuit, in his Défense des SS. Péres accusés de Platonisme, à Paris, 1711, is not so well known as it deserves to be.
Opinions traced.

Opinions traced, and did not then fashion, but succeeded to the Faith, by Tradition of those who presided in the Church from the Apostolical Age to their own Times. To which they appeal, producing their Testimonies, and tracing it up to the New Testament; where they challenge (10) a Cloud of Witnesses: Many of which have been produced in the last Discourse, and I hope to Satisfaction. But perhaps the Testimony of an Enemy may gain Credit, where that of Friends is less regarded; there is full Evidence then that this Doctrine was held by the Christians long before those Philosophers appeared, and within little more than half a Century after the New Testament was finished. I mean the (11) celebrated Scoff of Lucian, or a Writer as old, if not older than himself, where he instructs the Cate-

(10) 'Ο τῶν μαθηματιῶν ἐσμένει, ἵν' ἀν ὄτι κ' ἱερατος ἡ τῆς σωματικῆς θεότης ἐπηδεικθέντα. Greg. Naz. de Spiritu S.

(11) Ὑψιμέδωνα Θεόν, μέγαν, ἀμετρόν, οὐφανίωνα, ποιν ἱερός, πνεύμα ἐν παλαιός ἐκπολεμόμενον, ἐκ τελῶν, ἀλ' ἐκ ἁπλοῦ τελος. Ταύτα νύμιζε Ζίνα, τὸν ἐς ἡγεῖ Θεόν. Philopat. p. 770. To which may be added, that the Jews under R. Gamaliel, in the first Century, composed a Prayer against the Christians, as the Teachers of a Trinity, and therefore, as they judged, Destroyers of the Unity of God. Allix. p. 431.
chumens in the Belief of one God, Father, Son and Holy Ghost proceeding from the Father, One, Three; and Three, One. The Wit of this Passage is at our Adversaries Service; but we claim thence an Argument, that such was the Christian Doctrine long before the Explications of those Councils were delivered, and before (12) Proclus, Porphyry, or Plotinus had scattered the Opinions above-mentioned; and that therefore the Christian Fathers had as little (13) Occasion

(12) Il est certain que c’est à Plotin, qui vivoit sous Empire de Gallien, à qui la Philosophie Platonicienne doit ou sa naissance ou son rétablissement, avec tous ces discours guiniez, ces raisonnemens metaphysiques, ces dogmes et ces mystères de magie qu’elle n’avoit pas auparavant. Baltus p. 514. lib. 4. Les Platoniciens nouveaux, temoins dignes de créance en cette matiere, ne reconnoissent pour vrais Platoniciens, que ceux qui avoient porté ce nom depuis Plotin. Hierocles dit que les vrais Platoniciens, & qui s’étoient attachez à suivre la doctrine de Platon dans toute sa pureté, étoient Plotin, Origene, (fort different de l’Origene Chrétien) Porphyre, Jamblique, & les autres, dit-il, de cette sacrée posterité, qui leur ont succédé, jusqu’à Plutarque l’Athenien. On voit donc toute la succession des Platoniciens postérieurs au... Christianisme... Elle a commencé par Plotin, qui en a été le chef, & elle a fini par les disciples & les amis de Proclus. Ibid. in the Notes.

(13) This was certainly the Opinion of the Fathers themselves, who, though they read the Philosophers, yet it was in order to win over the Pagans to Christianity, by exposing the Defects and Inconsistencies of Philosophy. For 1. They thought
thought it in general false and trivial; Abjiciamus hæc, & vel rideamus quia falsa sunt, vel doleamus quia magna existimantur: sunt enim ista, Fratres mei, magna magnorum deliramenta doctorum. Aug. Serm. 144. de tempore. 2. It was not to be regarded, because it was at best but merely human Authority; ut, qoj, siue tua die ut, usque etiam siue tibi quid evno, aut siue pro vero, quid benevis, vel siue vacas, vel siue tumid. Euseb. lib. xiv. Prap. Evang. Philosophiam tollimus, quia humane cognitionis inventio est: Sophiam defendimus, quia divina traditio est. Lael. lib. iii. Div. Inst. c. 16. 3. Whatever was good or useful in Philosophy was to be met with in the Scriptures. Nam quicquid homo extra didicerit, si noxium est, ibi damnatur; si utile, ibi inventur. Et cum ibi quisque invenerit omnia quæ utilitatem alibi didicit, multo abundanter ibi inveniet ea quæ nusquam omnino alibi; sed in illarum tantummodo Scripturarum mirabili altitudine & mirabili humilitate discuntur. Aug. lib. ii. de Doct. Christl. cap. 42. 4. The best Things of Philosophy were stolen from Scripture, (which, whether well founded or not, is allowed to have been their Opinion), and that the Philosophers had spoiled and corrupted them, wherefore they diffused from the Study of them. Animadvertis Philosophos eadem disputare quæ dicimus, non quod nos simus eorum vestigia subsecuti, sed quod illi de divinis praedicationibus Prophetarum umbram interpolatae veritatis imitati sint. Sic etiam conditionem renascendi sapientium clariorum, Pythagoras primus, & precipius Plato, corrupta & dimidiata sive tradiderunt. Minut. Fael. ix. in Ost. Διότι τις χαί digitally εἰπών καὶ τῇ Ρωμαίων μεγάλαις, καὶ τῇ Αθηναίων ήμερας, σὺν μαθήμασι τῶν καθ᾽ ὑμᾶς βαθύων φιλοσοφιών αὐξηθησάμενοι. . . . καὶ χρῆ τῷ σωφρόνισθαι καὶ τῷ ἥλιῳ πίστει, ἑπεξε τοῖς ἁπίστους εὐθείας ἔχοντες Εὐλωνίων, καὶ πρὸς ἐποίησιν, τῷ εἰκών Μουσίως] σοφοτης, &c. Tatian. These Testimonies, from the Fathers themselves, will, I hope, be allowed to be of more Weight, than the bare, though
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of Philosophy, as they had (14) Inclination to go over to their Enemies, and borrow their

though positive, Affirmation of a Writer in the 18th Century, who is pleased to assert, Connex. of Nat. & Reveal. Relig. p. 504: 'The Notion that the Fathers had, that the Heathen stole their Notions from Moses and the Prophets, was one great Means of corrupting the true Christian Religion. They first imagined that the Heathen Philosophers and Poets borrowed Notions from the Scriptures; and then truly they put off the Heathen Notions of those Philosophers as true Christian Principles. Thus was Platonism introduced as early as Justin Martyr's Days, and the Logos of Plato and Orpheus was represented as the true Logos of St. John. And hence may a good Account be given of the Corruption of Opinions, and a Change of Language and Notions that began to get Ground in the second Century.' But we find in fact, that the Heathens reproached the Christians, not with being so far prejudiced in favour of the Philosophers, as to new dres their Theology from Them, but with rejecting and setting aside their Philosophy to embrace the Opinions of Barbarians, as is testified even in the second Century by Tatian. Ora[. contr. Græc. by Origen in the third, lib. v. adv. Celsi. by Eusebius in the fourth, lib. xiv. Prop. Evang. in Proamio, and Cyril of Alexandria in the fifth. So that we have in these Writers, and in Celsius and Julian, both Christian and Heathen Witnesses to prove, that from the second to the fifth Century the Fathers did not corrupt the true Christian Doctrine by their Attachment to Philosophy. Which will farther appear from the next Remark.

(14) 1. Philosophy was the chief part of Pagan Theology, and so the grand Rival, and greatest Obstacle to the Success of Christianity: Such the Fathers esteemed it, and represent it, and such it was in fact, wherefore they could not be fond of it. 2. The Philosophers laboured to support and recommend it, in Opposition to Christianity, and for that purpose revived a new drested Platonism. 3. The Platonic Philosophers spared no Pains in blackening and calumniating the
their Faith from those, who, in their Judgment, were the Fathers and (15) the Patriarchs

the Christians, whose bitterest Enemies were Celsus, Porphyry, Jamblichus, Hierocles and Julian. 4. Nay, so implacable was their Hatred, that they stirred up the Magistrates against them, persecuted, and put them to death. Unlikely Motives these! to prejudice the Fathers in favour of Philosophy in general, or Platonism in particular! Accordingly, we find, that they allow no Quarter to the Philosophers; are very free in exposing their Contradictions, Absurdities, and Immoralities; disdain the Assistance of their Physics in the Interpretation of Moses; and even reject their Philosophical Truths to maintain a mistaken Sense of the Letter of Scripture. Such Prejudices must be a sufficient Security against corrupting their Religion from a Fondness for Pagan Philosophy.

(15) Et vero res per se loquitur, ac priscarum omnium haeresium, quæ primis sæculis tribus exortæ sint, historia ipsa testatur, Simonianos, Valentinianos, Marcionitas, Manichæos, ac cæteros, non aliunde quam ex commentis Platonis subornatos esse ad illa fabricanda monstra & dedecora Christiani hominis. Petav. Proleg. in opus Dogm. Theol. c. 3. Which Tertullian witnesses, lib. Prescr. c. 7. Ipsæ denique haereses à Philosophiâ subornantur. Inde Æones, & formæ nescio quæ, & trinitas hominis apud Valentinum: Platonicus erat. And again; de Animâ. Doleo bonâ fide Platonem omnium Hæreticorum Condimentarium factum. The like Complaints were made in the next Ages; Jerom, in Dial. adv. Lucif. says, Accedit ad hoc, quod Ariana hæresis magis cum sapientiâ sæculi facit, & argumentationum rivos de Aristotelis fontibus mutuatur. And Socrates reports of a Chief among the Arians, Καὶ μὴν νὴ τα Ἀριστοτέλες νὴ Πλάτωνος αἰὴ μὴν χείρας ἐκεν ὁ Γεώγγος. So that the Heretics before the Council of Nice, and the Arians after it, were alike reproached by the orthodox Fathers for borrowing their Errors from Plato. A plain Proof that they were not Platonists themselves.
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archs of the Heretics. Some indeed there were among the Christians, who were for adorning the Church with the Trophies of the Schools; and, as the Men of Lystra confounded Barnabas with Jupiter, and Paul with Mercury, they were also for bringing Athens into Jerusalem, and blending Pagan Philosophy with Christian Theology. Here Valentinus, Marcion and Armon spun their perplexed and intricate Webs, which gave the primitive Fathers such Trouble to unravel. But the most orthodox Christians were not at all beholden to Philosophy, but kept themselves upon their Guard, lest they should be spoiled by it, as St. Paul had cautioned them. And if some few (16) less cautious had defaced their

(16) Many are accused by Le Clerk, but with how great Injustice may be seen in Baltus his 4th Book; Origen however must be given up, as too strongly attached to Plato's Writings: But for this he is blamed by the other Fathers, such as Epiphanius, Methodius, Marcellus Ancyranus and Jerome; nay the Church rose against him, accused him for having corrupted the Truth by mingling with it Pagan Philosophy, and condemned him in a particular Synod in Egypt, which was afterwards confirmed in the 2d Constantinopolitan Council. The Rigor of this Procedure against so serviceable a Writer is a farther Proof, that the Church in general was not then corrupted with Platonism, but had the utmost Dread and Abhorrence of it.

2

Religion
Religion by Pagan Mixtures, (17) the Heathens, it must be granted on the other Hand, improved their Theology by infusing something of Christianity with it: The Current as it diverted through Judea, caught the Perfumes, and reflected the Flowers of the Coasts by which it passed. But the Stream flowed down to them from a foreign Source: For the Christians received this no unscriptural God by a long Tradition which leads up to the New Testament; and the Pagans received their no strange nor novel Deity from a still longer Tradition (18), which leads up to the Writings of Plato; for so early as his Days we


(18) For however the latter Platonists may have reformed their Master by the Scriptures, yet they pretend to be only the Interpreters of Plato; and even accuse Christ and his Apostles for stealing their Doctrines from him. Agustin informs us, that Ambrose wrote much against the Calumniantes Platonis Lectores, qui dicere ausi sunt, omnes Domini nostrri
we shall find some like Opinions among the Heathens. The Fathers frequently mention it, and the latter Philosophers were proud enough to acknowledge that they drank of the Fountains of Plato. For Plotinus assures us, that their Doctrines of a Trinity were not new and of Yesterday, as the Writings of Plato himself bear Testimony. In his Epistle to Dionysius, there is this often observed, but very obscure Explanation of God, or to this Purpose:

(19) That he is the Lord of all things, for whose fame and pleasure were all Things created; the Cause of all Good Things, to which succeed a Second and Third variously employed.' We need not be surprized at this dark Divinity; very probably Plato himself was far from understanding it thoroughly: He received and reverenced it as a Tradition originally derived

nostri Jefu Chrifti fententias, quas mirari & prædicare cogantur, de Platonis libris eum didicisse, quoniam longe ante humanum adventum Domini Platonem fuiffe negari non potest. lib. ii. de doçt. Ch. c. 28.

Opinions traced.

(20) derived from God; but delivers it with the Obscurity which Length of Time had wrapped about it. However he throws some Light upon it from other Parts of his Works: He mentions in his *Timaeus*, (21) The Father rejoicing over his Work, 'the new created World, which was the Image and Result of the immortal Gods.' Here therefore are not less than Three Eternal Creators of the Universe; (22) the Father corresponding to his Lord of all Things before mentioned, and the Θεὸς αἰώνιοι besides, which answer to his Second and Third in the other Passage; and their various Offices in the Production of the World he gives us elsewhere: The Second was the Idea, Mind, or Wisdom, which fashioned and governed it; and the Third is the immediate Architect that produced it, the Soul that enlivens and sustains it. I will not take upon me to say that this was precisely

(20) So Proclus a Platonic calls it: Ὑποπαγάδιος Ἑκλογή.
(21) θεος δ' εὐσκεκέας των ἁιώνων θεων γέγονας ἀγαλμα το γεν
(22) According to his Commentator Plotinus, άτος μὴν ὁ
κόσμος εἰκὼν αλλ' εἰκονιζόμενος, ἤγκατων μὲν τοι περὶ το
Plato’s Opinion: I think it no easy Matter to pick that out for certain; he was, I believe, pretty unsteady (23), confounded betwixt that human Wisdom which vainly aims at being the Measure of all Truth, and that ancient Tradition which had too great an Authority to be rejected, and had been too much corrupted to be clear or satisfactory. (24) He complains of the Difficulty of investigating the Parent of the Universe, and the Impossibility of explaining what he could find, to the Multitude. But both Christian Fathers, and their Contemporaries the Platonists of those Days understood him in this Sense. So that there is a Third Person in his Deity, which is expressly called Зεύς or God (25); he is made distinct, and placed in the third Rank (26); he

(23) Jam de Platonis Inconstantiâ longum est dicere.

Cic. de Nat. Deor. lib. i.

(24) Τὸν μὲν ἐν σοινὶν η’ σαιόγα τῶν τὰ σαλὸς εὐζεῖνε ἔγον, η’ εὐζέλαι εἰς σαιός ἀδύνατον λέγειν. Timæus Ps. 31st. p. 28.


(26) Οὐκόν εἰ μὲν τῇ τῇ Δεὸς ιρίς φύσι βασιλικὴ μὲν θυσιν, βασιλικὴ δ’ η’ ιράτηθαί, αἱ τῇ σαλὸς νῆς ἁχεῃ — νῆς ἢ ἡν ἡνότης.
he is said to be co-existent with the other Two; he is characterized as the Lord and Giver of Life (27).

And whether this was Plato’s real Opinion or not, it is certain that he delivers it as the Sense of Antiquity; and whence he derived it his Followers will inform us. It was not the penetrating Genius of Plato, or the Demon of Socrates that drew forth this Truth, intending thereby no more than to celebrate the Goodness, Wisdom and Power of God; which Plato, fearing the Fate of the latter, disguised in the Dramatic Theology of the Times, and converted those Attributes into Persons or Hypostases. So the Socinians would represent the Case: But that it was no Invention or Discovery of Plato’s, but an ancient Cabala, will appear by tracing from whence he derived it.

(28) Plotinus tells us, that Parmenides in-


(27) Ψυχῆν δ’ διοικοῦσαν η’ ἐνοικοῦσαν ἐν ἀπασί τοῖς πάσιν κυνηγίνοις' de Legib. Ps. 2a. p. 396.

(28) Καὶ εἶναι τὰς λόγος τέσσερις τέσσερις καὶ τὰς τέσσερις, μὴ τῇ τῇ ῥῇ, ἀλλὰ πάλαι μὲν εἰςετῆλατο μὴ ἀναπτυσσόμενος, (τέσσερις λόγοις ἐξηγηθέν τε καὶ ἐν γεγονότερ μαθητηρίων περὶ τοὺς ἄλλους τάχθης, τοὺς τοιαύτης δόξης. Plotinus. Cudw. 546.)
fisted on the same Doctrines before Plato; and Parmenides was an Admirer of Pythagoras, whose School, as we are informed, celebrated three Gods, who are thus described (29): The First One, who is above All Essence; the Second, who truly is, and Intelligible, and who, as they say, is the Ideas; and the Third Psychical or Animal, partaking of the First One, and of the Ideas. As to Pythagoras, he travelled far for his Improvement, and transferred into his Philosophy (as (30) Hermippus the Pagan Writer


(30) Ταυτα δε αντετι κη έλεγε [Πυθαγορας] κη Ιδεων κη Θεων δια μερομενος κη μεταφεγα εις ίδαφαν. Hermipp. in Ioseph. lib. vi. 2. contra Apion. And Origen. adv. Cels. lib. i. relates another Testimony from the same Writer λιγαηαν Εγ- μιππον εν το Ποταμω πεζι νομοδιλων ιστοχωνον Πυθαγοραν την, ιασιν φιλοσοφιαν απο Ιδεαων εις Ελληνας άγαγεων. Which is agreeable to the Testimony of Diog. Laertius in vit. Pythag. νεας δε άν κη φιλομαθης, αποθεματω της παλαιας κη πατας εμφανεται το Ελληνικας κη βαρβαρικας τελιδας. Strabo informs us, Pυθαγοραν ιστορησι . . . επισεν την ατλαν, κη απελευθ ιας Αιγυπτιο τη Βαβυλωνια φιλοσοφιας χαρων. lib. xiv. p. 439. In his Travels he would in course fall among the Jews. Which is also affirmed by one of his Disciples (See in Selden de Jure Nat. p. 18.) Malchus item, qui ipse eft Porphyrus, cum, ait, non solum Arabas & Αγιτη, sed etiam Hebrewos &
of his Life witnesses) many of the Jewish Opinions: And (31) Plato discovering by him where the Golden Seeds of Truth were to be found, enriched the Western World with the Spoils of the East. (32) Some Traces of the same Opinion appeared in Italy about this time by means of Tarquin the first, who placed three Deities under the same common Roof to be worshipped in the Temple; these were Jove, corresponding to the Jehovah of Sacred Revelation; the second was the Offspring of the first, but immediately born of the Father, and is the Divine Wisdom of the Romans, the same as Varro tells us with the Ideas, or second Hypostasis & Chaldeos discendi causâ adiisse. Atque in τις πιστεύει τοῦτα τὸ ἑαυτῷ εἰδολάν τὸ ἐνθάνατον τῆς σοφίας εἰποτρέποντα.

(31) Et expressim perstridium esse Platonem a Numenio legitimus, ως ἐν τοῖς Μουσαίων βιβλίαις τὸ πιστεύει Θεῷ καὶ Κόσμῳ ἀποσυνάπτοντα. Ibid. p. 23. Thus Pagan unprejudiced Writers not only witness, that Pythagoras and Plato travelled into Egypt for Instruction, but that they were beholden to the Jews for some of their Wisdom. And a modern Author already referred to, who is unwilling to believe the last, yet seems obliged to admit it, p. 496. Connex. of Nat. &c. where speaking of the Notion of the Trinity, he says, 'If Plato had any such Sentiment, it must be confessed that he must have that some how or other from Revelation.'

(32) See Voss. de Idolol. lib. ii. c. 57. & lib. viii. c. 12. and two Testimonies of Varro there cited from Macrobius and St. Austin.
of Plato: The Third is the Divine Love or Goodness, the fruitful Author of Life. This was either first introduced into Rome by Tarquin about the times we were mentioning; or else he explained in this manner an obscure Tradition which he found among them, conveyed thither by the Tyrrenians; and which, either way, is allowed to be derived to them from Samothbracia, where the same Divinities were worshipped. For from Samothbrace they were brought into Phrygia by means of Dardanus, about the Days of Moses, or within eight hundred Years of Noah’s Flood. At Samothbrace they were called Cabiri, which proves their Original from the East, that being an Hebrew Word, signifying the Great ones; and their Priests were called Koivhs, a Name which leads to the same Source, and from hence it is no Difficulty to find a Clue that will conduct our Enquiries home. Herodotus tells us that the (34) Per-

(33) And Pythagoras is called a Tyrrenian by Aristoxenus in Laertius. Vit. Pyth.

Opinions traced.

The Pelasgi inhabited Samothrace, and introduced the Mysteries of the Cabiri there. The Pelasgi were not Autochthones in that Spot, but wandered thither, evidently betraying a foreign Extraction by the Uncouthness of their Speech and Language; what that was, Herodotus, who observes (35) the Strangeness of it, does not take upon him to say; but from the Words before taken Notice of, and from the very Name of their Founder, we may reasonably believe that they were Hebrews, descended from Eber by his immediate Son Peleg, and who, according to Epiphanius (36), diverted towards Europe, and to the Parts of Scythia, from whence the Thracians arose. And this is confirmed in that the Lacedaemonians, who were a Slip of the Pelasgi, entered into Alliance with the Jews a little after the Death of Alexander the Great, (37) because they found by their

(35) Ἑσαν οἱ Πελασγοὶ βασιλεῖς γαλασσαν γενεσ. And a few Lines above ὑπ τινὰ δὲ γαλασσαν ἦσαν οἱ Πελασγοὶ, οἵτινες ἤτεχνως εἰπεῖν. Clio p. 13.

(36) Φαλέη καὶ Ραχαῦ οἰνίνες ... τῷ τῆς Ἑβραίας μέσα καὶ τοῖς αὐτῶν ἔθεσε προσερείθησαν, ἀπὸ τῆς τῆς Ἑβραίας ἡ λίκως καὶ ἔπεκεινα, ἐξ ἐπερ οἱ ἔθεσις γεγένασι. Epipb. de Scythis.

(37) Βασιλεὺς Ἐπαφίαδων Ὀνίας ἔπει τῷ Ἑβραίῳ ἱερῷ καὶ τῷ Ἑβραίῳ καὶ Ἰουδαίῳ, ὅτι εἰσὶν ἄδειφοι, καὶ ὅτι εἰσίν ἐκ γένους Ἀβγαρῖ. 1 Macab. xii. 20. 21.
Records, that they were of the same Original, and descended from the same Family, which lead to Abraham.

Thus have we traced up this Opinion within a little more than an hundred Years of the Flood, and into the very Family of the Jews, to Peleg the Son of Eber. To these from the Beginning of Time was an easy Tradition, Noah might have informed them of what Methusaleh had told him from Adam. But this perhaps, easy as it is, is too much to suppose: our evidence has carried us no higher than Peleg, and there, at present, we must rest the Antiquity of this Opinion; and so high we are able to carry it from Pagan Testimonies, for about that Time we meet with these Deities, the Cabiri, in another Family in Phæenicia according to Sanchoniatho (38). So great an antiquity,

(38) See Cumberland's Sanchen. c. 3. p. 28. the Bishop indeed places them in the same Family, that of Shem. Neither would I dissemble, that the Cabiri are there represented as Men, under synonymous Names or Titles, Cabiri, or Dioscori, or Corybantes, or Samothraces, and as the sacred Scribes or Secretaries of Thoynth or Hermes who was the Inventor of the first Letters. From whence we learn however that they were Priests, for so their Names declare, and all Antiquity
Antiquity admits. 1. Dioscori, the Sons or Servants of God, agreeable to the Oriental Style, Gen. vi. 2. 2. Corybantes, Credo enim hoc nomen Corybantum, ut & rem ipsam nempe facerdotium hoc Cabiricum ab Oriente derivatum esse, nempe a verbo ἘΠ on omnibus linguis orientalibus, mihi notis, significat appropinquare, & fæpe quidem ad Deum præsertim in Sacrificiis. Cumb Orig. Gen. p. 381. Hinc Paufanias Heliac. 6. prope finem, Κυρύβανθος ἱππηγος, ὁ Σαλησιος, scilicet quali in honore, & quam propinqui regibus erant Satrapæ, tali in honore, & tum propinqui Diis exiftimabuntur Corybantes, Id. p. 383. 3. Samoaethrices, they were so called from an Island of that Name, famous for the Cabiric Worship, after the Thracians had mix'd with them, which Island was before called Samos, signifyng, as Strabo tells us, τὰ ὤν or mountainous; which Bochart deduces from Sami eminere, but, I think, Arabic (unsupported by the elder oriental Languages,) is too modern a Dialect to account for a Name of so great Antiquity; I would therefore rather deduce it from ΣΑΜΟΣ servit, ministravit, whence the Syriac ΣΑΜΟΣ cultus Dei, & religion, & ΣΑΜΟΣ initiatus Deo. And if the very ancient Greeks σάμως, ἵκαλε τὰ ὤν, it might be because religious Worship was wont to be in the high Places. As Herodotus Clis. p. 35. informs us of the old Persians, that they used, ἵ反腐 ὑπηλατια τῶν οὐρων ἀναβαλλοντες, θυσιας ἐδειν. Whence Caucæus was called Θεὸν ἵκος. 4. Cabiri, this was likely a Name of like Import, and meant originally not Divos Potes, but Satrapas or Magnates: a Title not unusual to be given to the higher Rank of Priests, as we find among the Montanists, who were filled Μᾶρσιοι, under a Patriarch or Trismegist; and so Thyoth or Hermes was called, whose Secretaries these Cabiri were. Ignorance and Superstition might at length give to the Deities themselves the Title of their Priests: and I see no Necessity of
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suspect that the Tradition derived from a true divine Original.

I shall now pursue the Stream of this Opinion, as it took its easy Course through Palestine, and examine it in its several Periods from the Creation of the World, as it was received in that Line who were appointed to keep the Oracles of God.

Their great Historian Moses, divinely directed to recover the Minds of that People from Idolatry, and acquaint them with the true object of Worship, informs them that

of supposing that these Priests were at first idolatrous Worshippers; they had lived with Noah, and were but in the third or fourth Descent from him. But they were probably the Occasion of those strange Superstitions which afterwards crept into the Cabiric Rites; for Hermes found out the Hieroglyphic Characters, into which the Cabiri translated their religious Worship: from thence might easily proceed those monstrous Orgia which Herodotus relates, even though we were to suppose them at first innocent, and perhaps symbolic of the παλαθενσία which we find at the Bottom of all the Mysteries, Jewish as well as Pagan. And I observe that Epiphanius refers the Beginning of Idolatry to the Days of Serug, as Tradition had delivered to him, which was the eighth Decent from Noah, which he says was not by carved Images of Wood or Stone, but by coloured Representations, μένον δὲ διὰ χρωμάτων ἐκ εἰκόνων ἀ το ἀνθρώπου διάμορφα ἰς ἰας τὴν κακίαν. lib. 1. Haer. But in these dark Points on which the Scriptures throw no Light, I pretend not to prescribe Opinions to others, or even to profess any myself.
the World was made in the Beginning by God: and notwithstanding their Prejudices in favour of Polytheism from their long Sojourn in Ægypt, he expresses this God by a Word of a Plural Termination, suggesting more than one Person in the Idea: and as he proceeds in the History of the Creation, this God speaks agreeably to such an Idea. 

Let us make Man in our Image, and after our Likeness. And before any Air or Exhalation was yet in Being, The Spirit of God moved (39) (as with design and for that purpose) towards the Production of the World: and afterwards strive with Man to restrain them from their Iniquities. Here we find Plurality in the divine Nature in the Termination and Pronouns, and yet Unity of Action by the singular Verb. We see likewise the Spirit of God in a personal Act moving towards Creation; and influencing, though not irresistibly, the Hearts of Men: So that creating the World, and

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Striving with Man, are certainly Arguments of his Divinity and Personality: and being called by God my Spirit, and the Spirit of God, argues him to be in Person different from him whose Spirit he is; and as the Deity is expressed plurally, this Spirit is doubtless implied in the Idea: and as the Creating is expressed by a Verb singular, it would lead us to suppose that Creation was the joint Work of all the Persons in the Deity. These are, I think, the reasonable Deductions from the Language of the Historian. But perhaps we mistake the Language; let us stand corrected.

Elohim, we are told, is not Plural, but is a Singular with a plural Termination only, for it is constructed with singular Pronouns, such as I, Thou, Me, Him, &c. and (40) no Instance (say the Socinians) can be given in any Language of Three Persons who ever spoke of themselves, or were spoken to, by the singular Pronouns. Such speaking is contrary to Custom, Grammar, and Sense, which are the Laws

of Speech: Therefore the Scriptures always speaking thus of God, either he is only One Person, or the Scriptures are one continued, ungrammatical Solœcism and Impropiety.' I know not whether to admire most, the Learning, Truth, or Decency of this extraordinary Passage. For that Elohim is Plural, not only the Termination points out, but the Use of its Singular. a Elah and Eloah; as also the Synonyma of God, b thy Creators, and c thy Makers. But say they, the Construction of singular Pronouns with it plainly shew it to be Singular, and the Scriptures always speaking thus of God, evince that he is but One Person. I answer, that the Scriptures do not always speak thus: and the many Instances of plural Pronouns constructed with it do certainly as fully prove Elohim to be Plural, as the singular Pronouns that it speaks but of one Person; To which we may add plural d Verbs, plural e Adjectives, plural f Participles. Then we are informed, that this is the royal Style and agreeable to Custom; but to speak of three Persons by the singular Pronouns is contrary to Custom, Grammar, and

a Deut. xxxii. 15. 17.

b Ecclef. xii. 1.

c If. liv. 5.

d Gen. xx. 13. xxxv. 7.

e Deut. xxxii. 17.

f I Sam. xxviii. 13.
and Sense. As to Sense, and Grammar (distinguished from Custom) it is, in my plain
Apprehension, as contrary to them to speak of one as if that one was many, as it would
be to speak of many as if those Many were but One. And if Custom, without any great
Reason, has reconciled to us the Use of one Form, why may not the other pass without
so severe a Censure, where an extraordinary and unparallelled Instance demands it? Be-
sides, is it so very certain, as the Socinians say, that no Instance can be given in any Lan-
guage of three Persons who ever spoke of themselves, or were spoken to, by the sin-
gular Pronouns? I think more Languages than one will afford us something very like it.
It is a most trite Idiom in Greek to speak of many Things with a Verb singular,
which is just the same Solocism; and though I do not at present recollect an Instance in
Hebrew where three Persons are spoken to with a Pronoun singular, yet I believe seve-
ral may be pointed out, where more than three Persons are spoken of in that Manner.
I'll content myself with producing two; it is said in the xith of Isaiah, v. 3. And
the
the Spirit of Egypt or the Egyptians, for it is Plural, shall fail in the midst of him, and I will destroy his counsel; and that is Plural is evident from the Verb which follows, and they shall seek to the Idols. And in the livth Chapter it is said expressly of God, Thy Makers are thy Husbands (both Plural) HIS Name is the Lord of Hosts. But what say the Masters of the Language, the learned Jews themselves? Why they tell you (41), that Moses himself verily believed that Grammar would give this Sense which I contend for, and therefore when about to write down those Words, Let us make Man, he expostulated with God, why wilt thou give Men Occasion to err about thy most simple Unity? To which, they deliver, he received this extraordinary Answer; write as I bid thee, and if any Man love to err, let him err. And (42) the Talmudists own, that the LXXI Interpreters did purposely change the Notion of Plurality, implied in

(41) Menasseb Ben Israel, and Joseph Albo relate it; see Patrick in Gen. i. 26. p. 27.
(42) In Megilla c. i. fol. 11. See Allix Judgment of the Jew. Church, p. 114.
the Hebrew Elohim into a Greek Singular, left Pt. Philadelpus should conclude that the Jews, as well as himself, had a Belief of Polytheism. Thus much for Grammar and Criticism, which are certainly on our Side, whatever the received Interpretation of the Passages may be; which I now proceed to examine from the Writers after Moses.

The Psalmist explains the second Verse in Genesis in this Sense, O Lord, how manifold are thy Works, in Wisdom hast thou made them all: thou sendest forth thy Spirit, they are created. Agreeable to which he speaks in the xxxiii Psalm, By the Word of the Lord were the Heavens made, and all the Host of them by the Spirit of his Mouth. And as the divine Work of Creation, so also the divine Attributes of Omnipresence and Omniscience are given to him by the same Royal Prophet in the cxxxix Psalm: and he died in the Faith of the Personality and Divinity of the Holy Ghost, for his last Words were, $ The Spirit of the Lord spake by me, and this Spirit he tells us in the next Verse, was the God of Israel. I might produce a great Variety of Texts relating hereto, but the Question will still
still be, what was the Meaning of them? For our Adversaries deny, that the Jews had any Knowledge of that Sense which we put upon them. I therefore step down a little lower, and prove the Sense from the received Opinions among the Jews after Prophecy was sealed up among them, but before the Birth of our Saviour.

This is a Period of 400 Years and a little more; near the Middle of which the Book of Judith is supposed to have been written; the Author of which makes his Heroine cry out, — *O Lord, let all Creatures serve thee;* for thou speakest, and they were made, thou didst send forth thy Spirit, and it created them. And 100 Years before we have a very full account of this Spirit (according to their Cabala) in the Wisdom of Solomon; sometimes called *the Spirit of the Lord which filleth the World;* but more generally styled Wisdom, which he describes not as a Quality, but as a Person; *Give me Wisdom which sitteth by thy Throne.* Whose divine Origin is thus set forth; *For Wisdom is the Breath of the Power of God, and a pure Influence flowing from the Glory of the Almighty.*
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ness of the everlasting Light, the unspotted Mirror of the Power of God, and the Image of his Goodness. I know indeed this has been often understood of the Logos, and by Grotius (in favour of his new Friends) even of human Wisdom. The latter Opinion I think needs no Confutation. As to the former, the distinctive Characters there given of Wisdom (though agreeing to the Son, as he is the same in Nature, and like him personally derived from the Father, yet) do certainly rather point out the Holy Ghost. He is called Holy, Undefiled, into which no defiled Thing can fall,—subtile, lively, clear, quick, which cannot be letted, going through all Understanding, pure and most subtile Spirits. — One only, manifold; agreeable to St. Paul's Diversities of Gifts, but the same Spirit.— The immediate Author of Renovation and Prophecy; Remaining in her self, she maketh all Things new; and in all Ages entering into holy Souls she maketh them Friends of God and Prophets.

At the Close of this Period, just at the Time of our Lord's Incarnation, the Tradition was far from being worn out: For thus teaches
teaches Philo; 'There are (43) two questions about the Divinity: whether there be any? and what its Essence is? The first is easy to discover, the latter impossible; for (44) God has discovered his Nature to no one. (45) He is one only; yet this is not to be understood of Number.' Which he leads to the Explication of, by representing the Father attended with his two Powers which are called God and Lord; which are not Attributes but Persons (46), for to these, he says, God spake when he said, Let us make Man: and that with respect to these two Powers, he is called God of Gods: which two Powers, he says,


(44) Οὕτω γὰρ ἐδείξεν αὐτῷ τὴν φύσιν, ἀλλ' ἀδιαθέν αὐτῶν τιτδ τῷ γάνε παρεσκευασθ. Αλληγ. p. 67. Turn. Edit.

(45) Μόνος δὲ κῇ καθ' αὐτός, εἰς δὲ τὸ Θεῖον, ἀπὸ δὲ ὑμῶν Θεῷ . . . πᾶς γὰρ ἀνθρώπου μεστερος κόσμῳ, ὡς κῇ κράσιον. δὲ δὲ Θεός, προσβότερος κόσμῳ, κῇ ἀπομικρύνα. Αλληγ. 3. p. 841.

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are (47) Uncreated, (48) Eternal, (49) Infinite; and hence he accounts how God is Three, and yet he is but One. So explicit is the Testimony of Philo, that he is represented by some as having been beholden to Plato for his Notions, rather than to the Jewish Traditions: But, (50) supposing him to have taken any thing from Plato, he only restored to his own Country what he and Pythagoras had before plundered from it. However, there was no Necessity of borrowing these Doctrines from the Heathens, since

(47) Νομίζεις ... τὰς ἀγεννήτας δυνάμεις ἑκάσται περιστάσαι δύνασθαι. Οτι αληθ. το Θεῖον. ρ. 205. Turn. Edit.

(48) Κύριοσ ὁ Θεὸς αἰώνιος. αἱ τοῖνυ λειχθεῖσαι προσεχότες τὰς περὶ το ὀν ἑμφαίνει δυνάμεις. Περὶ Φιλοσφ. Turn. Edit. ρ. 153.

(49) Ἀντιγέγραφος γὰς κλι δυνάμεις αὐτοῖ. μεμάτηκα δὲ τὰ ἱκάν. Περὶ οὐν εἰς. Ἀβιλ καὶ Καἰν. Tur. Ed. ρ. 94.

(50) But this, I think, is not to be supposed; for though the Name of Plato was in high Esteem, yet his Philosophy was so out of Fashion in Philo's Time, that Seneca a Contemporary informs us, Academici & Veteres & Minores Nullum Antifitem reliquum. Nat. Quaest. l. 7. c. 32. And the Case seems much the same at Alexandria as at Rome; for though Philo calls him λιγωθαλον Πλάτωνα. ρ. 594. Turn. and elsewhere, ρ. 653. he is ὁ μίγας Πλάτων; yet where he quotes his Authority to prove the Incorruptibility of the World, he does it with a They say, it is Plato's Opinion, and Aristotle so represents it. ἡσων, ρ. 645. and Αἰσχύλες ταῦτα μαθεῖν περὶ Πλάτωνος. ρ. 646.

his
his own Treasury of inspired Authors would have supplied him. Especially the Interpretations and Traditions frequent among his own People, which, though now lost to us, were in great Abundance in his Days. Among which, we may presume, were many Things explained, which related to the Doctrine of the Holy Ghost, as well as other Points. Nor is this merely Guefs-work, for we find that it was delivered in some Book, even of sacred Authority among them, that the Holy Ghost or Shecinah has an Influence on the Souls of Men, because (51) he will dwell with the meek and humble, but fly from the proud and angry. The Substance of which St. James quotes as Scripture, 
P God resifieth the proud, but giveth Grace unto the humble. Whether this be taken from the ἀνάληψις of Moses, or some other Scripture, is not material here to enquire; it proves that their Writings, which are now lost, contained Things relating to this Doctrine. And indeed so strongly was

See J. Gregory of Christ Church his Tracts. p. 139.
it inculcated there, that the Prejudices and even Aversion which the Jews had to the Christians afterwards, (especially for this very Doctrine of the Trinity, which they misunderstood as professedly insisting upon Three several Gods,) could not efface the Impressions and Belief which the religious Writings of their Ancestors had engraved upon them. They speak of Elohim (52) as Plural, principally with regard to his (53) two Powers or Virtues Cochma and Bina, which they make the efficient Cause of all Things with God; they teach that the Cochma is the second Number which proceeds from the First, as from his Spring, and brings from it the Influx of all Blessings (54); and that the Third Sephira or the Bina proceeds from the First by the Second (55). And these are called (56) the two Hands by which God made

(52) Bachajé in Parafcha Bereschit. fol. 2. col. 3. Allix 160.
(55) Ibid. col. 3. Allix 166. 168.
(56) Bachajé in Gen. fol. 3. col. 2. Allix. 162. Agreeably hereto Irenæus, nec enim indigebat horum [Angelorum]
Opinions traced.

made the World. As if this was what Isaiah meant when he introduces the Almighty saying, "Mine Hand hath laid the Foundation of the Earth, and my right Hand hath span'd the Heavens. These with the En Soph are called the Three heavenly Fathers (57); and the celebrated Author of Zohar invites his Disciples, Come and see the Mystery of the Word (58) Elohim, there are three Degrees, and every Degree is distinct by himself, and notwithstanding they are all one, and tied in one, and one is not separated from the other. They are (59) elsewhere described as three Lights in God; the ancient or first Light, the pure Light, and the purified (or perhaps rather the purifying) Light. Which Three, say they, make but one God; and that there


(57) Zohar in Gen. fol. 54. col. 2. de literâ י. Allix. 177.

