

A COLLECTION
OF
DISCOURSES ON VARIOUS SUBJECTS.

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

“So they read in the book of the law of God distinctly, and gave the sense, and caused *them* to understand the reading,” Nehemiah viii. 3.

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D I S C O U R S E

ON THE HISTORY OF THE

RICH MAN AND THE BEGGAR.

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

A DISCOURSE.

LUKE xvi, 19--31.

“There was a certain rich man, who was clothed in purple and fine linen, and fared sumptuously every day. And there was a certain beggar named Lazarus, who was laid at his gate full of sores, and desiring to be fed with the crumbs which fell from the rich man’s table : moreover the dogs came and licked his sores. And it came to pass that the beggar died, and was carried by the angels into Abraham’s bosom : the rich man also died and was buried. And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue ; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy life time receivedst thy good things, and likewise Lazarus evil things : but now he is comforted, and thou art tormented. And besides all this, between us and you there is a great gulf fixed : so that they who would pass from hence to you, cannot ; neither can they pass to us that would come from thence. Then he said, I pray thee, therefore, father, that thou wouldst send him to my father’s house : For I have five brethren ; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets ; let them hear them. And he said, Nay, father Abraham : but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead.”

THE context informs us, that our Lord delivered the preceding awful history on the following occasion. Some Pharisees being present, whose hearts Christ knew were inordinately attached to the world, who had the *form* of godliness, but were destitute of its *power*, and yet pretended to be the only servants of the Almighty ; to awaken them to a due sense of the inconsistency of their conduct, and the vanity of their expectations, our blessed Lord repeated a sentiment which he had formerly delivered in his sermon on the mount : viz. “No servant can serve two masters ; for either he will hate the one

and love the other; or else he will hold to the one and despise the other:" and this he urged home on their consciences with, "YE cannot serve God and mammon." This maxim could not be successfully controverted: it being sufficiently evident, that we fully serve him only, whom we love supremely: for a man cannot be in perfect indifference betwixt two objects which are incompatible: he must at least comparatively hate and despise what he does not love supremely, when the necessity of making a choice presents itself. These sayings gave the highest offence: for the sacred writer immediately observes, ver. 14, "The Pharisees" φίλαργυροὶ ὑπαρχοντες, *being lovers of money*, having heard these things, derided him," ἐξέμυκτηρίζον αὐτον, a phrase which cannot be literally translated, but which signifies, they treated him with the utmost indecency and contempt;* and why? Because they were *lovers of money*, and he showed them that all such were in the utmost danger of perdition. As they were wedded to this life, and not seriously concerned for the other, they considered him one of the most absurd and foolish of men, and worthy only of the most sovereign contempt, because he taught that spiritual and eternal things should be preferred before the riches of the universe.

From what farther passed on this occasion we learn, that they not only gave their hearts to the world, but endeavoured *to justify themselves before men*, in doing it: i. e. they endeavoured to make it appear to *others*, that though they felt an insatiable thirst after the present world, yet they could secure the blessings of another: reconcile God and mammon, and serve two masters of opposite interests, with equal zeal and affection. And in this they were unhappily successful: for, as in their outward conduct they were conformed to the letter of the law, the people not only considered them as saints, but had them *highly in estimation*, verse 15, and were

* Μυκτηρίζω ἀπο τοῦ μνζειν τοῖς μυκτηρησι. Hesych.

doubtless influenced by their example to act in the same way. Had the matter ended here, the ungodly Pharisees might have triumphed in their scorn, and the common people have been confirmed in their worldly mindedness. Something, therefore, was necessary to be done, in order to confound these lovers of mammon, to undeceive the people, and to instruct all succeeding generations, which was this, to prove by *example* on the authority of eternal Truth, that if any man love the world, the love of the Father is not in him; and that howsoever conformed to the letter of God's law his outward conduct may be; yet if his money be his idol, and his belly his god; he can never enter into the kingdom of heaven, though no outward viciousness can attach to his character. He *shall* perish, merely because he loved the world, and did not love God with all his heart: while the poor afflicted godly man, who was destitute of every earthly good, but whose heart was replenished with love and piety towards his Maker, shall at his demise be infallibly taken to the regions of the blessed.

In order to accomplish these great purposes, our blessed Lord thus addressed them: *There was a certain rich man at Jerusalem, &c.* Before I proceed to consider the different parts of this portion of Scripture, it may be necessary to inquire in what light the whole passage should be viewed. Is it a *parable*, or a *real history*? Many of the primitive fathers* supposed it to be a *real history*, because the circumstances are more distinctly marked in this, than they are in mere parables; and besides there is a man's name mentioned in this account, which is never done in any *parable*, however the connecting circumstances may seem to require it. Others assert that it is a *parable*; and this they contend for principally, because they are not willing that any of the facts mentioned in it should be *literally* understood. Of all the modes of interpreting the Sacred Writings, the allegorical

* Irenæus, Ambrose, Tertullian, Euthymius, Gregory the Great. &c.

and metaphorical have ever appeared to me, the most exceptionable and dangerous: and for the purposes of general edification, the *literal* method is undoubtedly the best. With fear and trembling should any man depart from the literal meaning of a text, except where a metaphor is evident, and a spiritual sense plainly indicated. As I am not certain how far this passage is to be *metaphorically* understood, and as a *literal* explication of it conveys a perfectly consistent sense, I shall prefer the latter, and shall not attempt to *decide* on the question, whether this be a *real history*, or a *parable*, though I cannot help leaning to the former opinion. If it be a *parable*, it is a representation of what *may be*; for parable properly signifies a *near representation of the truth*. If it be a *real history*, it is a description of what *has been*. Either a man *may* live as is here described, and go to perdition when he dies; and so the parable proves the *possibility* of the thing: or, some *have* lived in this way, and are now suffering the torments of an eternal fire. The account is equally instructive in whichsoever of these lights it be viewed.

Let us carefully observe all the circumstances offered here to our notice, and we shall see,

- I. Why this man's soul was sent to perdition? And
- II. In what his punishment consisted?

“There was a certain rich man” in Jerusalem, ver. 19. As it is most likely this was a *true history*, there is no doubt our Lord could have mentioned the name of this rich man, as well as that of the beggar; but as this might have given offence, he with great delicacy passes it by. It is true, in the scholia of some ancient copies of this chapter, he is called *Nineve*; but this seems to be an attempt to be wise above what is written, and on it no dependance should be placed.

He was rich. As this, according to our Lord's account, stands in the number of his *vices*; it is of the utmost consequence to the whole history to understand what is meant

by it? Were the solution of this question, *What is implied in being rich?* left to those who are inordinately attached to the goods of this life, the answers would be strangely various; as each would give a definition according to the quantum of the covetous principle which ruled his own heart. We must, therefore, find some general definition which will explain the import of the word and determine its meaning.

As *riches* are put in opposition to *poverty*; and we know that poverty implies being destitute of the *necessaries, conveniences, and comforts* of life; then we may safely infer, that to be *rich* implies being possessed of *all the necessaries, all the conveniences, and all the comforts* of life. He who possesses these is indisputably a rich man. But what are these? By the *necessaries* of life we must understand, a sufficiency of nourishing *meat and drink*, with such *clothing* as is suited to the state of the body, the nature of the climate, and a man's circumstances in life. By the *conveniences* of life, a proper *habitation, decent furniture, and suitable attendance*. And by the *comforts* of life, we may understand what pleases the eye and gratifies all those *reasonable* desires, which contribute in the most effectual manner to promote the health of the body, preserve it in vigour, and prolong its life. A man, it is true, may possess all these and not *think* himself rich, but be a continual prey to earnest longings after more; for,

Crescit amor nummi quantum ipsa pecunia crescit,

the love of money increases in proportion to what a man gains,—but these unreasonable desires do not belong to the question, 1st, Because the gratification of them could not contribute to *his* happiness, who has already all the necessaries, conveniences, and comforts of life; and 2dly, Because such gratification would infallibly injure, if not ruin him, as whatever is *forced* upon nature beyond what it needs, must impair the health, enfeeble the constitution, and, in the end, destroy life. In the above sense

a man may be *innocently* rich : but there is a sense in which to be rich is *criminal* : i. e. when a man gets *all he can*, suppose even by *honest* means ; and though he acquires *much more than he needs*, yet *keeps all he gets* : and he is more especially criminal when he expends any portion of his affluence on foolish, unreasonable, and sinful desires, neglecting the *poor* in whose behalf God has put him in trust with this extra property. How awful are riches when we find they are so difficult to be managed, and what a most solemn account must be given of them to God in the day of judgment ! The person in the text is said to have been *rich* : to this circumstance our Lord adds nothing : he neither says that he was born to a large estate, nor that he had acquired one by unjust means ; nor that he was proud, insolent, and oppressive in the possession of it : nothing of this kind is intimated in the text, it would be utterly improper to attempt to deduce it by way of inference. *This* alone appears pretty plain : he got all he could, kept all to himself, and lived without God in the world : This was the first step to, and cause of his perdition.

2. The *matter* of his clothing should be particularly considered. The text says, *He was clothed with purple and fine linen*. *Purple*, (πορφυρα) Pliny says, is a species of marine shell fish, which has a white vein between its jaws, in which a small portion of that precious liquor is contained, which was made use of to dye garments.* The finest species of this shell fish was found at Tyre : hence the *Tyrian Purple* so celebrated through all antiquity ; and this was so costly, that the same author tells us a pound of it could not be bought for a thousand denarii,† equal to 31*l.* 5*s.* sterling. This costly clothing was worn principally by emperors, princes, and generals ; and

* Sed purpuræ florem illum tingendis expetitur vestibus, in mediis habent faucibus : liquoris hic minimi est in candida vena unde pretiosus ille bibitur, &c. Hist. Nat. lib. ix, cap. 36.

† Dibapha Tyria, quæ in libras denariis mille non poterat emi. Hist. Nat. lib. ix, c. 39.

was originally used as an emblem of illustrious birth ; or, to designate some important office. But in the times of Roman degeneracy, it became an article of *dress*. *He was clothed also*, the text says, *in fine linen*, βυσσον, The *Byssus*, according to Pliny, was a species of *fine flax* that grew about Elis in Achaia, and was as precious as gold, for a scruple of it, he says, was sold for four denarii,* about 2s. 6d. *Calmet* contends that the *Byssus*, called in Hebrew, בּוּט buts, (and mentioned for the first time, 1 Chron. xv, 27, as that with which David was clothed when he brought the Ark from the house of *Obededom*,) was that *silky tuft* adhering to the *Pinna Magna*, a species of large *muscle*, sometimes more than four feet in length, and by which it attaches itself to other bodies.† This shell fish, Mr. *Tournefort* says, is found along the coast of the Mediterranean sea, from Constantinople to Egypt. Of this beautiful substance it is certain, that very splendid garments were made among the ancients ; and it is likely that from this the sacerdotal garments of the Jews were made. *St. Basil* and *Procopius* particularly mention it. We have thus seen the *matter* of which the clothing of this rich man was composed : and though the whole was extremely costly, yet it is not intimated that his purple and fine linen were unsuitable to his place, birth, or official dignity. If he were a *ruler*, his rank in life might have required this clothing : but be this as it may, it is not at all insinuated that he followed any *ridiculous fashion*, exceeded the bounds of his income, clothed himself at the expense of others, or endeavoured to debauch the heart of the giddy and unexperienced, or ever made his love of dress an agent to greater crimes. Nevertheless, our Lord lays this down as the second cause of

* —circa Elim in Achaia genito ; quaternis denariis scrupula ejus permutata quondam, ut auri reperio. Ibid. lib. xix, c. 1, in fine.

† Harum Pinnarum altitudo aliquando quatuor pedes excedit. Lanam seu Byssum, ex ea parte, qua in terra figitur emittit. Vid. Index Conchylior. *N. Gualteri*, Tab. lxxviii, fig. A. where the reader may see the figure of this extraordinary shell.

his perdition : *He was clothed in purple and fine linen ;* and probably felt little, if any concern, for those who were destitute of necessary covering.

3. Having examined his clothing, we may next consider his daily fare. Though the matter and quality of the first are particularly noticed by our Lord, yet in reference to the second, he says no more than this, that *He fared sumptuously every day*, εὐφραϊνομενος καθ' ἡμέραν λαμπρῶς. He had splendid feasts daily, accompanied with great hilarity, for this the original word, εὐφραϊνω, imports ; and in this sense it is frequently used : See chap. xv, 23 ; Acts ii, 26, vii, 41 ; Rom. xv, 10 ; Gal. iv, 27, &c.