(58) Zohar in Lev. col. 116.

(59) Saadiah Hagaon of the 10th Century, a bitter Enemy to the Christians, and wrote against their Trinity. See also R. Shem Tov. in his Emunoth part 4. cap. 8. pag. 32. col. 2. Allix. 170. 180.

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is neither Plurality nor Polytheism in this. That the Bina or Intelligence, (which corresponds to the Holy Ghost) gave Men the Knowledge of what God was pleased to reveal to them (60); whom they also called the Sanctifier, the Father of Faith, and the Spirit of Holiness. These three Sephiroth they hold are eternal and essential in God; which we are not therefore to deny only because we cannot easily conceive it; For the divine Nature is incomprehensible, far exceeding the Limits of our narrow Understanding: Revelation may inform our Faith, but does not alter our Capacities, and enable us to judge of Things revealed which are supernatural. This, as they apply the Passage in Job (61), is the Path which no Fowl knoweth, and which the Vulture's Eye hath not seen. A Mystery which the most soaring Imagination cannot reach, nor the most penetrating Judgment perfectly discern.

(60) Allix. p. 173. to whom I am beholden for all this Information, in his Judgment of the ancient Jewish Church against the Unitarians.

(61) R. Sabtay in Ritang. on Jetzia, p. 78, 79, 80. Allix. 175, 176.
Opinions traced.

If such were the Opinions of the wise Men and Philosophers in almost every Age or Clime, surely they cannot be chargeable with that glaring Nonsense which our Adversaries are perpetually objecting. Did Reason, did exalted Reason lead those careful Enquirers into this Absurdity? If so, how incompetent a Guide must it be to our Opponents, who rely wholly upon it, to enable them to distinguish betwixt Truth and Error! If they say such mysterious Notions were never suggested by human Reason, from what Source then must they derive? If from divine Revelation, their Objections ought to be more decent. But without tracing the Tradition to its Origin, the greater the Mystery was, the better Security we have, that the Authority must be good upon which Those inquisitive Men received it. So that our Stranger God has been received among almost all the Nations of the World, from the rising up of the Sun unto the going down thereof, as long as that Sun has run his Course: and at the very opening of our Bibles, by the first Breath of Inspiration, this unscriptural God stands revealed.

But
But then how are we to account for the Ignorance of those Converts at Ephesus, who had never so much as heard whether there was any Holy Ghost? Supposing them Jews, as is most probable, how could they be such utter Strangers to this national Doctrine? If any think it necessary to understand the Words strictly according to the Letter (as St. Paul himself seems to have done at first, before they explained themselves farther) such Ignorance might be accounted for (considering them merely as Jews) as they were probably a few of the meanest, and most illiterate, from the Generality of which, this arcane Theology was industriously concealed, left they should abuse it to Polytheism; as may be seen in one of their Contemporaries, Philo, who after having descanted on God and his two Powers appearing to the seeing Soul sometimes as One, and sometimes as Three, warns his Readers, that this was a Mystery (62) not to be communicated to every one, but only

(62) Γέγραπται γὰρ... ὀτι μεθέφθαι δεῖ τὸ ἱερὸν περὶ τῆς ἀγενήτης, καὶ τῶν δυνάμεων αὐτῆς μόνην λόγον. Περ. ου ιερ. Ἀβιλ. p. 94.
to them who were capable to understand, and keep it to themselves. But from their next Answer it may seem that this was not their Meaning; for they admit that they had received John's Baptism, who taught his Followers not only to believe in him, who should come after, that is in Christ Jesus, but also, that He who should come, would baptise them with the Holy Ghost and with Fire. Whence it would follow, that a Baptism with Water to Repentance for the Remission of Sins, was what they had received (63) and all they had received; but the Baptism of the Holy Ghost who should act, not as Water to wash away Desilements, but as Fire (64), to consume their natural Dross, to enlighten their Understandings, to mollify and bend their stubborn and perverted Wills, and to enable them to dispense Light and

(63) "Ἀμαίλε προσφύλετε τις [εἰς τὸ Ἰωάννην Βαπτισμα] ἠχομολογήσας τάς ἁμαρτίας, ὡσας δέησθε, καὶ οἷς ἐλήλυτε, καὶ ἐβαπτίζοντο ἐς τὸ Ἰορδάνη πολάμῳ, καὶ εὐθὺς ἐλάμβανε τὴν ἀφεσιν τῶν ἁμαρτιών τῶν. Basil.

(64) Ne quisquam contendat, etiam in Baptismo Joannis dimissà esse peccata; sed aliquam ampliorem sanctificationem eis, quos Paulus denuo jussit baptizari, per Baptismum Christi esse collatam; non ago pugnie. August. lib. 5. de Baptismo.
Serm. II. Heat to those about them. This was a Baptism of which they had only the Promise, and were so far from having Themselves received this Holy Ghost, that they had not so much as heard whether it had been yet given to any. Nay it might be, notwithstanding this Baptism, that they had not heard at all of the Holy Ghost; for John had been now dead some Years, and these Ephesians were new Converts; they might have been baptized by some of John's Disciples, who but partially or unskillfully related his Doctrine: and St. Paul's Answer will very well agree with this Interpretation (65); for when these Ephesians give him as a Reason, why they had never so much as heard whether there was any Holy Ghost, that they had received only John's Baptism; he replies, they could not have received so much as John's Baptism, only

(65) Illi, qui negaverunt, se scire Spiritum Sanctum, quamvis baptizatos se dicerent in Joannis Baptismo baptizati sunt postea; quia Joannes in remissionem peccatorum in advententis Jesu, non in suo baptizavit nomine. Et ideo Spiritum nesciebant, quia nec Baptismum in Christi nomine, sicut Joannes baptizare solebat, acceperat. Ambros. lib. 1. de Spiritu Sancto c. 3.
Some defective imitation of it; for indeed John taught otherwise. "When they heard this, they were baptized in the Name of the Lord Jesus. These last words, it must be allowed, some moderns refer to the auditors of John, and not to those of Paul; but, I think, the criticism (66) on which they build is too infirm to support their comment; especially, as it is in (67) contradiction to the universal sense of all Christian Antiquity. However let the words refer to either, this is certain, that besides receiving the baptism of water, receiving the Holy Ghost was also necessary, which St. Paul administered by imposition of hands.

(66) They say, that μὲν and δὲ respect one another, and that Ιωάννης μὲν and ἀκούσας δὲ belong to the same narration, and are therefore both the words of Paul; but though this be a common idiom, yet it does by no means hold universally. See John xi. 6. Acts iii. 22. and in the beginning of Demosthenes τὴν τιτανία: where μὲν is not answered with δὲ, besides, had δὲ been corresponding, it should have been, Ιωάννης μὲν ἰδανίζε τῷ λαῷ λέγων ... οί δὲ ἀκούσας.

The Jewish and Pagan, &c.

"And when Paul had laid his Hands upon them, the Holy Ghost came on them. What we are to understand by receiving the Holy Ghost, I shall proceed to explain (God willing) the next Opportunity.

In the mean Time, Let the Holy Ghost, in whom the Scriptures of the New Testament have taught us to believe, and who instructed the Fathers in speaking to them by the Prophets, and whom all Nations by a heavenly derived Tradition acknowledged as the Lord and Giver of Life, be with the Father and the Son together, worshipped and glorified!
SERMON III.


Preached Jan. 1, 1740.


—Have ye received the Holy Ghost since ye believed?

Having stated the Scripture Account of the Essence, Divinity, and distinct Personality of the Holy Ghost, and obviated some Objections against it, particularly removing the Charge of Novelty; I proceed, as I proposed,

In the second Place, to enquire what is meant by receiving the Holy Ghost, that we may
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may be able to answer the Question in the Text, and know whether we have received him or not.

If the Holy Ghost be God, as has been already proved, behold the Heaven and Heaven of Heavens cannot contain him, how much less this House, this Temple of the human Body? By receiving him then we do not limit and circumscribe his Presence; the Apostles had him bestowed upon them in order to teach all Nations in their several Dispersions, and when they separated from one another, they were not separated from Him, by whose continued Assistance they had Power to be Witnesses both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost Part of the Earth. This boundless Sphere of his Activity, and Communion with Christians in every Place, is an Argument of his (1) Divinity against those who would degrade him into the rank of Creatures: And this Consideration of his

(1) Ipse Spiritus Sanctus si unus de Creaturis esset, sitem circumscriptam haberet substantiam; sicut Universa quae facta sunt: . . . Spiritus autem Sanctus cum in pluribus sit, non habet substantiam circumscriptam. Didym. de Spiritu Sancto.

Immensity
Immensity would lead us to change the Question, and instead of asking, whether we have received, rather enquire how it is possible to exclude him? For there is no going from the Presence of this Spirit. As the Power of God is infinite, yet by us discerned only in some particular Instances, so the Holy Ghost, though he pervades all Things, yet yields some especial Notices of himself, which are particular Evidences of his Presence. Thus as we see God in the Works of Creation, so we feel the Holy Ghost in our Souls; not that either of them are Themselves the Objects of our Senses, but we discern them in their Works; the Heavens declare the Glory of God, and Diversities of (2) Gifts are a Manifestation of the Spirit. This Manifestation or Exhibition of him in any particular Place, is a Proof of his Presence there, where, before such Exhibition, we had no particular Proof; for which Reason he is sometimes represented as if he then began to exist, as (3) The Holy Ghost

(2) "Ἀλλὰ ἡ δύναμις ἡ χαράγματι, καὶ ἄλλο τὸ πνεῦμα τῷ χαράγματι." Chrys. Hom. 72. Tom. VI.
(3) Καλεῖται πνεῦμα ἐν τῷ πνεύματος Χάρις, ἐκ οὗ οὖσα τά πνεύματα.
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Ghost was not yet; but more generally as moving to the Place where he manifests himself; as when he is said to be sent, to be shed, or poured forth; agreeably to which, we are said to be filled with, and to receive him, when by such Diversities of Gifts we perceive his presence in our Souls. Wherefore in order to know whether we have received the Holy Ghost or not, we must

First, Discover those Diversities of Gifts which are the Manifestations of the Spirit. And

Secondly, Endeavour to distinguish them from mistaken or counterfeit Proofs.

First, We must discover those Diversities of Gifts which are the Manifestation of the Spirit.

In order to which we are to observe that this Manifestation is said to be given; it is therefore what we have no Claim to from

\[ \text{Chryf. Hem. 121. Tom. V.} \]

\[ (4) \text{Θεστάς ἐκ ἐκχύσει, ἀλλ' ἐν δώσει. Chryf. Hem. 72. Tom. VI.} \]
of the Holy Ghost.

Nature, no Demand from Merit, but proceeds from the mere Bounty of the Giver, \( \text{Πρὸς τὸ σὺμφέρον} \) for the Benefit of Man-kind, and is therefore called a Grace or Favour; and is given us (5) either for our own Profit and Advantage, immediately for the Salvation of ourselves; or for the Profit of others, as Means to bring them to Salvation. The First may be called Saving, the Second Ministrying Grace.

I. Saving Grace is various, suited to our various Wants and Corruptions. Our Understandings are dark, our Wills perverse, our Affections sensual; we want Assistance in every Faculty: And the Holy Ghost vouchsafes to dwell in our Hearts, that he may influence the whole Soul. The Manner of the Influence is imperceptible to our Senses, for God cannot be the Object of them, so that we neither hear, nor see, nor feel the Motion of it; but the Effects are notorious,

(5) Duplex est Operatio Spiritus Sancti, operatur enim in nobis aliud propter NOS, aliud propter PROXIMOS. BERN. In the Schools the first is called the Grace of Adoption, or Gratia Gratum faciens; the second the Grace of E\( \text{dification}, \) or Gratia Gratis data, & \( \chiάς διανοιας. \)
and manifest the Progress of the Spirit. Grace, like Seed cast into the Ground, springs and grows up we know not how; but when we see, in one Case, first the Blade, then the Ear, then the full Corn in the Ear, these are sufficient Proofs of its Vegetation, though we discern not the Manner and Motion of it:

So in the other, the Fruits are a like Manifestation of the Spirit; and though it be more possible to feel ourselves grow in Stature, than in the Favour and Grace of God, yet may we have very satisfactory Evidence of our Encrease in both.

The first Gifts I shall take Notice of, are the Degrees of illuminating Grace. Sometimes it is dispensed in an extraordinary Manner, and this great Light from Heaven, like that at the Conversion of St. Paul, shines suddenly round about the Soul; but usually it is more gradual, and it's first Operations are less discernable: It has ordinarily its dusky Twilight, its Dawn, and Morning Star in our Hearts. It begins with dispelling our Prejudices, softning and abating the Rigor of them, both of those conceived against the Truth, and those in Favour of...
Error; it meets us in the Midst of them, as Ser. III. it did Saul, yet breathing out Threatnings and Slaughter, with a gentle Expostulation, Why persecutest thou me? So Saint (6) Augustin in relating his Conversion tells us as the first Thing observable in it, that he did not think the Christian Religion so absurd, nor the Principles of the Manichees so certain as he before believed; from this he proceeded to be doubtful which to embrace;

(6) Which he does in the 5th and 6th Books of his Confessions; Longe eft a peccatoribus salus, qualis ego tunc ade-ram, & tamen propinquabam sensim & nescivi.—Ad eum [Ambrofium] autem ducebar abs te, nesciens, ut per eum ad te sciens ducerer. . . . Verbis ejus suspendebar intentus, Rerum autem incuriosus & contemptor aflatam. . . . Sed veniebant in animum meum, simul cum verbis quae dilige-bam, res etiam quas negligebam. . . . Et dum cor aperirem ad excipiendum quam diferte diceret, pariter intrabat & quod vere diceret, Gradatim quidem. Nam primo etiam ipsa defendi posse mihi jam coeperant videri, & Fidem Catholicam, pro quâ nihil posse dici adversus Manichæos putave-ram, jam non impudenter afferi exiñimabam. . . . Ita Catholica non mihi visita videbatur, ut nondum etiam victrix appararet. . . . [Mari] cum indicassim, non me quidem jam esse Manichæum, sed neque Catholicum Christianum; . . . exiliit laetitia . . . Diligebat autem [Ambrofium] sicut Angelum Dei, quod per illum cognoverat me interim ad illam ancipitem fluctuationem jam esse perductum, per quem transiturum me ab ægritudine ad Sanitatem inter-currente acriori periculo, quasi per accensionem, quam Creticam medici vocant, certa præsumebat.
and at length happily arrived at that fair unfulfilled Indifference of ceasing to be a Manichee, though yet no Christian. This Grace is kindly offered to all without their first seeking it, and if not stubbornly resisted, will recommend us to larger Vouchsafments. But if we choose Darkness rather than Light, and willfully extinguish these first Glimpses, we then resist, and sometimes quite quench the Spirit; so that (though always present) he never more manifests himself to us. Thus the Jews 51. resisted the Holy Ghost when they pursued their Prejudices, which he offered to remove by the preaching of St. Stephen; and u Felix experienced this Grace within himself, when he trembled at St. Paul's Sermon; but instead of entertaining this new unbidden Guest, he discourteously put him off to a more convenient Season; and though such Seasons were often offered, for he often communed with Paul, yet he wilfully misapplied them, and would not suffer the first Sparks to kindle farther, but smothered them with Avarice, communing with the Apostle, not for Improvement in Grace, but in hopes that Money should be given.
of the Holy Ghost.

given him of Paul. Not so when the Lord opened the Heart of Lydia "; she shut it not against him, but attended to the Things which were spoken of Paul.

After that the Mind is emptied of it’s Prepossession (7) it then becomes capable of being filled with the Spirit of Knowledge, by the Impression or Communication of Truth with which worldly Wisdom could not have furnished it. I mean not here the first Discovery of new Truths to the Mind by immediate Revelation; for this, though eminently the Work of the Spirit of Truth, belongs not to this Class but to the next, that of Graces given to profit others with. But I mean that Affent, with which the Mind embraces divine Truths by whatever Means presented to it, which is called Faith. And this is mentioned in Scripture as a Fruit

(7) Ἀμήχανον ἐς, χαρεῖκας ἐναζδαί τῆς Ἡλίας χάρες, μὴ τὰ αὐτὸ κακίας πάθη προκαλεσκόλα τὰς ψυχὰς ἤμων ἑξιλασώσης. Εἴδεν ἴσης ἴγορ, μὴ πρότερον διδώσης τὰ σωτηρία φάρμακα, πρὸν ἴματοις ἀποκινῶσαι τὴν νοσοποιῶν ἕλιν, ἵνα ᾠκοδῆς διαίτης ἱεροίς οἱ ἀκέλαγοι ἱεραποθείο. ἀλλὰ καὶ ἐλεημονειπάλημμον ὑπὸ τῶν δισώδεις υγεῖς, μὴ ἐκπλοῦσθε, καὶ μὴ δεξιάση τῷ μάχυ τῆς ἐπιφονί. δεῖ τοι νῦν ἐκχυθῆναι τὰ προβολαρχια, ἢν δυνάθη χαρεῖναι τὰ ἰμάγαμα. Basil. Hom. in Ps. lxi.
or Effect of the Spirit; and therefore, where-ever it is found, is a Proof of the Believers having the Spirit, for none can say Jesus is the Lord, but by the Holy Ghost, who is sometimes characterized by this Title, the Spirit of Faith. But all Faith is not a Manifestation of the Spirit, because all Faith is not his Work.

There is a Faith in Christ, which teaches us to believe that once there lived such a good Man on Earth, whom God commissioned to preach an excellent Scheme of Morality, which it would be of great Advantage to Mankind to follow; for in so doing, they would recommend themselves to the Favour and Acceptance of God. But such a Faith is not given by the Holy Ghost; for he in whom God dwelleth, confesseth that Jesus is the Son of God, and the Saviour of the World: but this Faith confesseth not so much, and Hereby we are taught to know the Spirit of Truth, and the Spirit of Error.

Another Faith in Christ there is, which leads us to acknowledge him for our Saviour, and that his Merits, and not our own good Works shall acquit us. But with such
such an Acknowledgment our Love of, and Engagements to the World are quite consistent; wherefore this Faith is no Proof of the Spirit, for the Faith which is of God, overcometh the World.

A third Faith there is in Christ through which we believe that his Merits render our Obedience to God acceptable. This indeed may be a true Faith, and yet no Work of the Spirit in our Hearts, but entirely an Effect of human Means, our natural Faculties assisted with Languages, Antiquity, MSS. Criticism and the like, without any divine Aid, except the bare Letter of the Revelation: and as this Faith may rise out of human Abilities, so may it be attended with Pride in our supposed Accomplishments, Envy of others superior Skill, and bitter Strife against those who mistake or oppose such Truths; and is therefore no Manifestation of that Spirit which resisteth the Proud, and dispenses its Graces only to the Humble: This Wisdom descendeth not from above. But the true saving Faith, at the same Time that it informs the Understanding, it influences the Will and Affections; it
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it enlightens the Eyes of the Heart (8), says the Apostle; it is there, in the Heart, that the Christian Man believeth, and if thou shalt believe with thine Heart, thou shalt be saved; while Infidelity proceeds from an Averseness of our Affections, from an evil Heart of Unbelief. We must not only assent to, but be sensible of the Corruption of human Nature; not only believe, but dread the Punishment of Sin; not only acknowledge that the Merits of Christ can save us, but ardently wish and endeavour the Application of them. By this we apprehend spiritual Truths, which the natural Man cannot receive; we expect and covet spiritual Joys, of which the Heart of mere Man has no Relish.

This Illumination is progressive, shining more and more, and is not instantaneously darted into the Soul; it is proportioned to our Necessities, and not our Curiosity, and in this Life at best is very imperfect in us,

(8) Προφήτευμα τῆς ἔφαντας τῆς Διενόιας. Eph. i. 18. So read our printed Copies; but my MS reads as if it had been τῆς καζίδιας, nor did either of the Alexandrian Copies with which it was collated read otherwise; and almost All the MSS and old Commentators have καζίδιας.

who
who see not the Things themselves, but their Symbols and Hieroglyphics, which kind of Perception is necessarily attended with some Ambiguity, and Possibility of Error: Wherefore Pretences to Infallibility are rash and groundless; for St. Paul himself assures us, that we now see as by Reflexion in a Glass, darkly, or by Symbols, (ἐν αἰ-
νηματὶ), and know only in part. And as it
has it's several Degrees, so also has it several Names from it's several Effects; as it in-
lightens our Understanding it is called Illumina-
tion; as it enables us to give Credit to precious Promises yet only hoped for, and assent to Truths not seen but revealed, it is the
Gift of Faith; as it inclines us to wish and labour after the Means of our Salvation, it is called the Divine Tradition, or Draw-
ing of the Father.

These generally precede those other Graces which I am now going to mention, yet do
not vanish when they appear, but mingle with, and gain Strength and Improvement from them. For when we are so far illumina-
ted as to discern our Misery in good Earnest, and ardently catch at, as well as sincerely
acknow-
acknowledge the Means of our Recovery; Christ applies his Merits, and our past Sins are pardoned. The next Work of the Spirit in our Hearts is to give us a Testimony of this Reconciliation, and being taken into the Favour and Family of God; giving us Confidence to rely on God as our Father, wherefore he is called the Spirit of Adoption, giving us Power and Boldness to cry, Abba, Father, and testifying to our own Spirits that we are the Children of God. And this Testimony with our Spirits is the Sanctification of them, the subjecting our Wills and Affections to his Influences, acting upon us by the Mediation of our own Thoughts, yet discoverable to be from him, by their Opposition to our natural Corruption. 'Tis by the sanctifying Grace of this Spirit dwelling in us, that we are enabled to mortify the Deeds of the Body; they that do so, are led by him; and as many as are so led, have thereby a Testimony that they are the Sons of God. Our Wills and Affections had contracted by their Corruption an Enmity against God, and a Love of the World and Vanity: The Holy Ghost unbends this Perverseness, and
and directs them towards Heaven. The
Defilements of Impurity, the Sordidness of
Iniquity he purges off, enabling us to possess
our Vessels in Sanctification, and not in the
Lufts of Concupiscence; and taught of God to
love one another, we learn to be quiet, to work
with our own Hands for our Support, to walk
honestly, and lack nothing that belongs to an-
other Man. He not only deadens our Love
of the World; but quickens and points our
Longings towards God; he is the great Ob-
ject of our Hearts; we fear him rather than
Man; we love him above all things, there is
nothing upon Earth that we desire in Com-
parison of him. Our Souls pant after him as
our greatest Good, and our Hunger and
Thirst is to please him and obtain his Fa-
vour. This is our Sanctification, and the
Work of the Spirit of Holiness in our Hearts:
and such Dispositions are a Testimony that
That Spirit dwelleth in us, and that we are
the Sons of God.

This wonderful Change in all our Facul-
ties, as it were annihilating our former selves,
and making other Creatures of us than we
were before, is also, at it's Commencement,
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Ser. III. called Regeneration. Not that this Change is at once, or at all perfected in this World, so as that none of the Dregs of our old Nature and original Corruption remain; our Christian Course is only a Going on to Perfection, and not the Arrival at it; it is the abounding more and more, and not a full Attainment. The Guilt of original Corruption may be blotted out, and the Punishment remitted, but the Stain continues, and suffices our best Performances. The Blood of Christ once shed, did not wash it out, but the Graces of the Holy Spirit repeated and continued, gradually diminish it. So that Regeneration, if it be applied to the whole and entire Change of a Man, is a progressive State (9), the Perfection of which is in another World, the Commencement and Degrees in this. The Commencement of it, when, instead of Children of Wrath, we are receiv'd into God's Favour, and have the Spirit given us as a Principle of new Life gradually to unfold itself hereafter, as we shall nourish and


comply
of the Holy Ghost.  

comply with it, is usually called more particularly our Regeneration, as it is our being born of the Spirit, and is the first Beginning of a new and spiritual Life. The Degrees of it, our Growth in Grace, and Progress towards a perfect Change of Nature, as it is the daily Alteration and Improvement of our Minds, is generally distinguished by the Name of Renovation, inducing by Degrees a new Form into the Mind, and renewing the inward Man Day by Day. Sometimes indeed Renovation is used for the New Birth, as Heb. vi. 6. It is impossible to renew them again to Repentance, or there is no second Baptism for them, because the first Degree of our Renovation begins at, and with our Regeneration: and therefore Baptism is (10) equally assigned as the Cause of each; the washing of Regeneration and renewing of the Holy Ghost. But both in the Scriptures (except one Text, Matth. xix. 28. may bear a Doubt) and in the Writings of the Fathers, as far as I have been able to observe, Regeneration means our being born again into God's

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Family, and receiving in the Graces of the Holy Ghost, a Principle of new Life, which is at Baptism (11); and Renovation is the gradual new Formation of the Mind wrought

(11) Wherefore Justin Martyr Apol. 1. Edit Thirlb. p. 89. describing the Baptism of Converts says, "Επειδή αὐγοῖαι υἱῶν ἐνθα ϑάνεις ἔστι, κ' τρόπον ἀναγεννήσως οὐ κ' ἑμεῖς αὐτῷ ἀναγεννήσωμεν, ἀναγεννώναι. And Chrysostom gives this Reason, "Οὕτως γὰρ ο ἀντίκημος μείζον τὸν θανάτον αὐθείς γενέσθαι δοκεῖ ἡττως ο ἐν τῷ Βαπτίσματι ἀναγεννώμονος, ύστερε ἀναποδαίνων ἠφεδροῦ τῷ ὀδοῖς ἓναίδες τῇ δύναμις τῷ πνεύματος ἀντίκημος, ἀναγεννώσθαι λέγει. Cat. in Job. iii. Which therefore holds as well with regard to Infants as Adults, as we learn from Irenæus, lib. ii. c. 39. Omnes enim venit [Christus] per semetipsum salvare: omnes, inquam, qui per eum renaescuntur in Deum; Infantes, & Parvulos &c. This was the Sense and Language of the universal Church, as well Eastern as Western: We find it in the Syrian Writers in very different kinds of Stile, both in the Historical and Liturgical; Dionysius I, Author of the Chronicon ab Orbe condito ad an. Graec. 1086, relates, that three of the Persian Magi were converted and baptized, and that perfifting in the Christian Faith, Beati decimo à spirituali corundem Regeneratione die percele-rem gladii mortem ad Deum martyrio coronati migrarunt. Aesman. Biblioth. Orient. Vol. I. c. 29. p. 341. And at the Celebration of their Baptism, as appears from Severus Alexand. de Ritibus Baptismi, they bless the Water in this Form, Mifce, Domine, aquas itas, per deprecationem parvitatim meœ, & virtutem sancti Spiritus tui efficacem in eis colloca, ita ut sint Spiritualis uterum nativitatis filiorum corruptionis expertum, p. 23. And invoke the Trinity to new-form the baptifed, Trinitas, Effinge Christum tuum in his qui parati sunt ut generentur denuo per Irrigationem meam. p. 39. And again, p. 42. O Trinitas, da iphis . . . ut digni efficiantur lotione illâ quæ est Regeneratio.
by the continued Presence and Operation of the Holy Ghost, and not an instantaneous Creation. And I think all saving Grace attainable in this Life, is comprehended under these two general Heads, Illumination, or believing with the Heart, and Sanctification of the Spirit to Obedience: And so St. Paul sums it up, ascribing the Salvation of the Thessalonians to Sanctification of the Spirit, and Belief of the Truth. Particular Applications of one or other of these Graces have particular Names assigned; as it excites us, contrary to the natural Man, to pray for spiritual rather than temporal Blessings, and that too with a Warmth and Fervor of Devotion, which reaching after things not seen nor distinctly apprehended, flames out beyond the Bounds of Language in Aspirations that cannot be expressed, it is called the Spirit of Prayer and Supplication: As he spurs us on when we are sluggish in our Course, and are apt to loiter among the Amusements of the World, and draw back in Cases of Difficulty and Distress, his Work in our Hearts is called quickening and exciting Grace: As he enables us to bear Afflictions, and

\[f^{2}\text{Thess; ii. 13.}\]

\[t^{2}\text{Rom viii, 26.}\]

\[u^{2}\text{Cor.; iv. 7, 8, 9.}\]
and not bear them only, but u choose them; nay not choose them only, but enjoy them x. This is owing to his supporting Grace, by which he fills us with all Joy and Peace in believing, makes us abound in Hope through his Power y, and to walk in his Comfort z.

But it is the poor Man’s Privilege to count his Treasure; the Holy Ghost is shed abundantly upon Us, and it is impossible to number the Drops of this plentiful Effusion, or distinguish them severally which imperceptibly run into one another. Our Occasions and Necessities may call the Application of it differently, as Shores give Names to the Seas that wash them, which yet are indistinguishable Parts of the same Ocean. But we cannot say here begins, or here ends such and such a Grace. They are to mend and alter our Nature, and therefore mingle with it. We cannot see the Infusion, but may discern the Change when wrought; the Stream may discover a new Tincture, and a sweeter Taste: That new Tincture and sweeter Taste are Manifestations of an Infusion, but neither Eye, or Palate, or any of our Senses can unbind the Texture, and say This is Nature,
and This is Grace. This new Formation is wrought by as secret and undiscernable an Operation as the *Growth of the Bones in the Womb of her that is with Child*; such is the Way of the Spirit, which is not to be traced, the working of God is not to be perceived. The Divine Author and his Operation are hidden from us, but his Work is manifest. And though we cannot see God at any time, or feel the Motion of the Spirit in our Hearts, yet is there certain Evidence whether we have received him or not. St. John gives us an infallible Rule, *We know that God (by his Spirit) dwelleth in us, if we keep his Commandments*.  

II. But besides the Grace given us by the Holy Ghost, for our own personal Advantage, the Salvation of our Souls, called therefore *saving Grace*; he vouchsafes Grace of another kind to some few for the Advantage of many others, which may be called *ministering Grace*, as a Means of leading others to Salvation. For this Purpose, they have the Favour of being made the Instruments of conveying *illuminating and sanctifying Grace* to others. This Favour then or Grace must consist in a *Designation and Appointment to*
convey it, and in an Ability to execute such Commission. Of the former speaks St. Paul, in his Epistle to the Ephesians, Unto me who am less than the least of all Saints is this GRACE given, that I should preach among the Gentiles the unspeakable Riches of Christ. And he exhorts Timothy, Stir up the Gift of God which is in thee by the putting on of my Hands. Wherefore by a common Metonymy, which calls the Gift by the Name of the Giver, the Holy Ghost is said to be given or received, when this GRACE is given or received at Ordination. And of both these, viz. Appointment and Ability, St. Paul speaks, in the xvth Chap. 1 Cor. By the GRACE of God I am what I am, that is, an Apostle; and his GRACE which was bestowed upon me was not in vain, this was the Grace of Ability; for, as he proceeds, I laboured more abundantly than they all, yet not I, but the GRACE of God that was in me.

When it pleased God to give an extraordinary Commission, he also gave sufficient, and that often required extraordinary Abilities for the Discharge of it. Thus when the World was to be enlightened by any new...
of the Holy Ghost.

Discoveries, the Grace of Faith in them was conveyed by hearing those who were sent to instruct them; and to these Instructors the Truths were extraordinarily revealed by Inspiration, in Dreams, or Visions: As we see in the Days preceding the Mosaic Dispensation. And when Moses was appointed to be a Means of conveying Grace to the People of Israel, he was extraordinarily enabled for the Office by large Effusions of God's Spirit upon him; but when his Will was known to be revealed and committed to Writing, the illuminating the Jews by the Publication of it afterwards, and sanctifying them by typical Sacrifices, was entrusted to the Tribe of Levi by an ordinary Commission, and the Discharge of it required not more than ordinary Abilities. To this the Sons of Levi succeeded by a general Covenant and Appointment, not by an immediate Commission to every Individual. They were to instruct the People, and turn them from their Iniquities; their Lips were to keep Knowledge, not because inspired with greater Abilities than their Brethren, but as the appointed Publishers of the Law before revealed, and the People were

\[ \text{Malachi ii. 6, 7.} \]
to seek it at their Mouths. They were called 
*Holy*, not from any Sanctity infused, but as 
*set apart to minister the daily Sacrifice, and 
to bless in the Name of the Lord*, and were 
therefore the *Messengers of the Lord of Hosts*.

But an ordinary Commission which re-
quired no more than ordinary Abilities to 
support it, lay open to promiscuous Claim 
and Pretence: Men otherwise distinguished 
by their Power, or superior Endowments of 
Nature, if they were *Princes of the Assembly, 
famous in the Congregation, and Men of Re-
nown*, would be prone to be buoyed up with 
a Self-sufficiency; and think (if inferior *Le-
vites*) that they were at least equal to the Sons 
of Aaron, who, in pretending to limit their 
Ministry, *took too much upon them*; or (if 
of the other Tribes) that the Privilege of 
serving at the Altar did equally belong to 
them, *seeing all the Congregation are holy, every 
one of them, and the Lord is among them*. 
But though the Rivers of Damascus be better 
than all the Waters of Israel, yet Jordan 
only had Virtue to cleanse the Leper: And 
God has been pleased, by a signal and mira-
culous Punishment of such vain and rash 
Pretenders,
Pretenders, to vindicate that Commission, which it was not necessary always to support by miraculous Gifts and Endowments. However, when extraordinary Occasions required, he was not wanting to his Church, raising up Prophets with particular Commissions, and enlightened with particular Revelations.

At length, when the Scope and Period of all their Prophecies were come, he, who was singularly and eminently that Prophet that should come into the World, to give the last Instructions to Mankind, when farther Vision and Prophecy was to cease, received his extraordinary Power to reveal the whole Counsel of God, at his miraculous Conception by the Holy Ghost in the Virgin's Womb; and though so supernaturally assist'd, enter'd not upon the Discharge of his Office till particularly appointed to it by the visible Descent of the Holy Ghost at his Baptism, and especial Designation by the Voice from Heaven. He, having all Power both in Heaven (to bestow spiritual Gifts from thence) and on Earth, (to dispense them to whom he pleased there) gave Commission to eleven particularly out of his Disciples, who should go
and teach all Nations, be the Means of conveying Faith amongst them in *illuminating Grace*; and both regenerate and renovate them with *sanctifying Grace*, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost, and teaching them to observe whatever he commanded.

This was their *Commission*, which preceded their *Abilities* to discharge it: For alas! what were they? 1. Mere Men; how then was it possible for them to *declare all the Counsel of God*? But for this Purpose they were promised the *Spirit of Truth*, who should lead them into all *Truth*. 2. They were Men of ordinary Capacities, understanding but little of what their Saviour said to them, and therefore ill qualified to repeat after him; but to remedy this, the same Spirit was to *bring to their Remembrance* whatever he had *told them*. 3. They were Men of low *Attainments*, knew little more than their Mother Tongue; how should these teach all Nations? To enable them for this Part of their Office, the same Spirit gave them *Utterance to speak with other Tongues*. 4. They were Men of the lowest *Condition*, and little *
conversant with the World; how should they address Kings, dispute with Philosophers, plead the Cause of Christ, and support it against the Frowns and Subtlety of it's Enemies? For this End they had a Mouth and Wisdom given them, which all their Adversaries should not be able to gainsay or resist; \[Luk. xxii. 15\]; for not they, but the Spirit of their Father which was in them spoke. 5. But however well they might acquit themselves in Argument, how was it possible for a few Fishermen to convince the World that they were commissioned by God to banish the heathen Idols from all their Temples, and alter the present Systems of Religion all over the Earth? Therefore, as Seals to their Commission, when they went forth and preached, The Lord confirmed their Words with Signs following, the working of Miracles being given them by the same Spirit. 6. Still were they Men of timorous Dispositions, of abject rather than audacious Spirits; they were terrified to Death at the High Priest's Officers, the sturdiest of them all was confounded at the Question of a young Girl, and denied his Master with Oaths, and all the rest forsook him;
him; how could such discharge this hazardous Employment, how encounter the Fatigues and a thousand Discouragements that must naturally attend them in their Travels to every Nation, with the additional Distresses and Persecutions easily to be foreseen, from the Prejudices of their own People, and the Rage of Mankind in general, disturbed in their Vices? They were therefore supernaturally endued with a Spirit of Power, of Love, and of a sound Mind, that they might not be ashamed to bear Testimony of the Lord, which they did after they had received the Holy Ghost, rejoicing that they were counted worthy to suffer Shame for his Name, and endured the Afflictions of the Gospel according as they were enabled by (12) the Holy Ghost. Lastly, they were not only infirm Men, but had been wicked Men, as they abundantly testify of themselves; and even but just before, one of their College had betrayed his Master for Gold, and hanged himself; the others were selfish enough to prefer their own Safety to his Honour; and

(12) αὐτὰ ἀποφαίνει Θεός. The Holy Ghost is ἅγιος ὁ Θεός, & ἅγιος ἐστὶν ὁ Θεός. Luk. i. 25. xxiv. 49.
all seemed very little spiritualized before the
Holy Ghost came upon them, hankering after
a restoring the Kingdom again to Israel.

How should these Men convey to others that Faith and those Graces which themselves seemed to want? But our Saviour, when he appointed the Ministry of Grace, promised to make it effectual, that he would concur with, and assist it to the End of the World. When they baptized with Water, he would baptize with the Holy Ghost; when they dispensed Bread and Wine, he would give his Body and Blood; when Paul planted and when Apollos watered, he would give the Increase. The Truth of which Promise appear'd in the miraculous Conversion of the Gentile World by the Ministry of the Apostles.

But where are these Signs confirming the Mission now? Where these Revelations, Visions, Inspirations, Gifts of Tongues to qualify the Ministers of Grace for the Discharge of it? How differ their present Commission, and the Vouchsafement of Abilities from those given to the Apostles? Our Saviour gave forth but one Commission; and to whom he gave it, to them he also gave the
Promise of Assistance in suitable Abilities: This was not to the Apostles only, but to the Apostles and their Successors, because the Promise was made to reach to them, even to the End of the World; and if the Promise, so likewise the Commission. As therefore Christ chose some whom he appointed to this Work, and left it not the common Privilege and Claim of All, so they also had Power to commission whom they thought proper, and not give the same Authority to all; they accordingly chose some Apostles, some Prophets, some Evangelists, some Teachers and Pastors; for the Work of the Ministry, for the Edifying of the Church of God. The Commission which they delivered, was that which they received; Ours therefore, as Theirs was, is of universal Extent to go and make Disciples in every Nation, to baptize, and teach them whatever Christ commanded.

But what was general in the Grant, must be restrained in the Exercise: At first, by the immediate Guidance of the Holy Ghost, directing them where to go, and where to continue, none went into every Nation, though all had Power to do so: Since that,
of the Holy Ghost.

the Governors of the Christian Church, acting under the Influences of the same Spirit, limit the Exercise of our Ministry as shall best provide for the Edification of all: That the Salvation of all may be conducted with Effect and without Confusion.

The Promise of sufficient Assistance is likewise made as well to the Successors, as to the Apostles themselves. He concurs with the Ministry always, even to the End of the World to make it effectual, which must vary as the Circumstances and Necessities of Times and Seasons vary. The Miracles necessary to prove the Divine Mission at first, and the Authority of the Apostles to send others with like Powers, now cease; for our Commission being the same with theirs, was proved by the Miracles which proved theirs, The immediate Revelations and Inspirations then necessary, are now useless, when the Canon of Scripture is perfected, since which time, if any Man, or Angel from Heaven, preach any other Gospel, it is not to be received. The true Sense of what is already revealed, and the genuine Deductions from that, is the Light which we are to communi-
cates to the World, to beget a saving Faith in them. The Necessity of speaking with many Tongues is now superseded, when to Men of all Nations and Languages is the Word of Reconciliation entrusted.

The Abilities now required, are,

1. A Knowledge of the Truths, which we are to teach; for which, as human Means, with the Divine Assistance concurring, are sufficient, supernatural, without our own Endeavours, are not wantonly to be expected. God's Providence supports us, but our Hands must labour: His Spirit enlightens us, but we must give Attendance to reading, meditating, and searching the Scriptures, use all human Aids and Endeavours to open their true Sense. Though Paul was miraculously conducted by God's good Providence, yet he forgot not to write for his Cloak at Troas; and though immediately assisted by Visions and Revelations, yet was he earnest for the Books and Parchments which he left with Carpus. Study, Language and Sciences are required to guard against Ignorance; an impartial Care to prevent the Errors which proceed from Prejudice, Vanity, or Conten-
tion; and God's Grace to bless the Means used, not to the satisfying our Curiosity or Ambition, but for the sufficient Discharge of the Duty to which we respectively are call'd.

2. A Diligence in us to apply the Means of saving Grace to others in dispensing God's Word and Sacraments: and God will bless the Means so used to the worthy Receivers of it, whatever our own unworthiness may be (13). For it is not Our Gift, but God's, and he may use what Instruments he pleases for the conveying it; for he that watereth is nothing, and he that planteth is nothing, but God is all in all who giveth the Increase. We may be cast away, as well as the Water of the Font, after having happily served to bring others to Christ; and may perish like many in the Flood, after having been employed in building an Ark in which others shall escape. An Apostle we know proved a Traitor; and Paul's Fellow-Labourer Demas deserted his Charge, out of Love to this World: Yet we hear of no Doubt made about the Effi-

(13) Omnis aqua in nomine Patris & Filii & Spiritus Saneti consecrata pura & conscientiae est, non propter eos ad quibus ministratur, vel ad quibus accepitur, sed propter illum qui hunc Baptismum immaculatus instituit. Baptismi ergo puritas ad puritatem vel immunditiam conscientiae, sive dantis sive acceptantis, omnino distinctione est. Contr. Den. lib. ii. p. 36.
cacy of their Ministry (14), and questionless many were baptized by each of them.

3. Power to obtain Victory to the Christian Cause in general: The Holy Ghost is a Paraclete or Advocate to plead the Cause we undertake, and give it Success. But this is no Promise of Safety and Deliverance to our Persons; ministring Grace is not given for our Profit, but the Profit of others. But suitably to the Exigences and Occasion we may depend upon sufficient Strength to support us under Trials (if that be most expedient for the general Good); or else to be more than Conquerors even in our Deaths, and our Blood shed in Testimony of the Gospel, shall become the Seed of the Church, and procure to it a plentiful Increase.

Whatever Changes or Chances may happen through the Divine Appointment or Permission in this mortal Life, may the Grace of our Lord Jesus Christ enable us to recommend ourselves, and those committed to our Charge to the Love of God, through the Fellowship of the Holy Ghost communicating with every one of us!

(14) Cum tantum distaret inter Petrum & Judam, nihil tamen distabat inter Baptismum qui dabatur per Petrum, & qui dabatur per Judam. Illud enim quod per eos dabatur, unum erat, cum ipsi non essent unum. Aug. de Unit. Eccles. p. 177.
SERMON IV.

The Gifts of the Holy Ghost distinguished from Counterfeits.

Preached Feb. 5, 1740.


—Have ye received the Holy Ghost since ye believed?

From the short History of the Ephesian Converts, related in the Context, I proposed

First, To state the Scripture Doctrine of the Essence and Personality of the Holy Ghost.

Secondly, To shew what is meant by receiving him, and how to know whether we have received him or not.

Thirdly,
Thirdly, To what Ends such receiving of him is necessary, And
Lastly, The Means by which we may receive him.

The Divinity of the Holy Ghost being proved under the first general Head, his Omnipresence forbids us to understand the Question in the Text of his Person; for that being every where, it is impossible not to be received by any; but of some Manifestation of his Presence by his Gifts or Graces. In order to judge whether we have so received him or not, I endeavoured in the last Discourse, to discover those Gifts whether of saving, or ministering Grace, which are a Manifestation of the Spirit; and proceed now, as I then proposed, to distinguish them from mistaken or counterfeit Proofs.

I. As they are Gifts, our first Care must be to distinguish them from any thing of our own: Wherefore ministering Grace consists not in a Self-appointment and Designation, For no Man taketh this Honour to himself, but He that is called of God, as Aaron and

\*Heb. v. 4, 5.
distinguishing from Counterfeits.

and his Sons were under the Old Testament; and in the New, even Christ glorified not himself, but was authorized by the Father, when the Voice from Heaven ordained him to the Work. Which Grace he gave to the Apostles, and they to their Successors, and These deliver what they have received from one to another to the End of Time. So that a promiscuous Ministry, and Intrusion into it without Call or Mission, is a sacrilegious Attempt on the Grace of God, but is no Gift of the Holy Ghost. So again illuminating Grace consists not in the Assent we give to the History of the Gospel, as a Narration of Matters of Fact sufficiently supported by human Evidence (1): For this may be purely the Effect of our Study and Learning; the collating Copies, consulting History, comparing the Assertions of Friends and the Concessions of Enemies, may necessitate such a Belief: a Faith which the Devils may have, and doubtless have it. It is an Acquisition of our own, and not a Gift. In like Manner, sanctifying Grace must not be confounded

(1) Πιστὶς ἢ ἡ γεωργικὴν ἀνάγκαι, ἢ λατι τοῦ πνεύματος ἴμματι καὶ ἐννομίαν. Bas. in Psalm cxv. p. 269.
with that Pagan Morality, which was the Result of excellent Endowments, teaching them to discern the Beauty or Convenience of social Duties; or which public Utility recommended to their Practice, or a particular Temper of Mind or Body inclining them to perform many amiable Actions; or the Motives of Fear, Vanity, Æmulation, and the like, inducing even virtuous Habits. So far as the Gentiles did by Nature the Things contained in the Law, their Reasonings among one another condemning or approving such and such Facts, so far this Morality stands distinguished from Grace, as an Ability brought with us into the World, and no foreign or adventitious Gift. A Gift indeed we must acknowledge it to be, for what have we which we did not first receive? Our very Being is the Gift of God; and that we differ from one another by more excellent Endowments of Mind, this is questionless the Favour and Grace of God to us (2). Grace we acknowledge it, and the

(2) Quum omnes in Adamo peccarint, ex æquo, non potest a naturâ sed a Gratiâ Dei tantum proficisci, ut unus sit altere præstantioris Ingenii. Aug. contra Jul. lib. 4. c. 7.
Pelagians for a long Time would acknowledge no other, and contended that this was the Grace so much talked of in the Gospels. But we must consider not only that it is a Gift; but

II. Who is the Giver of it, It is the Gift of the Holy Ghost. Indeed as God and Creator, He may be most truly said to be the Giver both of ourselves and of our Faculties; for the Persons of the Trinity, though they be distinguished inwardly with respect to one another, yet outwardly they are undivided, and concur all in every Act. Nevertheless, for our easier Conception, they are usually considered as particularly Authors of such outward Acts, as seem more immediately to flow from their personal Characters (3). The Father is the Fountain of Being; Creation therefore is more emi-

The Gifts of the Holy Ghost

tenly ascribed to him: the Son is the Logos or Wisdom of the Father; therefore Reason and the Endowments of the Mind are referred to him: The Holy Ghost proceeds from both, and is the Union of both; wherefore our new or spiritual Birth, and the Gifts attending it, by which we are born of God, and are united to the Father and the Son, are called more peculiarly— the Gifts of the Holy Ghost. Wherefore 1st, As the Holy Ghost is personally distinct from the Father and the Son, so we are to distinguish his Gifts from the Gifts of Both. So that the Pelagian Grace, is not the Grace here intended, that being the Gift of the Father or the Son, and not peculiarly the Gift of the Holy Ghost. And if notwithstanding his inexplicable Union and Proceffion from the other two Persons in the Blessed Trinity, we are taught to consider his Gifts apart, we must be still more careful to distinguish them from such as flow from Caufes quite alien to him. Such are

2dly The Operations of the unclean Spirit, to which as the Holy Ghost he stands opposed. Yet these are sometimes mistaken;
as we find the Jews charging our Saviour when he cast out Devils by the Spirit of God, that he was empowered so to do by Beelzebub the Prince of the Devils. And on the contrary, the Works of this impure Fiend are sometimes mistaken for, or pretended to be Manifestations of the Holy Ghost, which is the more easily done, because he can transform himself into an Angel of Light, pretend Zeal, and quote Scripture upon Occasion. So that these are not always Marks of the Holy Ghost, but sometimes the Cover and Disguise of the evil Spirit. But his Characteristics are Lying, Calumny, and Malice; and by these we shall know him.

1. His first Character is, that he is a Liar and the Father of it, therefore before we believe every Spirit, every Teacher that pretends immediate Influences from God, we are cautioned to try them. If he openly opposes Christ, he stands at once detected, and farther Trial needs not; but if he pleads Commission from him, uses his Stile, and his Authority, examine whether he perverts the Scripture to recommend false Doctrines, and false Precepts. The Enemy which sows the
Tares, is the Devil: and this is usually done when we are careless, and off our Guard, while Men sleep; too much Security solicits Danger, and leaves us open to Assaults; we eat without Fear, and in spite of express Revelation, believe we shall not surely die. Let us therefore take heed of that delusive Assurance, which wraps us into Paradise here, and flatters us that we are the born of God, and cannot sin. St. Gregory chid a Lady who wrote to him for an Assurance of her Salvation, telling her that such Security would make her negligent, and thereby endanger that Salvation which it vainly pretended to ascertain. Much impure Heresy has spread by this Means; the spotless Purity of the Gnostics, incapable of Stain whatever Filthiness they plunged into (4), because they were

(4) Spirituale (quod ipsi se esse volunt) eā conditione esse, ut nullo prorsus modo interitum & corruptionem recipere queat, quibuscumque tandem in flagitiis feceribusque versetur ... quo etiam fit, ut corum perfectissimi omnia ea quae legis interdicto prohibentur, sine ullo metu perpetrant. Irenæus lib. 1. c. 1. of the Gnostics. And the Jovinians taught, as St. Austin informs us, non posse peccare hominem, aut a Diabolo subverti, lavacro regenerationis plenâ fide accepto. The like Opinions were since adopted by the Anabaptists, Brownists, Familists, Antinomians, &c.—
distinguished from Counterfeits.

The like Impieties in many more modern Sects affirming themselves impecable, and refusing, as needless, to pray that their Trespasses may be forgiven, though Christ commanded it, are plain Proofs, whatever Pretences they make to the Influences and Possession of the Holy Ghost that they are of their Father the Devil, for in saying they have no Sin, they deceive themselves, and the Truth is not in them\(^1\). So also with regard to Precepts, he is no less delusive than with regard to Doctrines; persuading to unnecessary Trials, and unbidden Severities: Provoking God by drawing, as it were, upon his Providence for unnecessary Supplies and Interpositions: throwing themselves without Call upon Dangers, needlessly, in confidence of God's miraculous Protection to such Favourites. If a Son of God, then cast thyself down a Precipice, for it is written, He shall give his Angels charge over thee\(^m\). But we know from whom such Suggestions come, though Scripture be produced for the Warrant. In like Manner, he tempts to make as bold Demands on Grace, as on Providence, by aiming at too great Austerities, which

\(^1\) 1 John i. 8.

\(^m\) Matth. iv. 6.
which being unnecessary are not required; and being not required, we are not promised Assistance sufficient to perform them; by which Means they prove instead of Curbs to Vice, but Snares and Toils to Virtue. It is easy to learn what Hypocrisies and Impieties such Pretences have led many into among the Disciples of Saturninus in the Apostolic Age, the Montanists and Marcionists soon after, and the Papists since; especially with regard to their Clergy. Forbidding to marry and commanding to abstain from Meats, which God hath created to be received with Thanksgiving.

These, however represented as the Dictates of the Holy Ghost, the really inspired Apostle tells us, proceed not from the Spirit of Truth, but of Error; and are Doctrines of Devils. The true Distinction is, the Holy Ghost forbids the Abuse, and the Devil the Use of these Things.

2. His second Character is that of Calumniator, from whence he is called Satan, the Adversary, and Accuser: which he does, either by calumniating God to us; as he did in his first Attempt on human Kind, by representing him an Enemy to our Happiness, and designing against it: we therefore know
distinguishing from Counterfeits. know (5) whose Revelations they are, which, contrary to Scripture, paint God a Respector of Persons, and decreeing by an arbitrary Will the eternal Destruction of some particular Men. Or else he calumniates Man to God; hales the Christian Brethren into Judgment, summons them before the Tribunal, and falsely accuses and misrepresents their Actions there. Does Job fear God for nought? was his old Suggestion to discredit Religion in the Gentile World. In like Manner he opposed the Service of God among the Jews by standing at Joshua's right Hand before the Lord to accuse or implead the Body of Jews, and the Body of Christians are not less the Object of his malicious Calumnies; these he accuses Day and Night before God: But good Spirits bring not railing Accusations. Or lastly he calumniates on Earth, as Christians in general, so particularly those by whose Means Christians were intended to be increased; endeavouring to render their Ministry ineffectual, by making them odious to those who should receive benefit from them. What abominable Impieties were injuriously cast upon the primitive 

tive Christians! Murders, Incests, Revellings, and promiscuous Lufts (6). Their Successors have met with the like Treatment through all Ages since from Heretics and Schismatics. But general Charges not known to be true; and particular ones known to be false; Misrepresentations, Aggravations, Äquivocation, and the like, cannot proceed from the Spirit of Love, which teaches us to hope all Things, believe all Things on the favourable Side.

Great Honour for Christ may be pretended: we know the Kiss and Hail Master! were consistent with a Design, nay were the Means proposed to restrain and put an End to his Ministry upon Earth. And we know too from whom it proceeded; from Judas, after the Devil was entered into him. But Accuser is the Characteristic of this Spirit, and Advocate that of the Holy Ghost.

3. His third Character is allied to This, He was a Murderer from the Beginning. This Spirit persecuted the first Christians with great Variety of Torments, and continues to do so among some that call themselves Christians.

(6) As may be seen in the Apologies of the primitive Christians.
distinguished from Counterfeits.

ans. To what Cruelties has a diabolical Inspiration hurried Men! teaching them to enjoy the Agonies of their fellow Creatures, and feast with Devils upon human Sacrifices. And then assume Merit, and challenge a Reward from Heaven, as having "done God Service"; blasphemously ascribing their Malice to the Influences of the Holy Spirit. Influenced by a Spirit we allow them to be: But St. John tells us, that the Spirit which moves us to slay our Brother, is the wicked One. But

3dly, Grace as a Gift of the Holy Ghost is not only to be distinguished from the Suggestions of the evil Spirit, but also from the Workings of our own Spirits. Such as, a vain Pride, catching at Applause rather than Salvation, and the Praise of Men more than the Favour of God. This turns Pulpits into Oratories; and the Christian Course into an Olympic Game: Preachers become Rhetoricians, aiming at their own Glory rather than the Profit of their Hearers; and Christians, wishing more to be seen of Men than to see God, become Hypocrites, Moralists, or Men of Honour. But the preaching which is under
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under the Conduct of the Spirit, applies not to the Ear, but addresses to the Heart; aims not to please by enticing Words of Man's Wisdom, fanning them with a Wind that blows from Mars his Hill, the Principle of human Policy; or that gathered in the Portico's of Philosophy, Lectures of mere Morality: But labours at convincing them by a Demonstration of the Spirit and of Power, opening the Oeconomy of Grace, where Prophecy ushers in the Gospel Revelation, and Miracles supported it when revealed. And in the Christian Life, Grace is given to the Humble, but God resfetheth the Proud, who vainly lives by Comparison, and thanks God that he is not as other Men are.

Another Effect of our Spirit is Envy; for the Spirit that is within us lusteth to Envy, says St. James. From this Spirit it is, that the Younger disdain to submit themselves to the Elder; but loving Pre-eminence prate against them with malicious Words, are Murmurers, Complainers, separating themselves. St. Jude informs us, these are sensual, having not the Spirit. Their Leaders may preach Christ indeed, but while they preach him of Contention,
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Contention, they have not his Spirit; their Followers to distinguish themselves from the One Fold and One Shepherd, where they fear being unregarded in the Multitude, break into factions, and lift under new Names, as if Christ was divided; boasting one against another, I am of Cephas, I am of Apollos, I am of Paul. But Paul scorned to lend his Name to countenance such divisions. They call it Zeal, and with great propriety, St. Paul calls it so too: and assures them that such Zeal is a Proof of their being mere Men, not assisted with the Spirit of God.

Other Workings of our own Spirit are Avarice and Ambition. In vain do we pretend to be inspired with a Love and Honour for that Deity which all Asia and the World worshippeth, if it proceed from no higher a Motive than a Concern, among Men of like Occupation, for that Craft by which we have our Wealth. We may build Temples, but if it be only to make us a Name; or if we are so peaceable, as to yield up Christ to the Multitude, against Conviction, only left we should be represented as no Friend to Cæsar; how strong soever the Gust may be,
it is our own Faults if we mistake it: The Vane that shews us the Direction and Tendency of it, points out to us, at the same Time, the Quarter from whence it blows; and manifests it to be the Spirit of the World, and not the Spirit which is of God.

But the Holy Ghost is not only, as Holy, distinguished from the Diabolical, or our own corrupt Spirit, but,

4thly, As a Spirit, opposed to Flesh: and therefore his Revelations must not be confounded with Those of Flesh and Blood, nor mistaken for Humour, how strong soever the Operation may be from Constitution, or however heightned from Distemper, or external natural Incentives. In the former Instance, the Spring is so open, to a Man's self at least, if not to others, that it is scarce possible to be deceived, unless we will. But here, though the Causes are so contrary, yet people have always been more apt to be mispersuaded about the Effects. Before, different Effects lead us to discover different Spirits; but a Difficulty here rises, because the real Effects of Humour and Distempers are like some Circumstances that have frequently attended divine
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divine Communications: And as this has proved sometimes a Mistake, and sometimes an Imposition, productive of many mischievous Consequences in all Ages, it deserves a more careful Examination.

When God vouchsafed to speak to his Prophets, it was usually in Dreams or Visions; under which two Methods the Jews include all kinds of Prophecy (7). Vision (8) was a Trance and Ecstasy, in which the Senses were suspended, and the Vision wrought upon the Fancy; the Dream was looked


(8) Nobilibissima sua Operatio consicitur quando sensus quiescunt, & a suis functionibus sunt otiosi. Tum enim in illaïn (facultatem Imaginativam) influit quædam Influentia pro ratione dispositionis subjicit; & illa Influentia causæ est Somniarum verorum & Prophetiae, quæ a fe invicem different in multitudo & paucitate non verò specie. Deciduum Prophetiae est Somnium, facultas enim imaginatrix cadem est tempore somni quàe tempore Prophetiae nisi quod imperficta adhuc, & complementum suum non adepta sit. Maim. Mor's Novoch. p. 293. Instances of these Ecstasies we have in Abraham, Gen. xv. 12. Eliphas, Job iv. 13, 14. Daniel, c. x. 8, and others.
upon as a less perfect Degree, in which the Senses were in some Measure, though not totally, suspended. The awful Posture of the Mind after such an Honour vouchsafed it, the strong Impression of the Vision upon it, and the Darkness which accompanied the Revelation of Things future, and but partially shewn, naturally lead the Speaker to deliver himself, as with an extraordinary Commotion and Grandeur, so also with some Obscurity, arising from the very Nature, as well as the remote Distance of the Subject spoken of. When the Imagination was thus become, or believed to be the Throne of Prophecy, when Dreams and Trances were thought it's usual Assistants to subdue and quell the Interruption of the Senses, and when a vehement and rapturous Elocution was generally the Manner in which they disburdened themselves of their Prophecies; no wonder that those who had over lively Imaginations from Nature (9), or over heated by Art, soon grew

(9) In a Note on Jamblichus, p. 227, it is observed, Multeres citius imaginantur. In sacr is litteris paucæ Prophetides; apud e ter os innumerae.
distinguished from Counterfeits.

into Persons inspired; Swoonings, Vapours, Hysterics, Epilepsies and Absence of Mind, were looked upon as Signs of Divine Communication; and the Rhapsodies and Ravings of Men beside themselves, how unintelligible or inconsistent soever, were esteemed by many as the Revelations of Heaven. The Pagan Priests and Oracles appeared under the same Circumstances, whether from Distemper, Deceit, or Diabolical Possession is needless to enquire here; but this introduced such Confusion of Judgment, as made it difficult to distinguish the true and false Prophets. Disease often passed for Inspiration, and a truly divine Commission was treated as Imposture. Thus was our Blessed Saviour welcomed by the Jews, when he warmly rebuked them for their Sins, and talked of another Fold which belonged to him, that he would suffer them to put him to Death, and then would raise himself again to Life. They looked upon such Discourse as the Ravings of a distempered Brain, crying out, *He hath a Devil and is mad*.

So also were the Apostles, and their little primitive Church represented. The Pathos...
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and Energy with which they spake in other Tongues the wonderful Works of God, unfolding the great Mysteries of his Dispensation, (τὰ μεγαλεία τῶ Θεῶ) were looked upon as unintelligible Jargon, and the Rants of Men in their Cups. These Men, said the Hearers, are full of new Wine. From both these Narratives we may draw two useful Conclusions; first, that the external Shew and Apparatus of Prophecy might be counterfeited by evil Spirits, and imitated by Art or Nature. Our Saviour never tells his Objectors, though often twitted in the same Manner, that it was impossible or unlikely for Men possessed or distempered to behave in such a Manner. Neither did St. Peter, with the Eleven, vindicate themselves and few Associates, acting under the Influences of the Holy Spirit, as if even what they had done was quite beyond the Power of Charms and Potions. It was not said, what one would

(10) The Objection of these Mockers had been most absurd, if no Facts had ever been pretended in support of it: And St. Peter could easily have refuted their Calumny, by observing the allowed Impossibility of it's being true, which yet we see he did not. The Notes upon Jamblichus quote from Macrobius, lib. I. Saturn. the following Passage; Aristoteles, qui Theologumena scripsit, apud Ligyroes in Thraciā esse

distinguished from Counterfeits.

would think might very justly have been urged, Drunken Men can do nothing like L 3

This:

ait adytum Libero consecratum ex quo redduntur Oracula, sed in hoc adyto vaticinari plurimo mero sumpto, uti apud Clarium, aqua potae effantur Oracula. And Leuinus Lemnius, a Physician, delivers it not only as his Opinion, but a Fact on his own Knowledge, that Wine and Fevers will make People speak a Language, which when well they cannot pronounce. Quos ego pronuncio non a Malo, infelisque Genio divexari, nec Daemonis infinitu, impulisse, sed vi Morbi, humorum, que feroci, quae face subdit mens hominis exardefcit, & inflammatur. De occult. nat. mirab. lib. ii. c. 2. They who are willing to credit his Relation, will, I believe, be hardly prevailed upon to think the Cause by him assigned proportioned to the Effect; but will chuse to refer This, as well as the former Instances to Diabolical Possession, aided perhaps by the Humours being disordered and inflamed with Wine. However as St. Peter’s Hearers were probably no Strangers to such like Reports, especially they who were Dwellers in Pontus and Asia, Phrygia and Pamphylia, who were in the Neighbourhood of Thrace, we find the Apostles did not chuse to rest their Defence on the Impossibility of like Effects from Men possessef and inebriated; but, on the Unlikelihood of Their being then in that Condition, and on the Soundness, Recollectedness, and Sobriety of their Discourse; Hear these Words, let your Ears judge, indicatas. Whereas the Enthusiasts, as Jamblicius acknowledges, Sect. iii. c. 11. p. 7. were beside themselves, and neither knew where they were, nor what they said. Circumstances under which the true Prophets never appeared when they prophesied, as Chrysostom distinguishes, Tete to yac mouwos ideiv to izegkhivai, to avagn, ounou, to abidou, to eixousai, to styxosai. Becausse ve were not, &c. whereas the Prophets never appeared when they prophesied, they did not speak, &c. In the Revelation was communicating.
This: But they denied the Supposition of Drunkenness, because it was not yet past nine in the Morning, and it was not lawful for any of them on that high Day of Pentecost to taste any thing till twelve. If it was contrary to their Law, of which the Jews were known to be most tenacious, for any one to taste of Liquor before twelve, how improbable must it be for so many to have indulged to Excess by nine? This was a fair Argument to Them, a just Defence of Jews to Jews; but it was attended with a still stronger Confutation of the Scoff, when Peter with the Eleven addressed themselves to the Mockers in a Language by them respectively understood, and with great Aptness and Perspicuity opened to them the Scriptures.

The second Conclusion which we may draw, is, that though there be Difficulty cating to them, yet even then, as Huetius observes, Maimonides cum poneret undecim gradus Prophetiae, singulis Prophetis integritatem mentis ufmque servabat. Dem. Evang. p. 1166. more especially when they delivered their Prophecy to others, when the Trance and Vision was over, Et si divino corrupti Spiritu effervescent dicendo & praeter solitum incalcentent, mente tamen constabant, nec quicumque praeter intellectum proferebant. Ibid. p. 1167.
frequently in the Appearance, yet there are Rules by which we may distinguish them. But before we consider them, let us a little more open the Causes of this Difficulty.

The agreeable Power of Imagination we experience in the Works of Wit and Poetry (11); nay every uncommon Excellence in Heroism or Politics is referred to this Source, and is a Species of natural Enthusiasm, generally represented by the Ancients as Divine (12). If Incentives are administered to heat the Imagination, the Enthusiasm rises to more extravagant Degrees: Thus some owe their Inspirations to Wine (13), and others to Solitude; vast and wild Prospects,


(13) Quos acuit meri exhalatio, educens animae instrumenta,
The Gifts of the Holy Ghost

Sects, Woods, Rocks, and Oceans infuse an Horror and Wildness into the Soul, and dispose it to Rapture and Ecstasy (14). And if to this a vehement (15) Intention of Mind, or a (16) strong Obstinacy of Will be added, the Senses are in a great Measure locked up, and the Person absent from himself nor hears, nor sees, nor feels the Things that are about him. Where a prevalent Humour of Body determines and fixes the Attention perpetually on the same Object, a Phrensy or (17) Melancholy generally ensues, as we see...
distinguished from Counterfeits.

in the sanguine Lover, the Hypochondriac Devotee, the Phlegmatic Student, and the like: And such Melancholy, as Physicians inform us, is often attended with Trances, and total Abstraction of the Senses; and the unhappy Patients were thought to be divinely inspired (18).

St. Paul's miraculous Visions, in his Way to Damascus and afterwards, were probably looked upon by Festus as an Epilepsy, as his Preaching was taken for Lunacy, which made him cry out, Paul, thou art beside thyself; much Learning doth make thee mad.

And Ananias, as good a Christian as he was, would probably have conceived the same, had not a particular Revelation directed him to receive this new Convert. Thus the Apostles looked upon the Report of the Women concerning their Vision of the two Men in shining Raiment, as the Effect of a distempered Brain, their Words seemed to them as idle Tales; for so we translate ἀνόσος, which the Greek Physicians call a Madness.

What strange Effects then might proceed from an unlucky Concurrence of these several Causes together? A warm Fancy, a predominant Humour, an extraordinary Intenseness and Obstnacy, Incentives administered by a particular Course of Life, the Mind bewildered with the most astonishing Ideas in Nature, and the abstrusest Points in Speculation! No wonder that such should think themselves extraordinarily assisted; and that others of weak Judgments and little Experience should think so too. There is a Sympathy in Nature which makes us easily susceptible of Impressions from others; the Cries of Distress affect us, and we feel the Miseries that we see. To this, Oratory owes much of its Magic, and when it fascinates an Audience, it is not always a Proof of the Power of the Speaker, but often of the Weakness of the Hearer. The Generality of Men in all Places deserve the Character given of the Athenians by an old Orator, that they heard with their Eyes, and saw with their Ears (19). Gesture and Commotion passed for Argument, and pathetic Harangues for

(19) See Thucydides Hist. lib. iii.
distinguished from Counterfeits.

Demonstration. It would be endless and irksom to trace the History of Enthusiasm through the several Ages of the World; it is a savage Pleasure to entertain ourselves with the Varieties of human Misery. But it may be useful to point at an Instance or two in the Christian Church, not to sport with, but to warn others of the Danger.

Towards the Close (20) of the fourth Century, when Julian had filled the Wildernesses and Mountains with Monks and Hermits by banishing the Christians out of his

(20) They rose something earlier, probably from Hilarion, the Disciple of Anthony the celebrated Monk of Aegypt: which Hilarion was the Founder of the Hermits in Syria, who were greatly increased from the Occasion here mentioned. Mepfianorum initium sub Valentiniano ponere videtur Theodoretus Hist. Eccl. lib. iv. c. 11. Sed quum eorumdem meminerit S. Ephraem tam hic (in Hymnis contra Hæreses) quam in Testamento, palam fit eos circa annum 360 exortos fuiss. Certè S. Epiphanius hæref. 80. illos sub Constantio Mesopotamiano insecisse refert. A. Emanuel. Bibl. Orient. Tom. i. p. 128. Hilarion died a few Years after Julian, aged 80; and began his Monastic Life at 16, in the Beginning of the 3d Century; he followed Anthony, who was a follower of Paul of Aegypt the first Herm. Quem monte habitasse Sozomen tradidit; nihil autem operis præter Preces facientem: Suiftinuisse autem quasi pro dimenso suo exercitium, per dies singulos trecentas praecationes; quorum ut numerum observaret, in ore voluerit totidem lapillos, quorum singulos ad praecationes singulas depositur. Lib. 6. c. 29.
Cities, a Sect prevailed in Syria, called Mafjaliens, or Praying Monks: They comprised the Life of a Christian in two Duties only, to pray and to sleep. Original Corruption with them was not a Disease in Nature, but a real Possession of the Devil, to the expelling of which Baptism availed not, but receiving the Holy Ghost by Prayer. They taught that you might know precisely the Time when the evil Spirit left any one, by a visible Exit, and see the Holy Ghost enter in the Form of Fire that hurt not, and might have sensible Evidence of his Illapses. In order to attend more uninterruptedly to his Suggestions, they not only bid adieu to the World, but neglected the necessary Labours for the Support of Life, losing themselves in the Raptures of Prayer, and burying themselves in Sleep, for the Entertainment of Visions and Revelations. Thus renewed by the Holy Ghost, they taught that good Works could not but follow; no Passions could blind or divert them from what was right; they needed no religious Exercises to subdue, no Instruction to direct or regulate them; Gospel Truths and Gospel Rules were
distinguished from Counterfeits.

were unnecessary or abrogated there, where the Spirit of Truth resided, and by whose Motions they were guided in all their Actions, by whose Assistance they were enabled to prophesy, and enjoy the Presence of the ever-blessed Trinity, beholding them with their Eyes (21). We are commanded indeed to pray without ceasing, but if any one should adhere to the Precept so strictly, as to seclude himself from all Company or Employment, and waste himself in the Fervors of Devotion without Intermiſſion, till Nature oppressed and wearied funk into Slumber, we need be but little surprized at the Wildneſs and Extravagance of his Dreams, or at the Strangenesſs of his Opinions after fo fanciful a Course of Life. The fame Apostałe that prescribes to pray without ceasing, recommends his own Example of labouring Night and Day; and a good consilient Christian will endeavour to reconcile both, by negleſting neither. The Spirit of Prayer and Supplication is one of the valuable Gifts

(21) See the Centur. Magdeburg. Cent. 4. c. 5. p. 387, where an Account is given of them from Theodoreſ and Au- guſtin.
of the Holy Ghost; but all Prayer and Supplication is not so; for false Gods were prayed to, as well as the true: And our Saviour cautions us against Extravagance in them by using long Prayers, and making vain Repetitions. We have many (22) Instances of Persons who have been ardent and enlarged in Prayer, and yet were destitute of all true Piety towards God, or Humanity towards Men. From the true Spirit of Prayer, proceed those Intercessions only which are according to the Will of God; decent Addresses which regard the Majesty of Heaven, and our own Unworthiness, and suited to our Wants and Situations.

(22) John Baslides or Bashowitz, great Duke of Muscovy, ob immanitates inauditas infamis, (says Thuanus Hist. lib. lxxx. p. 225; though he suspects some Historians had aggravated his Barbarities) was remarkable for his Fasting and Praying, and severe with his Soldiers and Courtiers, who did not follow his Example. The blasphemous Caspar Schwenckfeld was another Instance of a Wretch most ardent and enlarged in Prayer; and our own execrable Hacket, who pretended to have been anointed in Heaven by the Holy Ghost, and that he was Jesus Christ come to judge the Earth, fertur inconcipienda extempore precibus adeo excelsusse, ut Dei Spiritu eum totum ardere, & ab eo ipsius regi linguam, isti duo credent (his Disciples Coppinger and Arthington). Et adeo in sui rapuit admirationem, ut nihil eum precibus non posse crederent à Deo obtinere; proinde quidvis ab eo posse percipi.
distinguished from Counterfeits.

Ecstatic Raptures and Dreams of Union with God (farther than that mystical Union which all must enjoy with God and one another, who are baptised into, and partake of his One Spirit) are no Signs of being under the Influences of the Holy Ghost; Christians may have them, for they are Men; and for the same Reason Heathens may have them too. Fevers and Phrenses are the common Infirmities of Human Nature, and not the peculiar Privileges of Christians. Thus we read of completative Christians:

* Who were ravished out of themselves, * and translated into the Deity.’—But I have not enough of their Humour, to do Justice to their Sentiments, nor is my Mind so enraptured as theirs, which they tell us,

* Miro & incognito modo a Deo rapitur, à * Deo, & in Deo suscipitur, tota Deo ple-

na fit, tota in Deum transfunditur, ita ut

(23) Carolus Hortensius, in his Comment on a Treatise of the Mystic Theology ascribed to Dyonisius Areopag, in which he acknowledges that the Author of that Tract was a Follower of the Platonists, and ventures so far as to say, Ego equidem dum Procli Philosophi Platonici in Theologiam Platonis axiomata animadverto, firmiter mihi persuadeo aut Dionysium Procli scripta legisse, aut Proclum libris Dionysii operam navisse. See Casaubon on Enthusiasm, p. 113.

* Essentia
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Essentia Dei ejus Effentiae: & Substantiae

intimè et absque ullo modo creato uniamatur (23).’ If we would have it construed with Exactness, we must apply to those who are able to preserve the Spirit of the Original by partaking of it. The Familists hit it off with great Conciseness, when they talk of their illuminated Elders being godded with God. Such Notions were unknown in the Church till the sixth Century, and were then borrowed not from Scripture, but Pagan Theology. The Platonists were full of those Ecstasies, boasting of their being united to God, and (as they expressed it) of joining their Center with the Center of the Universe (24). From them the less cautious Christians drew these Notions and Expressions, which were the Extravagance of Paganism, not the Sobriety of the Gospel.

But I haften to my second Conclusion, and observe from the above-mentioned Instances, that there are Rules to be gathered from them, by which we may distinguish


betwixt
distinguished from Counterfeits.

betwixt true Inspiration and Illusion. We may observe, 1. That the Truth of any extraordinary Mission must rest on the Promise of former Prophecies. When any one challenges to be heard as coming from God extraordinarily, and it shall be objected to him, that his Ecstasies are the Effects of natural Means, that he is full of new Wine, or else intoxicated with his own Humour, and *drunken though not with Wine*; if what he asserts be true, he can produce his Credentials. St. Peter and the Infant Church cry out, *This is that which was spoken by the Prophet Joel*. 'Tis true Impostors are usually very full of Scripture, and can apply with great Volubility: St. Peter says, This is the very Thing foretold; and then produces the Prophecy, and proves the particular Completion of it at that time by the Marks and Signs, which were to ascertain the precise time of its being fulfilled.

2. The Claims of Prophets must be supported by Miracles; when our Saviour was called by some a Madman, or one possessed, others recurred to his Works as his proper Vouchers, *Can a Devil open the Eyes of the Blind?*
Blind x? Upon which Fact they argued in the same Manner before, How can a Sinner do such Miracles y?

3. For our more Security, both must concur: The Claim must be drawn from former Prophecies, and their Interpretation of such Prophecies supported by Miracles. Thus our Saviour refers the Jews to their own Oracles, Search the Scriptures, they are they which testify of me z. Nor satisfied with that alone, he says, the same Works which I do, bear Witness of me a. So when John sent to know if Christ was He, the Person foretold? he bids him compare the Prophecy and Completion. Go and shew John again those Things which ye do hear and see; the Blind receive their Sight, and the Lame walk, the Lepers are cleansed, and the Deaf hear, &c. b These were the Things foretold as the Marks of the Messias; these Things you hear and see performed by me. He approved himself to be the Prophet that should come, or was promised, by Appeals to Scripture, which particularly pointed him out, and by Miracles, and Wonders and Signs done in the Midst of them c. So we find that

\[ \text{SRR. IV.} \]
\[ x \text{ Joh. x.} \]
\[ 21. \]
\[ y \text{ Joh. ix.} \]
\[ 16. \]

\[ z \text{ Joh. v.} \]
\[ 39. \]

\[ a \text{ Joh. v.} \]
\[ 36. \]

\[ b \text{ Matth. xi. 4, 5.} \]

\[ c \text{ Acts ii. 22.} \]
his Disciples could not only say in their Vindication, This is that which was spoken by the Prophet, but many Wonders and Signs also were done by the Apostles. And both together were what St. Paul calls the Demonstration of the Spirit and of Power (25).

As this Demonstration of the Spirit and of Power, are the Scripture Marks of ministering Grace in Persons sent by an extraordinary Commission; so neither need we be deceived concerning saving Grace in ourselves. The carnal and the spiritual Man are too opposite to be mistaken. The Signs are open. Adultery, Fornication, Uncleanness, Lasciviousness, Idolatry, Witchcraft, Hatred, Variance, Emulations, Wrath, Strife, Seditions, Heresies, Envyings, Murders, Drunkenness, Revellings, and such like, are the Works of the Flesh; if we relish, and indulge ourselves in any of these Vices, we know we are not under the saving Influences of Grace. We may have received the Holy Ghost in his Ordinances, we may have complied with some of his Motions; but then we have resisted (25) Τὰς προφητείας, ἐκαράς πιστοθήσας τῇ ἁγιασμῷ εἰς τὰ ἑπτὰ Χειρός Τερασίας ἡμάς, οὐ γὰρ εἰς σάλλειν. Orig. contra Cels. See Hammond on 1 Cor. ii. 4.
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others, and thereby obstructed his Conquest over our Corruption; and while this Obstinate continues, the Fire which he kindled in us gradually burns down, and if we take no Care to renew it, will quite expire. It will indeed, like fading Lamps, break out in one strong Effort at the last, and raise our Bodies from the Grave, and (26) then quite desert the Soul for ever. But where his Motions are cherished, the Flame increases, consuming the Dross which remains, and lights up all the Soul with Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, Temperance. These are the Fruits, and declare the Tree. Gregory of Nazianzum describes the different States so as to give us a good Rule to judge of ourselves by: 

(27) Yesterday thou wert a Time-server; 

to-day

(26) Basil de Sp. S. p. 323. Οἱ λατισσινες τὸ σωμάτα τὸ ἀγιον, τῇ ποιήσῃ τῶν ἐπιθυμομάτων αὐτῶν. ἢ οἱ μὴ ἐπιτραπεζομάντες τῷ δοθείσῳ, ἀφαιρίζονται ὁ εἰληφασθείς, εἰς ἐτέρες μεταλληθείσας τῆς χάρας. ἢ καλὰ τὴν τῶν εὐφρενίστων, κῇ δικλέομο- θέουσιν παραλεῖς... ἀλλὰ δικλεράσθη, ἢ ἀπὸ τῷ παιδακίος εἰς τὸ δινοθέν τῆς ζυγῆς ἀλλατιζώντως. τὰ μὲν γὰρ, εἰ μὴ ἀνακολούθησαι τοῖς ἀναξίοις, ἀλλὰ ὡς παρεῖσαι δοκεῖ ποὺς τοῖς ἀπαξ ἐσφραγισμένους, τὴν ἐκ τῶν εἰσπερασμένων σωμάτων αὐτῶν ἁπατούς. Τότε δὲ ἔξωμα τῆς βεβαιωσάντως αὐτῷ τὴν χάριν ζυγὸς ἀπο- μιθήσεται.