From the whole account it is plain that this man kept what is termed, *a good table*, and no doubt had constant companions in his daily festivities. But let us inquire how far all this appears from the letter of the text, to be criminal. It is well known that the law of Moses, under which this man lived, forbade nothing but *excess* in eating and drinking. Indeed, it seems that a person was authorized by that law to enjoy the sweets of an abundance which it promised to those who faithfully observed its precepts. "The Lord shall make thee plenteous in goods,—in the fruit of thy cattle, and in the fruit of thy ground, and in the fruit of the land which the Lord swore unto thy fathers to give thee," Deut. xxviii, 11, xxx, 9. "If they obey and serve him, they shall spend their days in *prosperity*, and their years in *pleasures*," Job xxxvi, 11. From these and similar promises, it is evident the Jews were led to expect great temporal prosperity and abundant pleasure ; and therefore, faring sumptuously every day, might be considered by this man in the light of a *duty*, and not in that of a crime. Besides, it is not said that he ate any kind of food prohibited by the law ; nor is he accused of neglecting any of the abstinences or fasts prescribed by it. His daily sumptuous fare is not said to have been carried to any kind of excess ; nor to have ministered to any species of debauch. He is not accused

of licentious discourse, of gaming, of frequenting places of illicit entertainment or pleasure; nor of speaking one irreverent word against divine revelation, nor against the providence, ordinances, or people of God. It is not even intimated that he got *drunk* at his festivities, or held the bottle to his neighbour's head to intoxicate him. In a word, his *probity* is unimpeached; nor is he even in the most indirect manner accused of any of those crimes which pervert the simple from the way of truth, or injure any of the orders of civil society. As Christ has described this man, does he appear a monster of iniquity as some have represented him? No. He is a comparatively innocent character. Yet in the sight of God he is culpable,—deserves hell, and gets it. What then were his crimes? Why, 1st. He was rich. 2dly. He was superbly clothed; and 3dly. He fared sumptuously every day; i. e. He sought his happiness in this life in the gratification of animal desires. He made no provision for his soul, living without God in the world.

Now, as to most this does not appear any sufficient reason why a soul should be sent to hell, because they think, that only the most profane and the most profligate ever go thither, therefore men have toiled from their own conjectures to represent the person in the text as an impious man; an uncharitable, hard-hearted and unfeeling wretch. But of all this, is there one word either spoken or intimated by Christ? Not one. And I again assert it, that it is unjust, unfair, and highly dangerous to put such meanings on the word of God, as it cannot, and will not, by proper construction bear: and he that does it, does it to the peril of his soul. But let us consider the leading circumstances, and we shall be convinced that our blessed Lord has not represented this man as a monster of inhumanity; but merely as an indolent man, who sought and had his portion in this life, was unconcerned about another, lived without piety to God, and without usefulness to man.

When Abraham addressed him, ver. 25, on the cause of his reprobation, we do not find that he reproached him with an uncharitable disposition, or an unfeeling heart, though that would have been the most proper of all times to have done it in. He does not say: Lazarus was hungry, and thou gavest him no meat: He was thirsty, and thou gavest him no drink, &c; but he said simply, "Son, remember that thou didst receive thy good things in thy life time," i. e. Thou hast sought thy consolation upon earth; thou hast borne no cross, mortified no passion; didst not receive the salvation God had provided for thee; thou didst not belong to the people of God upon earth, and thou canst not dwell with them in glory.

There are but few of those called Christians, who consider it a crime to live without Christ, because their lives are not stained with any gross transgression of the moral law of their Maker. "If Christianity," says one, "only required men to live without *outward* sin, Paganism could furnish us with many luminous examples of this kind." But the religion of Christ not only requires a conformity in a man's conduct to all the principles of righteousness and truth; but it requires also holiness in the soul; a heart reconciled to, and wholly influenced and governed by, the spirit of purity and benevolence which dwelt in the Lord Jesus.

Having thus taken a view of the *causes* which led this honourable person to the place of torment, the character and circumstances of Lazarus must be distinctly inquired into.

"There was a certain beggar named Lazarus," ver. 20. The word *πτωχος*, which we translate beggar, signifies a poor man; and does not mean beggar in the common acceptation of the word; i. e. one who goes about from door to door soliciting alms; such a person being termed *στρατιης*, among the Greeks.

The *name* of *this* person is mentioned, because his character was good, and his *end* glorious; and because it is

the purpose of God that the righteous shall be had in everlasting remembrance. *Lazarus* is undoubtedly a Hebrew name; and may be compounded of לא *la*, *not*, and עזר *ezer*, *help*; intimating that he was a person destitute of all assistance. But, as it appears, he stood high in the favour of God, and though outwardly destitute of all things, yet was inwardly supported by the grace and mercy of his Maker; it is therefore, more likely that *Lazarus* here is a contraction for *Eliezer*, אליעזר, *God is my help*, which is not mentioned here without design, as it strongly intimates that God alone is the succour and confidence of the destitute: and that the person in the text had God for the portion of his soul, even when destitute of a morsel of bread, and his flesh and heart utterly failing. This name, therefore, was properly given to a man who was both abjectly poor, and deeply afflicted, and had no *help* but that which came from heaven.

Of this poor man it is said, *he was laid at the rich man's gate, and he was full of sores*. Whether his lack of the necessaries of life were the cause of his affliction by impoverishing the blood and other juices; or whether his poverty sprung out of his affliction by rendering him incapable of getting his bread, is not intimated in the text. His abject and helpless state is sufficiently marked. He was *full of sores*, so as to feel constant pain. He could not even change his posture through his utter helplessness, without the ministry of others, for (εββελητο,) he *was laid* at the gate: he had neither power to come thither himself to get relief, nor depart from it when weary of waiting. Who could have thought that a man in such an abject, afflicted state, could have been a favourite of Heaven? Could not the God, who appears to have loved him so well, have healed his sores, and raised him above want? Undoubtedly he could: but God, who knoweth all things, and knoweth particularly what is *in* man; and what, in all possible change of circumstances he will do, probably knew that *Lazarus* could not be trusted with either health

or affluence, and therefore in his abundant mercy he kept him in a poor and afflicted state. Many who are now poor, humble, and pious, were they to get into a state of affluence, would wax proud and insolent, forget God, and go at last to perdition.

He desired to be fed with the crumbs which fell from the rich man's table, ver. 21. He had no desire to fare as well as the rich man; he wished only to satisfy himself with the fragments which were left. And there is no room to doubt but his humble desires were gratified; for there is not the smallest intimation that he was refused, though most interpreters of this passage make no scruple to assert it. I feel myself justified in drawing this conclusion: for as we find, verse 24, that the rich man desired that Lazarus should be sent to cool his tongue with one drop of water; it is to me a strong intimation, that he considered him under some kind of obligation to him; for had he refused him a crumb of bread in his life time, it is not reasonable to suppose that he would have requested such a favour from him now. Indeed there is not the least evidence in the text that any part of the rich man's punishment was owing to his cruelty or hard-heartedness towards this distressed beggar.

And the dogs came and licked his sores. Though this circumstance still more strongly marks his abject state, and shows that he was really diseased, and that his sores were exposed; yet it is certainly intended to prove that he had some alleviation of his affliction. Among the ancients the tongue of the dog, applied to obstinate ulcers, was considered a sovereign help: and therefore the heathens painted their medical god *Esculapius*, as being always accompanied with a goat and a dog, the latter to lick the ulcers, and the former to wash them with her milk. Mercy is mingled with all our afflictions and distresses. However destitute we may now be, we might have been still worse. It is ever in the power of God, by the addition or deduction of apparently trifling circum-

stances, to increase or alleviate our sufferings and calamities, by almost innumerable degrees. Wretched as this man's state was, he was kept alive till his work was done, and his soul completely prepared for the kingdom of God ; though he had only the *crumbs* for his *food*, and the *dogs* for his *physicians*.

In process of time Lazarus is relieved from his afflictions. *It came to pass that the beggar died*, verse 22. It is in the order of God's gracious providence that poverty and affliction destroy their own influence by sapping the foundation of life. He who suffers most, has, in general, the shortest time to suffer in ; for the more exquisite the sufferings, and the more extensive the privations of corporeal necessaries, the sooner life must ebb out ; and consequently to a truly pious man in such circumstances, the road to the kingdom of heaven is considerably *shortened*. A hurried passage into the glory of God can hurt no man. Death and life occur in the same instant. When the work of death was finished, eternal life began : for it is added, *He was carried by angels into Abraham's bosom*. What an astonishing change both in *place* and *circumstances* ! But a moment before, he was an ulcerated beggar, lying at the rich man's gate ! And now healed of all his diseases, and shut out for ever from the possibility of suffering, he is safely and immutably fixed in the regions of blessedness. The phrase, *Abraham's bosom*, is an allusion to the custom at Jewish feasts, when three persons reclining on their left elbows on a couch, the person whose head came near the breast of the other, was said to lie in his bosom. So it is said of the beloved disciple, John xiii, 25. He who occupied the next place at such entertainments to the master of the house, was the person who was nearest of kin, or highest in esteem. The Hebrews conceived paradise to be a place of spiritual delights, where the blessed enjoyed a continual feast. They represented Abraham as head of the nation, at the top of the table, and all the children of his faith as *recli-*

ning with him (according to the eastern manner,) at the same table ; some nearer, and others farther off, according to their different degrees of holiness, &c. Lazarus, as his most beloved son, is here placed *next* to him ; to intimate, that being fully conformed to the image of God, he is raised in the regions of the blessed, to the highest degrees of honour and favour. That by the *bosom of Abraham*, של אנרהם *chik shel Abraham*, or sitting at table with him, the ancient Jews understood the future state of the blessed, is sufficiently proved in a variety of quotations made from the Rabbins, by *Lightfoot*, on this passage : and our Lord not only refers to, but countenances this opinion in the following words : “ Many shall come from the east and west, and shall sit down (*ανακλιθησονται*, literally, *shall sit down at table*,) with Abraham, Isaac, and Jacob, in the kingdom of heaven,” Matt. viii, 11. Our Lord adds, that *he was carried by angels* to this place. This also was an opinion uniformly believed by the Jews. Angels were supposed to attend the separation of the souls and bodies of the just, and carry them straight into the paradise of God : by speaking as he does here, our Lord appears to confirm the opinion : and St. Paul assures us, that the angels are ministering spirits, sent forth to minister unto them that shall be heirs of salvation, Heb. i, 14 ; and the ministration that he principally refers to, is, that of conducting the blessed into that state of final salvation of which they were become heirs, by having been made children of God, Gal. iii, 6, 7, though it includes that of ministering to them by the order of God, on different occasions during life.

II. We are now come to consider in what the punishment of this rich man consisted.

Before punishment can take place, death must separate the body and soul. Sin cannot be adequately punished in this life. Such punishment would destroy the body,—human nature in its present state could not endure it. The soul, in its separate state, *can* ; because it

is immortal and indestructible : and the body after the resurrection, *may* ; because, to make it a proper companion for the soul, it must be redeemed from all that corruption which tends to dissolution, and be built up on indestructible principles. In a state of *probation* sin cannot be punished ; therefore we are properly informed, that the rich man *died*, before any part of his punishment took place.

Of the last days of this man no more is said than this ; *The rich man died, and was buried.* There is no mention of this latter circumstance in the case of Lazarus : *buried* he undoubtedly was ; necessity required this ; but he had the burial of a *pauper* ; while the pomp and pride of the other, no doubt, followed him to the tomb. Though the poor man died *first*, God in mercy having abridged *his* days ; yet the rich man died in his turn. His great possessions could not secure to him that life which he so highly prized. He was obliged to leave all behind—his house, his estates, his family, and social connexions ; his animal appetites, with all their means of gratification ; and detested and detestable funeral honours, the mock and insult of human glory, alone accompany him to the verge of the grave ; and *these*, even these bid adieu to a carcass that is fallen into disgrace. What an awful change has time and Providence brought about ! Alas ! why could not *time* tarry for *him*, who had lived for *it* alone ? If *useless* in the world, yet he was *harmless*, only endeavouring to make himself happy in the enjoyment of what Providence had made his own.

Eheu fugaces, Postume, Postume,

Labuntur anni !—

— sive reges
Sive inopes erimus coloni.

Linquenda tellus et domus et placens
Uxor : neque harum, quas colis, arborum
Te, præter invisas cupressos,
Ulla brevem dominum sequeter.

HORAT.

But what a difference even in the *burial* of these two persons. Several ancient MSS. and Versions, as well as the *first English Translation*, read the place thus; *the rich man died and was buried in hell.** While his body descended into the grave, his soul went down into the place of torment. So that, in this case at least, it was true, *Here rested the body of a damned soul!* Reader! may the God of heaven save thee from this place of torment! But what are we to understand by *hell*? the place in which the text says he was tormented. The word in the original is, Ἀδης hades, which properly signifies a dark or obscure place, from α negative, and ιδειν to see: Very properly translated by our English word HELL, from the Saxon HELAN, to *cover* or *conceal*. Hence HYLING, the *covering* or *slating* of a house. It answers to the Hebrew word שְׁאוֹל *sheol*, which among the ancient Jews, signified the *place* where the souls of the just and unjust were kept, while in a state of separation from the body. The Greeks supposed their hades to be a dark, gloomy place, deep under the earth, where the souls of the righteous and the wicked were detained, previous to their being sent, the former to *Elysium*, and the latter to *Tartarus*. This place, with all its appendages, according to the heathen mythology, is described at large by Virgil, En. VI, l. 268, &c. From what our Lord says of it, and of Abraham's bosom, we may understand, that simply the *place* of separate spirits is intended; where those who died without God, have a foretaste of the punishment they are to endure after the day of judgment; and where those who die in the Divine favour enjoy a foretaste of their future blessedness. Neither the *summit* of *glory*, nor the *depth* of *perdition*, are suited to the nature

* In some ancient MSS. as well as in the *Saxon* and *Vulgate*, the *point* after εραφη, *he was buried*, is lacking, and the following και, *and*, removed and set before εραpas, *lifting up*; so that the passage reads thus: "The rich man died, and was buried in hell: and lifting up his eyes, being in torments, he saw," &c.

of *disembodied* spirits: when rejoined to their bodies, the one is capable of enduring the miseries, the other of enjoying the happiness of the *eternal* world.

Let us now view the circumstances of this man's punishment. Scarcely had he entered the abodes of misery, when *he lifted up his eyes* on high; and what must be his surprise, who never dreamed of going to hell, to see himself separated from God, and to feel his soul tormented in that flame! Neither himself nor friends ever expected, that the way in which he walked could have led to such a perdition.

In a general and collective sense, his punishment is indicated by his *being in torments*. His torments were as various as his faculties and powers; and therefore they are spoken of in the plural number, *Βασανισ*. The understanding, judgment, will, memory, imagination, and all his passions and appetites, must be wrecked with regret, anxiety, self-reproach, fear, terror, anguish, confusion, horror, and despair! This was his *general* state; but what were the *particulars* comprised in it?

1st. He *sees Lazarus* clothed with glory and immortality—this is the first circumstance in his punishment. What a contrast! What an ardent desire does he feel to resemble him, and what rage and despair, because he is not like him! We may think it strange, that the gulf of perdition should appear to have been in the vicinity of paradise; and that beatified spirits, and reprobate souls, should have a distinct view of each other; and to relieve ourselves from an embarrassment, which is the result of prejudice, we may cry out, "These things are not to be *literally* understood;" but we must take care not to apply the attributes and relations of *time* to the eternal world; for as the measurement of time is lost in endless duration, so all ideas of relative *distance* are absorbed and lost in infinite space. Disembodied spirits may have a power of perception and discovery, which, in this state of existence, even our conjectures cannot

reach; and for aught we know, their sphere of vision may be extended almost infinitely. If *we*, without even the assistance of a telescope, can see a planet at nine hundred millions of miles distance, or one of the fixed stars, at a distance the computation of which is almost beyond the powers of arithmetic; and if, when assisted with telescopes, we can penetrate some hundreds of millions of miles farther, can it appear to us an incredible thing, that disembodied spirits should discover each other in the eternal world, where even impediments to natural vision cannot exist?

It appears then, that reprobate souls can see the blessed in their state of glory; and we may safely conclude that this discovery, accompanied with a conviction, that they themselves might have eternally enjoyed that felicity, from which they are now, through their own fault, forever excluded, will form no mean part of the punishment of the damned. This appears to have been a *first* source of torment to the rich man.

2. He appears to have had the most ardent desire, either to possess good, or have his miseries alleviated. He cried out, and said, *Father Abraham, have mercy upon me!* There was a time in which he might have prayed to the God of *Abraham*, and have found mercy: now, he dares not approach that God, whom, in his life-time, he had neglected; and he addresses a *creature*, who has neither power nor authority to dispense blessedness. This is the only instance mentioned in Scripture of *praying to saints*; and to the confusion of the false doctrine, that states it to be necessary and available, let it be remembered, that it was practised only by a *damned* soul, and that *without any success*.

The cry for *mercy* is proper in the mouth of every sinner, who must be saved by the mere compassion of God, or perish for ever. A self-righteous man may so far impose upon himself, while in life, as to imagine he has *deserved* something from God; but this refuge of lies will

sooner or later be swept away, and the doctrine of human merit be exploded, even in the gulf of perdition.

The rich man is tormented by a *sight* of the happiness of the just, as well as by a *sense* of his own misery. The presence of a good, to which he never had any right, and of which he is now deprived, affects the wretched less than the presence of that to which he had a *right*, and from which he is now eternally separated. Even in hell a damned spirit must abhor the evil by which it suffers, as well as the evil of suffering, and desire that good which would free it from its torment. If a reprobate soul could be reconciled to the anguish of its feelings, and the horror of its state, its punishment would of course be at an end.—*Milton* puts a sentiment of this kind in the mouth of Satan.

“Farewell Remorse: all good to me is lost;
Evil, be thou my good.”*

If a damned spirit can suspend the influence of remorse, receive evil in the place of good, and esteem it as such, then its misery terminates; and if Satan has been able to realize what the poet has said for him above, then, though devil damned, he ceases even in the abyss of perdition, in the burning pool, which spouts cataracts of fire, he ceases, I say, to feel torment! But all this is only a flight of lawless fancy; for eternal Truth has said *their worm* (remorse) *dieth not, and the fire is not quenched*. An eternal wish to escape from evil, and an infinite desire to be united to the Supreme Good, the gratification of which is for ever impossible, must make a *second* circumstance in the misery of the lost.

3. The *remembrance* of the good things possessed in life, and now to be enjoyed no more, together with the recollection of grace *offered* or *abused*, will form a *third* circumstance in the torments of the ungodly. “Son, remember that, in thy life-time, thou didst receive thy *good things*.” It certainly was a very common opinion, in

* *Paradise Lost*, Book IV, l. 109.

ancient times, that those who enjoyed much temporal felicity, could never enjoy eternal blessedness; and on the other hand, that those who passed through much misery on earth, should be compensated with the ever-during enjoyments of heaven. To this opinion our Lord seems here to refer; and it is certain that there are multitudes of Scriptures, both in the Old and New Testaments, which appear to speak a similar language. Earthly possessions are not less *dangerous* than *precarious*: they promise much, though they perform nothing; yet as these promises still keep up the expectation, and increase the desire, the soul is diverted from seeking its rest in God; for *rich men* think they have reason to believe, that their wealth will secure them all possible happiness in this life. The *poor* cannot have this expectation, as there is nothing to support it; therefore, in times of distress, affliction, and want, they are obliged, if they seek at all, to seek in God, that happiness which they find their circumstances will not permit them to expect in life. As the gospel promises innumerable blessings to those who believe, they, pressed with want and distress, are glad to embrace it, while the others are too busy, or too happy, to obey the call of God, or seek that salvation, the want of which they scarcely ever permit their souls to feel. O! how deceitful are riches! Ye who possess them, hold them with a trembling hand; for all that you have received, you must give account to God. Make to yourselves friends of the mammon of unrighteousness. Draw out your soul to the hungry; be, to the utmost of your power, every poor man's friend: and do not starve your own souls, and pamper your flesh, lest you should once hear, to your eternal dismay, *Remember that in your life time you received your good things.*

4. But *privations* of good, and *recollection* of past enjoyments, together with the earnest, though fruitless *desire to escape* from coming *evil*, and to enjoy a present good, will not form the *whole* of the punishment of the ungodly:

for added to these, we find present, actual torment in the burning gulf, *I am tormented in this flame*, ver. 24. The torments which a lost soul must endure in a hell of fire, will form, through all eternity, a continual present source of indescribable wo. Sinners may lose their time in disputing against the *reality* of hell-fire, till awakened to a sense of their folly, by finding themselves plunged into what God calls "the lake that burns with fire and brimstone." But let them consider, that whether the words are to be taken *figuratively*, or *literally*, the *punishment* they point out is awful, horrible, and *real*, beyond the power of language to describe, or thought to reach.

5. The well-known *impossibility* of ever *escaping* from this place of torment; or of having any alleviation of their misery in it, forms a *fifth* circumstance in the punishment of ungodly men. *But besides all this, between us and you there is a great gulf fixed*, ver. 26. This is the most horrible circumstance of all to the damned, that they never can be delivered from this place of torment. The sovereign purpose of God, founded on the principles of eternal reason, separates the *persons*, and consequently the *places* of abode, of the righteous and the wicked; so that there can be no intercourse. *They who wish to pass hence to you cannot, neither can they cross over who would come from you hither.* Happy spirits cannot go from heaven to alleviate the miseries of the wretched, nor can any of the wretched escape from the place of their confinement to enter among the blessed. For though, from the reasons alleged under the first article, there *may* be a discovery from hell of the paradise of the blessed; yet there can be neither intercourse nor connexion.

On this circumstance Abraham appears to lay great stress; and therefore he emphatically adds, *Και επι πασι τούτοις*, but, *above all other considerations*, this is the chief reason, the grand irreversible decision, *a great gulf is placed between us and you.* Lightfoot has sufficiently proved in his *Horæ Talmudica*, that the ancient He-

brews believed that Paradise and Hell were so contiguous, that the respective inhabitants could plainly see each other. In the ancient Greek mythology, *Tartarus*, the place of punishment, and *Elysium*, the habitation of happy spirits, were represented as in the vicinity of each other, but separated by the rivers *Cocytus* and *Phlegethon*, in the latter of which ran a ceaseless stream of liquid fire. The original word *χασμα*, signifies literally an immense gulf or chasm in the earth, without bottom, and which swallows up and renders invisible, whatever falls into it. Some of the ancients considered this as the place of torment. Plutarch, in his Treatise on the *Dæmon of Socrates*, gives a description of this place in the vision which *Timarchus* had at the cave of *Trophonius*.* “Looking downward he perceived a great gulf (*χασμα μεγα*, the very words of the text,) round, resembling a sphere cut through; terrific, horrible, and deep, full of thick darkness, not quiet, but turbulent, and oftentimes belching up; whence might be heard myriads of groans, and roarings of living creatures, cries of multitudes of children, mingled with the lamentations of men and women, with noises and tumults of all descriptions, &c.”

What a horrible place to spend an eternity in ! and yet the Scriptural account of hell is far more terrific. But as the *term* is here used to signify the *place* that separates paradise from perdition, we must consider it not only as a real line of demarkation, by which the limits of the place of torment and the place of blessedness are designated; but also as pointing out the impossibility of the *restoration* of the wretched, and the impossibility of the *lapse* of the blessed. In a state of *probation* men may

* Κατω δ' απιδοντι φαινεσθαι ΧΑΣΜΑ ΜΕΓΑ στρογγυλον, οιον εκτετμημενης σφαιρας, φοβερον δε δεινωσ και βαθν, πολλου σκοτους πληρες, ουχ ησυχαστοντος, αλλ' εκταραττομενου και ανακλυξοντος πολλακις: οθεν ακουεσθαι μυριασ μεν ωρυγασ και στεναγμουσ ζωων, ηυριων δε κλαυθμον βρεφων, και μεμεγμενουσ ανδρων και γυναικων οδυρμουσ, ψοφουσ δε παντοδαπουσ, και θορυβουσ, κ. τ. λ.

stand or fall. *Time* is the state of probation to human spirits—in eternity their state is fixed. Those who are faithful unto death, shall receive the crown that *fadeth not away*. They ended their state of probation in the salvation of God ; and are now irreversibly fixed in the state of glory. These cannot possibly fall, because their state of probation, in which alone *defection* was possible, is eternally terminated. The others fell in their state of probation, and rose not again : therefore they are consigned to an eternal separation from God : for as their time of probation is ended, consequently their state is irreversibly fixed. The great gulf, says Abraham, εστηρικται is *established, made firm and durable*, and now there is no more hope ! It was the opinion of *Origen* of old, and has been the opinion of many since his time, that the great gulf would be abolished ; and that, in process of time, damned spirits should be emancipated from the chains of darkness and perdition. This opinion was grounded on the supposition, that *suffering* tends to purify and expiate ; that all punishment is emendatory, and that it is not likely that God should punish men eternally for those faults which they had committed in time. Leaving the nature of sin entirely out of the question, as well as the justice of God, we must consider that the final separation of an unholy soul from God, is a *necessary* consequence of the state in which it is found. For as it is unholy, it cannot be united to God, because God is holy. If then it cannot be united to him, it must be separated from him ; and as he is the fountain of happiness, to be separated from him is to be separated from happiness, and consequently to be in a state of misery. The perdition, therefore, of ungodly souls is not so much an effect of the *vindictive justice* of God, as a necessary consequence of the unholy state in which they are found at their departure from the body. If it be possible for them to grow holy in hell, of course they may at last be capable of endless union with God. But *suffering* cannot produce such

a change, because suffering is an *effect* produced by sin ; and it is physically and morally impossible that an *effect* should destroy the *cause* by which it is produced. Reprobate souls suffer only because they are sinful ; and while sin remains they must suffer ; and as suffering, which is an effect of sin, cannot destroy its producing cause, so misery must continue, unless their guilt be pardoned, and their nature be made pure. But there is no direct evidence from *Scripture* that ever this will be done, and therefore no *solid* ground to support a sinner's hope, that he shall ever be permitted to cross this *great gulf*, and enter into the abodes of the blessed. It would be easy to strengthen these observations with other arguments, but they are waived, because not arising out of the text. We may, therefore, safely conclude, from the evidence afforded in the Sacred Writings, that a consciousness of the *impossibility* of ever being freed from the gulf of perdition, must form another circumstance in the torment of the lost.