(27) Ἐδεις πώς εἴχες τὸν τῶν καταφών, σήμερον τὸν τῷ Θεῷ γνώ- εισιν. Ἐδεις τὸ δοκεῖν τὸς ἐτύμως, σήμερον τὸ ἔναι στερίμπουσον.
distinguished from Counterfeits.  

to-day thou art not ashamed of thy Ma-
fter Christ: Yesterday thou didst affect the
Praise of Men, to-day thou settest more by
an honest Life: Yesterday thou settest
thyself up to be seen of Men, to-day thou
chooseth Retirement and divine Medita-
tions.” Such a Change he tells us is a
Proof of our spiritual Renovation. But if it
be otherwise with us, and the following Day
find us as bad as we were the Day before,
we have no Part in it. If we are so happy
as to find the above-mentioned Graces in our
Souls, the Spirit thus manifested will seal us
to the Day of Redemption, quicken our mor-
tal Bodies, and reward our faithful use of
his few Gifts here, with plentiful Effusions of
Glory hereafter (28).

(28) Τις γὰς ἂς ἄνθρωπος τῶν ἐνσύμμαρτιχών ἡμαρθνεῖε Θεον ἀγα-
θον τοῖς ἐξισίων, ὡς ἀγνοεῖ τις χάρις τῶν δικαίων ὁ σέβανος, ἢ τῇ
πενεμαλοῖ ἐνα χάρις, δασφίλερος, ὅτε κ᾽ ἑλευθερία ἡφασκομένη, καὶ ἡ ἀναλογία τῶν ἀνθρωποκομίων ἡ ἐξένεπεν, ἢ τῇ ἀναλογίᾳ τῶν καθάρισεν ἐνατεῖν ἐκάσω; ἢ γὰρ τοῖς λαμπρότεροι τῶν ἀγώνων, μονή
τολμαί παρακαταθαίρετο, τῇ ἐνιὸ, ἢ ἐξειρομένων διαφωγαί. ὡς γὰς
ἐντὸς ἀτέρως διαφώγη ὑπὸ ὅθη, ἢ τῇ ἡ ἀνάτασι τῶν νεκρῶν. οἱ
τοῖςν ἐφαγαθεῖς τῷ πενεμαλοῖ τῷ ἀγών ἀθανάτως ἡμεροποι
νως, κ᾽ ἢ ἤθλαον ἀπαρχή τῷ ἀγών πενεμαλοῖ, ἀπάθητο κ᾽ ἀμε-
θροῖ διαστάσεις, ἢ τοῖς ἐνὶ ἀκούσαν, εὐ δόλη αὐθαί ἡ σκιή,
SERMON V.

Why necessary to receive the Holy Ghost.

Preached March 5, 1740.

Titus iii. 3, 4, 5, 6, 7.

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.

HAVING proved the Divinity and Personality of the Holy Ghost; and an-
fwered at large an Objection urged against the Novelty of this Doctrine; having also explained the Manner of receiving the Holy Ghost, shewing what his Gifts and Graces are, and how to distinguish them from Counterfeits; I proceed to

The Third Enquiry which I proposed to make, namely, into the Expediency of receiving the Holy Ghost? what is the End and Benefit thereof?

Of great Importance we should suspect it to be from St. Paul's making it his leading Question to the Ephesian Converts, Have ye received the Holy Ghost since ye believed? How great that Importance is, is very explicitly set forth in the Words before us. The Sum of it is Salvation; according to his Mercy be saved us by the washing of Regeneration, and Renovation of or (1) by the Holy Ghost. The Parts which make up this Salvation are 1. An Exemption from Punishment by our Ac-

(1) For some Copies, read διὰ αὐτῶν τοῦ ἱλασμοῦ τοῦ ἀνακαινίσεως διὰ τοῦ τυφλοῦ αἰώνος: and so reads my old Syriac, though with a Mark upon the second διὰ, as if some Copies omitted it.
Why necessary to receive quittal in Judgment, being justified; and
2. A Promise of great Reward, Eternal Life.
Both Acts of Mercy; for we of ourselves could not stand in that Judgment, being as he describes fool"sh, disobedient, deceived, serv-ing divers Lusts and Pleasures, living in Malice and Envy, hateful, and hating one another; wherefore our Justification is an Effect of great Love and Kindness, it proceeds not from Works of Righteousness which we have done, but we are justified by Grace: Much less could we claim eternal Life, which follows only upon such Justification, and even then by Promise, not of Necessity; being thereby made Heirs not necessarily but through Hope of eternal Life. The whole is ascribed to the Holy Ghost shed on us abundantly through Christ.

This Representation is built upon a Sup-position that we are all Sinners; the Truth of This we must be convinced of, before we can be sensible of our Want of Grace, or apply ourselves in earnest to the Means of receiving it.

We have seen the Character St. Paul gives of the Christians in his Time, that they were deep
deep immersed in their Sins when the Gospel found them. And suppose ye that those Galileans were Sinners above all the Galileans? or that the Greeks and Barbarians were less corrupt? The Gentiles are plainly implied in the Character when he says Ἡμεῖς γὰρ ΚΑΙ ημεῖς. We ourselves also were sometimes foolish, disobedient, &c. even we as well as others. And in his Epistle to the Romans he gives a dreadful Description of the Hea-
then World, so bent to Sin, that they were abandoned to it, given up to vile Affections and a reprobate Mind. He tells us else-
where, that **all have sinned**; all the World is guilty before God; Jew and Gentile are concluded under Sin. The Writers of the Old Testament give the same Account; There is none that doeth good, no **NOT ONE**; There is not a just Man that doeth good, and sinneth not. The Pagans give the same Account; St. Paul's Contemporary Seneca complains that every one has sinned more or less; that there is not a Man to be found who could

(2) Omnes mali fumus. de irá, lib. 3. c. 20. & peccavimus omnes: alii gravia, alii leviora. de Clement. i. 8. Si puniendus est, cuiunque pravum maleficumque ingenium est, poena neminem excipiet. de irá, lib. ii. c. 31.

acquit
Why necessary to receive

acquit himself (3); that the Misfortune of human Nature is such, that there is a Necessity and Love of sinning (4); and he informs us, not only what Men were at that Time of Day, but that heretofore they had sinned, and would continue to do so as long as they lived (5). All History and Philosophy attest this Truth; all Laws, Precepts and Government suppose it. But the strongest unhappiest Proof of all, is, that every one of us knows it by Experience; and if we say that we have no Sin, we deceive ourselves, and the Truth is not in us i. Was the Case otherwise, we should have no Occasion for, no Interest in a Saviour; the End of his coming was to save Sinners k, they are the Object of his Mercy, and All Men are the Object of his Mercy, for the Grace of God to Salvation has appeared unto all Men j; and the Gospel, the good Tidings of Peace and

(3) Nemo inventur qui se posset absolvere. de irâ, lib. ii. c. 14.
(4) Inter cætera mortalitatis incommoda, & hæc est Caligo mentium, nec tantum necessitas errandi, sed errorum Amor: de irâ, lib. ii. c. 9. Innocentiam inviti ac renitentes perdiderimus. de Clem. i. 8.
(5) Non delinquimus tantum, sed usque ad extremum ævi delinquemus. Ibid.

Salva
the Holy Ghost.

Salvation, is commanded to be preached in all the World to every Creature in Mark xvi. 15.

The Fact therefore is too notorious to be denied by any sober Man; the greatest Difficulty has been to account for so universal a Pravity. If all Men sin, under all Circumstances and Dispensations, there seems to be some original Fault in our Constitution, some unconquerable Bias infused into it, which brings us under a Necessity; and this removes the Fault from our own Wills, and transfers it to the Author of our Nature. And indeed some original Fault we must be obliged to acknowledge, not only from the above Consideration, but also from the Complaint of the Psalmist, That He was shapen or brought forth, in Iniquity, and in Sin did his Mother conceive him. And that of right Job, comparatively so at least; yet even He says, That no one was free from Corruption, no though his Life was but a Day long (6): Agreeable hereto we find the Philosophers lamenting an inborn im-

(6) Τίς γὰς καθαρός ἦταν ἀπὸ ἐνότητος ἀλλ’ ἁδικ. "Εὰν η’ μία ημέρα ὁ θεος δείξῃ ἐν τῷ ὑπὸ γῆς. C. xiv. 4, 5. in the Greek. planted
planted Principle of Sin (7). Both Jews (8) and Pagans (9) used to offer Sacrifice, and


(8) Lev. xii. 4. She shall not come into the Sanctuary, until the Days of her Purification be fulfilled: Where the Text mentions only the Mother, but that the Child was also included we find from Luke ii. 22. When the Days of their Purification, according to the Law of Moses, were accomplished. Our English reads indeed her Purification, as the Vulgate, and one or two Greek Copies, but the oldest, best, and most MSS. have παραξενῶς αὐτῶν, with which accords my ancient Syriac Version without any Note of a various Reading. And that the Custom of the Law had respect to the Infant is evident from the 27th Verse—The Parents brought in the Child Jesus, to do for him after the Custom of the Law. And St. Augustin commenting on this Law Quest. sup. Lev. lib. iii. asks why the Mother was to offer a Sin-offering? Numquod peperiffe peccatum efi? An hic offendiur illa propaganda ex Adam, unde Apostolus dicit, per unum hominem peccatum intravit in mundum, & per peccatum mors, & ita in omnes homines pertranxit? Et hic fatis apparebat quemadmodum dictum sit, ego in iniquitatibus conceptus sum, & in peccatis mater mea in utero me aluit. In like Manner speaks Origen in his Comment. in Epist. ad Roman. lib. 5.

(9) Thus we find in Plautus his Trueulentus, Act. ii. sc. 4. the Strumpet Phronesium is very ready at the Pagan Practice of Piety,

Quin Dís sacruficare hodie pro puero volo
Quinto die, quod fieri oportet.

with the Latins this Dies lufricus was the eightb Day for a Daughter, and the ninth for a Son. Scalig. in loc. expiate
expiate the Mother and the Infant: and our Saviour informs us that the natural Birth itself excludes us from Heaven; that what is so born is Flesh, which must be born again of the Spirit before it enters there. Whence it appears that we are born Sinners, and Infants must be accounted such, otherwise they have no Claim to Salvation through Christ. But will not this make God, the Author of our Nature, the Author also of Sin? God forbid we should entertain so blasphemous a Suggestion, which Christians and Heathens have jointly agreed to reject! Though their Accounts of it otherwise have been not a little wild and perplex'd. However as a Knowledge of the Disease is necessary to shew the Aptness of the Remedy, I shall with all Humility enquire how this Corruption is propagated, and how cleansed by the Operations of the Holy Ghost.

In order hereto I find it will be convenient to take Notice of two very remarkable and different Accounts given of it in the third Century of Christianity.

The one was Origen's, who supposed the present Bias towards evil proceeded from ill Habits.
Habits contracted by the Soul in a pre-existing State, where they had been created from Eternity with an absolute Freedom of Will; but for their bad Elections were encrusted with gross terrestrial Bodies and turned down into this World both for their Punishment and their Cure. That they undergo several Changes and Degrees of Perfection and Misery. Those who had once been Angels, from an Abuse of Liberty were now become Men, and those who now are Men, by a right Use of their Liberty would become Angels again; and that the very Devils themselves should at length find a Revolution in their Favour (10). If we would know whence Origen drew his Opinions, we must find out his School; his Master Ammonius was a philosophical Christian, the Disciple therefore derived his Instructions from the Scriptures and Philosophy. And as we cannot find any Foundation in Scripture to build such Tenets upon, we must trace up to the other Source, and look for them among the Writings of his favourite Plato. There we read of Souls

(10) See Du Pin's Bibliotheca Patrum, in the Life of Origen, p. III.
attending *Jupiter*; some of which by the Pravity of their Wills, which he calls their Charioteer, forfake the Contemplation of Truth, and thereby lose their Wings, or those spiritual Desires which lift them up to Heaven; for which they are thrust into suitable Bodies of Philosophers, Kings, Artists, Mechanics and Husbandmen; in which if they behave well, they obtain a better Transmigration; if ill, a worse; till purged through different States, at length their Wings grow again, i.e. their spiritual Desires revive, and they revert to their first Condition in Heaven (11). And this Doctrine of Transmigration, with many others, *Plato* received from Pythagoras.

The other Opinion which obtained much more in the same Century was propagated by that arch Heretic *Manes*: He taught two eternal Principles, one was Light the Author of Good, and this was God; the other was Darkness, the Author of Evil, and that was Matter; that every one of us receives a Soul from each of These, the one of which is a

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Part
Why necessary to receive

Part of God, the other a Part of the evil Principle, which enters into our Constitution and makes a Part of it; that this was an evil Substance, and the Cause of natural Corruption. And as Necessity is inseparable from Matter, from this evil Principle proceeded a Necessity of sinning; and that all Things are done by Fate, according to the eternal Predestination of God with respect to these two contrary Principles (12). These, or such like Opinions were indeed espoused by elder Heretics in the Church, such as Cerdon, Marcion, and some others; but Manes seems rather to have succeeded to them as a Persian, and Heir to the Doctrines and Books of his Master Terebinthus, deriving them from Zoroaster the Contemporary and probably the Acquaintance of Pythagoras (13). Contrary as


(13) Manes was a Persian or Babylonian as Ephraem Syrus calls him 14. Hymn. adv. Haeret. and Fate was the old Chaldean Doctrine as he informs us, 8 Hymn. Ethnici cum Chaldaeis conspirant, & libertate sua abutentes libertatem tollunt, aientes, malum Deum nostro arbitrio esse fortiorem, Fatumque voluntatem cogere, sibique subjicere. With these the Indian Brachmans agreed so far, that the same Ephraem calls this Herefy the Error Indicus. Error quoque Indicus Manetem tenuit, qui duo pugnantia numina introduxit.

Hymn.
as these Opinions look, it would be no great Difficulty so far to reconcile them as to shew, with no little Probability, that they both derived from the same Tradition, which was divided amongst them and corrupted. No- tions of this evil Principle we meet with among all Nations, so widely scattered from one another, that they must have received it from some very ancient Doctrine: The Jews, the Egyptians, the Brachmans, the Chinese, the Peruvians discover it; but these all suppose him to have been created, and the Persians in particular shew how they came by this Opinion, calling him expressly by the Name of Satan. These considering that Angel only after his Fall, and from a Tradition of the Temptation in Paradise, fancied Sin proceeded from the overpowerful Influ- ences of an evil Principle; but the Grecian Philosophers caught the other Part of that Angel's History who fell from Heaven by an

Hymn. 3. And as Assemani observes, compertum est, Brach- manas cum Manicheis in multis convenire. Biblioth. Orient. p. 122. And yet these same Brachmans, as Hueti us remarks, precipua omnia Pythagoricæ Philosophiæ capita, ... pertina- citer ad hunc diem retinuerunt; potissimum vero doctrinam Metempsychoseos. Dem. Evang. p. 166.
Abuse of his Free-Will, whence they taught that the Will was free to Good or Evil, though both acknowledged that our Immersion in Matter lays a Bias upon it to the last.

The unhappy Encrease and Consequence of the Manichæan Doctrines in the End of the third Century, indulging Men in their Vices by throwing the Blame on an evil Nature and Necessity of sinning, made Pelagius in the Beginning of the 4th, a Man eminent for his Piety in the Christian (14) Church, endeavour to awaken Men from this indolent giving way to Vice, by magnifying the Powers of Nature and Free-Will, of which the Manichees had spoken too unworthily; and taught a Freedom of Will in all Men to Good or Ill, without the Assistance of Grace; though he acknowledged that the Flesh gives a Propensity to Ill, and that therefore the divine Assistance was desirable to facilitate our Choice of Virtue. This was agreeable to the Platonic Opinion before mentioned, a little new dressed and altered

(14) Vir Sanctus, & non parvo profectu Christianus. As Austin himself admits. Lib. iii. de Peccat. meritis & remiss. c. 1.
by Origen and his Disciples (15). But it was contrary to Scripture which teaches us, that it is God, and not Nature, that worketh in us both to Will and to Do; that without Christ we can do nothing; and therefore exhorts us, not only to watch according to our own Powers, but also to pray for farther Help, that we enter not into Temptation.

And as it is quite subversive of the Doctrine of Grace, was warmly opposed by St. Augustin before the Middle of that Century. His Abhorrence of Pelagianism might perhaps make him fly too far towards the other Extreme, to which when young he had been addicted; however some of his incautious Followers have certainly too much inclined to Manichaeism. Some Dregs of which appear, not only in the Fomes Peccati of the

(15) Of the Rife of Pelagianism thus writes Jerom in Pref. lib. 4. in Hierem. haeresis Pythagorae & Zenonis ἄναμφετθείσης καὶ ἀναμφηθείσης (that the Soul had Freedom of Will and Ability sufficient to arrive at a State of Impeccability.) quæ olim in Origene, & dudum in discipulis ejus Grunnio, Evagrio Pontico, & Joviniano jugulata est, coepit reviviscere. But it must be remarked, that Origen and his Disciples never denied original Corruption, which was in us a Bias to Evil; but maintained that we had by Nature Strength sufficient to arrive at an impeccable State.
Why necessary to receive Mabometans, which locally descended to them from the Instructors of Manes who were Saracens (16); but also in the corrupted Substance which the Zuinglians made original Sin to be (17), and in the Transformation of our Natures into Devils (18); being half Devils and half Beasts, as if our Souls were Emanations of the bad Principle, imprisoned in Bodies which we have in common with the Brutes; in the Doctrine of a Neceffity of finning in Consequence of God's Predestination; and some others, which are originally Manicheifm strained through (19) the less guarded Passages of St. Augufin.

I thought

(16) Buddas or Terebinthus, and Scythianus. Of the fame Stamp is that Something as hard as Iron, as heavy as Lead, as rough as Earth, as dark as Soot, which happened to the pearly paradifical Body of Adam. Law's Answer to Dr. Trapp. p. 37.

(17) See Council of Trent. lib. 2.


(19) This was firft done by Florus, who either mifunderflood St. Augufin, or was himfelf mifunderflood by the Monks of Adrumetum, fo far as to be thought to have represented that Father as a Denier of Free-Will, and an Afferter of a fatal Neceffity. Of which Miflake St. Augufin himself
I thought it convenient to take Notice of these two very different Accounts, and trace them up to their Originals, 1. That I might remove out of the Christian Church some strange Doctrines which we find taught in it, and restore them to their true Owners. 2. To observe that this universal Corruption is assented to by Men of all Complexions, remote from one another both in Sentiment and Situation as East is from the West; the Darkness of Paganism would not cover this Truth, and Hereby felt it in it's own Perverseness; no Air or Clime could heal the himself takes Notice in a Letter to those Monks. Aut ipse [Florus] non intelligit Librum meum, aut forte ipse non intelligitur, quando difficilimum Quæstionem & paucis intelligibilem solvere atque endare conatur. Ep. 46. Soon after, the Semi-pelagians of France were forward in charging him with Errors, which they pretended that his Writings established, and which Errors they condemned in Lucidus at the Synod of Arles. These Errors were afterwards espoused, and maintained as Augustin's by Gottschalk a busy Monk in the 9th Century. Who officiously scattered his Tares in Germany where he was born, and in Dalmatia and Pannonia by itinerant preaching there under Pretense of converting the Infidels. Which Tares have never since been weeded out, choaking the Schools with the Subtleties of the Thomists, distracting the Church of Rome with Jansenism, and infecting the Protestants with Calvinism: Some strong Fibres of which, by Means of the unhappy Exile of our Divines at Geneva, in the Marian Persecution, took deep Root in England in the Days of Queen Elizabeth.
Disease, fled Men to China or Peru the 
Wound went with them. So that we must 
deduce it from the same common Source 
that we derive our Natures from, which is, 
the first Parents of human Kind. A third 
Use which I would make of this View is, 
to be a Check upon our Judgments, that, 
since the Extremes of Free Will and Nece-
sary Evil have introduced many Errors into 
the Christian Church, we be upon our Guard, 
left the Authority of Names, and Venera-
tion of Persons mislead us contrary to the 
Scriptures. Let not the unblameable Begin-
ning of Pelagius his Life seduce us into a 
vain Confidence of our own Strength, that 
we can do without Christ, to the Overthrow 
of Grace; nor the Sanctity of that great 
Light and Champion of Christianity St. Au-
gustin (20), who found Cause to retract many 

(20) This Advice St. Augustin himself gives us in an Epifle 
libet disputationes, quamvis Catholicorum, & laudatorum ho-
minium velut Scripturas Canonicas habere debemus, ut nobis 
non liceat, salvā honorificentiā que illis debetur hominibus 
aliqul in eorum scriptis improbare atque respuere, si forte 
invenerimus quod aliter senserint quam veritas habet, divino 
adjutorio vel ab aliis intellecta, vel à nobis. Talis Ego 
sum in scriptis aliorum, tales volo esse intellectores meorum.
Things which his Zeal had droped, persuade us to leave off working out our own Salvation, from misinterpreted Notions of God's Decrees, and irrefistable Grace. I know no better Guide to conduct us through this intricate Question than that Father himself is: He tells us, the true Christian 'So afferts Free-Will as to impute the Origin of Sin, both in Angels and Men, to an Abuse of that, and not to a Nature essentially evil of which we have no Account; this utterly destroys Manichæism: at the same Time, that the Will, since captivated, cannot recover its Liberty again but by the Grace of God; which destroys the Herefy of Pelagius (21).'

(21) Sic afferit [nempe Catholicus] liberum arbitrium, ut non ex naturâ neccio quâ semper malâ, quâ nulla est, sed ex ipso arbitrio copisci dicat & Angeli & hominis malum; quod everit hæresin Manichæam: nec ideo tamen posse captivam voluntatem, nisi Dei gratiâ, respirare in salubrem libertatem; quod everit hæresin Pelagianam. . . . Jaccy inter illos humana creatura institutione bona, propagatione vitiata, bonis suis consitens optimum conditorem, malis suis quærens misericordissimum redemptorem, Manichæos habens bonorum fuorum vituperatores, Pelagianos habens malorum fuorum negatores, utrofque Persecutores . . . Quis quis mente catholicâ ita inter utrumque fit cautus, ut sic declinet Manicheum, ne se inclinet in Pelagium, rursusque ita se sejungat à Pelagianis, ne conjungat Manichæis. Contr. 2 Epíst. Pelag. lib. iv. c. 3.

This
Why necessary to receive

This is the true State of the Cause according to the Scriptures: they will guard us against the two dangerous Extremes of an arrogant Merit to which we have no Claim; and the indolent Excuse of Fate and Necessity for which we have no Grounds. If we examine those sacred Records, they will inform us, that God created Man in his own Image; which Solomon explains, when he says, that God hath made Man upright, able to weigh Things with an equal Balance, which had no light End to kick at spiritual Good for want of Knowledge, nor necessarily weighed down to earthly Things from the Overpoize of Affections. An Attribute ascribed to God by the Prophet, Thou upright, dost weigh the Path of the Just. Whence the Book of Wisdom observes that; God made Man the Image of his own Propriety; and so long as no perverse Choice made

(22) Ὅ θεος ἐκλίσε τὸν ἄνθρωπον ἵπτι ἄφθοροις, κῇ εἰκόνα τῆς ἱερᾶς ἱδιότητος ἐπὶ τῶν αἰῶν. Wisd. ii. 23. Plato in his Phaedrus makes this the Property of the Gods, Τὰ μὲν δὴν ἐκμετάλλευσιν ἑαυτοῦ ἐπὶ, ἐκδίδας συρεύεται τὰ δὲ ἄλλα συρεύονται μόνης. Μείζων γε ὁ τῆς κἀκεῖ ὅποιοι μείζων, ἐπὶ γὰρ ζύτων τε κῇ βασιλείᾳ, καὶ μὲν καλῶς ἡ τεθεαμμένη ὑπὸ τῶν ἡμῶν. ἵπταν ὅτι πάντως τε κῇ ἀγῶν ἐσχαλτῷ ἔχεις σφακεῖαι.

p. 247.
made him decline from this original Uprightness, he had great Variety of Enjoyments prepared for him in Paradise, with Privilege to eat of the Tree of Life, by which Means he might live for ever. Thus Man was created in Incorruption, and his Righteousness, had he continued in it, would have made him immortal. The Knowledge of spiritual Good, without which the Will could not have been free, or have Power to choose it, was not essential, but supernaturally vouchsafed by immediate Revelations from God, and Communication with him: Immortality was not necessary to his Nature, but the additional Gift and Reward of his Creator, to be acquired by the Use of Means.

We are afterwards informed that by the Suggestions of the Serpent, which the Envy of the Devil employed, (one of those Angels

p. 247. And how near this, allowing for the rhetorical Drefs, or perhaps rather the hieroglyphic Dress, comes to the Christian Doctrine of the Fall, may be seen from Tatian. Πτέρωσις γας ἐ τής ψυχῆς τὸ πνεῦμα τὸ τίλιειν, ὅπερ ἀποφέωσα διὰ τῶν ἀμαρίαν, ἵπτετο ἄστερ νεοσύ, καθαρωτελείς ἐγένετο. μεθαβαν ὅ ἐ τῆς ἔρεας συνεισέα, τῶν ἐκπλοίων μεθασιαν ἐπετόθοςαν. and two or three Pages before, γέγονε μὲν ἐν συνελαυνός ἀεχῦθεν τὸ πνεῦμα τῇ ψυχῇ. τὸ δὲ πνεῦμα ταύτω ἐπεθανεὶ μὴ βαθομένῳ αὐθῶ παναλῆπτων. Orat. contra Græc.
Why necessary to receive

who sinned and kept not their first Estate or Dignity, but deserted their own Habitation; Fragments of which Tradition we before observed among the Philosophers; through his Suggestions, I say, we are informed that) our first Parents were prevailed upon to make a wrong Election, choosing to indulge Appetite, and the Senses, rather than believe or regard the Commands and Information of Heaven, by one obstinate Act renouncing the divine Assistance, and defying the Mortality which God had threatened. The Soul, which before was enlightened by the perpetual Presence of God in it, after this voluntary departing from it was confounded in the Darkness of it's own natural Faculties: all the Knowledge he attained, was the comfortless Experience of a benighted Traveller; he knew his Sun was set, and that his own Eyes would no longer serve him to escape Precipices; they were indeed open, but discerned only the want of the divine Light and Protection: They could discover no Traces to lead him where the Light dwelleth, nor was it in his Power to command the Morning, and call forth the Day-star to rise in
in his Heart again. Nor was this all his Misery; for the Consciousness of his Guilt introduced disordered Passions into his Soul such as Shame, Fear, Remorse, irregular Appetites, and Aversion from God. *They made themselves Aprons; they were afraid; and bid themselves* from the Presence of God. Thus his Freedom of Will was weakened towards spiritual Good, by the want of that supernatural Knowledge which made it a Poize against carnal Things; and at the same Time inclined to Evil by the Inlet and Torrent of irregular Passions (23). The Consequence of this Loss of Righteousness, was Loss of Happiness: Man thus disordered, and averse from God, could not but be miserable. His Maker therefore in Justice deprived him of those Blessings in Paradise which were the Entertainment of his Innocence, and not without a Mixture of Pity

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too, excluded him from the Opportunity of reaching to the Tree of Life, left he should eat and live for ever; and so immortalize a sinful and miserable Being (24). Thus was he left to his own blind Conduct, and the Sweat of his Brow for a Subsistence; subject to the Calamities of his own diseased Affections, and the tumultuous Behaviour of his Posterity born in the same Condition, till the Decays of Nature or wore or broke the Springs of Life, crumbling his Body into original Earth and dismissing the Soul polluted with many Habits of Sin, and forever deprived of it's Body, which was once designed it's Confort and Instrument of Happiness, to spend its future Existence in the Remorse of past Guilt, and a View of the Ruin wilfully brought upon itself and human Nature (25). The Departure of the Spirit of God from the Soul, was the Death of it (26). So Adam died.


(25) Οὐ λεπέρα μηδὲν ἐτέρα κλάσεις ἢ τῆς ἐξ ἑαυτῶν κακοκακοτος δι' αὐτῶς ὁμοι. Plutarch.

(26) Ὀναθω κυρίως, ἔχει ὁ κρατήρ τῆς ψυχῆς ἀπὸ τοῦ σώματος, ἀλλ' ὁ κρατήρ τῆς ψυχῆς ἀπὸ τοῦ Θεοῦ. Cyril. Alex. Orat. de Exceflu Anima. p. 415. Εἰπὶ τῆς νοείας φύσεως ἡ τῆς σώματος το

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b Gen. iii. 22.
died in the Day that he eat of the forbidden Tree. The Troubles and Afflictions, which necessarily attended his deserted State, were the first Scenes that opened upon him in this new Region of Death, the Beginnings of his Punishment;

—Primis in faucibus Orci
Luétus & ultrices posuere Cubilia Curæ. Virg.

The Dissolution of the Body was but a single Arrow from the loaded Quiver of this King of Terrors, and the natural Consequence of being driven from the Tree of Life. The sorrowful Widowhood of the Soul, afterwards through Ages of hopeless End, all together make that eternal Death which Dying he was to die.* (27).

* Gen. ii. 17.

(27) Emphasin harum vocum moriendo morieris sic explicat Auguf. de Civ. Dei c. 12. Non tantum (intelligitur) primæ mortis pars prior, ubi Anima privatur Deo, nec tantum posterior, ubi corpus privatur Animæ, nec solùm ipsa tota prima ubi Anima & a Deo & a Corpore separata punitur; sed quicquid mortis est, usque ad novissimam, quæ secunda dicitur, & quà est nulla posterior.
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Such was Adam's Sin, and such his Punishment: The important Question follows; How far are we concerned in either?

Adam for his Sin was driven out of Paradise; and it is certain that his Posterity were driven out with him: Labour and Weariness were appointed to him; and we feel that the Curse descends to those sprung from him: He became subject to Diseases and Death, I mean that which respects the Dissolution of Soul and Body; and Experience convinces us that he has left this unhappy Inheritance to his Children. And as all These were but the consequent Punishment of that spiritual Death which Adam died, in losing the divine Assistance and Support of God's Holy Spirit which he voluntarily renounced and forfeited; so the like Appearances of Sickliness and Decay in us, are a manifest Proof, that where the Root is cut off from the Waters and receives no Nourishment, the Dew of Heaven will not rest upon the Branches to give them Life and Verdure. These were inflicted upon him as a Punishment of his Disobedience; in which Punishment we are involved, without any personal

Guilt
Guilt of our own; we therefore are sufferers on the Account of Adam's Sin, and are treated in the same Manner that he was, whose actual Guilt alone it was: Forsaken of God; void of supernatural Knowledge; Strangers to, and averse from spiritual Good; and immersed in the Affections of a sensual Life (28).

But

(28) This original Corruption has often been represented as a novel Doctrine, and yet this very Objection is above 13 hundred Years old. The Pelagians charged Augustin with feigning it; St. Augustin recriminates, Non ego finxi originale Peccatum, quod Catholica Fides credidit antiquitus. sed Tu, qui hoc negas, fine dubio es novus hereticus. de Nupt. & Concup. lib. ii. c. 12. And Petavius countenances this Pelagian Charge against Augustin, when he affirms, Græci . . . . originalis fere Criminis raram nec disertam mentionem scriptis suis attigerunt . . . . Princeps inter Latinos enodandi et accuratius explicandi mysterii illius fuit Augustinus. Theol. Dog. Vol. 2. de Incarn. lib. 14. c. 2. The latter Part is indeed true, because Pelagius was the first who denied original Sin, and therefore compelled his Antagonist to be longer and fuller in the Explication of it, than the preceding Writers had Occasion to be. But how greatly the Pelagians and Petavius are mistaken, St. Augustin shews, by referring Julianus to Writers, both of the Latin and Greek Church, who maintained the same Doctrine before him. He mentions Irenæus, Cyprian, Reticius, Olympius, Hilary, Ambrose, Innocent, Gregory, Basil, and Chrysostom; and then closes the Account with Jerom, qui Graeco & Latino, insuper & Hebræo eruditus eloquio, ex Occidentali ad Orientalen transiens ecclesiam, in locis sanctis, atque in litteris sacris, usque ad decr iptam vixit ætatem. Hic omnes qui ante illum ex utraque parte orbis de doctrinâ Ecclesiasticâ

scripsi-
But there is a Passage in the third of Genesis which seems to represent the Consequences of eating of the forbidden Fruit more like the glorious Effects which the Serpent promised: And the Lord God said, Behold, the Man is become as one of us, to know Good and Evil.

Then was the Devil no Liar, and the throwing Adam, because thus improved, out of Paradise (as the following Words

found)
found) casts a Reflection on the divine Philanthropy. To avoid this Sense of the Words, many of the Fathers, and I think the general Stream of Interpreters, suppose them a Sarcasm used by God, as a kind of Triumph over Man's Mistake and Misery. But a still less harsh Explication may be given, quite consistent with the Words, and more agreeable to the Tenor of Scripture.

Maimonides observes that the Tree is not said to be of the Knowledge of True and False, which are the Objects of the Understanding; but of Good and Evil, not moral but natural, Things pleasant and disagreeable to the sensual Appetites. While Adam continued innocent, and followed the Dictates of the divine Reason, such Objects made but transient and secondary Impressions upon him; but when he renounced that Guidance, and preferred sensual Delights and Entertainments, instead of spiritual Truths, the Mind was taken up with the Apprehension of sensible Objects, and given up to earthly and vile Affections (29). This, according to

(29) The Chinese seem to have the same Opinion, if we may credit what the Chevalier Ramsay quotes as from the Book
Why necessary to receive to that learned Jew, was the Knowledge of Good and Evil. But if so, How could God say, Behold the Man is become like one of Us? What we translate of Us, may be singular in the original and is so rendered by Onkelos, ex eo. If therefore Adam ☞ be taken collectively for human Kind, as it frequently is when נ is prefixed, as it is here, the Sense of the Passage will be this; Behold, all Mankind issuing from this Stock is as one, left to the Guidance of sensual Appetites; and therefore that they might not

Book Likyki, in his Mythology of the Ancients. "All these Evils arose from Man's despising the supreme Monarch of the Universe. He would needs dispute about Truth and Falsehood, and these Disputes banished the eternal Reason. He then fixed his Looks on terrestrial Objects, and loved them to excess. Hence arose the Passions, and he became gradually transformed into the Objects he loved, and the Caelestial Reason abandoned him entirely. This was the original Source of all Crimes, which drew after them all manner of Evils sent by Heaven for the Punishment thereof." p. 131. So Maimonides More Nevoc. par. 1. c. 2. p. 5. Deficiente vero ipso, & ad vanas concupiscientias, sensuumque corporalium libidines inclinante, sicut dicitur, Vidit igitur mulier, quod bona Arbor ad escendendum, quidque desiderabilis oculus, punitus est merito, quia abnegavit (h. e. rejicit & contemptit) apprehensionem illam intellectivam. Et quia pecavit contra praeceptum illud, quod ratione intellectus ei datum erat, idœ in locum hujus succedit apprehensio sensibilium, sique precipitatus est in turpes & libidinosos affectus. immor-
immortalize a miserable Being, God excluded Him, and Them in Him, from the Privilege of eating of the Tree of Life. This represents God more like himself, mixing Mercy with Justice, and not triumphing over fallen Man: This represents us, as we find ourselves, carnal, earthly, animal, a kind of reasoning Brutes, entangled and entertained with sensible Objects, and subject to the Infirmities, Wants, Decays, and Miseries which our own Blindness and Perverseness, and that of others like ourselves expose us to. This leaves room (what many Moderns are so solicitous about) for a Tully to shine in the Knowledge of social Duties resulting from natural and civil Relations; and for a Newton's Genius to exercise itself in Observations upon Nature as high as Telescopes can reach, or low as Microscopes descend. They may excel in Degrees of the Knowledge of such Good and Evil; but if they have no Principles of farther Knowledge, what Furniture or Felicity will this be to them, when All these Things shall be dissolved, when Relations cease, and Nature fails?

O 2  This
Why necessary to receive

This Interpretation harmonizes with the Sacred Writings in other Places. St. Paul tells us, that through the Offence of one, judgment passed upon all Men to Condemnation; that by one Man’s Disobedience many were made Sinners; through the Offence of one, many be dead, or that IN Adam all die. Wherefore we (who are but the Unfoldings and Continuation of Adam) are counted, or dealt with as Sinners on the Score of his actual Guilt, and evidently share in the Punishment which was inflicted on it. Thus Adam’s Sin is imputed to us, or reckoned and placed to our Account, so far as to involve

(30) To impute, means not to make Another’s Sin formally and actually Ours, for that is a Physical Impossibility, but to place it to our Account: And the Word λογιζομαι corresponds to the Hebrew ענה which signifies to count, number, weigh, value, &c. The Priest shall reckon unto him ענה the Worth (or Number) of thy Estimation: — and all thy Estimation shall be according to the Shekel of the Sanctuary. Lev. xxvii. 23, 25. Whence in the Rabbinical Language ענה signifies Arithmetica; and then figuratively to weigh in the Mind, consider, think, &c. as Ps. lxvi. 5. cxviii. 59. & passim. So λογιζομαι means primarily to count or tell: He was numbered with the Transgressors. Mark xv. 28. κινών μετ’ αὐτῶν λογίζοντο. 2. To value, The Temple of Diana be despised. Acts. xix. 27. τι ἄθι λογισθοντι, nothing valued. 3. To place to account. If he hath wronged thee, or oweth thee ought, put that on mine Account. Philem. 18. Τῷ ἵνα ἔλλοι...
the Holy Ghost.

involve us in the Sentence passed upon him. Thus Infirmity was made permanent with the O 3 Malignity

The Word indeed is not precisely the same, but related to the same Root, and synonymous; Comp. Rom. v. 13. iv. 8.

Hence 4. To impute Sins, which are considered as Debts, Matth. vi. 12. All Men forsook me, I pray God that it may not be laid to their Charge. 2 Tim. iv. 16. μὴ αὐτοῖς λογισθείν. 5. To weigh in the Mind. They reasoned amongst themselves, Mark xi. 31. i.e. they weighed Considerations on both Sides. And Lastly, To strike the Balance, and see which Side preponderates, We conclude a Man is justified by Faith. Rom. iii. 28. Now there is no Physical Impossibility to place one Man's Debts to another Man's Account; neither is there always a moral Unfitness in so doing; for Heirs and Sureties, without any Injustice, are charged with the Debts of those they succeed or engaged for. And if Adam's Debt be charged, or his Sin imputed to his Heirs, even to the entire Loss of all the Benefits which, but for his Transgression and Forfeiture, they would have inherited from him, there is no Wrong done them. And by the same Power that he can thus count Sin not to be what it is, that is, can remit it, and not charge it to our Account, and blessed is the Man to whom the Lord will not impute Sin. Rom. iv. 8. A Blessing we have great Cause to rejoice in, since God was in Christ reconciling the World to himself, not imputing μὴ λογιζόμενος their Transgressions.

2 Cor. v. 19. By the same Power, I say, and in like Manner, he can account Sin or any thing else to be what it is not. Thus he can impute Faith to Abraham for Righteousness, i.e. he can count Faith as a full Discharge of the Deeds of the Law, which it really was not. Rom. iv. 9. And to every one who worketh not, but believeth on him that justifieth the Ungodly, his Faith can be counted for Righteousness. Rom. iv. 5. So again the Uncircumcision, if it keep the Righteousness of the Law, shall be counted for Circumcision. Rom. ii. 26. And the same St. Paul teaches us, that by one Man's Disobedience many
Why necessary to receive Malignity of the Root. And because Adam transgressed, Death was appointed in him, and in his Generations, of whom came Nations, Tribes, People and Kindreds out of Number.