6. The recollection, that their bad example and influence have perverted others, and brought them into the same ruin with themselves, must be a source of misery to the ungodly ; for, according to the requisitions of justice, a man should suffer for the evil, and in proportion to the evil he has done to others. *Send Lazarus to my father's house, to testify unto my five brethren, that they come not into this place of torment, ver. 27, 28.* "A rich man," says Father Quesnel, "by leaving his relatives an example of an effeminate and voluptuous life, and likewise riches to enable them to imitate his example, leaves them *two* means of damning themselves, and is punished in hell for so doing. For one part of damnation consists in being exposed to the reproaches of those whom we have loved in an improper manner, and thereby made companions in our misery." His brothers had, no doubt, been influenced by his example, and led to content themselves with an earthly portion, and thus forget their im-

mortal souls. Probably they did not credit the soul's immortality, for there is some reason to conjecture, that this rich man had been a *Sadducee*, and believed neither in angel nor spirit; but now being convinced of his destructive mistake, he wished his brothers to be informed also; and thinks nothing so likely to convince a *Sadducee* of his erroneous opinions on this subject, as the mission of a disembodied spirit from the realms of blessedness: *Send Lazarus; for if one go to them from the dead they will repent*, ver. 30. To this Abraham answers, *They have Moses and the Prophets*, ver. 29, which plainly intimates, they were all *Jews*, whether Pharisees or Sadducees; and had, or might have, the Sacred Writings in their hands; but we find, they did not permit them to influence their hearts, nor regulate their conduct. Whatever evidences God may be pleased to give men of his will, so perverse is the human heart, they still seek more.—Proofs of the truth of Divine Revelation are furnished in abundance; but are proofs to inattention and obstinate unbelief! It is not proofs that are wanting, but rational faith to receive them. After Christ had, in the most unequivocal and incontrovertible manner, manifested his eternal power by his miracles, the Jews came, saying, *Master, we would see a sign from thee*. *Rational faith* finds itself fully satisfied with the proofs which God has already given. *Infidelity* never has enow. But if men hearken not to Moses and the prophets, neither would they be persuaded though one came to them from the dead, ver. 31. This assertion of Abraham contains two remarkable propositions: 1st, That the Sacred Writings contain such proofs of a divine origin, that though all the dead were to arise to convince an unbeliever, the conviction could not be greater, nor the proof more decisive from such evidence, given in the most unequivocal manner, than that which may be derived from a careful attention to the Scripture itself.

2dly, That in order to repent for sin, find the favour of God, escape endless perdition, and get to the realms of

glory, a man must receive the testimonies of God, and walk according to their dictates. And from these two points the sufficiency and perfection of the Sacred Writings must be, and have often been demonstrated.

What influence could the personal appearance of a spirit have on an unbelieving and corrupted heart? None, except to terrify it for the moment, and afterwards to leave it innumerable reasons for uncertainty and doubt. On this subject an eminent philosopher and divine thus speaks. "Were God to evoke any of the dead from the other world, it is demonstrable that infidels could not receive any additional conviction from even this new mode of proof. This is no paradox; and one decisive proof of its truth is, that such an apparition would require a whole series of principles and consequences to render it credible. It would be liable to difficulties more numerous and more powerful than those which can be urged against Revelation. It would be first necessary to prove, that the person who professed to see this spirit was in his right mind; for it might be considered as the effect of a disordered brain. It would be necessary to examine, whether that object came really from the other world, or whether it were not an imposition practised for the purpose, by the knavery of some head of the party, whose interest it was to keep up the deception. But supposing that this were no illusion, it would be necessary to examine, whether this spirit were really sent by the Lord, or whether it did not come from the enemy of our souls, to entrap our innocence, and raise scruples in our minds, under pretence of leading us into the truth. Lastly, allowing the apparition to be real, we should inquire whether it be not an effect of God's judgment, who, as a punishment for our obstinacy and disobedience, may permit a strong delusion to induce us to believe a lie. These, and a thousand other questions, of a similar nature, might arise on the subject, which would require more time, labour, and talents, satisfactorily to answer, than most men are

capable of bestowing. How true, then, is the saying, 'If they hear not Moses and the prophets, neither would they be persuaded though one rose from the dead.'"*

Christ caused this to be exemplified in the most literal manner, by raising Lazarus from the dead. And did this convince the obstinate and unbelieving Jews? No. Why? Were not the evidences clear enough, and the circumstances sufficiently attested? They were incontrovertibly so: and yet so far were the Jews from believing, that they became more enraged; and from that hour conspired against the life both of Lazarus and Christ!

After all, many are desirous of *seeing* an inhabitant of the other world, or they wish to *converse* with one to know what passes there. Curiosity and infidelity are as insatiable as they are unreasonable. Here, however, God steps out of the common way to indulge them. You wish to see a disembodied spirit?—Make way!—*Here* is a damned soul, which Christ has evoked from the hell of fire! Hear *him*! Hear him tell of his torments! Hear him utter his anguish! Listen to the sighs and groans which are wrung from his soul by the tortures he endures! Hear him asking for a drop of water to cool his burning tongue! Telling you that he is tormented in that flame; and warning you to repent, that you come not into that place of torture! How solemn is this warning! How awful this voice!—"But *where* is he?—*WE cannot see him!*" It is true *you cannot* see him: God in his mercy has spared you this punishment for the present. How could *you* bear the sight of this damned spirit? Your strength would be dissolved, and your nature fail at the appearance. To alarm, to convince, and to save you if possible, the merciful Christ keeps him, as it were, behind the veil, and holds a conversation with him in your hearing:—a conversation which you have neither faith nor courage sufficient to hold with him yourselves. And now that this awful conversation is ended, permit me to

* SAURIN. Sur la suffisance de la Revelation.

reassert, that if you hear not Moses and the prophets, Christ and his apostles, you will not be persuaded even by the heart-rending and soul-appalling accents of this reprobate spirit, who has spoken to you from among the dead.

From what has been said, we may draw the following inferences:—*The poor and the rich meet together, and God is the maker of both*: it is as much through the appointment of his wise and gracious providence that one man is deprived of the necessaries of life, as it is that another enjoys affluence. He who has assigned the bounds of their habitation has also determined the proportion of earthly good which each shall enjoy. The poor is in the state best for him; the rich is where he may have every opportunity of saving his soul, and honouring God with his substance. If each improve the advantages of his situation, the result will be his own eternal happiness, and God's glory.

2. *That the end of all things is at hand*: the end of all the temporal evil endured by the godly; and the end of all the temporal good possessed by the wicked. The *rich* need not exult in his possessions, for he shall soon leave them: and the *poor* need not murmur because of his afflictions, for they shall soon terminate. Every state is sanctified to a man, if he devote himself to God in it; and then all occurrences shall work together for his good.

3. *That riches generally are a snare*: not necessarily so in themselves, but because men are so prone to rest satisfied with earthly good, and to forget their souls, while it is in their power to gratify their sensual appetites.—Therefore, he who possesses them should hold them with a trembling hand, and live under the constant influence of self denial, lest the portion God has given him in life be all the good he is to receive to all eternity. Men often, by their perversity and attachment to sensible things, provoke Divine Justice to poison their enjoyments, and to curse their blessings.

4. That *they who live in pleasure are dead while they live*; a voluptuous life is not only unfriendly to the interests of the soul, but absolutely precludes the possibility of salvation. Had the rich man in the text not indulged his appetite by his daily sumptuous fare, his stupid soul might have at last hungered and thirsted after righteousness, and been eternally satisfied with God as its portion.

5. That however *innocently* a man may have lived here below, he cannot expect to be saved, if he have not made God *his portion*, and been *useful* in his generation: the rich man is tormented in yonder flames, not because he was a *monster of iniquity*, for even the Judge of quick and dead lays not this to his charge: but because he lived a *godless, useless* life. He received a large portion of God's property, a sufficiency of which was allotted to himself, and the rest was entrusted to him for the benefit of the poor; but in faring sumptuously every day, he neglected to make himself friends of the mammon of unrighteousness; and when he would have done it, it was out of his power. Let no man, therefore, neglect to do good, while it is in the power of his hand to do it.

6. He *that humbleth himself shall be exalted*, and he *that exalteth himself shall be abased*: the *afflicted pious beggar* is raised from the dunghill, and set among the *princes* of God's people; while the *ungodly rich man* is thrust down into *hell*. How true is the saying, "Riches profit not in the day of wrath!"

7. That when a man dies, his state is irreversibly fixed; and as no man knows what a moment may bring forth, all should prepare to meet their God. The means of salvation are in every man's power:—they have Moses and the prophets, Christ and the apostles, let them hear *them*. The general voice is, He who confesseth and forsaketh his sin shall find mercy: he who believeth on the Lord Jesus Christ shall not perish, but have everlasting life; but he that believeth not shall perish.

Reader! Death approaches, Eternity is at hand, and

the Judge is at the door ! Thou shalt speedily be numbered with the dead ! Hast thou forsaken thy sin, and repented of thine iniquity ? Hast thou found redemption in the blood of the New Covenant ? Can thy heart rejoice in hope of the glory of God ? Art thou a lover of money ? of dress, high living, and worldly honours ? then the love of the Father is not in thee ; and if thou die in this state, because thou hast neglected a great salvation ; because God is *just*, and thou art *guilty* ; because he is *pure*, and thou art *unholy* ; and because no human spirit can ever find happiness but in *union* with God, the Fountain of it, and thou art unfit for that union, because *unlike* thy Maker ; therefore, thou must perish !—But thou hast yet a little time :—thy day of probation is not yet ended :—thou art still within the reach of the utmost salvation of God :—Hear the groans of this damned soul, and be alarmed ! Hear the merciful voice of the Lord Jesus, and be encouraged. Cast aside thy sins, come unto him, and believe on his name, and thou shalt not perish, but have everlasting life !

Manchester, Nov. 27, 1803.

THE DOCTRINE OF
SALVATION BY FAITH PROVED :

OR AN ANSWER TO THE IMPORTANT QUESTION, WHAT
MUST I DO TO BE SAVED ?

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

Father, thy word is past ; man shall find grace.
And shall grace not find means ?——
Atonement or himself, for offering meet,
Indebted and undone, HE *none can bring*.
Behold ME then ; me for him, life for life,
I offer. PARADISE LOST, b. iii, l. 227.

Μία ἐστὶν ἡ ὁδὸς δικαιοῦσα, ἡ διὰ πίστεως.

ŒCUMEN

ADVERTISEMENT.

THE writer of this discourse seeks truth of every description; especially religious truth. For nearly half a century he has been in pursuit of it; and has neglected no means to attain it. He has watched with the ancients; has laboured with the moderns; and has searched the Scriptures; and earnestly prayed for the succours of the Spirit of Wisdom, that he might know the Truth, acknowledge it, and spread it abroad according to the power with which the Father of lights might endue him. He has acquainted himself with religious systems in general; he has examined with diligence, and he hopes, he may say, with conscientious candour, creeds and catechisms, confessions of faith, and bodies of divinity, in great numbers. All these have professed to refer him to the BIBLE; and from them all he turned to his Bible—he has read it carefully, with intense study and fervent prayer. As far as it was possible, he has divested himself of all the prejudices he might have received from preconceived opinions; and that he might not be warped by the common phraseology of religion, and theological expressions in general use, he has examined the *originals* of the Sacred Books; and, for his own use and satisfaction, translated every word of the Old and New Testaments; and conferred the originals with all the ancient and modern *versions*, which were within his reach; not neglecting the *commentaries* of the *ancient Fathers*, nor those of learned and pious men in *modern times*. He could do no more—and after all this labour, what has he found?—Should he answer, *I have found the TRUTH*; every man, whose religious creed might differ from his, would pronounce him arrogant; while believing in the same moment that his own was the truth, though he had not

taken the hundredth part of the trouble to form it which the writer of this discourse has done to form that which he has published to the world. To save all such persons from the pain of harsh judgment, and to show others that this trumpet gives no indeterminate or uncertain sound ; he says he has found the truth, as far as the satisfaction of his own mind, and his personal salvation, are concerned. If there be still many branches of truth, relating to God and the eternal world, which he has not discovered ; it is because they either cannot be known in this state of being ; or, his understanding cannot comprehend them.

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

Milbrook, Dec. 25, 1815.

SALVATION BY FAITH.

“What must I do to be saved?” Acts xvi, 30.

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

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

Of those peculiarly providential calls, we have a remarkable instance in the chapter before us; by which the apostles were prevented from going to a certain place in *Asia Minor*, where they wished to preach the gospel, and were sent to another of which they had not thought. “Now when they had gone through Phrygia, and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia; after they were come to Mysia, they essayed to go into Bithynia, but the Spirit

suffered them not. And they, passing by Mysia, came down to Troas; and a vision appeared to Paul in the night: there stood a man of Macedonia, and prayed him, saying, Come over to Macedonia, and help us," ver. 7-9. This was an interposition of Providence, which, to them, had no equivocal voice; and they immediately endeavoured to reach Macedonia, assuredly gathering that the Lord had called them to preach the gospel to the inhabitants of that place.

The nighest way from Troas in Mysia, where they then were, was to run across the top of the Ægean sea, nearly from *east to west*, which we are informed they did; and thus came by a straight course by Samothracia to Neapolis, and thence to Philippi, which appears to have been, at this time, the *chief* city of that part of Macedonia; though two hundred and twenty years prior to that, when Paulus Æmilius had conquered Macedonia, he made *Amphipolis* the chief city of that division of the country, which lay between the rivers *Strymon* and *Nessus*. Near this city, the Jews, who, for the purpose of merchandise, frequented these parts, had an *oratory*; or *place of prayer*; this place Paul, with Silas his companion, visited on the sabbath days, and preached the gospel to the Jews and proselytes who assembled there; and with such good success, under the influence of that Spirit which was their constant helper, that several persons were converted; among whom the most remarkable was Lydia, a seller of purple, from the city of Thyatira, in Asia Minor.

In their occasional attendance at this place, they were greatly disturbed by a young woman, who had a *spirit of divination*; and who was maintained by some persons of that city, to whom she brought considerable gains by her *soothsaying*: this woman continually followed the apostles, saying, "These are the servants of the most high God, which show unto us the way of salvation," ver. 17. All this was strictly *true*; but it was a testimony

very *suspicious* in such a case ; and was given with that subtilty and cunning which are peculiar to the great deceiver, who never bears testimony to the *truth* but when he designs to injure it. He well knew that, in the *Jewish law*, all *magic, incantations, magical rites and dealings with familiar spirits*, were strictly forbidden : he therefore bore, what was in itself a *true testimony*, that he might ruin the credit of the apostles. By such a testimony, from such a quarter, the Jews would be led to believe that the apostles were in compact with these demons, and that the *miracles* which they worked, were performed by the agency of these wicked spirits ; and that the whole was the effect of *magic* ; and this would necessarily harden their hearts against the preaching of the gospel. On the other hand, the *Gentiles*, finding that their *own demon* bore testimony to the *apostles*, would naturally consider that the whole was *one system* ; that *they had nothing to learn, nothing to correct* ; and thus, to *them*, the preaching of the apostles must be useless.

In such circumstances as these, nothing could have saved the credit of the apostles, but their *dispossessing this woman of her familiar spirit* ; and that in the most *incontestible* manner : for, what could have saved the credit of Moses and Aaron, when the magicians of Egypt turned their rods into serpents, had not *Aaron's rod devoured theirs* ? And what could have saved the credit of these apostles, but the casting out of this spirit of divination ; with which, otherwise, both Jews and Gentiles would have believed them in compact ? Paul being *grieved*, and probably on these accounts, turned to the spirit, and commanded him *in the name of Jesus Christ to come out of her* ; and he came out *in the same hour* ; and from thence forward the young woman was rendered totally incapable of acting the part she had before done ; and the *source whence* her masters had derived so much gain, was now most evidently closed up. This inflamed them to madness ; therefore violently seizing the apostles, they drag-

ged them before the magistrates, and accused them of turbulent and seditious designs. The magistrates, without acquainting themselves with the merits of the case, ordered their clothes to be rent off, and to scourge them. When this was done, and it appears to have been executed with as little mercy as justice, they were thrust into prison; and the jailer receiving the strictest charge to keep them *safely*, put them into the dungeon, and *made their feet fast in the stocks*, ver. 18—24.

These outward afflictions, however severe, contributed nothing to the diminution of their peace and joy: they had a happiness which lay beyond the influence of those changes and chances to which sublunary things are exposed. They were happy in God, though in the dungeon, and their feet fast in the stocks; and at *midnight*, while all the rest had forgotten their cares in sleep, *Paul and Silas prayed, and sang praises to God*, ver. 25. While thus employed, requesting grace to support themselves, and pardon for their enemies, praising God that he had accounted them worthy to suffer shame for the testimony of Jesus; God by an earthquake, and loosing the bands of the prisoners, bore a miraculous testimony of approbation to his servants; and showed, in a symbolical way, the nature of that religion which they preached; for while it shakes and *terrifies the guilty*, it *proclaims deliverance to the captives, the opening of the prisons to them that are bound; and sets at liberty them that are bruised*. The prison doors were opened, and every one's bands were loosed; yet so did God order it in his wise providence, that not one of the prisoners attempted to make his escape! God never can work a miracle to *defeat the ends of civil justice*; many of those who were here confined, were no doubt *offenders* against the laws, and should be judged by the law which they had broken.

The *jailer*, who was responsible for the safe custody of all who were under his care, seeing what was done, supposing that the prisoners had escaped, and knowing

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

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

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

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

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

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

II. *How* this salvation can be attained?

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

The danger to which a soul is exposed, is that of dying in a state of sin, falling under the wrath of God, and perishing everlastingly. The *cause* of this danger is having sinned against God by breaking those laws, to the *obedience* of which, God promises life and blessedness; and to the *breach* of which he threatens death temporal and eternal. That all human souls have sinned and come short of the glory of God, I shall not wait here to

prove; the Scriptures assert it; and it is incontrovertibly proved by matter of fact. That all come into the world with a *disposition* that strongly stimulates them to vice, and makes them averse from virtue, is not less evident. Hence it follows, that in consequence of their *personal transgressions*, they are exposed to endless punishment; and in consequence of their *impure* and *unholy nature*, they are incapable of the enjoyment of eternal glory;—These I judge to be truths, equally asserted by the Scriptures, and strongly corroborated by reason.

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

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

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

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

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

1. By the *law of works*; or the *merit of obedience* to the law of God.

2. By *works of supererogation*; including voluntary

sufferings, rigid discipline, severe austerities, uncommanded mortifications of the body; together with the patient endurance of the unavoidable miseries attendant on human life.

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

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

5. By the mere *benevolence of God*, who may, it is affirmed, without any consideration except that of his own innate eternal goodness, pass by the sins of a transgressor, and bestow on him eternal glory.

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

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

which the Sacred Writings authorize men to build upon it.

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

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

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

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

1. This *law*, or *rule of life*, must be found in the *original state of man*: or in other words, that law which we may presume his Maker imposed on him, when he gave him his being: for it would be absurd to suppose that God formed any intelligent beings without a law or rule of life, when we know that he formed them to show forth his glory; which they can do no otherwise than by exhibiting in actions, those virtues derived from the perfections of God. And those actions must be founded on some prescription or rule. No creature of God, whether intellectual, animate or inanimate, is without a law, rule of life, or prescribed mode of being, according to which it is governed, influenced, and exists; such laws being the source of harmony, order, and consistency in all the works of God.

What our blessed Lord calls the **FIRST** and *greatest* commandment, must be *the law* in question, viz. "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and with all thy strength." This law may be thus shortly paraphrased, "Thou shalt love God with all thy *heart*;" all thy affections shall be fixed on and concentrated in Him. "Thou shalt love

Him with all thy *soul*;" thy whole life shall be devoted to Him; thou shalt consider him the great object and end of thy being. "Thou shalt love Him with all thy *mind*;" thy understanding shall be occupied with Him and His attributes: all thy intellectual, as well as thy animal powers, shall be employed by Him, and for Him. He shall be the grand subject on which, through which, and in reference to which, all thy rational powers shall be incessantly employed. "Thou shalt love him with all thy *strength*;" all these powers, at all times, to the utmost of their respective limits, and with the utmost of their separate energies, shall be employed in doing His will, and promoting His glory. No power or faculty shall ever be unemployed; and none shall ever be exerted but to show forth His excellencies and praise.

The very nature of man's creation must show that this was the law or rule of life by which he was called to act. This law is suited to the nature of an intelligent being; and as man was made in the image and likeness of God, this law was suitable to his nature; and the principles of it must have been impressed on that nature. It was the law of man, or the rule to regulate his internal and external conduct when he came from the hands of his Creator; when as yet he had neither associate nor descendant. When he had descendants, and society was formed, a *second law*, flowing from the first, was given him, to regulate his spirit and conduct in reference to that society of which he was a part; and hence our Lord, with the strictest precision, adds, "The second is like unto it, Thou shalt love thy neighbour as thyself. There is no greater commandment than these; and on these hang all the law and the prophets;" both the law of Moses afterwards given, and all the declarations of the prophets, being founded on those grand principles, love to God, and love to man. And hence every promise, and every threatening, in the whole book of God, relative to the merit and demerit of human actions.

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

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

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

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

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

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

Again, to merit any thing from God, we must act as beings independent of Him, and give Him that on which he has no legal claim: for as we cannot purchase one part of a man's property, by giving him another part of his own property; so we cannot purchase from God any thing that is his *own*, by that to which he had an *equal claim*. To merit glory, therefore, a man must not only act independently of God, but also with powers and energies of which God is neither author nor supporter; for the powers which He has created, and which he up-

holds, are already his own; and to their utmost use and service He has an indefeasible right. Now man is a derived and dependant creature; has nothing but what he has received; cannot even *live* without the supporting energy of God; and can return Him nothing that is not His own; and therefore can merit nothing. On this ground also, the doctrine of salvation by the merit of works, is demonstrably both impossible and absurd.

Once more, to perform acts *infinitely meritorious*, man must have *powers* commensurate to such acts: to *merit infinitely*, requires *infinite merit* in the acts: and infinite merit in the *acts* requires *unlimited powers* in the *agent*; for no being of limited and finite powers, can perform acts of infinite worth: but man, in his best estate, is a being of limited powers, wholly dependant, even for these, on the energy of another; consequently, cannot perform acts of infinite worth; and therefore can in no way whatever merit, by his obedience or his works, that infinite and eternal weight of glory of which the Scriptures speak. On the ground, therefore, of the dependant and limited powers of man, the doctrine of final glorification, by the merit of works, is self-contradictory, impossible, and absurd.

All the preceding reasoning is founded on the supposition that man *is* in a *state of purity*; having *never fallen from original righteousness*, and *never sinned* against his Creator: and even in those circumstances, we find that his pure and spotless obedience cannot purchase an endless glory.

But, we must now consider him in his *present* circumstances; fallen from God; destitute of that image of God, righteousness and true holiness, in which he was created; and deeply guilty through innumerable transgressions. To him, in this state, the question, "What must I do to be saved?" is of infinite importance: as through his *sinfulness*, he is unfit for heaven: and, through his *guilt*, exposed to the bitter pains of an eternal death. In

his mouth, the question resolves itself into several:—
 1: How shall I be delivered from the *power of sin*, that it may no longer have *dominion* over me? 2. How shall I be delivered from the *guilt of sin*, that it may no longer *oppress* my tortured conscience? 3. How shall I be delivered from the *pollution of sin*, and be prepared for, and entitled to, everlasting glory?

Will any man say to this alarmed and despairing sinner, “Thou must purchase thy pardon, and the kingdom of heaven, by a life of righteousness: God requires obedience to his law; and that joined to sincere repentance, will induce Him to forgive thy iniquities, and admit thee at last to His eternal glory.” Of what avail are such sayings? can this satisfy his soul, or quiet the clamours of his tormented conscience? He feels himself incapable of any good: his inward parts are very wickedness; and though he can *will* that which is right, yet how to perform it, he finds not. Can even *fond hope* lay comfortable hold on such directions as these? But, as this question is too important to admit of hasty and unauthorized conclusions; we must examine the ground of the hope which is held out on these terms.

Though man's *state* has *changed*, his *duty* is not *changed*; he is still under the *same law*; it is as much his duty *now* to “love God with all his heart, soul, mind, and strength,” as it was the first moment he came out of the hands of his Creator. What *was* his *duty then*, must be his duty *through* the whole course of his being. To fulfil this original law, required a pure and holy soul, untainted by sin, and unbiassed by iniquity. But, instead of a heart filled with holiness and love, he has now that *carnal mind which is enmity to God*; a mind that is *not subject to the law of God, neither indeed can be*. To him, therefore, this obedience is utterly impossible; he cannot cleanse his own infected nature; and he cannot undo the criminal acts which he has already committed; and having broken the Divine law, the wrath of God abideth

on him. We have already proved that the most pure and perfect obedience cannot purchase *glory*; and the same arguments will prove, that the most perfect obedience cannot purchase *pardon*. Man owes every moment of his existence, and the full and constant exercise of all his powers, unto God. Could he even now live as pure and as perfect as an *archangel*, this would be no more than his *duty*; and, in point of *duty*, it would only be available for the *time* in which it was done; for, as every creature owes to its Creator the *utmost service* it can possibly perform through every moment of its being; therefore this obedience does not merit any thing in reference to the *future*: and if it have sinned, cannot atone for the *past*: the time in which it has sinned, must stand as an eternal blank, in which all its obedience was *due*, and in which none was *performed*. The non performance of its duty, is such a high degree of criminality, as to obliterate its title to the Divine protection, support and happiness; and the sins which it has committed, instead of obedience, have exposed it to all the penalties of the laws which it has broken.

It appears therefore, that even granting this fallen creature could live, from the present, a life of unspotted holiness; yet this could be considered in no other light than merely the obedience due to the Creator, and could have no tendency to blot out *past* transgressions. There is, therefore, no hope to any sinner from the doctrine of justification, or *salvation by works*. And, taken in any point of view, it is demonstrable, that no obedience to God, even from the most perfect creature, can merit any thing; and that *works of merit*, and works of *supererogation*, are equally impossible and absurd: none can do *more* than he *ought*; and none by doing his *duty*, can have claims upon his Maker.

I need add nothing here, except the testimony of our own church, in her 13th article, where she says, "Works done before the grace of Christ, and the inspiration of

his Spirit, are not pleasant to God; forasmuch as they are not of faith in Jesus Christ; neither do they make men meet to receive grace; or, (as the school authors say,) deserve grace of congruity: yea, rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin." That this *doubt* of our pious reformers was legitimately founded, has been sufficiently demonstrated in the preceding reasonings.