But a late celebrated Writer informs us, that 'to affirm that the first actual Sin of Adam was imputed to all Mankind as well as to him, is to affirm what the Scripture does not teach. And if to impute to other Persons the actual Sin of one, be to account it theirs as well as his, 'tis evident this is impossible with God, who cannot account Sin, or any thing else to be what it is not.'

An Appetite to the Tree of Knowledge, and a Degree to be wise in Contempt of God's Word is the actual Guilt of many of Adam's Sons as well as of Adam. If God cannot account to some Persons the actual Sin of another, then can he not do what he has or if was made or esteemed in Judgment as Sinners. Even those who had no actual Sin of their own, such as Infants: So that if the gravelling Question of Julianus to Au- fifin should be asked again, Non peccat ille qui nascitur, non peccat ille qui genuit, non peccat ille qui condidit, per quas rimas, inter praesidia Innocentiae peccatum singis ingressum? We may answer in Bellarmine's Words de amiss. grat. lib. v. c. 17. Nobis communicatur per generationem eo modo, quo communicari potest id, quod transit; nimirum per Imputationem.

threatned,
threatned, visit the Iniquities of the Fathers upon the Children; then could he not command, what we find recorded as his Command. That if any City prove Idolaters the Inhabitants should be destroyed utterly, and all that was therein. Fathers, Children, Grand-children, Great Grand-children, and the new-born Children (as Maimonides expounds it) were all killed for the Sin of their Parents. Then again on Christ was not laid the Iniquity of us all, we therefore must for ever bear our own actual Sins. And if it be impossible for God to account Sin to be what it is not, it is equally impossible with him to account it not to be what it is; wherefore the Word of Reconciliation must seem an idle Tale, since God cannot but impute our Trespasses unto us. But if to account as ours, the actual Sin of another, be so to place it to our Account, as to involve us in the Punishment inflicted upon, or due to that other; then, as Christ bore our Sins upon the Tree; so to us may be imputed the Transgression of Adam. And this the Scripture does teach, when it informs us, that we are made Sinners by his Disobedience;
Why necessary to receive and that all die in Him. Truths which this Writer could not but acknowledge, which he does in the next Paragraph, where he tells us, that 'the Consequences of thus introducing Sin into the World [by Adam] common with him and his Posterity are, Mortality, Exclusion out of Paradise, the Miseries of the present Life, and a greater Liableness, and stronger Temptation to Sin in their corrupt Affections.' These he says are the natural and necessary Consequences of 'his losing those free Gifts and Favours of God, which neither We nor He ever had any Claim of Right to enjoy.' Yet as it is a Loss to us of free Gifts and Favours which we are deprived of only for Adam's Guilt, it is plain that his Guilt is so far placed to our Account, and imputed to us in Punishment.

But we are not only made Sinners by Imputation, but become such, Secondly, in consequence of the Spirit of God receding from the Soul, whereby we lose that divine Image in which we were created, and are sunk in the Darkness and Ignorance of our own unassisted natural Faculties. Adam was absolutely free to Good as well as Evil.
the Holy Ghost.

Evil, but lost the Principle of Free-will by his distorted and perverse Application of it; for the Heavenly Light withdrawn, left him and his Posterity incapable of loving Spiritual Good, of which they were ignorant, by their Estrangement from God, and the Want of his gracious Communications. Having the Understanding darkened, being alienated from the Life of God, though the Ignorance that is in them, because of the Blindness of their Hearts. Nor were they only thus negatively bad; but thirdly, positively so, by having their Affections determined to carnal Things from the perpetual Presence of those Things, and the Appearance of Good which they exhibited to the Senses, which work in them a Disinclination and Aversion to any Attempt that is made to draw them off from their beloved Engagements and Deceits. This is the old Man, our original human Nature, which the Apostle tells us is corrupt through the deceitful Lusts, κατὰ τὰς ἐπεθυμίας ἀπάτης, Appetites the Consequence of Error. This is the φρόνημα σαρκὸς the Disposition, Wisdom or Affection of the Flesh, which hangs a Bias on the Will, and
Why necessary to receive

Serm. V.

and is the Distortion and Depravation of it. This Concupiscence is the Principle of actual Sin in us, and as it would (if we are not assisted by the Grace of God) be infallibly the Parent of it, it has in itself the Nature of Sin, and casts us out of the Favour of God. *They that are in the Flesh cannot please God,* for its Affection is Enmity against him; *it is not subject to the Law of God,* neither indeed *can be.* And as thus by one Man Sin entered into the World, so

II. Also *Death by Sin; as an Alienation from God is a State of Sin, so a State of Sin is a State of Death* (31); wherefore the Gentiles are described as *dead in Trespasses and Sins.* The Dissolution of Soul and Body follows as the *Wages of Sin,* through which the Body dies, which is the first Death, while the Soul in its perpetual Exile shall suffer a second *Death,* burning in the Flames of unsatisfied Appetites which shall not be quenched, and suffering from the Consciousness and


Wherefore *Pythagoras* used to place a Coffin in the Place of any of his Scholars who gave himself up to Vice. And *Euripides* alio, *Τίς δ' οἶδεν εἰ τδ ζω μαν ἐγει καθδανεῖν;* Remorse
the Holy Ghost.

Remorse of past Guilt, which shall never die.

Such is our fatal Inheritance from Adam, affording abundant Occasion for the Divine Philanthropy, to which not our Merit, but our Misery recommends us, and the Salvation effected for us by the renewing of the Holy Ghost, is represented in the Scriptures as corresponding to every Part of our Ruin, as an Instance of Grace, and to which we had no Claim by Nature.

If our old Man be corrupt, through the Loss of the Divine Image and Similitude, by which our Understandings are darkened, and our Wills perverted, by this we are renewed again in Knowledge after the Image of him who created us, which is called our new Man, created after God, in Righteousness and true Holiness.

If the φθόνημα σαρκός or natural Concupiscence hangs a Weight on our Affections, and inclines them to Earth, the φθόνημα πνεύματος or spiritual Desires, is a Balance against the carnal Mind, and restores the Will to its Freedom, which is the glorious Liberty of the Sons of God.
Why necessary to receive

If the same natural concupiscence leads us to the commission of actual sins, and creates an enmity betwixt God and us; our Saviour takes upon himself the sins of those to whom he sends the Spirit of adoption, to assure them of the love, and ingraft them into the family of God, and to seal them to the day of redemption.

Lastly, if this carnal mind be a principle of death in us, of a spiritual, a temporal, and an eternal death, the Spirit is in us a principle of life and peace. Quickening those who were dead in their sins by having forgiven them all trespasses. The dissolution of soul and body is no more a death but sleep, a rest from labour, a returning home from exile, a passage to a blessed immortality. The Spirit which raised up Jesus from the dead, shall also quicken our mortal bodies, and raise our corruptible in incorruption, where our mortality shall be swallowed up of life. A life more lasting.

(32) Εὐδεικδύς μᾶλλον ἐκδήμασα, ἐν τῇ σώματος, ἐκ ἐκδήμα αὐτοῦ τοῦ κυρίου.

(33) Μεταβεῖν ἐν τῇ δαμάστε ὧς τῇ ζωῇ. Whence hermas in Pastor. V.I. 2. p. 10. Sic facite, ut iti Transitus vellet cum sanctis Angelis.
lasting and more glorious than this which is measured and influenced by Suns and Moons, for the Glory of God will lighten it, and the Lamb will be the Light thereof; where we shall reign for ever and ever, and receive from the Spirit the Consummation of that Bliss of which he is here the Earnest.

As this Account of the Need and Necessity of receiving the Holy Ghost in his enlightening, sanctifying and quickening Graces, is drawn from the Sacred Scriptures, so is it the genuine Doctrine of the Church of England, as may be seen not only in her Articles of Original Sin, Free-will, and Justification; but also in her first Rudiments laid down by Archbishop Cranmer and the rest of the Committee of Divines in their Treatise called a Necessary Erudition for a Christian Man. Where we are thus instructed: (34) 'The State and Condition of Free-will was otherwise in our first Parents before they had sinned, than it was either in them or their Poste-

(34) In the Article of Free-will. This Book was first published in English by order of Henry viii, 1543, and in Latin 1544. Approved of by the Lords Spiritual and Temporal and the Lower House of Parliament, and dedicated by the King to all his faithful Subjects.
Why necessary to receive Sermon V.

Gity after they had sinned; for our first Parents, Adam and Eve, until they wounded and overthrew themselves by Sin, had so in Possession the Power of Free-will by the most liberal Gift and Grace of God their Maker, that not only they might eschew all Manner of Sin, but also know God, and love him, and fulfil all things appertaining to their supreme Felicity. For they were created in a State of Righteousness, and after the Image and Similitude of God, having Power of Free-will to obey or disobey. So that by Obedience they might live, and by Disobedience they should worthily deserve to die. From this most happy State, our first Parents falling by Disobedience, most grievously hurt themselves and their Posterity: For besides many other Evils that came by that Transgression, the high Power of Man's Reason and Freedom of Will were wounded and corrupted; and all Men thereby brought into such Blindness and Infirmity, that they cannot eschew Sin, except they be illuminated, and made free, by an especial Grace, that is to say, by a supernatural Help, and working
ing of the **Holy Ghost.** Although there re-
main a certain Freedom of Will in those
things which do pertain to the Desires and
Works of this present Life, yet to perform
spiritual and heavenly Things, Free-will
of itself is insufficient. And therefore the
Power of Man's Free-will being thus
wounded and decayed, hath need of a Phy-
sician to heal it, and an Help to repair it,
that it may receive Light and Strength,
whereby it may see, and have Power to do
those godly and spiritual Things, which
before the Fall of *Adam*, it was able and
might have done.

I shouuld now proceed to consider the
**Means** of receiving these Graces; but before
I do so, it will be necessary to examine some
Doctrines, which, if true, will make those
Means so arbitrary, as to take away all En-
couragement and Invitation to seek after
them. **This I propose to do (God willing)** the next Opportunity.
SERMON VI.

GRACE attainable by ALL.

Preached April 2, 1741.

Titus iii. 4, 5, 6, 7.

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.

In order to discover the End and Benefit of receiving the Holy Ghost in his Gifts and Graces (which was my third Enquiry) I shewed
I shewed, in my last Discourse, the universal Depravity of human Nature since it's first Situation in Eden, through the Loss of the Assistance of God's Spirit; from whence it appeared how highly expedient and necessary it was, for every one sprung from Adam that those Graces should be again renewed. For whatever Perfection the Fondness and Vanity of our own Hearts may dream of, (and those very Imaginations prove the Truth, which they would deny, viz. our Blindness in spiritual Things, and our Vassalage to deceitful Lusts;) I say, be the Perfection of human Nature ever so great, yet, not by Works of Righteousness which we have done, but according to his MERCY he saves us: Our Justification, and Hopes of eternal Life are free Gifts, and not due Rewards; the Effects not of Generation, of any Strength or Endowments derived from thence, but of Regeneration, and Renovation by the Holy Ghost (1). Yet they are Gifts which he denies to

(1) Οὐ ἐν δυνάμει ἀνθρώπου, η ἐν σοφίᾳ ἀλλ' ἐν φάσιν τῷ Θεῷ ἐστὶν ἡ σωτηρία. Basil in Pf. xxxiii. Macarius compares the Impotence of the natural Man without Grace, to a Bird with one Wing only: But Greg. Nazianz. more accurately allowing
to none; wherefore we are inexcusable if we obtain them not: *He stretches forth his Hands all Day long* to reach out his Mercy to us; but if we so hug our Vices that we will not put forth ours to take it, we justly provoke his Anger: *He stands at the Door and knocks* (2); but if we will not bid our Vanities give place, and make room to admit him, he rejects not us, but we him.

His Purpose to save is not restrained: The Kindness of God is described in the Text, not as a partial Favour in respect of Persons, but a *Philanthropy* (3), an universal Love to Mankind

ing Nature it’s full Perfection, yet represents it as useless without Grace, as Wings are without an Aether to bear them up.

Oudd γας ιέρος εκλισ θείς θεολομένου ὑμῖν. 
Oudd μὲν ἂδαλος εκλισ ἀλίθρομος ἐπάλα δερφις. 
"Ος οὐδ' χρείεται δικα βροίδς ιχνος οἴειν. 
Τῷ μοι μὴν μεγαλίζει, μὴ δ' ἐπὶ στίχο 
Κύριος ιχθυς περιπλάνωσι, καὶ μάλα πάνσωφοι εἶναι. 
As, Air with-held, nor Eagles wing their Way, 
Nor, Seas withdrawn, the finny Dolphins play; 
So impotent is Man, God’s Grace deny’d: 
Let human Wisdom learn to check her Pride!

(2) Stat enim ad ostium verbum Dei, & pullat ostium animæ nostræ ... Vult ergo semper introire: sed à nobis ne introeat Excluditur ... Claudimus enim per hæc corporis vitia animæ nostræ aditum ... Eft verbum Dei Sol justitiae, adfistens univuique ut introeat: nec moratur Lucem suam apertis aditibus infundere. Hilar.

(3) Φιλανθρωπός γας ἤν ὁ Κύριος οὐ μιᾶν, οὔτε δευτέραν μόνην, ἀλλὰ κολλᾶς τὰς εἰσίδες τις εἰς τὴν εἰκόνα ζωῆς ἀνέρχετθ' θύρας ἔθισε.
Mankind in general. From whence proceeds his Will that ALL MEN should be saved (4), and come to the Knowledge of his Truth. Christ came to save Sinners (5), and we have before proved both Jews and Gentiles, that they are all (6) under Sin. His Grace has been openly offered unto all (8) Men in the Gospel. The Graces of the Holy Ghost have not only been

ΠΑΝΤΑΣ ἀπολαύσαι τὸ ἄσων ἐν' αὐτῷ, ταῦτας ἀπωλέσας. Cyril Hieros.


(5) Ἐστὶς γὰς ἐγίνετο, ἢξὶ τῶν μιν, τῶν δ' ἂν. Clem. Alex. Strom. 7.


(7) Ambrose says, Pro Omnibus in commune sèmel mortuam esse [Christum]... ut Totius Mundi maledicta de leter... Hœstiam fuisse pro delictis, & totius mundi viati... ut pacificaret omnia. Paffim in Com. ad Ps. cxviii.

(8) Ἡ μὰν γάρ χάρις εἰς πάλινς ἐικάκησθαι, ἢκ Ἡθαίνον, ἢς Ἐλληνα, ἢ Ἐβραῖον, οὗ Ἐκκλησία, οὗ Ἐκκλησία, οὗ δύνατον, οὗ δύνατον, οὗ δύναις, οὗ γυναικα, οὗ πρεσβύτης, οὗ νέων ἀποστεφανίσῃ ΠΑΝΤΑΣ ὡς ὁ- μοιός προσεθηκαν κυ μελε τῶν ἰσος καλώσα τῷς. Chrys. in Joan. Hom. 8.
Grace attainable by All.

held in his Hand ready to be cast into our Hearts, if we will, but he has sown them there. The World is the Field in which the Sower has sowed the good Seed, and if any Part bring not forth good Fruit, it is not for want of Seed, but because we suffer the Tares to grow up with it, and to choke it. God has said, nay sworn by that Life which he is desirous to impart to all, As I live, faith the Lord God, I have no Pleasure in the Death of the Wicked, but that the Wick- ed turn from his Way and live. Turn ye, turn ye from your Ways, for why will ye die, O House of Israel! How earneft is he to be believed! O Beatos nos, quorum causâ Deus jurat! — O miserrimos, si nec juranti Deo credimus (9)!

And yet some such unhappy Wretches we find, who are for excluding themselves or others from God's Purpose of Salvation, which Purpose they say reaches not to all, but to some certain Persons only, particularly elect according to the Foreknowledge of God; which partial Purpose according

(9) Tertull. de Pœnitentia, c. 4.
to Election standeth not of Works but of God that calleth; while others are reprobated, being ordained of old to Condemnation: Both the one and the other from the sole Will and Pleasure of God, without any Regard to the Good or Evil of the Persons; and that though many are called by the Gospel, yet few are chosen; the others indeed hear the Letter, but receive not the Spirit, as if the good Seed of the Word was not sown in their Hearts, but the Husk and Chaff only blown upon them. To these Scraps of Scripture ill applied, they add, as an Argumentum ad hominem, that the Church of England in her 17th Article maintains this Doctrine(10); and if any Dispute be made concerning the Sense of that Article, they remind us, that it was drawn out by the Disciples of Bucer and Martyr, who taught the same.

The Influence which the one or the other of these Doctrines must have on the Hopes and Lives of Christians, and the Encouragement or Discouragement to apply ourselves

(10) Postremò ad Confessionem nostram provocò, in quæ persuasum mihi est, eandem doctrinam non obscurè traditam esse, quam ego hodiè tractavi, non modò quod omnes illi Articuli a Discipulis Buceri & Martyris conditi sunt. Sed ex ipsis verbis &c. . . Whittacre Cygna Cantio. p. 67.
to the Means of Grace which must follow from the Establishment of the Truth, demand great Care in our Enquiry on this Point. And the Attributes of God are so deeply interested in this Question, that it becomes us to be cautious when we assert, and decent when we reprehend.

When Adam had refused God's Grace and Protection, if God had then left him entirely to Nature, to continue himself by Propagation, and himself so continued in his Posterity, to the Wants and Diseases of a sensual Life, and after a few Years worn out in Misery to die, God's Justice (as far as I can see) as Creator and absolute Proprietor, had stood acquitted. Or if, out of the Mass of human Kind, he had been pleased to choose some certain Persons, and ordain them to Glory by Means of effectual Grace to them particularly vouchsafed, while he passed by the rest, and left them to the Ruin to which they were Heirs by Nature, such undeserved Goodness to some had certainly demanded their most grateful Services, while the Potters Power over the Clay, had, I think, suggested Reason sufficient to stop the Complaints of Wrong
Wrong and Injustice in the others. But as this is not the Account which the Scriptures give of his Dealings with Mankind, wherein his Goodness is represented as universal as his other Attributes, and his Mercy is asserted to reach to all his Works, we should be unjust to that Mercy should we disown it; we should be unworthy Stewards of the manifold Grace of God, if we endeavoured to lessen and restrain it, to withhold it from others and engross it to ourselves. Wo! unto us, if we are not ready to publish to every Creature the glad Tidings of Peace and Salvation! accurséd are we if we preach another Gospel. And as we should be unjust to God in so doing, so also to the Souls for which Christ died, if we discouraged them from being reconciled unto God by persuading them that they were irrecoverably lost from an absolute Decree of Reprobation passed against them from all Eternity; or if we abated their Endeavours to work out their own Salvation with Fear and Trembling, by inspiring them with a confident Assurance that they shall certainly be saved by an absolute Predestination to Life. A destructive Doctrine, whereby, says this very 17th Article challenged in it's Favour,
The Devil does thrust them either into
Desperation, or into Wretchedness of most
unclean Living no less perilous than De-
speration,' the Cause of whose Peril, ac-
cording to this Article, is, not an irrespective
Decree of Predestination, but Despair or un-
clean Living occasioned by the destructive
Doctrine of such Decree. And if any, to
whom the Gospel is preached, be under the
Sentence of Reprobation which it was not
at all in their Power to prevent, the Pro-
mises of the Gospel made to them must be
vain and illusory; an harsh and injurious
Charge against God’s Veracity, which the
same Article is diligent to avoid, by directing
to 'receive God’s Promises in such wise as
they be generally set forth to us in Holy
Scripture. And that Will of God is to be
followed, which is expressly declared unto
us in his Word.’ This Article therefore
sends us, where we wish to rest ourselves, to
the Scriptures, to find there what his express
Will is. St. Paul tells us most plainly, that
it is, that all Men should be saved. Words
cannot be more express (11). The Patrons

(11) Some (who indeed follow St. Augustine in the Interpre-
tation of this Passage, though he gave several, and among
the
of partial Favour ask, Who has resisted his Will? If God wills all Men to be saved, why are any lost? Are we stronger than God? Or can we frustrate and disappoint his Intentions? To clear this Difficulty (if any can really think it one) we distinguish betwixt God's Will of Mercy, and his Will of Justice; I mean that rectoral Justice, by the Dispensation of which, as a wise and prudent Governor, he endeavours to determine free Agents to the Choice of their own Happiness; and not as a partial and vindictive Lord, catches at Occasions and Excuses for Punishment.

the rest, that which proves Universal Grace) some, I say, explain away this Text by changing the Subject, and substituting, instead of all Men, some only of all Nations and Conditions. But then we must change the Precept also, and pray for some only of all Nations and Conditions, for the Motive of the Exhortation goes no farther. Pray for those whom God wills the Salvation of. This would have been a poor Argument to persuade them to pray for Infidel Governors, who were Enemies to the Cross of Christ, which was the very thing he recommends. Besides, he proceeds to represent the Mediation of Christ and his Ransom as universal: Who gave himself a Ransom for all. But that too perhaps is only for some of every sort. The common Syriac and my old MS. both of them seem to have read, instead of εἰς πάντας, εἰς πάντας ἀνθρώπους. The Version may indeed be rather a Proof of a Syriac Idiom than a various Reading in the Original, however it proves their Sense of the Passage that the Ransom was for every Individual, and not for some only of every Kind.

His
His Will of Mercy is antecedent (in the order of our Conceptions) and universal; his Will of Justice is consequent and particular: By the one he offers unmerited Mercy to all Mankind; by the latter he threatens deserved Punishment to the Despisers of his Grace. His Mercy wills the Conversion of every Sinner, while his Justice punishes the Sinner that will not be converted. He that is saved, is saved according to his Will; and he that perishes disappoints it not. But this Distinction of God's Will into antecedent and consequent is rejected by some as an human Device, and a Dream of Damascenes (12). Yet Chrysostom taught the same long before (13), in his Comments on the Ephefians, in which Epistle those who were predestinated


(13) Παλαικε γας ευδοκια, το θελημα ις το σεποιημενον. ει γας κη ειλλο θελημα. ον θελημα απεωτον, το μη απολεοθα, υμαδικειτας' θελημα δευτεραν, το γενομενα' κακας απολισθαι. α γας δη αναγκη αυτες κολαζει, αλλα θελημα. in Ep. ad Eph. Hom. 1.
Grace attainable by All.

ed unto the Adoption of Children, according to
the good Pleasure of God's Will, are exhorted
to walk worthy of their Vocation, and not be
Partakers with the Children of Disobedience in
those Vices, which incur the Wrath of God.
Instead of this Distinction evidently drawn
from Scripture, Thomas Aquinas and his Dis-
ciples frame another to elude the Text in
Timothy, and tell us of a Will revealed and
of another hidden, which is, many times at
least, contrary to that revealed. The general
Offers of Salvation to all, and Means of
Grace, carry with them the Appearances
and Signs of a Will that all Men should be
saved, and therefore by a Figure are called
his Will, though in Reality his Will is secret,
and hidden from us, particularly decreeing
to save some, and reprobate others. A Dis-
tinction applauded by Calvin, but I think
discountenanced by Bucer, as it teaches us
to look upon the Gospel Promises as deceitful
and illusory, which he cautions against (14).

A Dis-

(14) Primum quod Deo debes est, ut credas te ab Eo esse
praedestinatum; nam id nisi credas, facis eum tibi, cum Te
ad salutem vocat per Evangelium, illudere. Bucer ad Rom.
Consequently an irrespective Decree of Reprobation against
any
A Distinction rejected by our 17th Article, which directs us to follow (not this supposed hidden Will of God) but that which is expressly declared in his Word: A Distinction, which as it reflects the highest Dishonour upon God, so it renders his Revelation useless by taking away the Credit due to it.

What avails the Revelation of the righteous Judgment of God, if, notwithstanding what he has declared, that he will render to every Man according to his Deeds, yet in Truth and Reality he will have no Regard at all to them. What Encouragement is there in the Promise of eternal Life to Them who by patient Continuance in well-doing seek for Glory, and Honour, and Immortality, if, notwithstanding such Declaration, God by his secret Will may have decreed, that they should perish! What Terror in the Threatnings of Indignation and Wrath, Tribulation and Anguish upon those that are contentious and obey not the Truth, and upon every Soul of Man that doth Evil, if, in spite of all our Evil, any who are invited by the Gospel (whether that Decree be believed or not) makes such Invitation and the Promises attending it, illusive.
we stand as good a Chance for Salvation as others do, according to the good Pleasure of his Will! Lastly, and which I think discovers what has principally recommended this Distinction, as it tends to shut our Bibles, so it throws open a Door to Imposture and a Tyranny over the Consciences of Mankind. If the hidden be the true Will of God, and may be contrary to that revealed, these Favourites and Darlings of Heaven have a mighty Advantage; to them are revealed those Purposes which have lain hidden for Ages, and concealed from the Apostles and Evangelists (15). To them is given to peruse the Book of Life, and read the Names that are written there; they and their Friends are the Elect, the rest of the World are Reprobates. In vain we plead the general Act of Grace offered to All in the Gospel; in vain we constantly attend upon all the Means of Grace there recommended: In vain we rely on the Covenant of Baptism: We fly in vain to the Altar for

(15) Thus Montanus and Marcion rejected the Scriptures, because they, forsooth, knew more and better things than either Christ or his Apostles ever knew.
Sanctuary: Our Alms and our Prayers are a Memorial of no Weight: An exact Morality by keeping God's Commandments are no Proof of our being in Him, or He in us: These all belong to his outward revealed Will, with which his hidden Purpose may probably bear no Correspondence. The Curse of preaching another Gospel may by this Means roll away like a harmless Thunder; the taking away from the Book of God, takes not away our Part in the Book of Life: Though these, nay, and all the Sins that ever were committed in the whole World were centered in one Soul, it would be no Bar to it's Salvation (16). This Pretence to Knowledge beyond, and contrary to what God has revealed, was the ancient Heresy that cast us out of Paradise; and has set itself against the Gospel in all Ages since it's first Publication. The Gnostics kept the Key

(16) Extraordinary Opinions of late propagated by as extraordinary Methods, for which see Whitfield's Journals and Commiffary Cummins's Preface to two Sermons. Which is avowing what was charged upon the old Prædestinarians, Nec piè viventibus prodesse bonorum operum laborem afferebant, si ad mortem a Deo prædestinati fuerint; nec impiis obesse quòd improbè vivant, si a Deo prædestinati fuerint ad vitam. Sigebert Gemblacensis.
of Knowledge, and elected themselves to the Favour of Heaven, in spite of the most abominable Immoralities which they it seems were innocently guilty of. Montanus and Manes of old, and almost all the Sectaries of later Years, have greedily embraced this Notion, as most subservient to carry on their Intrigues, Our own Church expressly disclaims it, as has been already observed, in that very Article challenged in its Favour, as dictated by the Disciples of Bucer and Martyr: Yet with Regard to these two, it may be observed, that Martyr is reckoned by Vossius (p. 655. Hist. Pelag.) among those Moderns who espouse the other Distinction of Damascene's, of an antecedent and consequent Will; and that Bucer thought the Consequences of this hidden Will would reflect on God's Veracity has been already seen. However the Interpretation of that Article is not to be sought for from those Foreigners, so much as from the Necessary Erudition for a Christian Man, drawn up by a Committee of Divines five or six Years before They came into England, the Platform of our Reformation, which represents the
the Subject of Redemption to be 'Huma-
num Genus, primorum parentum sce lure
' damnatum, & paradiso ejectum,' and not
some particular Elect only: It quotes this
Text in Timothy, and tells us on the Author-
ity of it, that if we perish, it is by our wil-
ful Abuse of Grace, and that we perish by
a just Sentence, if we choose to defile and
vitiate that Nature which was at first creat-
ed perfect, and then after the Fall restored
again. But as to the curious and unsupport-
ed Conceits of Predestination, it wishes them
to be laid aside, and to hear and follow that
which the Scripture does plainly and simply
teach: Which cannot be any hidden will of
God contrary to it's own Revelations.

The chief Strength which the Defenders of
this Opinion have, is in the Succours which they
draw from St. Austin. The Heat and Length
of his Dispute with Pelagius led him to say
many things which looked this way, and
were by many so understood: His general
Success against that Heretic gave his Writ-
ings a great and deserved Esteem in the
Church; but soon after, Learning fell asleep
in the Western World; and as her last
Thoughts
Thoughts had been engaged on him, her Dreams during her long Slumber were full of nothing else but his Excellencies. When she awaked again, the Impressions in his Favour were too strong to be immediately worn off; and the Schoolmen, instead of examining, implicitly received his supposed Opinions, and busied themselves in finding out Subtleties to support them (17). But these Things ought to be observed, 1. That the rigid Calvinists go beyond St. Austin, even as they generally suppose him to have taught (18). 2. That had St. Austin believed,

(17) He framed (says Dupin) the Body of Divinity for all the Latin Fathers that came after him. The Councils have borrowed his Words to express their Decisions. Peter Lombard, in the 12th Century, going about to compose an Epitome of the whole Body of Divinity, did little else but collect Passages out of St. Austin. And though Thomas Aquinas and the Schoolmen followed another Method, yet, for the most Part, they have stuck to St. Austin’s Principles, whereupon they erected their Theological Opinions. Therefore as we have taken our Theology in great Measure from these Latin Fathers and the Schoolmen; and since St. Austin their Founder, ‘often left the Notions of his Predecessors to follow a Path wholly new, whether in expounding the Scriptures, or in Opinions of Divinity,’ I think it can never be sufficient to rest in the Authority of that Father, without a farther Search backward into the Doctrines of the preceding Centuries.

(18) For they allow him to be only in the Sublapsarian Scheme, which supposes that God foreseeing Man’s Fall,
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lieved, as they suppose, his Doctrine would differ from the Fathers before him, and from the Eastern Churches through all Ages to this Day (19). 3. That if we will make no Fall, and consequent Ruin, decreed to create him, and out of the Mass to choose some certain Persons whom he would save, and pass by the rest. While the rigid Calvinists, such as Beza, Piscator, Wbittacre, Perkins, &c. suppose the Decree supra lapsum, or before Adam’s Fall, willing the Salvation of some only, and the Perdition of others, and decreeing Adam’s Fall as the Means by which he would destroy those whom he intended to reprobate. These are therefore called Supralapsarians.

(19) As has been already seen from Hilary, Cyril of Jerusalem, Theophylact, Oecumenius, Clemens of Alexandria, Chrysostom and Ambrose, See Notes 2, 3, 4, 5, 6, 7, 8, of this Sermon; from whom many other Passages are collected by Vossius and Petavius, and the Suffrages of other Fathers before Augüstin, are there produced, such as Irenæus, Theophylact ad Antoly. Origen, Athanasius, Macarius, Jerom, and others, to whom I refer the Reader for farther Satisfaction if he needs it. Voss. Hift. Pelag. contr. lib. vii. part i. and Petavius Tom. 1. lib. ix. c. 3. Tom. 6. lib. xiii. cap. 1, 2. But they who have not those Books will excuse me if I transcribe a Passage or two from them. Vossius observes that Chrysostom, Theophylact, and Euthemius accord with Origen in their Comments on Mattb. xxv. who takes Notice, Ignem autem illis, quibus dicitur, Discedite à me, maledìcti, paratum ostendit, sicut regnum justis, fed diabolo & angelis ejus. Quia, quantum ad ñe, homines non ad perdicionem creavit, sed ad vitam & gaudium, peccantes verò conjungunt ñe Diabolo. Tract. 34. in Matth. Agreeably hereto Basil in Ps. xxix. Τοι μὲν ἐν ζωήν ὁ ὘ρις τῷ ἱδρυθήματι ἐκάθω χαρίζεις. Τῇ δὲ ἐγνώ αὐτὸς ἐκαθαυθώσκειν ἐν ἠμέα ἐγνώ καὶ ἀποκαθίσκει τῇ δικαιοκρίσις τῷ Θεῷ. As likewise Greg.
no Abatements for his Zeal, and Flourish of Expression, we shall often mistake his Meaning. When he wrote against Manichæism, his Warmth transported him into some unguarded Expressions in Favour of Pelagianism, which he afterwards retracted (20).

And


(20) Austin had said, Quifquis recte vult vivere, tantam rem tantâ facilitate assueruit, ut nihil aliud, quam ipsum velle, fit habere, quod voluit. Which he thus retracted lib. i. Retraet. c. 9. Egimus contra Manichæos, voluntatem esse, quâ & peccatur, & recte vivitur. Sed nisi gratiâ liber- retur a feritate peccati, recte vivi non potest. Again, he had said, Mutare voluntatem in melius, in nostrâ postum est po- testate. Which he retracts in this Manner: Eft in potestate hominis:
And in his Dispute with Pelagius, dropped others leaning to Manicheism, which required the Hand of Prosper to soften. His Opinion therefore probably lay in the Middle between both those Extremes, each of which some Passages in him seem to countenance. Lastly, as St. Austin gives several other Senses to this Passage in Timothy, so he also thinks it no Heterodoxy to interpret it of Grace universally offered to all, the voluntary Contemners of which Grace alone should (21)

hominis: sed ea nulla est, nisi a Deo datur. So he had said, Spiritualia diligere & justitia jubemur, & natura possumus. Which he is forced to cover thus: Gratia hoc agit, ut natura sanata possit, quod vitiata non potest, per eum qui venit quærere, & salvum facere, quod perierat. Another Retraction he has which seems to bring us home to his Opinion. He had urged against the Manichees.—qui Deo credunt, & ab amore visibilium rerum, & temporalium se ad ejus præcepta fervanda convertunt, quod omnes possunt si velit: Which Opinion he explains afterwards in this Manner; Verum est enim omnino omnes homines hoc posse si velit: sed præparatur voluntas à Domino.

(21) Vult Deus omnes homines salvos fieri, & in agnitionem veritatis venire: non sic tamen, ut eis adimat liberum arbitrium, quo vel benè vel malè utentes justissimè judicentur. Quod cùm sit, insides quidem contra voluntatem Dei faciunt, cum ejus Evangelio non credunt: nec ideò tamen eam vincent, verùm seipsum fraudant magno & summo bono, malisque pœnalibus implicant, experturi in suppliciis potestatem, cujus in donis misericordiam contemperunt. Aug. ad Marcell. de Spir. & lit. cap. 33.

perish.
perish. And he who best knew his Meaning, sums up a Vindication of him, when he had been misunderstood or misinterpreted in this Matter, with this Sentence as St. Austin's, his, and the true Opinion. 'He who despises God's Will inviting him to Salvation, shall experience his Will to punish (22) him:' which is the very same with the Distinction of God's Will into antecedent and consequent, which Piscator and Whittacre so much declaim against. Wherefore no Decrees of Reprobation lye against us to necessitate our Ruin, and if we perish, it is not because God would not have us live, but because we our selves will die.

Are there then none chosen in Christ before the Foundation of the World? none called according to the Purpose of Election; no Vessels of Mercy afore prepared unto Glory, as the Scriptures teach? no Predestination to Life, which our Article afferts? Blessed be God for the full Assurance he has given us of our Interest in these Truths! 'The Consideration of which is full of sweet, pleasing (22) Quia voluntatem Dei spreverunt invitantem, voluntatem Dei sentient vindicantem. Prosper Respons. ad Ob ject. Vincentianas.
Grace attainable by All.

Saint and unspeakable Comfort to godly Persons.' But this gracious Dispensation in our Favour lays no Necessity upon us, it enslaves not our Will, but frees it; enables it to covet and pursue our eternal Happiness, but does not forcibly restrain it from rejecting so great Salvation. It is true God foresees our Determinations under the offers of Grace, and by willing us to Life, decrees the End, which yet is but the Consequence of our own Choice. Whom he did foreknow, he also did predestinate both to Condemnation and to Glory. And in such Foreknowledge and corresponding Decree the Number of those that shall be saved and lost, is certain and unalterable; not by any Force upon necessary Agents, but by an unerring Foresight of the voluntary Actions of Free ones. Not that we have any Claim to, or Merit in our Salvation, it is wholly owing to God's Mercy, and not to Works of Righteousness which we have done. For that God intended our Recovery, that he dispenses any Means of Grace to us, (with which we may, or may not comply) proceeds entirely from his undeserved Kindness. And as sufficient Grace is given
Grace attainable by All.

given to all without any Merit of theirs, so the Abundance of Grace bestowed on some, is not given as the Reward of, and in Proportion to their Deserts, but issues solely from the Councils of his good Pleasure. That some under fewer Means, as the Thief upon the Cross, are saved; and others under more are lost, as the Cities of Chorazin and Bethsaida, may depend on the Use we severally make of them; but that any were bestowed, was by us unmerited; and the unlike Proportions of Providence and Grace to like Subjects, are the Effects of a Purpose of Election, founded not on our Works, but the mere Will of Him that called.\(^g\)

These Titles therefore, The Elect, The Chosen in Christ, They whom the Father gives to Christ, The Predestinated, relate not to an absolute Decree of final Salvation; for the First, St. Peter exhorts to be vigilant, because their Adversary the Devil as a roaring Lion walketh about seeking whom he may devour.\(^h\)

And what if some of these Elect had not been vigilant? Would their Election without their own Vigilance have secured them against the Wiles of Satan? If it would, then Vigilance

\(^g\) Rom. ix. 11. 
\(^h\) 1 Pet. v. 8.
lance was needless; if it would not, their being Elect gave them no Certainty of Salvation: Or if, because Elect, they could not but be vigilant, then St. Peter's Exhortation was impertinent. The Second, St. Paul warns to avoid Fornication, uncleanness and Covetousness, because no Whoremonger, Unclean Person, or Covetous Man hath any Inheritance in the Kingdom of Christ and of God: He therefore thought, that the Chosen in Christ might through their own Negligence fall into these Vices, and by so doing fail of Salvation. Among the Third, was Judas the Son of Perdition: Not every one therefore that is Given to Christ by the Father is sure of Heaven. And of the Number of the Predestinated St. Paul certainly thought himself one, and represents himself as such, Having predestinated us unto the Adoption of Children by Jesus Christ to himself, according to the good Pleasure of his Will. Yet assumes he no Assurance from thence, but was perpetually on his Guard, left while he preached to others he himself should be a Cast-away. These Titles relate to those to whom (above others) more abundant Measures of Grace were
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were purposed to be vouchsafed before the Foundation of the World, when (they being not yet born and having done neither good nor evil) the Designation was not of Works, but of him that calleth. Yet such Designation is not always without a Foreknowledge of some Fitness in the Persons so designed; for when God chose Abraham, he gives as a Reason of the Preference, *For I know him that he will command his Children and his Household after him, and they shall keep the Way of the Lord*. But, though in some Cases such Fitness may be a Motive with God, yet it never has any Demand on his free Favours. God's Method in dispensing the Measures and Proportions of Grace is not to be traced out by us; it lies buried in the Depths of the Riches of his Wisdom and Knowledge, whose Judgments are unsearchable, and his Ways past finding out. They who are most highly favoured with them, must bear in Mind, that if they walk unworthily, they may lose them again. Heretofore to the Israelites pertained the Adoption, and the Glory and the Covenants, and the giving of the Law, and the Service of God, and the Promises; but now the
the Gentiles are the Election, and Salvation is come unto them. These were extraordinary Measures of Grace dispensed to each, but deserved by neither. With regard to the former, the Purpose of Election, says St. Paul, was not of Works; and the latter, who followed not after Righteousness, have attained to Righteousness. Yet, notwithstanding the Election of the Former, because of Unbelief they were broken off: An useful Lesson to us not to be high-minded from the Consideration of our Election, but to fear, lest we walk unworthy of it, for we stand not by Predestination but by Faith. And if God spared not the natural Branches, but cast them off, not arbitrarily, but for their own ill Conduct; let us take Heed, lest he also spare not us. Behold therefore, and make a proper Use of the Goodness and Severity of God! On them which fell through an Abuse of Grace, Severity: But towards thee, Goodness, in the undeserved Abundance of Grace bestowed, which shall not lose it's End in Glory if thou continue in his Goodness by a dutiful Submission to his Will, otherwise thou also shalt be cut off. Wherefore having Gifts differing according to the
The grace attainable by all. 