II. The second scheme of salvation is founded on works of *supererogation*, voluntary and involuntary sufferings, &c. By *supererogation* I mean doing *more* than is *required*; being more obedient than the law of God demands, and thus forming a stock of extra meritorious acts; so that a man has not only enough for himself, but has a fund of merits, which a certain church professes to have the power to dispense to those who have few or none.

On the preceding point I have proved that it is impossible for any created dependant being to do *more* than its *duty*; how *pure* and *holy* soever that creature may be; and, under the same head, it is proved that no *fallen* creature, in its lapsed state, can even perform its duty without supernatural and gracious assistance; and, consequently, that the doctrine of works of supererogation is chimerical and absurd. On this part of the scheme, there is, therefore, no necessity to extend the argument. Another testimony from our church, *article* 14, will set this matter in a strong light: "Voluntary works beside, over and above God's commandments, which they call works of supererogation, cannot be taught without arrogancy and impiety; for, by them men do declare, That they do not only render unto God as much as they are bound to do; but that they do more, for His sake, than of bounden duty is required: whereas Christ saith plainly, 'When ye have done all that are commanded of you,' say, 'We are unprofitable servants.'" The *arrogancy*

and *impiety*, and we may add the *ignorance*, manifested by this doctrine, are truly without a parallel.

What remains to be considered, is the merit of *sufferings*, their capability to atone for sin, and their tendency to purify the soul.

I presume it will be taken for granted that there was no *suffering* in the world previously to the introduction of *sin*: suffering is an imperfection in nature; and a creature, in a state of suffering, is imperfect, because a miserable creature. If an intelligent creature be found in a state of suffering, and of suffering evidently proceeding from the abuse of its powers; it necessarily supposes that such creature has offended God, and that its sufferings are the consequence of its offence, whether springing immediately from the crime itself, or whether inflicted by Divine justice, as a punishment for that crime. As sufferings in the animal being are the consequence of *derangement* or *disease* in the bodily organs, they argue a state of *mortality*; and experience shows that they are the predisposing causes of death and dissolution. Derangement and disease, by which the regular performance of natural functions is prevented, and the destruction of those functions ultimately effected, never could have existed in animal beings, as they proceeded from the hand of an all-perfect and intelligent Creator. They are, therefore, something that has taken place *since* creation; and are demonstrably contrary to the *order, perfection* and *harmony* of that creation; and consequently did not spring from God. As it would be unkind, if not unjust, to bring innumerable multitudes of innocent beings into a state of suffering or wretchedness; hence the sufferings that are in the world, must have arisen from the offences of the sufferers. Now, if *sin* have *produced suffering*, is it possible that *suffering*, can *destroy sin*? We may answer this question by asking another: Is it possible that the *stream* produced from a fountain can *destroy* the *fountain* from which it springs? Or, is it possible that

any *effect* can destroy the *cause* of which it is an effect ? Reason has already decided these questions in the *negative*. Ergo, *suffering*, which is the *effect* of sin, cannot possibly destroy that sin of which it is the effect. To suppose the contrary, is to suppose the grossest absurdity that can possibly disgrace the understanding of man.

Whether these sufferings be such as spring necessarily out of the present constitution of nature ; and the morbid alterations to which the constitution of the human body is liable from morbidly *increased* or *decreased* action : or whether they spring in part, from a *voluntary* assumption of a greater share of natural evil than ordinarily falls to the lot of the individual, the case is not altered ; still they are the *offspring* and *fruit of sin* ; and, *as its effects*, they cannot destroy the *cause* that gave them birth.

It is essential, in the nature of all effects, to depend on their causes ; they have neither *being* nor *operation* but what they derive from those causes ; and, in respect to their causes, they are absolutely *passive*. The *cause* may exist without the *effect* ; but the *effect* cannot subsist without the *cause* : to act against its cause is impossible, because it has no independent being, nor operation ; by it, therefore, the being, or state of the cause, can never be effected. Just so sufferings, whether *voluntary* or *involuntary*, cannot affect the *being* or nature of *sin*, from which they proceed. And, could we for a moment entertain the absurdity, that they could *atone* for, *correct*, or *destroy* the *cause* that gave them being, then we must conceive an effect, wholly dependant on its cause for its being, rise up against that cause, destroy it, and yet still continue to be an *effect*, when its cause is no more ! The sun, at a particular angle, by shining against a pyramid, projects a shadow, according to that angle, and the height of the pyramid. The *shadow*, therefore, is the *effect* of the *interception* of the sun's *rays*, by the mass of the pyramid. Can any man suppose that this *shadow* would continue well defined, and discernible, though the

pyramid' were annihilated, and the sun extinct?—No. For the *effect* would necessarily *perish* with its *cause*. So, sin and suffering; the latter springs from the former: sin cannot destroy suffering which is its necessary effect; and suffering cannot destroy sin, which is its producing cause: Ergo, salvation by *suffering* is absurd, contradictory, and impossible.

III. *Penal sufferings*, in a future state, are supposed by many to be sufficiently efficacious to purge the soul from the moral stains contracted in this life; and to make an atonement for the offences committed in time. This system is liable to all the objections urged against the preceding, and to several others peculiar to itself; for, if there had not been sin, there had not been punishment. Penal sufferings, inflicted by Divine justice, are the desert of the crimes which require justice to inflict such punishments. If the sufferings inflicted by this Divine justice be supposed to be capable of annihilating the *cause* for which they are inflicted; if they annihilate the cause, they must be *greater* than that cause, and consequently unjust; because, in that case, the punishment would be *greater* than the *offence*. Such penal inflictions could not proceed from a righteous God.

But the ground of this system is *absurd*: we have no evidence from *Scripture* or *reason*, that there are any *emendatory* punishments in the *eternal world*.

The state of *probation* certainly extends only to the ultimate term of human life. We have no evidence, either from *Scripture* or *reason*, that it extends to another state. There is not only a deep silence on this, in the divine records; but there are the most positive declarations against it. In *time* and *life*, the great business relative to eternity is to be transacted. On passing the limits of *time*, we enter into *eternity*: this is the *unchangeable* state. In that awful and indescribable infinitude of incomprehensible duration, we read of but *two places* or *states*; heaven and hell; glory and misery: endless

suffering and endless enjoyment. In these *two places*, or *states*, we read of but *two* descriptions of human beings: the *saved* and the *lost*; between whom there is that immeasurable gulf, over which neither can pass. In the one state, we read of no *sin*, no *imperfection*, no *curse*: there, “all tears are for ever wiped away from off all faces; and the righteous shine like the sun in the kingdom of their Father.” In the other, we read of nothing but “weeping, wailing, and gnashing of teeth;”—of “the worm that dieth not;” and of “the fire which is not quenched.” Here, the effects and consequences of sin appear in all their colourings, and in all their consequences. Here, no dispensation of grace is published; no offers of mercy made; the unholy are unholy *still*; nor can the circumstances of their case afford any means by which their state can be meliorated; and we have already seen, that it is impossible that *sufferings*, whether *penal* or *incidental*, can destroy that *cause* (sin) by which they were produced.

Besides, could it be even supposed that *moral purgation* could be effected by *penal sufferings*, which is already proved to be absurd; we have no evidence of any such *place* as *purgatory*, in which this purgation can be effected: it is a mere fable, either collected from *spurious* and *apocryphal writings*, canonized by superstition and ignorance; or it is the offspring of the deliriums of pious visionaries, early converts from heathenism, from which they imported this part of their creed; there is not one *text* of Scripture, legitimately interpreted, that gives the least countenance to a doctrine, as *dangerous* to the souls of men, as it has been *gainful* to its inventors: so that, if such *purgation* were possible, the *place* where it is to be effected cannot be proved to *exist*. Before, therefore, any dependance can be placed on the doctrine raised on this supposition, the existence of the *place* must be proved; and the possibility of *purgation* in that place demonstrated. The opinion of our own church on this, and its kindred

doctrines, should be heard with respect: "The Romish doctrine concerning *purgatory*, pardons, worshipping and adoration, as well of images as of reliques, and also invocation of saints, is a fond thing, vainly invented, and grounded upon no warranty of Scripture; but rather repugnant to the word of God."—Article xxii.

As to the *atonement* which is to be made to Divine justice, by enduring the torments of the damned, for ages numerable or innumerable, it is not found in the letter of the Divine oracles, nor by any fair critical deduction from that letter. Purgatory, professing to be an *intermediate place* previously to its examination, has a sort of claim on our attention: but when this profession is examined, it is found to be as *unreal* a *mockery*, as the *limbus of vanity* from which its ideal existence, has sprung. But the doctrine of the *final extinction of the fire that is not quenched*, and the *final restoration of all lapsed intelligences*, has no such claims; it appears before us as a formal contradiction of every scripture which relates to that awful subject; founding itself on meanings which have been extracted from *Greek* and *Syriac* words, by critical torture: and which others, as wise as the appellants, have proved these words in such connections cannot bear.

But we must take up, and view this subject in another light. We have already seen that every intelligent being owes the full exercise of all its powers to its Creator, through the whole extent of its being: and if such creature do not *love and serve God with all its heart, soul, mind, and strength*, through the whole compass of its existence, it fails in its *duty*, and *sins* against the *law of its creation*. Now, it cannot be said, that beings, in a state of penal sufferings under the wrath and displeasure of God, (for, if they suffer *penally*, they must be under that displeasure,) can either *love* or *serve* Him. Their sufferings are the consequences of their crimes, and can form no part of their *obedience*. Therefore, all the *ages* in which they suffer, are ages spent in sinning against this

first and essential law of their creation, and must necessarily increase the *aggregate* of their *demerit*; and lay the eternally successive necessity of continuance in that place and state of torment. Thus it is evident, that this doctrine, so specious and promising at its first appearance, is essentially defective; and contains in itself the seeds of its own destruction. Besides, if the fire of hell could purify from sin, all the dispensations of God's grace and justice among men, must have been useless; and the mission of Jesus Christ most palpably unnecessary; as all that is proposed to be effected by His grace and Spirit, might be (on this doctrine) effected by a proportionate continuance in hell fire: and *there*, innumerable ages are but a point in reference to eternity; and any conceivable or inconceivable duration of these torments, is of no consequence in this argument, as long as, at their termination, an *eternity* still remains.

This system, therefore, can give no consolatory answer to the question, "What shall I do to be saved?" as it is itself essentially destitute of evidence; deficient in the validity of its adduced proofs; and consequently, incapable of affording conviction to the inquiring mind.

IV The doctrine of the *metempsychosis*, or *transmigration of souls*, has been adduced as affording a stable ground on which the hope of final salvation might be safely built. This doctrine is attributed to *Pythagoras*; but it is likely that *he* derived it from the *Egyptians* or *Indians*, who professed it long before his time; and among the latter of whom it is an article of faith to the present day.

It is on the ground of this doctrine that the *Bramins* refuse to take any *animal* food, or *destroy* any living creature; as they suppose that the soul of an ancestor or relative may be lodged in fish, fowl, or beast. This doctrine not only allows men another state of probation after this life, but *many* such *states*; for, in every body, especially *human*, through which, according to this opinion, the soul passes, it has an opportunity of acquiring those *virtues*

by which it may be assimilated to the Divine being ; and afterwards be absorbed into the Divine essence.

The *Pharisees* among the Jews, were certainly not only acquainted with this doctrine, but held it as an article of faith. It appears in the question of the disciples of our Lord, John ix, 2, “ Master, who did sin, this man or his parents, that he was born blind ?” Is his blindness a punishment on his parents for *their* sins ? or did *he* sin in some *other body*, that he is punished with blindness in *this* ? Though this doctrine is hinted at in this and some other places in the Bible ; yet it is no where *taught* in that sacred book. It is not a doctrine of *revelation* ; nor does it appear to have any foundation in *reason*. There are no *facts* in *nature* from which it can be inferred ; and I am not acquainted with any arguments in *philosophy*, by which it can be proved to be either *possible* or *plausible*. Yet it has a greater show of *simplicity* and *probability* than the doctrines of emendatory punishments in hell ; or of purging fires in an intermediate state. And were I to become a volunteer in faith, I could reconcile *metempsychosis* to my reason, much sooner than I could any of the preceding systems. But this scheme also fails in several essential points :—

1. It has nothing in Scripture to support it.
2. It is not a doctrine that sound philosophy can espouse ; because it is incapable of any kind of rational or metaphysical proof.
3. Could it be shown to be *probable*, it would not answer the end proposed ; as it is absurd to suppose that a soul by becoming *brutalized*, could be refined and purified ; or that by animating a body with bestial inclinations, it could acquire habits of *virtue* ; or that by passing through so many *mediums*, it could make atonement for past transgressions ; while in every state it was committing new offences ; or, that these temporary degradations could be considered an adequate price for eternal glory. For in this, as in all preceding cases, we are to consider that

there are—1. *Crimes* which require an *atonement*. 2. *Impurities* which require *purgation*. And, 3. A state of endless *felicity* which must be *purchased*: and it is obvious that in each of these respects this doctrine, weighed in the balances, is found wanting.

V The *fifth* opinion, which is by far the most plausible, is this: That God, through His own mere *benevolence*, may pardon sin, purify the soul, and confer everlasting bliss; and, therefore, to the sincere inquirer in the text it may be said, God is a Being of infinite *benevolence*: trust in His goodness, endeavour to live soberly and virtuously for the future, and doubt not that He will take you at last to his eternal glory.

This is *specious*; and by such assertions many have been, and are still deceived. For who can doubt that He, whose name is *mercy*, and whose nature is *love*, will not, from His endless benevolence, forgive a miserable sinner; and take, when earnestly solicited, a sincere penitent to an everlasting state of blessedness? Doubts on this point have been deemed irrational and absurd; and the assertion that salvation cannot be obtained in this way, has been regarded as little less than *blasphemy*. To see the merits of this scheme, the reader must consider that it is not God's *benevolence* or *mercy* in or through Christ which is here spoken of; but benevolence or *mercy* in itself; and acting from itself, without any consideration whatever to any thing done by the person himself, or by any *other* in his *behalf*: for this scheme supposes that God does this merely through the impulse of his own benevolence or goodness.

What God *can* do in the exertion of any one of His attributes, is not the question; but what he can do consistently with all the perfections of His nature. We know that He is *omnipotent*; and as omnipotence is *unlimited*, and *unconfined*, it can do every thing that is possible to be done: but, notwithstanding, it does not do all that is possible to be done; for it is possible, in the illimitable

vortex of space, to *create unnumbered worlds*; but this is not done. It is possible to *change*, in endless variety, the worlds and beings already made, and give them *new modes* of existence, *new qualities*, other *forms, habits, &c.*, &c, by successive infinite changes; but neither is this done. Thus we see that the existence of an *attribute* or perfection in the Divine nature does not necessarily imply the *exertion* of that attribute or perfection, in any work suitable or correspondent to the nature of that attribute.

All the Divine perfections are in perfect unity and harmony among themselves: God never acts from one of His attributes exclusively; but in the infinite unity of all His attributes. He never acts from *benevolence* to the exclusion of *justice*: nor from *justice* to the exclusion of *mercy*. Though the *effect* of His operations may appear to us to be in one case the offspring of *power* alone; in another, of *justice* alone; in a third, of *mercy* alone; yet, in respect to the Divine nature itself, all these effects are the joint produce of all his perfections; neither of which is exerted more nor less than another. Nor can it be otherwise; nor must we by our preconceived opinions, or to favour our particular creed, set the attributes of God at variance among themselves; or “wound one excellence with another.” God therefore can do nothing by the mere exercise of His *benevolence*, that is not perfectly consistent with His justice and righteousness.

Should it be said that, because God is infinitely *good*, therefore we may expect that He will save sinners, from this consideration alone: I answer, that God is infinitely *just*, and therefore we may expect that He will on that consideration, show mercy to *no man*! Now, the argument in the one case is precisely as *good* and as *strong* as in the other; because the *justice* of God that requires Him to *punish sinners*, is equal to His *mercy*, which requires Him to *save them*. And this argument is sufficient to show, that the exercise of the mere benevolence of

God is no ground to hope that He will save sinners : for, humanly speaking, considering the *apostate* condition of this sinful world, and the multiplied *rebellions* and *provocations* of men, it is *more natural* to suppose, that, if any attribute of God can be exercised *exclusively* of the rest, it must be, in this case, His *justice* ; and if so, the *destruction* of the whole human race must be inevitable. The conclusion in one case is as warrantable and legitimate as in the other. Here, therefore, we gain no ground ; but are obliged to retire from the consideration of this subject, with the fullest conviction, that salvation on this hypothesis is wholly impossible.

To the objection, that “ as the king has the royal prerogative to pardon those who are convicted and condemned by the law ; and that he can, without any impeachment of his character, as the fountain of justice, and supreme magistrate in the land, display his royal clemency in remitting capital punishments, pardoning the guilty, and restoring him to his primitive condition, with all the rights and privileges of civil society ; ” it may be answered, that it is never supposed that the king acts thus from the mere impulse of his *clemency* ; though the words *de gratia nostra speciali, et ex mero motu nostro*, (of our special grace, and mere motion,) be sometimes used ; yet it is always understood that for every act of this kind “ there are certain reasons and considerations, thereunto him inducing : ” and these *reasons* and *considerations* are such as in his own opinion, and that of his counsellors, are a sufficient vindication of his conduct. Sometimes in the *pardons* themselves, these *reasons* are stated, *ad instantiam dilecti et fidelis nostri A. B. pardonavimus C. D.* “ At the earnest entreaty of our beloved and faithful friend A. B. I have pardoned C. D.” &c ; or *Nos—de aviseamento et assensu dominorum spiritualium et temporalium, ac ad specialem requisitionem communitatis regni nostri Angliæ, in presenti parlamento nostro existentium, pardonavimus es relaxavimus A. B.* “ We — by the advice

and consent of the lords spiritual and temporal, and at the special request of the commons of our kingdom of England in the present parliament assembled, have pardoned and forgiven A. B." &c.

At other times, the king enumerates a great *variety* of *reasons* why he should do this ; as first, the consideration that *vengeance is the Lord's, and he will repay.* 2. A consideration of the *passion of Christ for transgressors.* 3. *Filial piety* towards the *blessed Virgin* ; and, lastly, the consideration of *innumerable favours* received from the *hand of God* ; as in the case of a royal pardon granted to several traitors by Henry VI. See *Rymer*, vol. ix. page 178.

Add to all this, that such clemency is not extended, where something *cannot be pleaded in arrest of justice : something that may be said to lessen the iniquity and enormity of the crime.* And it may likewise be added, that no wise and prudent king ever resorts to the exercise of this prerogative of his crown, where the circumstances of the case will not justify him, both in the sight of *equity*, and in the sight of his *people*. For, as Sir *Henry Finch* says, "The king has a prerogative in all things that are not injurious to the subject : *Nihil enim aliud potest rex, nisi id solum quod de jure potest* : for the king can do nothing but that which is according to law," *Finch*, lib. lxxxiv, 5. Hence, "the power of pardoning offences is entrusted to the king, on a special confidence that he will spare those only, whose case, had it been foreseen, the law itself may be presumed willing to except out of its general rules ; which the wisdom of man cannot make so perfect, as to suit every particular case," 1 *Shaw*, 284.

The king, therefore, was ever supposed to use his royal prerogative in pardoning offences, *according to the spirit and design of the law* : and never to pardon him whom the law would condemn, all the circumstances of his case having been foreseen.

Now we may rest assured that God never does any

thing without infinite *reason* and *propriety*; and requires nothing but through the same. His benevolence was the same under the *Mosaic* law that it is *now*, or ever can be, as He is unchangeable; yet we find that under the *Mosaic* law He required *sacrifice*, and would not remit any offence without this; and for this conduct He must have infinite reason, else He had not required it: thus we see that during that dispensation, His own infinite goodness, *separately considered*, was no reason why He should remit sin; else He had gratuitously done it without requiring sacrifice, which bears all the appearance of a requisition of *justice*, rather than a dictate of *mercy*.

Again, God can have no motive relative to his kingdom or throne, to forgive a transgressor; for he is infinitely independent: therefore, no *reason of state* can prevail here, nor even exist; and as to any thing that might be found by *equity* to plead in arrest or mitigation of judgment against the rigorous demands of justice, this also is impossible; for God's justice can have no demands but what are perfectly equitable: His justice is infinite righteousness, as totally distant from *rigour* on the one hand, as from *laxity* or *partiality* on the other. Again, surely nothing can be alleged in *extenuation* of any offences committed by the *creature* against the *Creator*. Every sin against God, is committed against infinite *reasons of obedience*, as well as against infinite *justice*: and consequently can admit of no plea of extenuation. On all these considerations, there appears to be *no reason* why God should exercise His eternal *goodness* merely, in remitting sins; and without sufficient reason He will never act.

Should it be farther said that the *wretched* state of the sinner pleads aloud in the ears of God's *mercy*, and this is a sufficient reason why this *mercy* should be exercised; I answer as before, that his *wicked* state calls as loudly in the ears of God's *justice*, that *it* might be exclusively exercised; and thus the *hope* from *mercy* is cut off. Besides, to make the culprit's *misery*, which is the effect of

his sin, the reason why God should show him mercy, is to make *sin* and its *fruits* the *reason* why God should thus act. And thus, that which is in eternal hostility to the nature and government of God, must be the motive why He should, in a most strange and contradictory way, exercise His *benevolence* to the total exclusion of His *justice, righteousness, and truth* ! Hence it appears that no inference can be fairly drawn from the existence of *eternal benevolence* in God to answer the solemn inquiry in the text ; nor to afford a basis on which any scheme of human salvation can be successfully built.

As these *five* schemes appear to embrace all that can be devised on this subject ; and on examination each of them is proved to be perfectly inefficient, or inapplicable to answer the purpose for which it is produced ; we may therefore conclude that no scheme of human salvation, ever invented by man, can accomplish this end ; and the question *What must I do to be saved ?* must have remained eternally unanswered, if God in His boundless *mercy*, in connection with all His *attributes*, had not found out a plan, in which all His *perfections* can harmonize, and His *justice* appear as prominent as His *mercy*.

VI. I come therefore to the scheme proposed by the Almighty, and contained in the apostle's answer to the terrified jailer, *Believe on the Lord Jesus Christ, and thou shalt be saved.*

In order to see the force of the apostle's meaning and understand the propriety of his exhortation, we must endeavour to acquaint ourselves with the Person of whom he speaks. "Believe," says he, "on the Lord Jesus Christ." From this answer, it is certain the apostle intimates that the *believing*, which he recommends, would bring from the Person, who is the object of his exhortation, the salvation after which the jailer inquired. And as *trusting* in an *unknown* person for his eternal welfare would be a very blind and desperate confidence ; it was necessary that he should be informed of the Author, and

instructed in the principles of this *new religion*, thus recommended to his notice; and therefore it is immediately added, verse 32, that “they spake the word of the Lord unto him,” and to all that were in his house, *τον λογον του Κυριου*, the *doctrine of the Lord*: all the teaching that concerned Jesus Christ, and the salvation which He came to dispense to mankind.

From the specimens we have of the apostle’s preaching, in the book of the *Acts*, as well as in his *Epistles*, we cannot be at a loss to find what the *doctrine* was which he preached both to Jews and Gentiles: it was, in general, “Repentance towards God, and faith towards our Lord Jesus Christ,” Acts xx, 21. And of this Jesus, he constantly testified, that although He was the most high and mighty of beings, yet “He died for our offences, and rose again for our justification.”

But who is this Person in whom he exhorts the jailer to believe; and who is here called the *Lord Jesus Christ*? That there has been much controversy on the subject of this question in the Christian world, is well known; and into it I do not propose at present to enter: I shall simply quote *one text* from this apostle’s writings, on which I shall make a few remarks, in order to ascertain what *his* views of this Person really were; and the conclusions which we must necessarily draw from these views. The text is, Coloss. i, 16, 17, “By him were all things created that are in heaven and that are in earth, visible or invisible, whether *they be* thrones, or dominions, or principalities, or powers; all things were created by him, and for him; and he is before all things, and by him all things consist.”

Four things are here asserted:

1. That Jesus Christ is the *Creator of the universe*; of *all things visible and invisible*; of all things that had a beginning, whether they exist in *time* or in *eternity*.
2. That whatsoever was created, *was created for himself*:—that He was the *sole end* of His own work.

3. That He was *prior* to all creation ;* to all beings whether in the visible or invisible world.

4. That he is the *Preserver* and *Governor* of all things ; *for by him all things consist.*

Now, allowing St. Paul to have understood the terms which he used, he must have considered Jesus Christ as being truly and properly *God* :—1. Creation is the proper work of an infinite, unlimited, and unoriginated Being; possessed of all perfections in their highest degrees, capable of knowing, willing, and working infinitely, unlimitedly, and without control: and as creation signifies the production of *being* where all was *absolute nonentity*; so it necessarily implies that the Creator acted *of and from himself*: for, as previously to this creation, there was *no being*, consequently he could not be actuated by any *motive, reason, or impulse, without himself*; which would argue that there was some being to produce the *motive or impulse*; or to *give the reason*. Creation, therefore, is the work of Him who is *unoriginated*, infinite, unlimited, and eternal: but, *Jesus Christ is the Creator of all things*; therefore, Jesus Christ must be, according to the plain construction of the apostle's words, truly and properly *God*.

2. As, previously to creation, there was *no being* but God; consequently the great *first Cause* must, in the exertion of His creative energy, have respect to *himself alone*; for he could no more have respect to that which had *no existence*, than he could be *moved by non-existence* to produce existence or creation.—The Creator, therefore, must *make every thing for himself*.

Should it be objected that Christ created *officially*, or by delegation, I answer, this is impossible; for, as creation requires absolute and unlimited power or omnipotence, there can be but *one* Creator, because it is impossible that there can be *two or more* omnipotent, infinite, or eternal beings. It is therefore evident, that creation cannot be effected *officially*, or by *delegation*; for this would imply a *Being conferring the office*, and *delegating* such

power : and that the *being* to which it was delegated, was a *dependant* being, consequently not unoriginated and eternal. But this, the nature of creation proves to be absurd—1. The thing being impossible in itself, because no limited being could produce a work that necessarily requires omnipotence. 2. It is impossible, because if omnipotence be *delegated*, he to whom it is delegated *had it not before* ; and he who delegates it *ceases to have it*, and consequently *ceases to be God* ; and the other to whom it is delegated, *becomes God* ; because such attributes as those with which he is supposed to be invested, are essential to the nature of God. On this supposition *God ceases to exist*, though infinite and eternal ; and another not naturally *infinite and eternal*, becomes *such* ; and thus an *infinite and eternal Being* is produced in *time*, and has a *beginning*, which is absurd.—Therefore, as Christ is the *Creator*, He did not create by *delegation*, or in any *official way*. Again, if he had created by *delegation*, or *officially*, it would have been *for that Being who gave him that office*, and *delegated to him the requisite power* ; but the text says that *all things were made by him and for him*, which is a demonstration that the apostle understood Jesus Christ to be the end of his own work ; and truly and essentially God.