The grace that is given us, let us thankfully apply ourselves to make them effectual to the saving Ends for which they were design-ed, and not ungratefully reproach God, and destroy ourselves, by supposing, that his outward Call is without Meaning, and that his Grace was intended to be bestowed in vain.

But what shall we say of those on whom the Light of the glorious Gospel shines not? Even for these Christ has long since pro-vided, by his Commission and Command,

1. To teach or discipline all Nations; and

2. To preach the Gospel to every Creature.

That so many are at present without this saving Knowledge may be accounted for from the following Reasons:

1. Large Tracts have been once enlighten-ed, and for their Abuse of Mercy have had their Candlesticks removed since (23). These have

(23) With this the Church of Ephesus is threatened Rev. ii. 5. And if we may credit the Relations of some Writers, the Gospel has shone on a greater Part of the World than is commonly supposed, whatever their present Darkness may be: Thus Peter Farric, Tom. 1. Thesauri Rerum Indian. lib. 2. c. 17. informs us, per univeralem Indian Orientalem primi Lusitani invenerint non solum manifesta indicia Christianitatis, sed etiam professione Christianos, Thomaeos, Temppla, Anathemata, Laminas, & Tabulas æneas, quibus dicta...
have no Cause of Complaint, they have ta\nsted the heavenly Gift, and have been Partakers
of the Holy Ghost: that they are now de\nserted, is because they or their Forefathers
have fallen away; if they are now rejected,
and nigh unto Cursing, it is for their having
unprofitably received the Rain and Dew of
God's Word which fell often upon them, and
instead of bringing forth good Works, Herbs
meet for him by whom they were dressed, they
bore only Thorns and Briers.

2. As some Countries have apostatised from
the Faith once received, so others have not
received it when it was offered (24). If the
Feet

bHeb. vi. 4, 7, 8.

& fata S. Thomæ aliorumque Martyrum fuerint inscripta.
And John of Laet, Omnium gentium Americanarum reli-
gionem ostendit, quod & Dei Patris & Dei Filii, & resur-
rectionis mortuorum notitiam habuerint, antequam Luftani
cor peruenissent. And Benzo and Lærius, In utrâque Indiâ
reperta esse quædam indicia, extinxti apud Barbaros veri cul-
tus Dei. . . . passim confeffos esse Barbaros, quod ante mul-
tas Lunas, acceferint ad ipṣorum regionem Majres, i. e.
advenæ, qui idem de cultu Dei prædicassent, quod Hifpani
Gallique. Unde concludit Lærius; Diète Apostolorum, de
fono in omnem terram excurte Rom. x. 18; allegato in hanc
rem Nicephoro, qui L. ii. cap. 41. Matthæum Evangelifam
apud Cannibalos τὸ Ἑρμοτοπόφρυς Braflifinsibus conterminos,
Evangelium prædicasse teftetur. See Hulfeman de Auxiliis
Gratiae. p. 145.

(24) For this our Saviour mourns over Jerusalem, How
often would I have gathered thy Children together even as a
Hen
Feet of them who preach the Gospel of Peace are not found among them, at least the Dust has been shaken off those Feet against them as a Testimony, that not the Grace of God inviting them has been wanting, but fit Dispositions in themselves to receive it. The Servants have gone out by the Highways and Hedges that the Chamber might be furnished with Guests: But some are found without a Wedding Garment, a Readiness to comply with Grace offered. If such are refused, it is their own Filthiness, and not want of Invitation, on which they must lay the Blame: If it will be more tolerable for Sodom and Gomorra in the Day of Judgment than for those Cities, the reason is, not because God denied them sufficient Grace, but because he offered them Abundance, and they refused to accept it.

Hen gathereth her Chickens under her Wings and ye would not. Behold, ye shall not see me henceforth. Matth. xxiii. 37—39. So Paul testified to the Jews, that Jesus was Christ: But when they opposed themselves and blasphemed, he shook his Raiment, and said unto them, Your Blood be upon your own Heads, I am clean: from henceforth I will go unto the Gentiles. Acts xviii. 5, 6. Among the Americans, Benzo relates de Regulis Peruanis, Montano, & Colonchio eos nullâ unquam persuasione adduci potuisse, ut saltem audirent de Deo. From Hufman p. 147.

3. Though
3. Though the Gospel is commanded to be preached to every Creature, yet the Command was given to Men to preach it, and the Performance must in some Measure correspond with the Infirmities of the Instruments employed. The Work of the Ministry in any one Place, and the moving from Place to Place takes up Time; all cannot be done at once. But God has promised that all shall have Opportunity, the End shall not come, till the Gospel of the Kingdom be preached in all the World for a Witness unto all Nations. They whose Conversion is delayed, are not forgotten; though their being past by at present may be the Effect of God’s Spirit or his Providence forbidding us to preach in Asia, or not suffering us to go unto Bithynia; yet this is no Instance of his Unkindness, but his Wisdom in sending Paul and Barnabas where their Ministry will be most successful; to those who by a good Use of common or extra Evangelical Grace are better prepared to receive it; to the Macedonians, whose Readiness to receive the Gospel was signified in a Vision, by one of that Country praying.

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h Acts xvi. 6, 7.

i Acts xvi. Come over into Macedonia, and help us; where
where *Lydia* was, who *worshipped God* according to the best Light she had; and to the *devout Greeks of Thessalonica*. So the Prayers and Alms of *Cornelius* recommended him to the Ministry of St. *Peter*. As for the Nations at present past by, we may reasonably presume that God waits for reasonable Opportunities to have Mercy upon them. If any particular Persons amongst those Nations live up to the Measures of General Grace vouchsafed, and yet are not blessed with the Gospel Revelation, this must be referred to the unspeakable Judgments of God; and their Case will fall in with that of the virtuous Heathens before the Incarnation of Christ.

Having now removed the Discouragements from applying ourselves to the Means of Grace under the Gospel, which must always accompany the Doctrine of partial Favour and Election, I might proceed in the fourth and last Place to consider what those Means are by which we may receive the *Holy Ghost*. Yet as there would arise a strong and melancholy Objection against the universal offer of Grace, if Mankind for above 4000 Years together from the Fall of *Adam* to
to the Ascension of Christ were totally deprived of all Means of receiving it; and again, as the Absence of the Graces of the Holy Ghost for so long a Tract of Time, might seem to favour the Objection against his Divinity mentioned under the first general Head, by drawing his Existence into Question before the Gospel Dispensation, and strengthen the Opinion of those who believe that the Holy Ghost was not (25) at all before

(25) John vii. 39. The Holy Ghost was not yet given, because Jesus was not yet glorified: the Word given in Italics shews that it was wanting in the Original from whence our Version was made. Gratius supposes both that Word and Holy to have been originally wanting, and afterwards added to avoid the Macedonian Impiety which would seem to be established by the Authority of this Text when it read, 'The Spirit was not yet.' Both my old Syriac MSS. read, ἦν πνεῦμα ἄγιον δεδόμενον; though my oldest has a Mark upon δεδόμενον as omitted in some Copies, and a marginal Note to this Purpose, ὃς ἐν ἑδοθεῖ τὸ πνεῦμα ἄγιον πρὸ ἀνασάσθως. Therefore Given was in the Text above 12 hundred Years ago. I do not mention this to ascertain the Genuineness of this Reading, for I know Chrysostom before this Time did not read given: But to shew the Antiquity of it; a literal Version made directly from the Greek in 506 has the Word. The Greek Original from which it was taken must be still older and near the Time of Chrysostom if not older; other Greek Copies at Alexandria did not read so. So that from Chrysostom on the one Hand, and the Original from which Charkel translated on the other, we have Instances of both Readings with, and without given in the same 5th Century.

Christ
Grace attainable by All.

Christ was glorified; I think myself obliged to meet these Difficulties, and, previous to my Enquiry into the Means of Grace under the Gospel, take a View of the Condition of Mankind in this respect before the Law, under the Law, and without the Law.

After the fatal Forfeiture of the Assistances of the Holy Spirit, which subjected human Kind to the Sentence of perpetual Death, which dying they were to die; the Promise of Recovery was universal: wherefore She, who, being first in the Transgression, had been the meritorious Cause of Ruin to all her Posterity, was by God honoured with the Name of Eve, in token of Life restored to all that should descend from her (26). So that, if in Adam we all die, through the Loss of the Spirit, the Life we obtain by Eve must be through the Recovery of the same Spirit. Her Seed was the Prince of Life \(^{n}\), and the \(^{n}A\&s\ iii\) bringing of him forth was to reflect a vital Influence as far back as to her, \(f\)he \(s\)hall be \(s\)aved or included in the Salvation which was

(26) See the very worthy and learned Dr. Berriman, in his Boyle's Lectures. Serm. IV. pag. 98. Vol. I.
by that Child-bearing (27): Which Salvation consisted ‘in the Ransom which he paid,’ and ‘in the Spirit which he gave.’ With regard to the one he is called the Lamb slain from the Foundation of the World; but his Salvation would be incomplete, unless in the other Respect, he was even before Abraham, the Resurrection and the Life. Accordingly we find, that in the Period betwixt the Fall and the Flood, God’s Intercourse with Man was renewed; the Holy Ghost was shed in Measures sufficient to recommend them to God’s Acceptance, as is evident from the Case of Abel; and the Punishment dreaded by Cain, for his Abuse of Grace, was the future withdrawing the divine Communications, from thy Face shall I be hid, says he, and the Face of God means his supernatural Applications to us without the Intervention of human Messengers (28). In the same Interval,

(27) 1 Tim. ii. 15. See Kinder’s Demonstration, Part i. p. 24. with the Note added.

(28) Thus Jacob saw God Face to Face, Gen. xxxii. 30. and God who spake to the Israelites by Moses, spoke to Moses himself Face to Face. Exod. xxxiii. 11. on which Maimonides observes, More Nevoch. part i. cap. 37. Auditio vocis, fine intermedio & interventu Angeli, cognominetur phrasi illâ de facie
Grace attainable by All.

Interval, Enoch had such Abundance of Grace vouchsafed, as to be enabled to please God, and to be translated that he should not see Death. Noah also, under the same Dispensation, was found perfect, and became Heir of the Righteousness which is by Faith. It is true, the Generality walked after their own Will, but not for want of Grace, for the Spirit of God strove long, though in vain, with them.

In the next Period, from the Flood to Moses, we see the Effects of the Covenant established with Noah, which must be the Covenant of Life before signified to Eve. In consequence of which, we meet with plain Instances of general Grace vouchsafed to all, and, where complied with, a more special and uncovenanted Grace bestowed on some. Thus God was in a peculiar and more eminent Manner the God of Abraham, opening to him the great Salvation, which Mankind should obtain by Means of his Posterity, preaching facie ad faciem; but since we are informed by St. Paul that the Law was ordained or delivered by Angels, Gal. iii. 19. it seems necessary to take a greater Latitude in the Interpretation, restraining it however to supernatural Applications.
the Gospel unto him. The special spiritual Blessings (29) annext to the Covenant of Circumcision, by which he promised to be a God to him, and to his Seed, were the gracious Reward of that Faith, which he had being yet uncircumcisèd, of the Faith which he had by a just Use of that general Grace vouchsafed to all: An Example of which Grace we have in Abimelech, whom God restrained from sinning. And this Grace was not withdrawn or lessened from the rest of Mankind, when God in an especial Manner chose Abraham, Isaac, and Jacob; any farther than as the personal Iniquities of any chased the Spirit from them. For though Jacob was loved, and Esau hated, it was only

(29) Which terminated chiefly in more lively Hopes of that Pardon and Acceptance, which were generally promised to Mankind after the Fall as the Foundation of their Religion, for without some Hopes of Mercy there could have been no Religion at all. See Use and Intent of Prophecy, Disc. iii. A general Promise of Deliverance from the Evils introduced by Adam's Disobedience, was a just Ground of Trust and Confidence towards God; but clearer Degrees of Light with regard to the Method, Time, and Manner of accomplishing this Hope, were special Favours, due to none, but dispensed as the Goodness and Wisdom of God thought proper.
comparatively; for neither (30) Luther, nor Oecolampadius suppose, that Esau was so cast from the Favour of God, as to be deserted by his Spirit, and fail of Salvation. And among his Posterity, we see manifest Tokens of the divine Intercourse in the Book of Job; They speak of a Spirit in Man, an Inspiration of the Almighty giving him Understanding; of Expostulations with the Heart in Thoughts from the Visions of the Night; of an Acquaintance with God, and of his Departure from us; of Wisdom above human Abilities, which is not to be found in the Land of the Living; which cannot be gotten for Gold, and which the Topaz of Ethiopia cannot equal, and that was, the Fear of the Lord, and to depart from Evil. Wisdom not in the natural Powers of Man, but a Degree of illuminating and sanctifying Grace.

The Legal Economy is indeed represented in the New Testament, as a State so without Grace, as to be opposed to it; the Law, says St. John, was given by Moses, but Grace and Truth came by Jesus Christ. And St. Paul observes, that Christians are not under the Law, but under Grace; as if they, who were under the Law, were void of Grace. And Justification, and Salvation, the great Ends for which spiritual Gifts are bestowed, are constantly set forth as unattainable by the Law. But we have seen, in the preceding Ages, Characters of this blessed Spirit in general Grace dispensed to all. And did the Ordinances of the Law deprive the Jews of it? Then were they beggarly Elements indeed: Then, that God spake his Word unto Jacob, his Statutes and Ordinances unto Israel, while he dealt not so with any other Nation, nor gave the Heathen Knowledge of his Laws, was no Instance of his Favour, but of his most severe Displeasure. We have seen the Blessing of Abraham, containing the Promise of the Spirit, in an especial Manner given to his Seed; and did the Law which was 430 Years after, disannul and make the
Promise of none Effect? No certainly; though it gave no additional Supply of Grace, yet neither did it diminish it. There were signal Illapses of the Spirit under that Oeconomy: for Prophecy, so frequent in those Days, was not by the Will of Man, but holy Men of God spake as they were moved by the Holy Ghost. A Degree of Illumination this was to them, though not so clear as the same Prophecies are to us; it was to them a Light shining in a dark Place, a faint Gleam struggling through the Night, in Comparison of that Day-star which rises upon us. Nor were they Strangers to the Gifts of a sanctifying Grace. How does the Royal Psalmist, after he had done Despite to that Spirit by the wilful Sins of Murder and Adultery, solicit to have it restored again! To have his Heart cleansed by a new Creation of it, and a right Spirit renew'd within him! that God would give him the Comfort of his Help again, and establish him with that free Spirit, that should deliver him from the Slavery of Sin! That God would not cast him away from his Presence, nor take his Holy Spirit from him! Whence
Whence we may be assured that there was Grace under the Law, although it was not given merely by the Law. Those spiritual Blessings were not annexed as Privileges peculiar to those legal Ordinances, but were dispensed in Consequence of the former Covenants; general Grace, by virtue of a Covenant signified to Eve, and confirmed with Noah; and greater Degrees of it to the Israelites, by virtue of the Covenant with faithful Abraham. Wherefore then serveth the Law? It was added because of Transgression, says the Apostle. The moral Law, which had been given long before the two Tables of Stone at Mount Sinai, had probably been almost forgot, or was greatly corrupted; Therefore a Republication of it was made, that by the Law might be the Knowledge of Sin; with such peculiar and typical Rites superadded in the ceremonial Law, as might not only secure them from being confounded in the Idolatries of other Nations, and preserve the Oracles of Life unadulterated; but also, that They who made the Testimonies recorded there their Delight and their Coun-
Grace attainable by All.

Councilors⁵, might have their eyes (31) open-ed to see more into the wonderful Oecono-my of Redemption, themselves expecting, and preparing the Gentiles to receive the Mes-sias, the Saviour of the World. The Law was a Schoolmaster to bring them unto Christ†.

Lastly, the rest of Mankind, who were without the Law, were comprehended in the Salvation offered to all the World in Eve; which was again confirmed to them in their common Parent Noah, and their Ancestors shared in the general Grace and divine Com-munications, which were the Privilege of the Times. But when they in general did Despite to this Grace, corrupting themselves farther by choosing to follow their own Imagi-nations, changing the Glory of the incorrup-

(31) ' The New Testament, indeed, as distinguished from the Old, is said to be a better Covenant or Testament, and established upon better Promises. But then the Law or the Old Testament, is taken only for the external Letter, in which the Jews were too apt to acquiesce; otherwise, if we take in the Spirit or mystical Design of it, it differs nothing from the Gospel itself, but only in the Manner and Circumstance of it's Delivery: Christ has brought Life and Immortality to Light through the Gospel, which before was taught only by darker Hints, and typical Representations.' Dr. Berriman's Boyle's Lett. Vol. I. Serm. VI. p. 175. See also Vol. II. Serm. XVII. p. 126.
Grace attainable by All.

ible God into an Image, and the Truth of God into a Lie, though this justly provoked him to give the voluntary Contemners of his Grace over to a reprobate Mind, yet did he not totally withdraw his Grace from the Gentiles, only changed the Method of Dispensation, that it might be more effectual to the Happiness of Mankind in general: Leaving Witnesses of himself among the Nations in his Works of Creation and Providence, and stirring them up by an inward Grace, from the Occasion of these Testimonies, to seek him further. In which Enquiries such as would follow no Guide but their own Conceits, became vain in their Imaginations, and their foolish Heart was darkned: While such as were conscious of their want of sufficient Light, and desirous of receiving Direction where ever it was to be found, saying, Who shall go up for us into Heaven, and bring it unto us, that we may hear it, and do it? or who shall go over the Sea for us and bring it unto us, that we may hear it, and do it? To these God provided that the Word should not be far off, by the Patriarchs, the Law, and the Prophets, which were given for their
their Sakes, and not for the Jews only (32).

Wherefore, when Egypt was the Fountain of Science to the World, the Patriarchs were invited thither, that all who would might have been enlightened by the Beams which shone on Goshen (33). In the Alliance of Solomon and


(33) That Egypt was a School to the rest of the World, appears from the celebrated Legislators deriving their Systems from thence. Λυκέργον δὲ κῦ Σόλωνα, κῦ Πλάτωνα, σωλάδα τῶν ΙΣ Αἰγυπτίων νομίμων εἰς τᾶς ἰακωβικῆς καλαλάξας νυμοδίεις. Diod. Sic. Lib. 1. at the End of Clemens of Alexandria, Paris Edit. And that the Egyptians received Information from the Patriarchs, is not only easy to suppose, 1. from the Sojourn of Abraham there, and the great Reputation he obtained for his Wisdom and his Piety, being δικαίως αὐής κῦ μάγχας κῦ τὰ σώζοντα ἠμπετος, as Berosus writes; and whom Eupolemus describes εὐγενείας κῦ σοφίας πάλαις ὑπεξεβεβηκότα... εἰς τὰ τῶν εὐσεβῶν διεκόπτων εὐικεφάλως τῷ Θεῷ. 2. From the Influence which Joseph, by his Situation, and public Benefits to that People, must have among them, the Egyptians being remarkable for their grateful Sense of public Services, καί Σύνε ἐφ ἀντὶ τῶν Ἀγιορείων υπὲρ τῆς ἄλλης ἀνθρώπως εὐχαριστός διανεύθυνα πρὸς σῶν εὐγενείας. Diod. Sic. Lib. 1. I say it is not only easy to suppose for these Reasons that the Egyptians did learn from the Patriarchs, but there seems to be Authority sufficient to require our Belief of it, Pf. cv. 22. where we are told, that God sent Joseph into Egypt, where the King appointed him παιδεύσαι τὸς ἀγόριας ἅλα ὡς ἰαυτῷ, κῦ τῶς σφεσθένους αὐτός σοφίσκα. As the LXXII render it,
Grace attainable by all.

and Hiram, and by their Navigation (34) from Æziongeber to the Eastern Coasts, and from Tyre Westward through the Mediterranean, there were Means that the Earth might be filled with the Knowledge of the Lord, as far as the Waters which covered those Seas could carry it. And the several Captivities

it, To instruct his Princes, or lay them under the same religious Obligations (see Numb. xxx. 3, 4. for the Use of the Word "דַּבָּר") as be himself was, and teach his Senators Wisdom.

(34) From hence not only Hiram learned to Bless the Lord God of Israel that made Heaven and Earth, 2 Chr. ii. 12. But all the Earth fought to Solomon, to hear his Wisdom, which God had put in his Heart. 1 King. x. 24. And from this Alliance it was probably, that the Carthaginians, who were a Colony of the Tyrians, and the Romans too, became acquainted with the divine Oracles. Hannibal when defeated plainly refers to one, in which his own Country was greatly concerned, Agnosco Fatum Carthaginis. Livy Lib. 27. ad finem. And that the Romans were no Strangers to the same Tradition appears from Virgil.

Progeniem sed enim Trojano a sanguine duci
Audient, Tyrias olim quæ verteret Arcæ.
Hinc Populum latè regem, belloque superbum
Venturum Excidio Lybæ. Sic volvere Parcas. Æn. 1.

In translating which, if we only name the Ancestors instead of the Descendants, the original Prophecy glares upon us;

From Japhet's Loins deriv'd, a Race she knew
Defign'd the Strength of Canaan to subdue:
Wide-spread their Empire, destin'd to succeed,
And waste the Sons of Cham; so Fate decreed.

Cursed be Canaan or Cham, as some Copies read: God shall
ENLARGE Japhet; and Canaan shall be his Servant. Gen. ix. 25, 27.
and Dispersions of the Jews afterwards, chiefly in the most remarkable Places of Concourse, where Empire, Trade, or Learning fix'd their Seats (35), were merciful Opportunities offered to the Gentiles of receiving such Measures of Information as might inspire them with such Hopes as God thought proper for those Times, and be a sufficient Encouragement to love and obey Him. But a more distinct View of the Purposes to which Grace was effectual under the several Dispersions before Christ, and what the Disadvantages of those Dispersions were, compared with that of the Gospel, shall be considered (God willing) the next Opportunity, previous to the fourth and last Enquiry, viz. Into the Means of that Grace shed abundantly on us through Jesus Christ.

The MEANS of GRACE.

Preached May 7, 1741.

**Titus iii. 4, 5, 6, 7.**

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.

**Ser. VII.**

Having shewn that the Occasion or Want of Grace is as universal as human Nature; and that God's Will and De-
fire to have is represented as reaching to all Men, I endeavoured to answer some Obje-
tions drawn from the Doctrine of Election
and Reprobation with regard to particular
Persons to whom the Gospel is preached;
and then with regard to whole Nations from
whom that Light is at present withheld: I
afterwards entered upon the Consideration
of the strongest Argument against universal
Grace, I mean the supposed Want of it for
4000 Years from the Fall of Adam to the
Ascension of Christ; where having shewn,
that there was Grace in various Measures dis-
pensed under the several Dispensations before
the Law, under the Law, and without the
Law, I proposed to remark more distinctly
to what Purposes the Grace then dispensed
was effectual, and what the Disadvantages
of those Dispensations were, compared with
That of the Gospel; previous to my fourth
and last Enquiry, viz. into the Means of
that Grace shed abundantly on us through
Jesus Christ.

Under each of those States there was, by
Means of divine Communications either im-
mediate or remote, Grace dispensed sufficient
for
for the attaining 'a Love of God;' 'a Knowledge of religious and social Duties;' 'a withdrawing the affections from the World;' and 'a Faith in the Promises of good Things beyond this Life.'

1. A Love of God: Thus Enoch had a Testimony that he pleased God; and Noah was found perfect and righteous: Job was upright, and feared God; and David's Soul panted after him, loving nothing in Comparison of him. The Gentile Philosophy would supply us with many Specimens of their exalted Notions on this Head (1), though the true Object of Worship was mistaken or unknown. The Prayers, Alms, and Fast of Asa; and the many devout Worshipers among the Greeks recorded in the New Testament, are more perfect Instances of this Love, even to the true God, the God of Israel.

2. The Knowledge of religious and social Duties was revealed to the antediluvian World,

(1) Thus Epictetus addresses himself to God, "Traeta me posthæc arbitratu tuo, ejusdem cum animi: susque deque sero: nihil reque quod tibi videbitur: quo volesducito."
by which they were convinced of their un-
godly Deeds, which they ungodly committed.

These were handed down to the Postdiluvi-
ans by Noah, and were called his Precepts
by his Sons, who carried with them into all
the Regions of the new World the great
Lines of Religion and Morality. This was
the Law of the most High which Abraham
kept; which restrained Abimelech; which made
Joseph dread to sin against God; and taught
upright Job to eschew Evil. But as this
Law was corrupted or obliterated, and in
Danger of being totally lost, God was pleased
to republish it by Moses; while the broken
Fragments of it only were left to the rest of
the World, which the Legislators and Phi-
losophers have industriously sought after, and
wove among their own Systems of Law and
Ethics. Their own Reasonings and Observ-
vations upon the Fitness and Beauty of those
Rules, which made them approve them, and
give a Sanction to them, where their divine
Authority was unknown, and their proper
Application and unfolding them in par-
ticular Cases, was what St. Paul calls the
Work
(2) I suppose the Heathens to have formed their Morality from the scattered Precepts of Tradition, many of which derived from Noah, and were divine Commands. Accordingly Aristotle, one of the earliest Digesters of Ethics among the Greeks, informs us, that their Proverbs or Apophthegms were the Remains of the ancient philosophical Precepts. (See Jenkins Reas. Vol. i. p. 381.) And his Master Plato, when he enters on his Treatise of Laws, refers their Original to divine Institution. Of the Beauty and Fitness of some of these Rules their own Experience and Observation convinced them; whence Chrysippus might truly say, *Secundum virtutem vivere, idem esse quod secundum experientiam eorum, quae secundum naturam accidunt, vivere.* But these Rules, coming down to them without the Sanction of their divine Legislator, ceased to be a *Law* to the Heathens, any farther than as their own Judgments and Consciences gave them a new Obligation; *εὖν μὴ ἔχοντες, εἰσὶν εἰσὶν νῦν.* Their own Hearts giving those Precepts the Force or Efficacy of a Law; *εἰτε ἑκάστιν τὸ ἐγγον τὸ νόμῳ (not τὰ τὸ νόμῳ by which he had before expressed the Precepts or Works of the Law, but τὸ ἐγγον τῷ νόμῳ, the Operation or Effect of a Law) γρασθὼν ἐν ταῖς κατ-διαι ἄλλων, their own private Judgment, and the general Sense of Mankind acting as Judges to condemn or acquit. *συμμαθήσεως αὐτῶν τῆς συνειδήσεως, καὶ μιαὶς ἀλλήλων τῶν λογίσμων καὶ ἐπιρροής, καὶ ἀπολογίας.* Wherefore if they allowed in themselves what they disallowed in others, though they had no Sense of a divine Sanction or Obligation, yet they would be condemned by themselves. Yet many corrupt Maxims from Time to Time obtained, which also mix’d with the purer Morals, and swam down with them in the Stream of Tradition; and (though their Compliance with these might be in some Measure winked at in those Times of Ignorance, Acts xvii. 30. God condemning them only for those Things, for which they stood self-condemned.) These loose
A third Operation of the Holy Ghost in those Days was a power in Men to withdraw their Affection from the World. Thus Moses chose rather to suffer Affliction with the People of God, than to enjoy the Pleasures of Sin for a Season; esteeming the Reproach of Christ greater Riches than the Treasures of Egypt. 1

Nay the Time would fail, says the Author of the Epistle to the Hebrews, to tell of those before the coming of Christ who were stoned, were sown asunder, were tempted, were slain with the Sword; who wandered about in Sheepskins and Goatskins, being destitute, afflicted, tormented; who were tortured, not accepting Deliverance that they might obtain a better Resurrection. 2

The Pagan Moralists are full of these Sentiments in their Writings, and not entirely destitute of Examples in their Practice (3).

The loose traditional Rules would give a great Uncertainty to their Ethics, which we find their Philosophers complained of; but which could not have been the Case, had their Morality been the pure Dictates of right Reason, or of a Law written in their Hearts, which must have been always uniform and the same. 

1 Heb. xi, 1, 25, 26.
2 Ibid. 32, 35, 36, 37.
3 Fortem animum & magnum duabus maxime rebus cerni putat Cicero, despicientia rerum humanarum & externarum,
The fourth Effect and Sign of the Spirit of God in those early Times was a Faith in the Promises of good Things beyond this Life. By this Abel offered a more acceptable Sacrifice than Cain; and Noah became Heir of the Righteousness which is by Faith: By this Abraham was justified, and thousands of his Descendants died in full Expectation of future good Things. Among the Gentiles, besides those whose Actions were in some Degree (4) influenced by the Hopes of Rewards and Happiness hereafter,
many we read of who renounced the World, gave in their Names as Worshipers of the God of Israel in Confidence of his Favour in another World, becoming therefore his Servants and Soldiers, enlisted as St Luke expresses it τεταγμένοι, or as we render it, ordained to eternal Life.

The principal Disadvantages of their State in Comparison of those under the Gospel were, that when they knew and felt their Corruption, they were Strangers to the Cure of it: St. Paul breathes out the melancholy Sigh of Men in that State when he cries, O wretched Man that I am! who shall deliver me from the Body of Death! But the Christian gives Thanks to God for his Redemption through Jesus Christ our Lord. Tis true the others were acquainted with Rules to direct them, and believed that a Behaviour conformable thereto would make them like God and happy; but the more Light they had given them to discern their Duty, the more heinous and dangerous their Offences appeared, so that the Commandment which was ordained to Life they found to be unto Death. But we know that Christ has redeemed
redeemed us from the Curse of the Law, being made a Curse for us; blotting out the Handwriting of Ordinances that was against us, which was contrary to us, and took it out of the Way, nailing it to his Cross. They had indeed an indistinct Faith that God would be favourable to them in another World, but whether he would entirely pardon their Sins for which their Consciences reproached them, or in what Manner or Measure he would punish them, they knew nothing of. But now not only a total Remission of Sins is preached by the Word of Reconciliation, but Life and Immortality is also brought to Light through the Gospel.

With regard to their final Condition, it may be farther asked, whether the Grace vouchsafed before the Incarnation was sufficient to save those to whom it was given? If it was, what more can be obtained by Christians? If not, how does that deserve the Name of Grace, which served not to benefit, but perplex and disturb Mankind? And here not Charity only will lead us to hope, but Truth oblige us to believe, that the Ages before Christ came in the Flesh had
had Grace sufficient vouchsafed them by which they might be saved. For Christ who was sacrificed for us was the Lamb slain before the Foundation of the World, for the Redemption of the Transgressions that were under the first Testament. If no Grace or Favour was dispensed to them, but they all stand condemned in Adam's Sentence, there seems no Room left for another Tribunal, to judge those whose Consciences accuse or excuse them both in the Law, and without the Law, which yet, according to St. Paul's Gospel will be done in the Day when God shall judge the Secrets of Men by Jesus Christ. In which Judgment the Ninevites who repented at the Preaching of Jonah, i.e. under fewer Means of Grace, shall condemn the Obstinacy of such as would not repent under greater, after the coming of Christ. Nay, we have our Saviour's Word for it, that Abraham, Isaac and Jacob shall sit down in the Kingdom of God. Nor is this Salvation confined to Jews only, as an exclusive Privilege because God loved Jacob; for Esau, whom he hated, as has been before observed (5), is

(5) See Serm. VI.
not supposed to be finally lost or reprobated. Among his Posterity, and out of the Jewish Church was holy Job, of whose Salvation I think neither Jew or Christian ever doubted, who allowed him any Existence. The Jewish Doctors granted a Place in the Life to come to their Proselytes of the Gate, the devout Gentiles (6), who observed the moral Law, not from a philosophical Opinion of it's Beauty and Fitness, but from a religious Sense of it's divine Obligation, and from a Love and Dread of the Sacred Imposer. Of this Number, among others, was Candace's Eunuch, and Cornelius the Centurion, and other devout Greeks a great Multitude. A due Use of their few Talents recommended them to the Trust of more from the preaching of the Gospel; but such as behav-

ed like them before Christ's Ministry, cannot be supposed totally out of the Reach of God's merciful Acceptance. Not but that there will doubtless be a great Difference between them in their Degrees of Happiness; else there had been but little Use in the Ministry of Philip to the Eunuch, or of St. Peter to Cornelius, or of Christ and his Apostles to the true Israelites and devout Greeks. And if the fewer Allotments of Grace will abate the Number of Stripes to those who transgress, we must with great Justice suppose, that they will also make an Abatement in Glory to those who have used them worthily. The five Talents of the Christians, well managed, procure for them the Presidency over five Cities; the two Talents of the Jews will enable them to obtain two Cities, though no more; and even the one Talent of the Gentiles, if it had not been buried in the Earth, but had been properly improved, would have recommended them to still farther Means of Grace, through an Acquaintance with the living Oracles deposited in the keeping of the Jews, which was vouchsafed...
vouchsafed to some (7), by which Means they would also have received though not an equal Reward with those who were more favoured, yet a proportionable one. The Earthly Jerusalem is represented as a Type of that which is above; and the Tabernacle as the Pattern of Heavenly Things. In which View the Author of Ep. Hebr. observes many Particulars, which seem to cast Light upon this Point. There was the Court of the Gentiles, and others still nearer and nearer to the Divine Majesty for the Israelites and Priests; but neither of these had Permission to enter into the Sanctum Sanctorum: The Holy Ghost this signifying, that the Way into

(7) The Jewish Law was known both to the Romans and the Greeks: For the first, let Varro witness; who according to St. Austin, Dicit Romanos Deos sine simulachro coluisse: Quad stet incur, inquit, manifset, castius dix obsevarentur: Cujus sententia fuit testem addibet inter easter etiam gentem Judaeam. de Civ. Dei. lib. iv. c. 31. And for the Greeks, Philemon of Syracuse, in the Days of Alexander M.

Δεί γὰρ τὸν Ἀρδέα ἠχούσιον καταστείνῃ,
Μὴ παραδείσεως θείοροις, κῇ μοιχώρους,
Κλέπτοις, κῇ σφάλματα ἀπασμάτων ἡμῶν,
Τάλαιπρα θείοτα, κατασκηνώσα
Ητοι γενακιός σωληναί, ὁ δάμαλος,
Ἡ κάνεως, παρέσ τε, σαβήσκεσ θ' ἀπλῶς,
Ισπών, βοῶν τὸ σύννον, ἡ κίννων.
the Holiest of all was not yet made manifest, while as the first Tabernacle was yet standing, which was a figure for the time then present. But God has prepared some better Things for us: Wherefore we, Brethren, have Boldness to enter into the Holiest by the Blood of Jesus.

Nor was this all; for as the Happiness was less, so the Number of those who attained to it before the Gospel Dispensation, was probably much less than of those since the Incarnation. But this, not because sufficient Grace was denied, but because they resifted it, the Generality of the old World brought the Deluge upon it, however this is no Proof that the Spirit was not yet, for the Spirit strove to correct the Imaginations of their Hearts.

If a very inconsiderable Number of the Jews are sealed, St. Stephen gives us the Reason, not because there was no Grace under that Economy, but because they were uncomplying with it, stiff-necked and uncircumcised in Heart and Ears, they and their Fathers always resifting the Holy Ghost. And with regard to the Gentiles, St. Paul tells us, that

\[ \text{Heb. ix. 8, 9.} \]

\[ \text{Heb. x. 19.} \]

\[ \text{Gen. vi. 3, 5.} \]

\[ \text{Rev. vii. 4.} \]

\[ \text{Acts vii. 51.} \]
The Means of Grace.

that when they knew God, they worshipped him not as God, neither were thankful: Wherefore even as they (8) liked not to retain God in their Knowledge, God gave them over to a reprobate Mind.

But though all these had Light sufficient to have led them to some Degrees of Happiness in another Life, and their voluntary Departure from it will justly subject them to Punishment; yet their Want of that Abundance which God undeservedly has afforded us, shall make it more tolerable even for Sodom and Gomorrha in the Day of Judgment, than for us, if we neglect such Great Salvation.

The Fear of greater Punishment to those

(8) This not liking to retain God in their Knowledge, but deifying their own Reason, (as Epich. Disser. i. c. 12. Quod ad rationem mentemque attinet, o homo, nihilum deterior aut inferior ipse Diis es. Magnitudo enim rationis neque diurnitate, neque altitudine dijudicatur, sed folis decretis) occasioned a most impotent Virtue in the Pagans, which had neither God's Love for it's Principle, nor his Glory for it's Aim, nor his Will for it's Direction. Whence in spite of all their Dignity of Sentiments, or Glitter of Expression, there would be a manifest Difference betwixt a Pagan Moralist and a good Christian; the first, more vain than pious, might observe of themselves, as they have done, Nos Honestia dicimus, Turpia verò facimus. Epich. The other, less solicitous to please Men than God, could observe with equal Truth, Non loquimur magna sed vivimus. Cyprian de Bono Paeit.
who reject greater Grace, and the sure Confidence of more abundant Glory to those who have more abundant Grace vouchsafed them here, should make us earnest to obtain the largest Measures of it that we can, and diligent to improve what we do obtain. Which brings me

To the Last General Head.

To enquire into the Means by which the Holy Ghost is dispensed, and shed abundantly upon us.

It is from the Giver only that we can know by what Means he will please to dispense his Gifts, and where he has appointed any, we may safely rely upon them, so as to expect Grace by the due use of them, but can have no sure Grounds to expect it from any other. For though God be not so tied to his own appointed Means (9), as to restrain himself from bestowing Grace by any other Method if he pleases, yet his Appointment lays a necessary Obligation (10) upon us.

(9) For according to the Schools Gratia Dei non est alligata sacramentis.

(10) Institutio Sacramentorum quantum ad Deum Authorem, Dispensationis est; quantum vero ad hominum obedientem, Necessitatis.
us to apply to it for such spiritual Aids as he has promised to give thereby. Yet, though we are to apply ourselves to such Means, and from them only can expect Grace, we must not look upon them otherwise than as Means (11), nor believe them to be, or themselves to give that Grace of which they are no more than the Channels (12). So that to neglect the Means ap-

cessitatis. Quoniam in potestate Dei est præter fia hominem sal-
vare, sed in potestate hominis non est. Sine istis ad salutem pervenire. Hugo de Sacrament. lib. i. c. 5.

(11) Sacramenta sunt signa & symbola visibilia rerum inter-

(12) In Sacramentis vasa specie virtus exprimitur Medicinae.

... Si ergo vasa sunt Spiritualis Gratia Sacramenta, non ex suo fanum, quia vasa aegrotum non curant, sed Medicina. Hugo de Sacr. lib. i. c. 3, 4. However this is not to be understood grossly, as if the Divine Graces were concealed or wrapped up in the Sacraments, Nullo modo dicendum es, quod Gratia continetur in ipsis Sacramentis essentialiter, tanquam Aqua in Vasa, vel Medicina in Pyxide. Imò hæc intelligere erroneum est, fays Bonaventura. But he tells us it is so contained in them, as Signatum in Signo: quod quidem habet ulteriorum rationem, quam rationem significandi: non tamen essentialiter continendi in se: sed quia ipsum, quod signat, continetur in Anima. Which was Hugo’s Meaning, as he explains himself; Dum bonini Bonum invisibile redditur, foris ei ejusdem significatio per specie visibiles adhibetur; Ut foris excitetur, & intus repa-

retur.
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pointed by God, is either (13) Infidelity, in not believing them to be available for the End for which God has appointed them; or else, a (14) great Impiety, in contemming the Grace thereby to be vouchsafed. To apply ourselves to other Means than those appointed, is Enthusiasm (15), as it dreams of di-

(13) At least the Faith of such a one must be very imperfect, and unavailing. Hinc nulla proderit fides, qui, cum possit, non percipit Sacramentum. Bern. And Tertullian says they are very wicked who rely on a Faith which denies the Necessity of an outward Sacrament, Hic Scelestissimi illi provocant Questiones. Adeo dicunt Baptismus non est necessarius, quibus fides satis est de Bapt. And St. Austin, Nec tamen idae Sacramentum visibile contemnendum est: Nam contemptor ejus invisibiliter sanctificari nullo modo potest. Hinc est quod Cornelius, & qui cum Erant, cum jam invisibiliter infuso Sancto Spiritu sanctificati apparenter, baptizati sunt tamen: Nec superflua judicata est visibilis sanctificatio, quam invisibilis jam praeceperat. Quaet. Sup. Levit. lib. iii.


(15) The Solemnization of this [Heavenly Marriage] was not without certain mysterious Rites and Symbols, as the outward and visible Signs of that inward and spiritual Communion which they [the Montanist Enthusiasts] professed to have with this Spirit, and of the secret Favours and Graces said thereby to be conferred upon them; which did not only make the Solemnity of it look grave, and appear somewhat considerable; but did also tend greatly to heighten their working Imagination, and to dispose them for the Illapses of that Spirit, or Daemon, in whom they believed, and who courted them to fall into his Embraces. Hist. of Montanism. p. 183.
vine Communications from the Impulse of our own Imaginations, without sufficient Warrant from the ordinary Revelation of Scripture, or an extraordinary one duly attested. Or to reverence even the appointed Means in such a Manner as to look upon them as if they were what they convey, or that by their natural Efficacy they produced those Effects, of which by God's Will only they are the moral Instruments, is a superstitious Opinion, and idolatrous Veneration (16).

The great instituted Mean is the Gospel in general, as comprehending the divine Truths inspired by the Holy Ghost, and written by the sacred Penmen, together with those heavenly Lessons written in the sacred Character, God's own Hieroglyphics, those *Verba Visibilia*, as St. Austin calls them, the Sacraments, speaking to every Man in his own Tongue the wonderful Dispensations of

(16) *Fideles salutem ex istis Elementis non quærant, etiam in istis quærant. Non enim ista tribuunt, quod per ista tribuitur.* Hugo de Sacr. lib. i. c. 3. *Whence Augustine observes, Ea demum est miserabilis Animæ Servitus, signa pro rebus accipere.* De Doct. Chr. lib. iii. cap. 5.
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Of this Gospel, comprehending (17) as well the Sacraments as the written Word, are those Characters to be understood, that it is the Power of God to Salvation to every one that believeth, that it is an incorruptible Seed by which we are born again.

But the spiritual Man, like the natural, is to be considered in three States; 1. His Conception, to which the written Word does peculiarly conduce. 2. His New Birth or Regeneration, which is effected by Baptism. And 3. His Growth and Nourishment, which owes itself chiefly to the Divine Sustenance of the Lord's Supper. Of which I shall treat in their Order.

1. The written Word: The great End of which is, to procure us the Gift of Faith, for Faith cometh by Hearing, and Hearing by the Word of God. When Men had a full, though sorrowful Knowledge of Sin, and were sensible of the Infirmity and Misery of their Condition, that they had greatly offended, and had just Reason to

(17) Per verbum & Sacramenta, tanquam per Instrumenta, datur Spiritus Sanctus, qui fidem efficit, ubi & quando vidum Deo, in iis qui audient Evangelium. August. Confess. Art. 5.
dread Punishment; (which were Lessons which God taught them in the Schools of the Law and of Philosophy, and Lessons which had been so fully learned by the Disciples under each, as was seen before (18), that both were convinced of their Need of farther Light and Assistance.) When this Fulness of Time was come, when the Jews longed for a Redeemer, the Prophet that should tell them all things, and fled to Ænon confessing their Sins, that they might escape the Wrath to come m, which they deserved and feared; when Philosophy had experienced its Inability to reform Mankind, and gave up the Cause of Virtue as hopeless and unattainable by their Systems, and despaired of Atonement from their Custom of Sacrifices, wishing for farther Information from Heaven (19); then Christ the Blessing n, and

(18) Serm. v.
(19) "The wisest and most sensible of the Philosophers, themselves have not been backward to complain, that they found the Understandings of Men so dark and cloudy, their Will so biased and inclined to Evil, their Passions so outrageous and rebelling against Reason; that they looked upon the Rules and Laws of right Reason as very hardly practicable, and which they had very little Hopes of ever being able to persuade the World to submit to. In a Word, they confessed that
and the Desire of all Nations came, to make manifest the Mystery which had been hid from Ages and Generations, the Hope of Glory. When they found themselves strip'd of their Innocence, and half dead, and that the Priest and the Levite would afford them no Assistance, our Saviour came, like his own good Samaritan, to bind up their Wounds, and pour in Oil and Wine.

But as the Gospel succeeds into, so also it supplies the Place of the Law, whether as re-delivered to Moses, or gathered up by the Philosophers, and supersedes not their use by making it unlawful to seek for any Light there, it comes not to destroy, but to fulfil, or complete what was defective in them: It restores the spiritual Meaning of the Mosaic Statutes, which the Jewish Interpreters had buried under their Glosses; and gives a Sanction and divine Authority to the moral

that human Nature was strangely corrupted; and they acknowledged this Corruption to be a Disease whereof they knew not the true Cause, and could not find out a sufficient Remedy.' Dr. Clarke's Evidence of Nat. and Rev. Relig. p. 125. and in some following Pages, he produces Testimonies from the Pagan Writers themselves, acknowledging this Insufficiency of Philosophy, and their want of supernatural Assistance. See Pag. 155, 157, 158.
Precepts, of which Philosophy had lost the Knowledge. So that the lowest of it's Praise is to surpass the highest Excellencies of any preceding Oeconomy, to be a finer System of Morality than any of the Gentiles could furnish out, and a clearer Exposition and Reading on the Jewish Law than any of their Rabbi's have been able to make. To those who hear it, it better answers the very End at which they aimed, and for which they were designed, Doctrine, Conviction, Correction and Instruction in Righteousness. It therefore more effectually conveys the Grace, in some Measure, attainable under former Dispensations, a Conviction of our Sins, and Compunction for them. It is sharper than the two-edged Instrument of the Priest with which he defected the Sin-offering, piercing to the very inmost Recesses, and lays open our most hidden Blemishes and Defects; till pricked to the Heart from a Sense of Guilt, and of the Majesty offended by it, we cry out for Help, Men and Brethren, what shall we do? But though the Word be the same Seed, and so equally good, yet cast into different Soils, it has very different Effects. Some,
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Some, though their Vices flash in their Faces at hearing the Word, and conscious Guilt cuts them to the Heart, yet instead of humbling, they harden themselves and gnash upon the Preacher with their Teeth: instead of bewailing, defend or excuse their Crimes: instead of fearing the Punishment, make light of the Threatning; and instead of reforming, add Sin unto Sin. Who, when they hear the Words of the Curse, yet bless themselves in their Heart, and say, I shall have Peace, though I walk after the Imagination of mine Heart to add Drunkenness to Thirst. Others again, though brought to tremble when reasoned with of Righteousness, Temperance, and Judgment to come; yet, with Felix, divert the Thoughts for the present, under pretence of waiting for a more convenient Season. If such are deprived of farther Grace they cannot charge God with Unkindness: His Holy Spirit has stood at their Doors, and knocked, and they refused to open unto him. But to those who have complied with this Grace, by acknowledging and grieving for their Offences, and flying to God for Help, the Word is an Instrument.
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strument of conveying more, by opening to them a clear and distinct Hope of Salvation.

And here begins the peculiar Use and Efficacy of the Gospel: The Thunders, and Lightnings, and Smoke of the Mountain, which accompanied the Law, vanish away and are heard no more; the Terrors of the Divine Majesty soften into the Affections of our Father who is in Heaven. He is represented to us as Love itself, as willing to be reconciled, and not impute our Trespasses unto us. That the guilty Mind may bear up against the uneasy Apprehensions of an angry God, from the repeated Declarations of his Kindness and Philanthropy. The Sufferings of the Son of God for our Sins, the Ransom of his Blood, and the Satisfaction thereby made for us, are perpetually inculcated, and in various Methods, to discharge the conscious Soul of its Fears from the Divine Justice, that all that Labour and are heavy laden may have rest. The Fellowship and Abiding of the Holy Spirit with us, to adopt us into the Family of God, and unite us to him, who enables us to comb
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bat against Nature, and the Prince of this World; to sow the Seed and Principle of eternal Life in our Hearts; to triumph over Death, and seal us to the Day of Redemption, are so frequently and affectionately promised, that the Sense of our own Weakness and Mortality need no longer discourage us from entertaining the Hope of Glory laid up in Heaven for us, whereof we have heard in the Word of the Truth of the Gospel. This Love of God, and Grace of our Lord Jesus Christ through his Salvation applied to us, and the Fellowship of the Holy Ghost, are not the Objects of our Senses; and are proposed in the written Word only as in our Power to obtain; the natural Man therefore who will believe nothing but his outward Senses, can have no Evidence of their Truth, nor consequently entertain any Hope of the Promise; we may so engage and embarrass ourselves with Things present, as to neglect or reject the Revelation; or our Prejudices and Ignorance may so interpret it, as either to disbelieve the Mercy offered, or despair of it; offending against Stumbling-blocks of our own laying, or treating as Foolishness what-
whatever Conclusions are drawn from Premises of which our Senses have no certain Testimony. But through the prolific Influences of the Holy Spirit accompanying the written Word, by which it becomes the good Seed sown, and without which it is but scattered Chaff, it may take Root in our Hearts, producing that Faith which gives Substance to the Things hoped for, and Evidence to the Things not seen. This Gift is conveyed to us by the Word; and where this Gift is, it becomes the Pledge, or rather Earnest of the farther Graces of the Holy Spirit, which the written Word is also designed the Instrument of deriving to us, and without which our Faith shall not save us; for Faith, if it have not Works, is dead, being alone; and this Gift is the Grace of Repentance, a turning from Satan unto God.

The Word, which gives us the Knowledge of God's Love to us, will also be a Means of shedding abroad in our Hearts. A Love towards him; we shall love him, because he first loved us; and this Love will be in us a Principle of Obedience, encouraging
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ing us thereto, from an Assurance of Pardon for our past Offences, the Promises of Aid and Assistance beyond the Power of our own Nature, and the gracious Acceptance of our sincere Endeavours, though they reach not to a perfect Service; for this is the Love of God, that we keep his Commandments. And this Love of God engages us to a Love of our Brethren: not barely from civil Virtue, the Praise and Beauty of humane Actions, the Fitness and Benefit of Social Duties; but from the common Interest and Relation that we all bear to the same Creator, who has made of one Blood all Nations; the common Hope we all have in the same Redeemer, who died for all; and the Communion of the same Spirit, which unites us to one Head, and makes us one Body.

4. The same Word discovering to us the Glories of another Life, and the Hindrance which this World is in our Way to Heaven (this World, of whose Emptiness, Trouble, Vanity and Uncertainty long Experience had before convinced us) this influences our Affections, and draws them off from Earth, and sets them on things above.
These are the Beginnings and Rudiments of the new Man, the Conceptions of the Christian Life: Thus are we begotten again through the Gospel, which is the incorruptible Seed that liveth and abideth for ever. But all this is yet short of Regeneration; it is only a Preparation to the new Birth, which is the Effect of Baptism, when we are born of Water, and of the Spirit; and after which the same Graces do shoot forth, and unfold themselves into farther Degrees, and more perfect Measures. But this will be observed more at large hereafter.

At present it will be proper to consider, that though the Word be the Seed, from which these Graces germinate and take Root in the Heart, yet is it but the Channel by which the divine Graces are conveyed thither. It has not Power of itself to work in our Understandings a Faith in God, nor influence the Will to a Repentance from dead Works, without the Aid of the Holy Ghost. 'Tis true there are some historical Parts so properly attested, that the mere natural Man may find Reason to give his Assent to the Relation; but this is far from Divine Faith, which
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which is totally exercised about good things not known, but hoped for only; and in believing Truths future and out of Sight, of which we can have no sensible Evidence. So again, some moral Precepts there delivered, may appear so suitable to the present State of Things, and our civil and natural Relations, that the carnal Man may see their Beauty and Convenience, and act agreeably thereto; but the Christian Conversion is the Work of God, as it flows from a Love of him, a Sense of Duty and Gratitude to him, to the forsaking Fathers and Mothers, Houses and Lands, to the denying ourselves, keeping under the Body, rejoicing in Afflictions, throwing up every present good and grateful Sensation for the Hope of what neither Eye has seen, nor Ear heard, nor can the Heart of Man conceive; Things which the natural Man receiveth not, for they are Foolishness unto him, neither, though plainly proposed in the written Word, can be known them, for they are spiritually discerned. Thus for Instance, when the Preacher opens his Mouth, we may either indulge Nature, by engaging ourselves in secular Thoughts, and wave the Informa-
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Information; a Felix dismisses Paul with a Go thy way for this Time; and a Gallio careth for none of these Things. Or we may, by Grace, suspend this Worldliness for a While, permit our Hearts to be diverted to a new Care, and attend to the Things spoken. After we have given Attendance, and have heard our Saviour or his Apostles instructing or directing us, we may, either by the Aids of Grace be of the Number of those blessed, who though they have not seen yet believe; being convinced upon reasonable Evidence that the Revelation is from God; and then by a divine Faith assenting to those Truths, which our natural Ideas are too short to reach; readily admitting, that if earthly Things are too great for our Comprehension, heavenly things must be more so: Or, we may resist this Grace, and make natural Ideas the Standard by which we weigh spiritual Objects, Properties, or Relations, and so continue, or relapse into Infidelity. The Spirit that unites us to God, and adopts us into his Family may satify us of the Possibility of being born again; though the carnal man may reject as absurd, that a Man
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Man that is old, should enter a second time into his Mother's Womb. When we are told of a future Eternity, we may scoff at the Discovery, by giving way to our sensual Appetites, and choose to eat and drink, because to-morrow we die; mocking at the Doctrine of a Resurrection with such obvious Interrogations, How are the Dead raised up? And with what Body do they come? Others may receive the Grace of God so far, as to suspend their Contradiction, though not yet arrived at the Gift of Faith, and desire to hear again of this Matter. And some, through Illumination and Sanctification of the Spirit, are persuaded that who soever liveth and believeth in the Son of God shall never die; assured from a Knowledge of the Scriptures and the Power of God, that while we are present in the Body we are absent from the Lord, desirous that this Tabernacle may be dissolved, despising the Gratifications of Sense, and the deceitful Arguments it proposes (which others make their Oracle and their Deity) groaning earnestly for their spiritual Robes, that Christ would transform this vile Body, and fashion it like unto his glorious Body, according to that divine

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Joh. iii. 4.

1 Cor. xv. 32, 35.

Acts xvii. 32.

Joh. xi. 26, 27.

Matth. xxii. 29.

2 Cor. v. 1—6.
v vine though to us incomprehensible Energy, 
by which he is able even to subdue all Things 
to himself u.

In like Manner the Precepts contained in 
the written Word, require the Operation of 
the Holy Ghost, to give them Influence on the 
Will and Affections. Precepts which the 
carnal Man rejects as unnatural, and there-
fore unreasonable to his fleshly Wisdom; but 
towards which the Spirit of Holiness, if we 
will permit ourselves to be led by him, creates 
in us a new Appetite and Hunger, till it 
becomes our very Meat to do the Will of God. 
I might produce a great Variety of Instances, 
but I think enough has been said for my pre-
fent Purpose, which is to shew, that when 
the bare Letter of the Scripture is proposed, 
to the mere unassisted natural Man, his Un-
derstanding is too weak to apprehend many 
of it's Truths, his Will and Affections too 
blind and engaged to approve and follow it's 
Directions. It may indeed give them human 
Evidence of historical Truths, and philoso-
phical Arguments for social Virtue; but the 
Mystery of Godliness, and Evangelical Pu-
ritv, is what we can never embrace, unless 

\[2\]
the Spirit give Power to the Letter to work a divine Faith in us; without which, the Word preached profits not them that hear. Our Images, the Likeness of any thing that is in Heaven above, or in the Earth beneath, or in the Waters under the Earth, can be no fit Representatives of God, when grossly understood: Our Line cannot measure the deep Things of God, neither can our Shekels justly estimate an eternal Weight of Glory. Such Points must indeed be Foolishness to the natural Man, seeing, they see, but perceive not; and hearing, they hear, but do not understand. The Spirit teaches us to discriminate, and reveals to Babes, to Men of humble, teachable, unprejudiced Hearts, things that are hid from the wise and prudent.

But though the Word be only an Instrument, of itself insufficient to illuminate or sanctify the Hearer, for Faith is the Gift of God; and he it is, who worketh in us both to will and to do of his good Pleasure; yet it is the Instrument by God appointed for the Conveyance of the Beginnings and first Motions of these Graces in our Hearts; and in

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w Heb. ii. 4.

x Exod. xx. 4.

y Mark iv. 12.

z 1 Cor. ii. 15.

b Eph. ii. 8.

c Phil. ii. 13.
the Hands of God an Instrument sufficient for the End designed. For *Faith cometh by Hearing, and Hearing by the Word of God*; where the written Word is meant, for the Apostle refers to the Prophets and the Gospel. And St. *Peter* informs us, that the Gospel *preached* is the incorruptible Seed, of which we are born again. We are not therefore to expect or apply ourselves to Dreams and Visions, to receive from thence Illapses of the Holy Spirit; for whatever extraordinary Instances of this kind may happen (God being not tied, as was before observed, to ordinary Means, though we are) yet these are not the common Privileges of the Gospel. *Joel's Prophecy*, that it should come to pass in the last Days, that your young Men *shall see Visions*, and your old Men *shall dream Dreams*, was, (as St. Peter informs us) fulfilled on that Day of Pentecost, when about one hundred and twenty *Galileans* (on whom the *Jews* thought the Spirit of Prophecy never rested) Men and Women, young and old, saw the Appearance of fiery Tongues, and spoke as the Spirit gave them Utterance. The Apostle proceeds to shew the Accomplishment...
plishment of the Prophecy then, by Characters which are not applicable to our Days.

The Blessing of these times, is, as he tells us, that \textit{whosoever shall call upon the Name of the Lord shall be saved\textsuperscript{g}.} And when St. Paul preaches upon that Text \textsuperscript{h}, he informs us, that such Calling is an Effect of the Word, (not of Dreams and Visions) and that the Word is dispensed by the Preachers of the Gospel, divinely commissioned (and not by Angels or immediate Revelations). 'Tis hither our Saviour refers us; \textit{They have Moses and the Prophets, let them hear them\textsuperscript{i}.} And reprehends the fanciful Expectations of supernatural Evidence, by declaring that it would have no more Efficacy (if granted) than that ordinarily appointed Mean the written Word, \textit{If they hear not Moses and the Prophets, neither will they be persuaded although one rose from the Dead\textsuperscript{k}.} And though the Angels may have their Charge over us, yet their Commission is not to prevent, but forward the Ministry of the Word. The Angel that was sent to Cornelius declared not the Gospel, nor dispensed the Spirit; but directs him only to whom he should go, to hear Words of Him;
and while Peter spoken, the Holy Ghost fell on all them which heard the Word.

The Word then being the Instrument by which God conveys the Beginnings and Principles of Faith and Christian Life to us, it is our Duty to attend to that for it, and not lay it aside, or discredit it as the Letter and Element only: Let us not say with Hosius the Polish Bishop, 'We have bid adieu to the Scriptures, having seen so many, not only different, but contrary Interpretations given of them; let us then rather hear God himself speak, than apply ourselves and trust our Salvation to these jejune Elements: There is no need (as he proceeds) of being skilful in the Law and Scriptures, but of being taught by God; that Labour is ill employed (says he) that is bestowed on the Scriptures, for the Scripture is a Creature, and a poor kind of Element.' Thus let Papists resolve the Truth of God into their Popes Infallibility; and let Enthusiasts, if they please, lick up their filthy Vomit, in favour of their private and extraordinary Communications; and let the modern Reasoners and Disputers of this World shake Hands
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Hands with their Allies, and join in Confederacy to set aside the written Word, by preferring their own Fancies and Prejudices to the plainest Revelation. But Christ commands us to search the Scriptures; and St. Paul, to give Attendance to Reading; affirming that the Scriptures are profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness, that the Man of God may be perfect, thoroughly furnished unto all good Works. If there have been different, and even contrary Interpretations of Scripture, let that warn us against the Ignorance and Obstinacy which have usually occasioned them. Let those who are to teach especially labour by a Skill in Languages, Grammar, Criticism, History and Antiquity, the Jewish in particular, to understand the plain and primary Sense of the Letter, though it be a poor jejune Element; for it is nevertheless the Element without which we shall never attain to that Knowledge, which is to make us wise unto Salvation. And when the Letter is obtained, let us learn to distinguish betwixt the spiritual Object and the material
Type (20) which represents it; nor rigidly conclude from Symbols Points not drawn into Comparison in the Text, or supported by other Parts of the Revelation: Taking both the Thing signified, and the Extent of it's Analogy, not from one particular Representation of it, but view it in it's several Exhibitions, comparing Spiritual Things with Spiritual. This with the Grace of God assisting his own Appointment, will guard us against dangerous Errors, though not from Mistake in all Points. Neither will it help us to a distinct Knowledge in Spiritual Concerns; for from the Disproportion betwixt our Faculties, and the true Objects we can see then but as in a Glass, darkly, and know only in Part: Conducting ourselves by that reflected Light, for we walk, not by Vision, but by Faith.

(20) Ad Tropicam intelligentiam Sermo referatur. Quando dico Tropicam, doceo, verum non esse quod dicitur, sed Al_ legoriae nubilo figuratum. _Jerom_ advers. _Ruffin_. Wherefore _Auguifin_ cautions, In principio cavendum est, ne figuratum locutionem ad literam accipias. _Ad hoc enim pertinet, quod ait_ Apostolus, litera occidit. Cum enim figuratè dic tum sic accipitur, tanquam propriè dicitum sit, carnaliter sapitur: neque ulla mors animae congruentius appellatur. _De Doctr. Christ._ lib. iii. cap. 5.

Without
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Without the Word, we can bring forth no Fruit; if we are not careful to prepare the Soil for its Reception, it will be choaked and die away; and even when the Soil is rightly prepared, the Improvement will not be always the same, but God shall cause it to bring forth at his good Pleasure, in some thirty, in some sixty, in some an hundred Fold.  

*Mark iv. 8.*
SERMON VIII.
The MEANS of GRACE.
Preached June 4, 1741.

Titus iii. 5, 6, 7.
—By 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 Lord:
That being justified by his Grace, we should be made Heirs according to the Hope of eternal Life.

I n treating of the Means which God has appointed for the Conveyance of the Graces of the Holy Ghost distinct from that which is called common or extra-evangelical, I mentioned three Particulars. The written Word,
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Word, and the Sacraments of Baptism, and the Lord's Supper: all which are implied in the General Term the Gospel. These three Particulars correspond to the three States of the spiritual Man, under which he is represented in Analogy to the natural Man. The first was his Conception, to which the written Word does peculiarly conduce: How far it is weak, and how far efficacious to this End, was shewn in the last Discourse. But (2) Conception only is not sufficient to the Christian Life, if when the Children are come to the Birth, there be no Strength to bring forth. I proceed therefore to consider

In the Second Place, the Christian new Birth or Regeneration, which is effected by Baptism, called in the Text the Laver or washing of Regeneration, and renewing of the Holy Ghost. The Law by which was the Knowledge of Sin, fills the Soul with the Horrors of Guilt, and the Dread of Punish-

(1) Fiat in conversione inchoationes similes conceptionibus; non tamen solum concipi, sed & nasci opus est, ut ad vitam perveniat aeternam. Aug. ad Simplician. lib. i. Ques. 2da.
ment; it shews how vile we are, how offensive to the Holiness of God, how much we are exposed to his just Rensentment; the Compass of Nature contains no healing Medicine that can recover us, though thou wash thee with Nitre, and take thee much Soap, it will not cleanse thee: *The Blood of Bulls and of Goats cannot take away Sin*. Our old Man, loaded with Diseases and Infirmities, finds it’s Foot-steps incline unto the Dead, but knows no *Medea’s Cauldron* to restore it again, and give it it’s long-lost Youth and Vigor; it despairs of rising with the Phoenix from it’s own Ashes, renewed in Strength and fresh with Life. But our Saviour brings *Life and Immortality to Light through the Gospel*; he quiets our Fears of the Divine Vengeance by an Assurance of Pardon, which he has procured for us by his propitiating Blood, that *we may be justified by his Grace*; and of *new Powers* that shall be communicated to us, to restore our Nature, by *the Renewing of the Holy Ghost*, which he will shed on us abundantly; and that the same Spirit shall adopt us into the Family of God, unite us to him, and make us *Heirs of eternal*
nal Life. These are the Promises of the Gospel, the glad Tidings of Peace and Salvation. The written Word, which contains these Promises, is the incorruptible Seed in which those Graces are folded up that are to produce the future Christian. The Preachers are they who are ordinarily appointed to cast the Seed into the Heart; wherefore St. Paul tells the Corinthians, that in Christ Jesus he had begotten them through the Gospel, and calls his Convert Onesimus, his Son, whom he had begotten, i.e. converted in Bonds at Rome. The Travail of the New Birth is not in him who is to be born, but (as the Scriptures and the Fathers represent) in the Prayers and Groans of the Church, and the Labours of the Catechist. And when the Graces latent in the Word have unfolded themselves, and produced an hearty Sorrow for past Sins and a sincere Resolution of forsaking them for the future, by renouncing the Service of the World, the Flesh and the Devil, called Repentance from dead Works; 

(2) Διὰ τὸ γέγειν ἡ ἐκκλησία τῆς ἑαυτῆς Τροφὴν ὡς ἄγγελον συνακολούθητε, ἵνα δὲ χάλατε οἰνον, ΑΠΟΚΥΘήΣΗ τὸς. Basil. Exhort. ad Baptif.
together with a full Assurance of God's Philanthropy and Reconcileableness to Sinners, of Atonement and Propitiation through the sprinkling of the Blood of Jesus Christ, and of the Assistances of the Holy Spirit in his Sanctification to future Obedience, and sealing us to an Inheritance incorruptible and undefiled, and that fadeth not away reserved in Heaven for us. This prepares us for the New Birth, which is effected at our Baptism, the Washing of Regeneration. Repent and be baptized for the Remission of Sins: He that believeth and is baptized shall be saved. The written Word shews the Malignity of the Disease, and the Method of Cure; but Baptism is the salutary Application of the Medicine.

Its proper Effect is in general, Salvation (3); thus the Text informs us, By Mercy he saves us, by the Washing of Regeneration and Renewing of the Holy Ghost. And St. Peter speaking of Noah's Deliverance, says, the like Figure whereunto even

(3) Quare ergo super aquas ædificatur turris, audi: Quoniam vita vestra per aquam salva facta est, et fiet. Hermes Pastor. l. i. p. 19.
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Baptism does also now save us. And our Saviour assures us, that it is necessary to this End, except one is born again of Water and the Holy Ghost, he cannot see or enter into the Kingdom of God. The particular Graces conferred in Baptism, of which Salvation consists, are reckoned in the Text 1. Regeneration, and 2. Renovation (4).

1. Regeneration; which contains several Benefits, such as, 1. The actual Grant, and not the Promise only of Remission of Sins; cleansing us from the Filth and absolving us from the Punishment due to them. Ye are washed, ye are sanctified, ye are justified in the Name of the Lord Jesus, and by the Spirit of our God. Which was done at Baptism; wherefore Ananias exhorts Paul, Arise and be baptized, and wash away thy sins. This Pardon is at-

(4) Βάπτισμα...ἀνακανισθε, χαναγινωθες αιτία. Greg. Nyss. In Severus of Alexandria his Syrian Ritual, it is Regenerationis Lavacrum; Sancti Spiritus Innovatio. p. 77.


tended
tended 2, with a (6) Discharge and Freedom from Bondage, for Christ died 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 Life-time subject to Bondage. And so many of us as are baptized into Jesus Christ, are baptized into his Death: Therefore we are buried with him by Baptism into Death, that the Body of Sin might be destroyed, that henceforth we should not serve Sin. Thus we are delivered from the Power of Darkness, and have Redemption through the Blood of Christ, even the Remission of Sins. By his Mercy he saved us, by the washing of Regeneration, that we might be justified by his Grace.

But Regeneration is not completed by forgiving only, but in giving also; and contains these farther Graces, 3. (7) Adoption,

(6) With the same Gregory it is not only ἐφεσίς εὐθυμῶν, but also λύσις δεσμῶν. And with Basil, as well αἰχμαλώτων λυτεῖν, as ἀφληματω ἐφεσίς. So in the Ritual above-mentioned. The *Aqua purgatrices are also Vinculorum Solutio.

(7) Βαπτισμα . . . νικησίας χάσιμω. Basil tom. I. Dignos nos effice ut accedamus ad gloriosa divinaque mysteria Adoptionis. Sever. Alex. p. 9. Proper joins these three Effects together, De impii justi, de captivis liber, de filiis bominum sunt filii Dei.

which
which is the Effect of Redemption, for God sent forth his Son, to redeem them that were under the Law, that we might receive the Adoption of Sons. And because ye are Sons, God hath sent forth the Spirit of his Son into your Hearts, crying, Abba, Father  (8). This is most properly our Regeneration, when we are born again of the Spirit, and become the Sons of God, being born, not of Blood, nor of the Will of the Flesh, nor of the Will of Man, but of God. Wherefore the Catechumens (i.e. Persons preparing for Baptism, but not yet baptized) were not allowed to say the Lord's Prayer (9), till they had made

(8) This was a Consequence and Mark of Freedom or Redemption among the Jews, in Allusion to whose Customs Selden supposes these Texts to have been written. Legitur in Gemara Babylon. Nec Servi nec Ancilae Compellationis Appellationisive illo Genere Pater, seu Abba N. aut Mater, seu Imma N. utuntur. Libero autem homini fas erat, quempiam, sive frequenti adlocutione compellando, sive inter loquendum aliis appellando, Patrem sibi ita adsciscere, ut adoptionem illam veluti sibi invitatam ambiendo prepararet. Quae ab adscito Patre filium etiam agnoscente, demum fats in successionem firmabatur. De succ. in Bon. Def. cap. 4.

(9) Called therefore Ευχαριστο. Of which thus testifies Theodore, Ταύτην τὴν σεροτικὴν ἐκ τῶν ἀριστίτων, ἀλλὰ τῆς μυσταργομένης διδάσκομεν. Οὓδεις γὰρ τῶν ἁριστίτων Λύγιον Τοῦμα, ἁπατήναν ὡς ἐν τοῖς οὐχανοῖς, μὴν δικαίως τῆς νικ.”
made themselves Sons by Regeneration in the Waters of Baptism. This was the Privilege and Birthright of the Baptized, who then had a Right to say, 'Our Father who art in Heaven,' when they were born again to such a Father by Water and the Holy Ghost. 4. Inheritance (10), or a Title to eternal Life was the Privilege of this Adoption. If Children, then Heirs; Heirs of God and joint Heirs with Christ 2; Heirs through Hope of eternal Life, as the Text expresses it; An Inheritance incorruptible, and undefiled, that fadeth not away, reserved in Heaven for us 3; to see and enter which, it is necessarily required that we be so born again.

And of this New Birth the Holy Spirit is the Witness and the Seal (11); Ye were sealed with the Holy Spirit of Promise, which is the Earnest of our Inheritance. But Regener-
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...generation only is not sufficient; if the same Person be born again of Water, he is still but Flesh and Blood, and that cannot inherit the Kingdom of God. Our Salvation will not be complete unless we are saved from ourselves, as well as from the Power of Satan. It is necessary therefore that we become new Creatures, and be renewed by the Spirit in our Minds (12).

This is the second principal Grace mentioned in the Text, as conveyed in Baptism; the washing of Regeneration and Renovation by the Holy Ghost. This Grace, it is true, necessarily attends the former, for when we are born of the Spirit, we are then changed, and become other Persons, we are transformed, by the renewing of our Minds, for what is born of the Spirit is Spirit. Yet other things are denoted by Renovation, than were by Regeneration. Such as, getting quit of the Rust and Corruption of our old Nature, putting off the old Man with his Deeds which is buried

(12) Eph. iv. 23. ἀπανεώθασιν ἐκ τοῦ πνεύματος τοῦ νόου ὑπὸν.
On which Chrysostom, τοῦ πνεύματος τοῦ ἐκ τοῦ νόου.
with Christ in Baptism (13), and assuming new Dispositions and Abilities, the beginning to restore us to our original Purity and Liberty, free from indelible Stain, or unconquerable Bias or Prejudice, rising with Christ in Baptism through the Faith of the Operation of God, putting on the new Man which is renewed in Knowledge, after the Image of him that created him. So that Regeneration is our being born again, and made Sons of God by our Adoption at Baptism, together with the Privileges which are thereby made over and sealed to us, ' Par-
<don of Sins, or Justification,' ' Redemp-
tion from the Tyranny of Sin and Sa-
tan,' and a 'Title to a glorious Inheritance.' Renovation attends it, but is a still more secret and wondrous Work of the Divine Spirit, destroying our old Form, the Cha-

(13) Φωτισμα (i.e. Baptismus) σαρκες ἀπόδοσις. Greg. Naz. OraJ. 40. And Chrysostom commenting on John iii. ἡμῶν καθάπερ, ιν τινι τάφι, τῷ οὖθεν καβδανυσίων τας κεφαλας, ό χα-
λαις αὐθρωπος. θάπτεια, κατα κατα κεφαλαια ὦτος καθα-
πας. ειτα αἰτανούσιν ἤμιν, ό καινὸς ἀνεισον κάρων. In like MannerVoHus diftinguiihes, Quemadmodum vero ad Regen-
rationem, pressius jumtam, pertinet Remissio peccatorum: ita ad Renovationem referetur Mortificatio Veteris, & Vivificatio
Novi Hominis, de Baptism. Disp. iv. Thef. 6.
racter impressed upon the Soul by our cor-
rupt Nature, and inducing a new one, re-
storing (14) it to it’s original Image in the
Likeness of God, giving new Light, new
Desires, new Affections; *Regeneration there-
fore, as it is more particularly used, is com-
plete at once, and receives no Degrees; but
*Renovation is gradual (15). An entire new
Form is indeed wrought at first, but so as
to be daily capable of Improvement, of new
Graces, of higher Perfection, and a still
nearer Resemblance of the Divine Original
which we are fashioned after. When bap-
tised with Fire by the Operation of the
Spirit, we are changed as the Iron, not in
Essence, but in Quality; our dark inflexible
Temper brightens in the Flame, and is made
ready to bend to future Instruction, and to
receive that Perfection which Art and Care
shall afterwards produce. For *Renovation,
as it is ascribed to *Baptism, which gives

(14) Τελείωσις κυρία ἀνάπλασις, κυρία σωτή τον σωτηταν Αδαμ επιτά-

(15) Sacrofandto Lavacro INCHOATA Innovatio Novi
Hominis perficiendo perficitur in aliis ctius, in aliis tardius.
Aug. de Morib. Ecl. Cath. cap. 36. And Bernard opposes
them thus; LAVARI quidem citò possumus; sed ad sanan-
dum multā curatione opus est. Serm. de scene.

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it its first spiritual Dispositions and Capability of receiving the divine Image, so also is it represented as the Effect of the Word (16) written in the Prophets and Apostles; which supplies suitable Arguments for the farther Improvement of the Understanding, and suitable Motives to influence the Will, being the sincere Milk to Babes \(^{k}\), and strong Meat to them that are of full Age\(^{1}\). Wherefore Baptism in which this Spirit is administered, which acting like Fire gives these new Qualities to the Soul, was usually called Illumination (17).

These are the Graces conveyed in Baptism; which yet are not indifferently bestowed, but discreetly dispensed upon Conditions. The Conditions have been already considered in the former Discourse as wrought in our Hearts by the Ministry of the Word; to the producing


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1. An hearty Sorrow for Sin, and a sincere Resolution of forsaking it hereafter, called Conversion or Repentance from dead Works: At Baptism we are required to testify this Conversion by solemnly renouncing the Enemy of our Salvation the Devil with his great Instruments of Deceit, the Affections of the Flesh, and the Temptations of the World: and as solemnly giving in our Names to the Service of the true God, engaging obediently, to keep God's holy Will and Commandments, and walk in the same all the Days of our Life. Whence Baptism was called the Sacrament of Conversion (18), and is, according to St. Peter, the Answer or Stipulation of a good Conscience

So that, although he saves us not by Works of Righteousness which we have done, yet he requires that we engage ourselves to perform Works of Righteousness hereafter, before he will so far receive us into Favour as to regenerate and renew us by Baptism: which fhews the Neceffity of good Works, and that

the Performance of them is a subsequent Condition of that Justification which we obtain in Baptism. But we are not only to testify our Conversion, but

2dly, Ratify our Faith by an open Profession of our Belief of the great Oeconomy of our Salvation, in the Reconcileableness of the Father, the Satisfaction of the Son, and the Aids of the Holy Ghost; to be sought for and obtained in the holy Catholic Church; for these Ends and Purposes, the Forgiveness of Sins, and the Inheritance of Eternal Life. These are the Points invariably mentioned in all the ancient Creeds; afterwards more fully opened and explained, as the corrupt Interpretations of Heretics gave Occasion. Whence Baptism was also called the (19) Sacrament of Faith, and was supposed to be, on our Part (20), a sealing to the Truth of such


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Articles: And the Forgiveness of Sins being one of these Articles which we are required to seal to as the great End of Baptism, it follows, either that every one in the Church is capable of it; or if there are any Persons in the Church, who are reprobated from Eternity independent of their own Behaviour, such Persons, when admitted, are required by God to believe what is not true. This Stipulation (21) is essentially requisite not only in Adults, but also in the Sponsors for

(21) This Stipulation, comprehending both the renouncing the Enemies of our Salvation, and the giving in our Names to Christ, constantly accompanied Baptism, which was a turning from Satan unto God. We find mention made of it in the Apostolical Constitutions as they are called, and still earlier in Ammonius and Tertullian besides later Writers. Ipsa Responso ad celebrationem pertinet Sacramenti, says St. Augustin, in the abovementioned Epistle to Boniface; nay he calls it Sacramentorum Verba sine quibus Parvulus consecrari non potest. To which primitive Use our own Church religiously adheres; yet when Necessity requires, she charitably judges, that the Faith of the Church consecrating them to Christ, in Obedience to his Commands, in the Form by him directed; (which Form is an actual dedicating to God, and an implicit Abjuration of all other Services,) will suffice, in Cases where imminent Danger of Death will not allow a more explicit Abneguation and Profession, for Infants who shall die before they are capable of actual Service. But if they recover, she requires that a full Stipulation be made for them, before they be admitted into the Congregation of Christ's Flock.

Infants:
Infants: as it is the best Compensation for the Want of that actual Faith and Repentance, of which as Infants are incapable, so if there was no Method of conveying the Benefits and Privileges of them, they would be also incapable of Salvation. But till they can square their Will to the true Meaning of their Engagements, Baptism by communicating that same Spirit, which is the Author of those Graces in the Susceptrors, ' will avail to their Preservation against all contrary Powers; so that if they depart this Life before the Use of Reason, they will by this Christian Remedy of the Sacrament itself (the Charity of the Church recommending them) be made free from that Condemnation which by one Man entered into the World (22).’ If they live, the Spirit like the Reason of their own Souls,

(22) Cum autem Homo sapere coeperit, non illud Sacramentum repetit, sed intelligit. . . . . Hoc quamdiu non potest, valebit Sacramentum ad ejusdem Tutelam adversus contrarias potestates: Et tantum valebit, ut si ante rationis usum ex hac vitâ migraverit, per ipsum Sacramentum, commendante Ecclesiæ charitate, ab illâ condemnatione quæ per unum hominem intravit in mundum Christiano adjutorio liberetur. Hoc qui non credit, & fieri non possit arbitratur, profecto Infidelis est. Aug. Ibid.
of which they are also unconscious, is in them as a Spark raked up, which will kindle as they grow in Years (23). Wherefore Infants being thus capable of the Spirit, which even the Adversaries of Infant-Baptism allow (24); and capable of Salvation, which our Saviour says is not attainable but by those who are born again of Water and the Spirit; we infer not the Lawfulness only, but the Expediency of baptizing Infants: and so the Church uniformly understood that Text in St. John till Calvin introduced a new Interpretation. And the Stipulation of a good Conscience being required, we charitably admit the Stipulation of Sponsors, agreeable to the Practice of the Jewish Baptism, at that

(23) See Aug. Epift. 57 ad Dardanum. Dicimus ergo in Baptizatis parvulis, quamvis id nesciant, habitate Spiritum Sanctum. Sic enim eum nesciunt quamvis sit in eis, quemadmodum nesciunt & mentem sua in eis ratione qua uti nondum possunt, velut quaedam scintilla sopita est, excitanda ætatis accessit.

(24) So says Mr. Danvers (Answ. to Appeal p. 9.) That they [Infants] are capable of Salvation by Christ's Purchase, and the Application of Christ's Blood and Spirit to them, who doubts it? I am sure I never affirmed the contrary. And Mr. Tombs, (Examen §. 10.) The Grace of God electing them, [Infants] putting them into Christ, uniting them to him by his Spirit. In Wall of Infant Baptism, part 2. c. 6. p. 358.
Time when our Saviour instituted his, without any Notice of an Abrogation or Disallowance of this Part, nor can we find any Interruption of this Practice in the Christian Church.

After the Christian's Birth, there is his Manhood also; when he becomes fit for Service, when he is called upon to bear a Part in the Christian Warfare, and to fight the good Fight of Faith, for which, greater Measures of Grace are necessary, to furnish and arm him with the Weapons of his Warfare. For this Purpose he is brought before the chief Officer in the Church militant appointed for the Dispensation of Spiritual Gifts, that he may there renew and confirm those Engagements, which he

(25) The Holy Ghost which descends with his saving Presence on the Waters of Baptism, there gives us the Plenitude of Perfection to make us innocent; but in Confirmation, he gives an Augmentation of Grace. Regeneration by itself alone saves those who are presently received in Peace into a better World; but Confirmation arms and prepares those who are referred to fight the Battles and Combats of this World. Euseb. Emiss. or rather Eucherius of Lions or Hilary of Arles about the Middle of the 5th Century. In Bingham's Antiq. Vol. IV. p. 425.

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entered into at his Baptism before a Subordinate, and perhaps not in his own Person; and receive, by solemn Prayer and Invocation, those large Effusions of the Holy Ghost, as shall give him the Spirit of Ghostly Strength to combat the Temptations with which the World now assails him, and with which the Concupiscence of his Nature, not totally eradicated, prompts him to comply: The Spirit of Wisdom to escape the Fascination of his own Judgment now beginning to open and fall in love with it's own Charms, and all those Manifold Gifts of Grace, which will prove mighty through God to the casting down Imagination or carnal Reasonings, and every high Thing that exalteth itself against the Knowledge of God, and bringing into Captivity every Thought to the Obedience of Christ. The Episcopal laying on of Hands and Benediction thus perfects our Baptism; establisheth, roots, and confirms us in the Faith in which we were before planted; anoints us, as Profe­lytes (27) are presumed to have been after Baptism, when taken entirely under

(27) See Hooper's Discourse concerning Lent. Part 2. c. 2. § 2. and Part 2. c. 6. § 5.
the Wings of the divine Majesty; seals or enlivens us, as the Soldiers Stigma (28), into God's Militia; and gives the Spirit as an Earnest, that nothing shall be wanting on God's Part, which our Situations and Necessities require, where we are not wanting to ourselves; knits us together in the Unity of the Spirit; completes our Insertion (29) into the Church, and is a Pledge of our Union and Communion with it. Thus our Saviour was confirmed by a visible Descent of the Holy Ghost after his Baptism: The Apostles and Disciples on the Day of Pentecost; the new converted Church at that Time baptized, received afterwards the plentiful Effusions of the Spirit by the Invocation of the Apostles: The Gentile Converts baptized by Philip, had the Holy Ghost poured out upon them by the laying on of Hands by Peter and John. And when Paul had laid

(28) Ἔνσεως τὰ ἐντὸς τῶν σφυρώσεως ἡ ἄλλα τὼν πλεῖον τῶν στόματος ἐπιγεφυρήματα, ὄλα τῶν σφυρώσεως τῶν συμφορῶν τῆς ἁπαθίας. Ἀποφυλακτικός ἡ Ἑφεσιοποιήσις τῆς Ἀρτεμίδος Λατ. lib. 1. de Milit. Rom. dial. 9.

(29) Ambros. in Heb. vi. ... per quam manus Impositionem Spiritus Sanctus accipit posse creditur: Quod post Baptismum ad Confirmationem Unitatis in Ecclesiâ Christi a Pontificibus fieri solet.
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his Hands on the Ephesian Disciples (whether Jews or Gentiles, who had been baptized, either immediately before by some Assistant (30) of Paul, or long before by John the Baptist,) the Holy Ghost came on them, and they spake with Tongues and prophesied " as the Occasions of the Times then required (31). The same Practice has been continued without any Evidence of Interruption in every Age of the Church by Episcopal Confirmation (32), giving to every

(30) For Paul himself baptized only Crispus and Gaius, and the Household of Stephanas. 1 Cor. i. 14, 16.


(32) Though the anointing of Professors after Baptism might perhaps be in Use among the Jews in our Saviour's Time, and be alluded to by St. Paul, 2 Cor. i. 21. yet our Lord's Appointment of it can never be proved, which yet ought to be, before we can look upon it as a Sacrament, according to the Definition of a Sacrament in the Church of Rome. The Graces obtained by Confirmation are the Effects of Prayer, Acts iv. 31. uttered with that most ancient Ceremony of laying on of Hands, Acts viii. 17. and not as annexed by Promise to the visible Sign of anointing with Oil.
one an Earnest of such spiritual Supplies, as their own, or the Church's Exigencies should from Time to Time make necessary. Thus by these several Means the Christian is first conceived, then born, and at length comes to the Unity of the Faith, and of the Knowledge of the Son of God, unto a perfect Man.

But it is not sufficient that we are born, and arrive at Maturity, it is farther necessary that the Christian Life be supported, and Health maintained. The Sacrament therefore of the Lord's Supper was ordained to answer the End of spiritual Food and Medicine.

1. Of Food; 'If our Bodies, says Mr. Hooker (33), did not daily waste, Food to restore them were a Thing superfluous; and it may be that the Grace of Baptism would serve to eternal Life, were it not that our State of spiritual Being is daily so much hindred, and impaired after Baptism. While we are subject to Diminution, and capable of Augmentation in Grace this Sacrament is necessary.' The Cup of Blessing

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St. Paul tells us, *is the Communion of the Blood of Christ, and the Bread that we break is the Communion of the Body of Christ.* And *1 Cor. x.* our Saviour himself assures us of what Efficacy and Use they are, when he tells us, that his Flesh is *Meat indeed,* and his Blood is *Drink indeed.* Whence Tertullian represents the End of receiving this Sacrament, to be, that the Soul may feast upon or be fatned with God (34); or as it may be expressed with more Delicacy in the Language of the Psalmist, it is a Means by which God *satisfieth the empty Soul,* and *fileth the hungry Soul with Goodness.* For the Bread, *9 Pf. cvii.* says Origen, is by Prayer made the Body of Christ, sacred itself, and sanctifying those who worthily receive it (35). While it retains a bodily Substance in outward Appearance, it's almighty Efficacy manifests the Presence of a divine Power in it (36). The


(35) "*Ἄγιος ἐσθίομεν σῶμα γενομένου διὰ τὴν εὐχήν, ἄγιον τι, ἐν ἀγιάζον τὸς μεθ' ὕψος σφηκίσιας αὐτῶ χρημάτως* contr Cels. lib. 8.

(36) *Immortalitatis Alimonia datur, a communibus cibus differens, corporalis substantiae retinens specimen, sed virtutis Divinæ invincibili efficientia probans adesse Præsentiam. Cyp. de Cœnâ Domini.*
Cravings of the Soul, which hungers and thirsts after Righteousness is nourished thereby; the languid, conscious (37) and afraid of human Infirmities, receives Strength and Vigor to pursue his Course, and go on to Perfection: The Weak and Weary, faint with struggling with Temptations, and ready to sink under them, are staid and comforted with this divine Refreshment: The Sorrowful, and Afflicted at this World's Misfortunes, have the Wings of their Affections trim'd and disengaged, to soar above carnal Thoughts, and leave their Cares behind them: All the Graces which we had before obtained, but through human Weakness since impaired, are here as our several Wants require, renewed, strengthened, or improved. Nor is it our Food only, but

2. Our Medicine also; this World is but a kind of Hospital whither we are sent for Cure; and when that is perfected, we are discharged: So that while we continue, we have some Degrees or Dregs of the Dis-

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cafe remaining, and in perpetual Need of
the great Physician of Souls. Our Saviour
indeed bespeaks the Sinner in Baptism, as he
did the impotent Man healed at Bethesda,
Behold thou art made whole, sin no more, left
a worse Thing come unto thee. But when
our Consciences accuse us of many subsequent Offences, from Surprize, daily Incursions, and even voluntary Sins, it must also suggest to us Fears, lest that, as we have broke the Covenant, we should also forfeit the Benefit of it, and thereby have incur’d God’s heavier Displeasure. Wherefore it is
as necessary, I mean on Man’s Part, for His Satisfaction (38), that the Assurance of Pardon should be repeated frequently for fresh Offences (39), and the Renewal of his own Engagements certified after Revolt in such a Manner as God will accept, as it was at first

(38) Epotato Sanguine Domini . . . mœfturn peétus &
triste, quod prius peccatis angentibus premebatur, Divina

(39) To those who never fell into such great Sins as required a public Penance, it was an Absolution from lesser Sins, which were called venial, and Sins of daily Incursion: And to Penitents who had lapsed, it was an Absolution from those greater Sins, for which they were failn under Censure. Bingh. Ant. Book XIX. c 1.

before
before such Revolt and Forfeiture: so that it is of great Use to the Soul wounded with the Serpent's Bite, to have a Sign of Salvation, and to put them in Remembrance of the Commandment of the Law. That by Shewing forth the Lord's Death till he come, they might have in perpetual Remembrance his Body given for them, and his Blood shed for the Remission of Sins, and by partaking thereof by Faith, may apply the Benefit of the Remedy to himself; not by any Charm in the Bread and Wine: for what was said of the brazen Serpent, may be justly applied to this outward Symbol in the Lord's Supper, He that turneth himself towards it, was not saved by the Thing that he saw, but by Thee that art the Saviour of All.

Yet left the frequent Repetitions of Pardon should prove an Encouragement to Sin, the Church denied the Benefit of Eucharistial Absolution to Those whose Sins were very grievous in Kind, continued in, or highly aggravated: and even in Cases where the Charity of the Church admitted them, the Pardon was looked on as not so perfect, as that
that granted at Baptism (40): the one entirely renewed; the other healed indeed, but left a Weakness and a Scar behind, which required more Care for the future, and larger Effusions of Grace to strengthen and wear off. To these two Effects procured by Means of this Sacrament, I mean strengthening and restoring Grace,

A third is added, the Gift of IMMORTALITY; a Promise of it was given in the written Word; a Title to it was sealed in Baptism; but this still more disposes and prepares us for it, as a Preservative against the Corruption of Sin and Satan. It is one great Mean of participating of him, who is Life itself. I, says our Saviour, am the Bread of Life, which came down from Heaven; if any Man eat of this Bread he shall live for ever. Whoso eateth my Flesh and drinketh my Blood hath eternal Life, and I will raise him up at the last Day. For it is impossible, says Irenæus, that our Bodies should continue in the Grave, which have been nourished by the Body and Blood

of Christ (41). This was by the Operation of the Holy Ghost, whom, in the ancient Liturgies, they invocated to descend on the Symbols, and make the Bread the Body of Christ, and the Wine the Blood of Christ. Yet they held that what was eaten was indeed Bread (42), though the Virtue in that Bread was to Vivification; and while the Cup invited to taste, the Spirit that accompanied it led to Immortality (43).

But what are Food and Medicine to him that cannot breathe? Inspiration and Expiration are continued Signs and Means of Life. The true Christian therefore must open his Mouth, and draw in the Spirit. The Holy Ghost first inspires us with the Spirit of Supplications, which when received, we must

(41) Quomodo carncm negant capacem esse donationis Dei, qui est vita æterna, quæ sanguine & corpore Christi nutritur, & membrum ejus?—Nosra Corpora ex eâ [Eucharistia] nutrita, & repofita in terram, & resoluta in ea, refurgent in suo tempore, Verbo Dei Resurrectionem eis donante. Lib. 5. adv. Hares. c. 2.

(42) Βεβηκας μεν ὁ ἅγιος, ἵνα δοκήμας ἐν αὐτῷ εἰς ζωγόντως. Epiphan.

(43) Τὸ μὲν εἰς σῶμα [Johnson corrects it εἰς σῶμα] ἰναχθη τὸ κραμάτικα τὸ δὲ εἰς ἀφθαρσίαν ὀδηγεῖ τὸ πλέομα . . . τοῦτο εἰς πνεῖν τὸ αἷμα τῷ Ιησοῦ τῆς κυριακῆς μεθαλαβῆν ἀφθαρσίαν. Clem. Alex. Pæd. lib. ii. c. 2.
breathe out again in Prayers for continual Supplies of Grace, which being according to the Direction of the Spirit and the Will of God, will be a most effectual Means of obtaining them; For if Ye being evil know how to give good Gifts unto your Children; how much more shall your heavenly Father give the Holy Spirit to them that ask him? This is an Exercise without which the Christian cannot live at all; He must pray without ceasing, Continue in Prayer, Men ought always to pray, and not to faint; Never remit that devout Frame and Disposition of Soul, which is always open to receive the divine Influences, and comply with it's Motions; expecting from our Heavenly Father every good Thing we want, directing all our Actions in Obedience to his Will, and to his Glory. This, according to Origen, is to pray without ceasing, for a good Life is the Christian's great and continual Prayer (44). In which we must never wilfully omit the daily stated Opportunities of what is more properly and strictly called

(44) ὡς τοῦ ἄνθρωπον τοῦ ἀνθρώπου ποτε ἐπικαλεῖται, ἵνα ὁ πατὴρ ἡμῶν, ὁ πάντα ἐν τῷ Χριστῷ ἐργασάμενός τινα, ὁ διὸ πάντα ἐν τῷ Χριστῷ ἐργασάμενος, ὁ δὲ συναπτόμενος μεγάλην ἐπομενήν εἰς χάριν. ὡς εἰκών μεταφορᾶς ἐναρκτουμένην εἰς ἡ ὑποτασίαν ἐναρκτούσην εἰς τοὺς ἀνθρώπους ὥσπερ ἐναρκτούσην οὗτος ὁ Χριστός ἐν ἑαυτῷ ἐναρκτούσης. Orig. τοιοῦτος ὁ Χριστός, τ. 31.
Praying: Nay if unavoidably interrupted, we may express our earnest Desires in short and quick Ejaculations, which are the Pantings of the Soul after God: and even in Cases where the Sense of Danger almost overcomes us, and the proper Means of Escape and Deliverance are so hidden, that we know not what to pray for, the Soul has still this Relief, it may send forth it's Groans unuttered, and the Spirit will be present to help our Infirmities and make effectual Intercession to Him who searcheth the Heart, and knoweth the Mind of the Spirit 1. But we must not confine ourselves to our Closets in private Prayer; we must walk abroad, and seek those publick Places where this Spirit breathes more freely, or descends in more abundance: And this is the Sanctuary or Place of public Worship. There rested the Cloud 3, as it were in Token of a plentiful Effusion: He visits every Place, there is no going from this Spirit; but his Shekinah, his Dwelling, and resting Place 7 is here. The Jews have a Saying(45) that wherefoever two or three

(45) A Saying of the Son of Halapha in Pirke Avoth. c. 3. mentioned in the Works of J. Gregory of Christ Church, p. 140.
are fitting together, and conferring together about the Law, there the Shekinah will be with them. Which our Saviour has confirmed, with regard to Prayer, saying, If two of you shall agree on Earth as touching any Thing that they shall ask, it shall be done for them of my Father which is in Heaven. For where two or three are gathered together in my Name, there am I (by his Spirit) in the midst of them. How great a Lover of Agreement and Harmony this uniting Spirit is, what an Enemy to dividing and separating, we may learn from his making the Congregation the Seat where he delights to dwell: His most extraordinary Effusion was, when the whole Christian Church was met together on the Day of Pentecost, when the Disciples were all with one Accord in one Place. He accompanies the Sacrament of Water, to baptize us into one Body. He blesses the Sacramental Bread, that we being many may by partaking of it be one Loaf and one Body. This Love of Unity was as evident under the Mosaic Dispensation; all were to meet once a Year at Jerusalem; and when their Dispersion prevented this, they are represented as dry Bones scattered.
The Means of Grace.

Scattered in the Valley. It is promised indeed that they shall be restored again to Life, which was the Promise of sending the Holy Ghost in the Days of the Messiah, under the Gospel Dispensation: but in order to this, the Emblem relates, that the Bones were to come together first, Bone to his Bone, before the Breath would come into them and make them live.

I do not mention Orders, not only because, like Confirmation, it is but a more solemn Kind of Prayer and Invocation, and so might pass under that Head; but because it is not properly the Means of deriving sanctifying Grace (46) to the Receiver, which Confirmation is; it's peculiar End being to convey the Gift of Office and Ability; and which has faln in my Way to be treated of already.

The Providence of God in his Judgments, his Trials, and his Mercies are also sometimes considered as Means of Grace; but perhaps they might more properly be called

(46) A Sacrament is a sensible Thing, which by divine Institution has a Power, not only of signifying, but of causing Holiness and Righteousness. Rom. Catech.
The Means of Grace.

Seasons and Occasions, kindly dispensed by God for the Exercise and Unfolding those Graces which had been before administered by other Means. However if Means, they are such as God has entirely reserved in his own Hands, and are not in the Power of the Church to dispense. Wherefore they are not reckoned among the Means of Gospel, but of Extra-Evangelical Grace, common to every Man as well without as within the Church, and which it is no Part of our Duty, as Christians, to seek after, but to be careful to make a proper Use of, when it shall please God to visit us with them.

I have now attended the Christian from the Womb to his Consummation; viewed the Principles and Rudiments of Grace, and watched them as they gradually expanded into more and more perfect Degrees of Holiness, preparing the Receiver for an eternal Weight of Glory. Operations so superior to Nature, so remote from our Apprehensions, that as few are rash enough to pretend to explain, so neither are there very many found who care to attend even to what is revealed concerning them. But the happy
Subject in whom they are wrought, knows them to be the Work of God: He experiences that there is a new Creation\(^a\), and a Resurrection from the Dead\(^b\), Effects disproportioned to the visible Means employed; whence he has a lively Sense and Demonstration within him of those several Points, which have been laid down as the general Heads of Discourse in this Lecture.—He knows many great and invaluable Advantages in the present Fruits of the Spirit\(^c\), besides the Hope\(^d\), nay more, the Earnest\(^e\) of an Heavenly Inheritance.—He has a Certainty that he has received the Holy Ghost; and that the same Blessed Spirit dwells within him, by the Motions and Continuance of his Graces\(^f\), in a full Assurance of Pardon\(^g\), in an unfeigned Love of God\(^h\), and of his Brother\(^i\), in new Desires, new Affections, new Dispositions which transform his Mind\(^k\), and alienate him from this World\(^l\), lifting it upwards to that which is above. These mighty Works within him are so many Proofs of the Divinity of the Power by whom they are wrought and not justify only, but require Worship from him to the divine Author.
The Means of Grace.

is certainly our Duty to look up to the Hand from which we receive such Benefits, and begin our grateful and devout Acknowledgments as St. Paul does, by mentioning first the immediate Giver (47), There are Diversities of Gifts, but the same Spirit. Let us Cor. xii. 4. 

beseech him (48) that he would continue, and make his Abode with us, beautify our Souls with every Virtue, enlighten them with every Grace, cleanse them from all Filthiness, and Corruption, and strengthen them to Immortality! Yet let us not rest here, since the same Spirit teaches us for whose Sake, and by whose Purchase, and according to whose Will, as the Oeconomy of Salvation requires, these Gifts and Graces are administered. There are Diversities of Administrations but the same Lord. And as through Him, by the Spirit,

(47) Où μὴν ἐπιθυμεῖν πρέπεται τοῖς συμμαχοῖς· δ' αἰτήσοντος ἐπιμνησθῆναι, κ' ἐντευξιν τοῦ ὑμᾶς, κ' τείτων τοῦ Θεοῦ κ' παλαίζει, κ' ἐν χερσὶν καθόλου νομίζειν ἀναγράφοντα τὸν τάξειν. ἀπὸ γὰρ τῆς ἡμερής σχέσεως τὴν ἀρχὴν ἔλαβεν. ἐπίθυμεν ὑποδεχόμενοι τὰ δώρα, πρέπον ἑνώμασθαι τὸν διάνοιαν. ἐπίτευκτον τὸν ἱσχύον εἰπὶ τὴν πνεύματι κ' αἰτίαν τῶν ἀγαθῶν. Basil de Spiritu Sancto c. 16.


There are Diversities of Administrations but the same Lord. And as through Him, by the Spirit,
The Means of Grace.

we have Access to the Father, from whom originally comes every good and perfect Gift, all divine Power and Efficacy; There are Diversities of Operations but it is the same God, that worketh all in all: Therefore with a due Sense of this great Honour and Privilege, as Sons of God, let us address ourselves to him for Pardon, and Admission to our heavenly Inheritance, O God the Father of Heaven, have Mercy upon us miserable Sinners! But as we have no Deserts of our own, no Works of Righteousness to claim his Favour by, and are entitled only through the Sufferings and Satisfaction of Christ, let us beseech Him to intercede for us, and plead his Merits with the Father, O God the Son, Redeemer of the World, have Mercy upon us miserable Sinners! And since the Benefits of his Merits are applied, and our Pardon sealed, and ourselves enabled to render an acceptable Service only by the Operations and Assurances of the Holy Spirit, let us implore his Aid also, O God the Holy Ghost proceeding from the Father and the Son, have Mercy upon us miserable Sinners! Yet remembering that, how various for ever the Economy may be, Salva-
The Means of Grace.

tion is the one sole undivided End and Work of all, therefore to them as the one sole undivided Cause of all, let us address our earnest Prayers and Invocations as to the Great Power to whom we have consecrated ourselves and Services, O Holy Blessed and Glorious Trinity, three Persons and one God, have Mercy upon us miserable Sinners! And to this Holy, Blessed and Glorious Trinity, for the Means of Grace by them vouchsafed to us, and for the Hopes of Glory hereafter, be ascribed, as is most due, all Honour, Majesty, and Dominion, all Praise and Adoration both now and forever. Amen.

FINIS.

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Crantor, flourished about 250
Cyrus, died 529

Dardanus, reigned 1480
Democritus, born 470, died 361
Diodorus Siculus flourished 60

Ennius, born 239, died 169
Eupolemus wrote his History about 235
Euripides, born 481, died 406

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Horace, born 65, died 8
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Philemon, flourished about 330
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Thoth not later than Peleg 2217
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A. D.

Anthony
<table>
<thead>
<tr>
<th>Name</th>
<th>Years</th>
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<tr>
<td>Anthony the Monk</td>
<td>250 - 358</td>
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<td>Apostolical Constitutions, uncertain whether in the 3d or 4th Century</td>
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<tr>
<td>Athanagoras wrote his Treatise de Incarnatione before the Nicene Council</td>
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<tr>
<td>Athenagoras wrote his Apology</td>
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<td>Artemon troubled the Church</td>
<td>210</td>
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<tr>
<td>Barnabas</td>
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<tr>
<td>Buddas or Terebinthus, Disciple of Scythianus, and Master of Manes</td>
<td></td>
</tr>
<tr>
<td>Celsus, lived</td>
<td>150</td>
</tr>
<tr>
<td>Cerdon, lived</td>
<td>150</td>
</tr>
<tr>
<td>Clemens Alexandrinus, died</td>
<td>220</td>
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<tr>
<td>Clemens Romanus. See Phil. iv. 3.</td>
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<td>Cyprian Bishop of Carthage</td>
<td>248, martyred</td>
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<td>Diogenes Laertius, flourished</td>
<td>147</td>
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<td>Dionysius Areopag. See Acts xvii. 34. but for the Works ascribed to him see Table IV.</td>
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<td>Dionysius Alexandr. Disciple of Origen, Bishop of Alexandria</td>
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<td>Eusebius, Bishop of Caesarea in</td>
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<tr>
<td>wrote his Preparat. Evang. before the Nicene Council.</td>
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<td>Gamaliel II or Japhnensis presided c.</td>
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<td>Gnostics, Followers of Simon Magus</td>
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<td>Gregory Thaumaturgus, Bishop of Neocesarea c. 240, died 265</td>
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<tr>
<td>Hilarion began his monastic Life at 15 Years of Age</td>
<td>301</td>
</tr>
<tr>
<td>died 360</td>
<td></td>
</tr>
<tr>
<td>Hippolytus, flourished</td>
<td>230</td>
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<tr>
<td>Jamblicus, lived</td>
<td>321</td>
</tr>
<tr>
<td>Ignatius, Bishop of Antioch 70, martyred</td>
<td>109</td>
</tr>
<tr>
<td>Josephus, born 37, and was alive in</td>
<td>100</td>
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<tr>
<td>wrote his Jewish War</td>
<td>75</td>
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<tr>
<td>and his Antiquities</td>
<td>93</td>
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<tr>
<td>Irenaeus, born about 97, lived to</td>
<td>189</td>
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<tr>
<td>Justin Martyr wrote his first Apology</td>
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<tr>
<td>and was put to Death</td>
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Talmud Babyl Oral Traditions collected by R. Jechuda in 150, which are called the Mifna: Commentaries on these, called the Gemara, by Rab. Afs were finished, and the whole received as a Rule of Judaism in 500.

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Tertulianus. See Buddas.
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Before the Pelagian Heresy, or A.D. 407.

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<th>Date</th>
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<td>362</td>
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<tr>
<td>Ambrose, born 340, died</td>
<td>396</td>
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<tr>
<td>Anthony, fee Table II. died</td>
<td>358</td>
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<tr>
<td>Arius, condemned in the Nicene Council, died</td>
<td>336</td>
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<tr>
<td>Athanasius, Bishop of Alexandria</td>
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<tr>
<td>See Table II. He died</td>
<td>371</td>
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<tr>
<td>Augustin, born 354, Bishop of Hippo</td>
<td>395</td>
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<tr>
<td>His Treatises against the Manichees, and many against the Donatists, were written before he engaged in the Pelagian Controversy. See Table IV.</td>
<td></td>
</tr>
<tr>
<td>Basil, born 328, died</td>
<td>377</td>
</tr>
<tr>
<td>Constantine, Emperor 306, sole Emperor 323, died</td>
<td>337</td>
</tr>
<tr>
<td>Constantinopolitan Council I, consisted of three Assemblies in three successive Years 381, 382, and 383, called the 11th general Council.</td>
<td></td>
</tr>
<tr>
<td>Chrysostom, Bishop of Constantinople</td>
<td>398</td>
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<tr>
<td>He died</td>
<td>407</td>
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<tr>
<td>Cyril of Jerusalem died</td>
<td>386</td>
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<tr>
<td>Didymus, born 299, died</td>
<td>394</td>
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<tr>
<td>Epiphanius, died some time before August in</td>
<td>378</td>
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<tr>
<td>Epiphanius, died very old in</td>
<td>403</td>
</tr>
<tr>
<td>Evagrius Ponticus, died</td>
<td>406</td>
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<tr>
<td>Eusebius Caes. See Table II; wrote his Ecclesiastical History, and Oration on Constantine after the Nicene Council, died</td>
<td>338</td>
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<tr>
<td>Eusebius Emisenus, died</td>
<td>359</td>
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<tr>
<td>Georgius the Arian</td>
<td>359</td>
</tr>
<tr>
<td>Gregory of Nazianzum, born 318, and died</td>
<td>389</td>
</tr>
<tr>
<td>Gregory Nyffen, born 339, and died soon after</td>
<td>394</td>
</tr>
<tr>
<td>Hilarion the Hermit, died 80 Years old,</td>
<td>366</td>
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<tr>
<td>See Table II,</td>
<td></td>
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<tr>
<td>Hilary of Poitiers, died</td>
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Fovinianus, Founder of the Fovinians 364
Julian the Apostate, born 301, was Emperor in 361, and died 363

Macarius Bp. of Jerusalem, assisted at the Council of Nice 325
Macarius of Egypt died 396
Macedonius Bishop of Constantinople condemned in the 2d general Council 383
Macrobius, one of Theodosius his Chamberlaines, died about 390
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Nicene Council 325

Olympius (Bishop) present at the Council of Toledo 405
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Rufinus, after living 25 Years in the East returned to Rome. He was Pelagius his Master, and died 410.

Talmud. See Table II.
Theodoret, born 366
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Albo (Joseph) lived in 1425
Aquinas (Thomas) born 1224, died 1274
Arles (Council of) 475
Augustin, see Table III, died 430

Bar Hebræus or Gregory Abulpharagius born 1228
Elected Maphrian 1264
Died 1286
Barnard, born 1091, died 1153
Beckaja Rabbi wrote 1291
Bonaventura, born 1221, Cardinal, and died in 1274

Cherkel or Thomas Heracleenfi, so called from the Place of his
his Nativity, he was Bishop of Germanicia, a Suffragan to
the Metropolitical Church of Hierapolis; banished 518
and died at Samosata some time after 533
See Syriac New Testament in this Table.
Constantinopolitan Council II, or the Vth general Council in 541
Cyril, Bishop of Alexandria 412, died 444

Damasene a Monk, died 759
Dionysius Areop. Works ascribed to him were wrote after the
4th Century, and before the Middle of the Sixth.
Dionysius I, Author of the Chronicle, wrote 775
Dionysius III, was Patriarch in 933, died 953

Eucherius, flourished 430, died 454
Euthymius, in the beginning of the 12th Century.

Ficinus (Marfulius) born 1453
Florus, visited the Monks of Adrumetum about 420

Gottfeshalk, condemned in a Council at Mentz 848

Hierocles, lived about 420
There were others of this Name, one of which rendered
himself remarkable for his bloody Hatred to the Chris-
tians, and for raising the Dioclesian Persecution against
them; was wrote against by Eusebius and Laelianus.

Hillary (of Arles) Bishop 429, died 454
Hugo de Victore, born 1102, died 1142

Jacobus Sarugensis, born 452
was Bishop of Sarug 519, died 521

Jerome, see Table III, died 420

Julianus, began to write against St. Augustin about 418

Karnitol (Joseph de) 1540

Lombard (Peter) Bishop of Paris 1150
died 1164

Lucidus, recanted 475

Maimonides, born 1131, died 1208

Mariubai, presided in the Council of Seleucia 413
R. Menachim de Rakanati, lived 1290

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Plutarch (the Athenian) lived about 465
Proclus, lived about 500
Proper, died 456

R. Saadia, Hagaon in the 10th Century.
R. Salomo, flourished c. 1103
R. Shem Tobb, flourished c. 1200
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Sigebert (of Gemblours) died 1113
Socrates, his History is from 309 to 440
Sozomen, his History is of the same Time as Socrates's, he died about 450
Syriac Version of the New Testament, made in the Days of Xenajas by Charkel 506
copied and collated at Alexandria 616

Theodore, see Table III. died 457
Theophylact, about 1666

Xenajas or Philoxenus, Bishop of Hierapolis 485
banished 518, and died 522

Zohar, a Cabalistic Commentary on the Law; supposed by the Jews older than the Talmud, but by some learned Men conjectured to be the Work of R. Peretz c. 1240

TABLE V.

Since the Reformation.

N. B. The Books referred to are generally of the first Edition.

Allix, his Judgment of the ancient Jewish Church against the Unitarians. 1699
Anabaptists; some irregular Shoots of the Reformation, role in Saxony 1522
by Means of Storke, Muncer, John of Leyden, Knipperdoling &c. supprest in Germany 1536
from whence they escaped into England.
Antinomians; their Founder was John Agricola of Ileben the Place where Luther was born: appeared 1535
Assemani (Joseph Simon) his Bibliotheca Orientalis Tom. I. 1719
Tom. II. 1721
Augustin or Augsburg Confession 1530
Balbus,
INDEX.

A. D.

Baltus, his Defence des SS. Peres accusez de Platonisme. 1711
Basilides or Basilowicz, Duke of Moscowy, died 1584
Beliic Confession published 1566, confirmed 1579
Bellarme, born 1542, died 1621
Benzo (Hier.) or Bezonus, his Historia reperta primum Indica Occidentalis, &c. 1594
Berriman (Dr. William) his Boyle's Lectures 1733
Beza (Theodore) born 1519, succeeded Calvin in 1563, and died 1605

Bingham (Joseph) his Origines Ecclesiasticae

Bochart (Samuel) his Geographia Sacra, 1646
Bobemian Confession 1573
Brownists, a Sect rose about 1554
so called from Robert Brown Schoolmaster of St. Olaves.
Bucer, born 1491, came into England 1549
made then Professor of Divinity in Cambridge, and died 1551
Bull (Bishop) his Defensio Fidei Nicena, 1635
Bullinger, born 1504, died 1575

Casaubaon (Meric) his Treatise concerning Enthusiasm 1655
Clarke (Dr. Sam.) Serm. on Ecclef. vii. 29. 1723
Boyle's Lecture, 1705
Cranmer (Archbishop) born 1489, one of the Compilers of
The Bishop's Book published 1537
which afterwards came out enlarged, and in another Form, much being added about Free-Will and good Works, under the Title of A necessary Doctrine and Erudition of any Christian Man, published in English 1543
and with this Title, Pia et Catholica Christiani Hominis Institutio, in Latin 1544
Crellius (John) born 1590, settled at Racovia 1612, his
Tractatus de Spiritu Sancto, published by itself 1650
had been before printed in part in his Book de uno Deo Patre.
Cudworth (Dr. Ralph) his True Intellectual System 1678
Cumberland (Bishop) born 1632
his Sanchoniatho, published after his Death 1720
Origines Gentium 1724

Du Pinn (Ludovicus Ellies) his Nouvelle Bibliotheca des Autors Ecclesiastiques, published 1688, and 1689
Erasmus, born 1466, died 1536

Familists,
### Index

**Families**, their Founder was *David George of Delft*, who died 1556.

Their Poison was spread by *H. Nicolas of Amsterdam*, and introduced into England by *Christopher Viret*, a Joiner in Southwark about 1570.

*Fynes*, Professor of Phyfic at *Lowain*, born in 1566, died in 1631.

- *Gregory* (John) of *Christ Church* born 1607, and died 1646.
- *Grotius* (Hugo) *De veritate Religionis Christiana*, 1639.
- *Annotations in Libros Evangeliorum*, 1641.
- He died 1645.

- *Hacket*, a seditious Enthusiast, executed 1591.
- *Hammond* (Dr. Henry) died 1659.
- *Herfentius* (Carol.) 1626.
- *Holderham* (Arthur) died 1631.
- *Hooker* (Richard) born 1555.
- Published his 5th *Book of Ecclesiastical Polity* by itself 1597.
- He died 1600.

- *Hooper*, Bishop of Bath and Wells; his *Discourse concerning Lent*, 1695.
- *Hesius*, Bishop of *Warmia*, born at Cracow 1504, died 1579.
- *Alimentae Quaestiones* 1692.
- *Hulsemannus* (Johannes) his *de Auxiliis Gratia* 1706.

- *Jarric* (Peter) his *Thesaurus Rerum Indianarum* 1615.
- *Jenkin* (Dr. Robert) his *Reasonableness and Certainty of the Christian Religion*, 1715.

- *Kidder*, Bishop of Bath and Wells 1691, killed in his Bed by the Fall of some Chimneys 1703.
- *Demonstration of the Messias*, with Additions 1726.

- *Resp. ad Dissertationem secundam* 1644.
- *Law's Serious and earnest Answer to Dr. Trap*, 1740.
- *Le Clerc's Bibliothèque Universelle ab anno 1686 ad annum*, 1693.
- *De occultis naturae miraculis*, 1559.

- *Luther* (Martin) born 1483, began the Reformation in 1517, was forsook and excommunicated by the Church of Rome 1521; died 1546.
INDEX.

Magdeburgensis Centuriat. A. D. 1562
Marnixius (Philip) wrote in 1578
about the Time of Gerard Vossus his Birth.

Martyr (Peter) born 1500, came into England and made
Professor of Divinity in Oxford 1549
and died 1562

Mede, born 1586, Discourse on Zach. iv. 10.
he died 1630

Menasseh Ben Israel, born 1604, died 1657
Montanism (History of) published 1709

Oecolampadius, born 1482, died 1531

Paul (Venetus) his Historia del Concilio Tridentino, 1619
Pearson (Bishop) born 1612, his Exposition of the Creed 1659
Bishop of Chester 1672, died 1686

Perkins (William) his Works 1603
Petasius (Dionysius) born 1584, his Dogmata Theologica 1644
he died 1652

Piscator (John) there were two German Divines of this Name,
the younger of which is referred to, who was of Herborn
in the Earldom of Nassau, wrote much from the Year
1595 till he died 1625

Ramsay (Andrew, Chevalier) Les Voyages de Cyrus 1727
Renaudotius, de Liturg. Orient. 1716
Roman Catechism 1666

Scaliger (Jul. Caes.) born 1545, died 1558
Schindler's Lexicon Pentaglotton published after his Death 1612

Selden (John) born 1584, died 1654
De Successione in Bona Dep. 1630

De Jure Naturali & Gentium 1640
Sherlock (Bishop); The Use and Intent of Prophecy, 1725
Socinus (Faustus) born 1539, died 1604
Schwenckfeld, an Enthusiast 1542, died 1561

Sykes (Dr. Arthur Ashley); The Principles and Connexion of
Natural and revealed Religion 1740

Thuanus (James Augustus) born 1553
wrote a History of his Time from 1543 to 1608, died 1617

Trent (Council of) began 1545, ended 1563

Unitarians (History of) 1691

Vossus (Gerard John) born 1577.
Historiae de Controvers. Pelag. 1618
De Origine Idololat. 1641

De
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- Wall (William) his *Infant Baptism* | 1705 |
- Waterland (Dr. Daniel) *Review of the Doctrine of the Eucharist* | 1737 |
- Whittacre (William) his *Prælection* in 1 Tim. ii. 4 | 1594 |
- Widmanstadius (Job Albertus) published the First Syriac New Testament | 1595 |
- Wittius (Herman) *Exercitationes in Symbolum Apost.* | 1555 |

- *Zwinglius (Ulric)* born 1484, began to preach for the Reformation 1519 at Zurich, where the Reformation was settled 1525, killed in Battle against the Popish Cantons 1531

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The Reader is desired to correct the following Mistakes with a Pen.

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<td>P. 112. in the Notes l. 2. for ΨΨ' r. ΨΨ'.</td>
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<td>P. 145 is wrong numbered for 144.</td>
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<td>From p. 155 to p. 170, the whole Sheet is falsely numbered being set ten too high.</td>
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| P. 157. l. 2. r. *Epilepsia*. |
| P. 165. in the Notes l. 10. r. *Mesopotamiam*. |
| P. 169. for *compleative r. contemplative*. |
| P. 170. Note l. r. for *ἀντί τοῦ την τινί* |
| P. 201. 4th line from the bottom r. *τινα*. |
| P. 212. l. 13. after your add *Evil*. |
| P. 215. l. 8. r. *Stewards*. |
| P. 279. l. 12. for *Salvation read Satisfaction*. |