3. As all *creation* necessarily exists in *time*, and had a *commencement* ; and there was an *infinite duration* in which it *did not exist* ; whatever was *before or prior to that*, must be *no part of creation* ; and the *Being* who existed prior to creation, and *before all things*, all existence of every kind, must be the unoriginated and eternal God ; but St. Paul says, *Jesus Christ was before all things* ; ergo, the apostle conceived Jesus Christ to be truly and essentially God.

4. As every *effect* depends upon its *cause*, and cannot exist without it ; so, *creation* which is an *effect* of the *power and skill* of the *creator*, can only exist and be preserved by a continuance of that *energy* that first gave it

being : hence, God, as the *preserver*, is as necessary to the continuance of all things, as God, as the *creator*, was to their original production ; but this *preserving* or *continuing* power is here attributed to *Christ* ; for the apostle says, “ and by him do all things consist ; ” for, as all being was derived from Him as its *cause* ; so all being must *subsist by him*, as the *effect* subsists *by and through* its *cause*. This is another proof that the apostle considered Jesus Christ to be truly and properly God, as he attributes to Him the *preservation* of all created things, which property of *preserving* belongs to God alone ; ergo, Jesus Christ is, according to the plain obvious meaning of every expression in this text, truly, properly, independently, and essentially, God.

Taking, therefore, the apostle as an *uninspired* man, giving his *own view* of the Author of the Christian religion ; it seems beyond all controversy, that himself believed Christ Jesus to be God : but considering him as writing under the *inspiration of the Holy Ghost* ; then we have, from the plain, grammatical meaning of the words he has used, the fullest demonstration that *He who died for our sins, and rose again for our justification, was God over all* : and as God alone can give *salvation*, and God alone *remit sin*, hence with the strictest propriety the apostle commands the almost despairing jailer *to believe in the Lord Jesus Christ, and he should be saved*.

In examining the preceding *schemes* of salvation, we have already seen, that God cannot act from *one attribute exclusively* ? that He can do nothing without infinite reason ; and that when He acts, it is *in and through the infinite harmony of all his attributes*.

In the salvation of the human soul, two attributes of God appear to be peculiarly exercised ; viz. His *justice* and His *mercy* : and to human view, these attributes appear to have very *opposite claims* ; nevertheless, in the scheme of salvation laid down in the gospel, these claims are harmonized, so that God can be *just*, and yet the

“justifier of him that believeth on Jesus.” In this scheme “Mercy and Truth are met together; Righteousness and Peace have kissed each other.”

From St. Paul’s doctrine concerning Christ, as the *Saviour of men*, we may learn *what* it was which he wished the jailer to believe, viz. 1. That this glorious Personage, who was the creator, preserver, owner, and governor, of all things, *was manifested in the flesh*, and *suffered*, and *died*, to make an *atonement for the sins of the world*: for, it is most evident from all the apostle’s writings, that he considered the *shedding of Christ’s blood in his death*, as a *sacrificial offering for sin*; and he ever attributes the *redemption of the soul*, and the *remission of sins* to the shedding of this blood. 2. That His *life* was offered for the *life of men*; and that this was a sacrifice which God himself *required*; for Christ was considered “*the Lamb of God which takes away the sin of the world.*” 3. That all the Law and the Prophets bore testimony to this; and that He, as a sacrifice for sin, was the *end* of the Law, for righteousness *εις δικαιοσυνην*, *for justification*, to every one that believeth.

That *God manifested in the flesh* is a *great mystery*, none can doubt; but it is what God himself has most positively asserted, John i, 1–14, and is the grand subject of the New Testament. *How* this could be, we cannot tell: indeed the *union of the soul with its body* is not less mysterious; we can just as easily comprehend the *former*, as the *latter*; and *how* believers can become “*habitations of God through the Spirit*,” is equally inscrutable to us; yet all these are *facts* sufficiently and unequivocally attested; and on which scarcely any rational believer, or sound Christian philosopher, entertains a doubt. These things are so; but *how* they are so, belongs to God alone to comprehend: and as the manner is not explained in any part of Divine Revelation, though the *facts* themselves are plain; yet the proofs and evidences of the *reasons* of these facts, and the manner of

their operation, lie beyond the sphere of human knowledge.

From what has been said, we derive the following particulars: 1. That *the word, which was with God, and is God, became flesh, and tabernacled among us*: this is a truth which we receive from Divine Revelation. 2. That God never does any thing that is not *necessary* to be done; and that he never does any thing without an *infinite reason*:—these are truths, also, which we learn from the perfections of the Divine Nature. 3. That God has *required the incarnation, and passion, of Jesus Christ*:—and this the sacred Scriptures abundantly declare. 4. That this would not have taken place, had it not been *infinitely reasonable, and absolutely necessary*, we learn from the same perfections. 5. That the sacrifice of Christ, thus required by God, was infinitely pleasing to him, and completely proper to accomplish the *end* for which it was appointed:—this is evident, from its being *required*; for God can require and devise nothing that is *not* pleasing to *Himself, proper in itself*, and fit to accomplish the end for which it was required. 6. That, as the sacrifice of Christ was required to take away the sin of the world, we may rest assured that it was proper to accomplish that end; and that God, in the claims of His justice and mercy, is perfectly pleased with that sacrifice. 7. That, as the dignity of Jesus Christ is infinitely great and glorious; so all His acts have an infinite merit; because they are the acts of a Being absolutely perfect. 8. That, though His *passion and death* could take place only in the *human nature* which He had associated with His divinity, for in that “dwelt all the fulness of the Godhead bodily;” yet, this association stamped all the acts of that manhood with an infinite value. 9. And, as these sufferings, &c, took place in human nature, and were undergone on account of all those who were partakers of that nature, therefore they were sufficient to make atonement for the sins of the whole world; and

are to the Divine justice, *infinite reasons*, why it should remit the sins of those in whose behalf these sufferings, &c, were sustained. When, therefore, a sinner goes to God for mercy, he goes, not only in the *name*, but with the *sacrifice of Christ*: this he offers, *by faith*, to God; that is, he brings it with the fullest confidence, that it is a sufficient sacrifice and atonement for his sins; and thus he offers to Divine justice an *infinite reason* why his sins should be blotted out. To *this*, faith can attach itself without wavering; and on this, God can look with infinite complacency and delight. And it follows, that the man whose business it is to make known the way of salvation to perishing mortals, can say with the utmost confidence to every genuine *penitent*, "Believe on the Lord Jesus Christ, and thou shalt be saved."

This scheme is of God's own appointment: by it His Law is magnified and made honourable; from its very nature, it must be effectual to the purposes of its institution; and is liable to none of the objections with which all other schemes of salvation are encumbered. By it, the *justice* of God is as highly magnified as His *mercy*. "What the Law could not do, in that it was weak through the flesh, God" has done by "sending His Son in the likeness of sinful flesh and for sin" (*καὶ περὶ ἁμαρτίας* and as a sacrifice for sin,) "condemned sin in the flesh," Rom. viii, 3. And thus our salvation is of *grace*; of the *free mercy* of God *in, and through Christ*; not of *works*, nor of *sufferings*, that any man should boast; and thus God has the *glory to eternity*, while man enjoys the *unspeakable gift*, and the *infinite benefits* resulting from that gift.

In this scheme of redemption we see a perfect *congruity* between the *objects* of this redemption, and the *redemption price* which was paid down for them. The *objects* of it are the *human race*; all these had sinned and come short of the glory of God: it was right, therefore, that satisfaction should be made in that *same nature*, either by re-

ceiving *punishment*, or *paying down* the $\lambda\upsilon\tau\rho\omicron\nu$ or *redemption price*. Now, we have already seen that, bearing the punishment due to a crime is no atonement for that crime; nor can answer any of the purposes of that *original law* which God gave to man in his *state of innocency*: and we have also seen, that no *acts of delinquents*, however good they may be supposed, can *purchase blessings of infinite worth*, or make *atonement for the past*. Hence, it is absolutely impossible that the *human race* could redeem themselves; and yet, *justice* and the *fitness of things* required, that the *same nature* which *sinned* should be employed in the work of *atonement*. Behold then the *wisdom* and *goodness* of God! Christ assumes *human nature*:—that it might be free from blot, stain, or imperfection; it is *miraculously* conceived, by the power of the Holy Spirit, in the *womb* of a *Virgin*; and, that it might be capable of effectually performing every *redeeming act*, *God, was manifested in the flesh*. Here, then, we see the *same nature* suffering which had sinned; and we see all these sufferings stamped with infinite *merit*, because of the *Deity* who dwelt in that suffering humanity. Thus, Christ was *man*, that he might *suffer* and *die* for man; and he was *God*, that the sufferings and death of the *man* Christ Jesus might be of infinite value! The *skill*, *contrivance*, and *congruity* of this system, reflect as high honour on the *wisdom*, as on the *mercy* of God!

It has been stated in the commencement of this discourse, that men, by their *personal transgressions*, are exposed to eternal punishment; and, in consequence of the *impurity* or *infection* of their nature, they are incapable of enjoying eternal glory; and, therefore, to *be saved* must necessarily imply the being *delivered from all the guilt of all sin, and from all its impurity*; so that the soul shall be a proper habitation of God through the Spirit; and be capable of an eternal *union* with Him in the realms of glory. How, therefore, are these purposes to be effected by believing on the Lord Jesus Christ? St. Paul says,

Gal. iii, 22, "The Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe." Now, the *promise* not only comprehends the *incarnation of Christ*, but also the *blessings* to be communicated through that incarnation. These blessings may be all summed up in these *three* particulars: 1. Pardon of sin: 2 The gift of the Holy Spirit, for the purification of the heart; and, 3. Eternal life, as the consequence of that pardon and purification. Now, Christ, by His sacrificial death, has purchased pardon for a condemned world, and reconciliation to God; for, "God was, in Christ, reconciling the world unto himself, not imputing their trespasses unto them," 2 Cor. v, 19. And we "have redemption in his blood, the forgiveness of sins," Eph. i, 7. When reconciled to God, and thus brought nigh by the blood of Christ, we receive the gift of the *Holy Spirit*, which is a fruit of the death, resurrection, and ascension of our Lord, Psalm lxxviii, 18, Ephes. iv, 8. And this Spirit, which is emphatically called the *Holy Spirit*, because He is not only infinitely *holy* in His own nature, but his grand office is to make the children of men *holy*, is given to true believers, not only to "testify with their spirits that they are the children of God," Rom. viii, 16, but also to *purify their hearts*: and thus He transfuses through their souls His own holiness and purity; so that the image of God in which they were created, and which by transgression they had lost, is now restored; and they are by this holiness, prepared for the *third* benefit, the *enjoyment of eternal blessedness*, in perfect union with Him who is the Father and God of glory, and the Fountain of holiness. This pardon and reconciliation, this holiness and purity, and this eternal glory, come all in consequence of the incarnation, passion, death resurrection, ascension, and mediation of Christ; and this *complete restoration* to the image and likeness of God is the utmost *salvation* the soul of man can possess; and being brought to eternal glory, the utmost beatification

of which a created intelligent Being is capable. And as it has been demonstrated that no scheme of salvation ever invented by man can procure or produce these blessings; and as the word of God shows that all these things are provided by the Christian system; we may confidently assert that *there is no name under heaven, given among men, whereby we must be saved: neither is there SALVATION in any other*, Acts iv, 12; and with the same confidence, we can say to *every sinner*, and especially to every genuine *penitent*, "Believe on the Lord Jesus Christ, and THOU shalt be saved." The exhortation itself appears so very *rational*, and the *basis* on which it is built so very *solid*, that all difficulties in the way of faith or believing are completely removed; so that it seems as impossible, on this ground, *not to believe*, as it seemed before to credit the possibility of being saved, even through this scheme; because it has been too often recommended *unaccompanied with those considerations*, which prove it to be the first born of the goodness, wisdom, justice, and mercy, of the God and Father of ALL.

On a review of the whole of the preceding argumentation, it may be objected to this doctrine, as it was to St. Paul, its first systematic defender, "You make void the law through faith." To which we reply as he did: *God forbid! Yea, we establish the law.*

Whether we understand the term *law* as signifying the *rites* and *ceremonies* of the Mosaic institution; or the *moral law* which relates to the regulation of the *manners* or *conduct* of men; the doctrine of salvation by faith *establishes* this law. All the *law of commandments, consisting of ordinances*, had respect to Christ, who alone was the *object* and the *end* of this law; and by His passion and death, the whole of its sacrificial system, in which its essence consisted, was *fulfilled* and *established*.

As to the *moral law*, this also is fully established by the doctrine of salvation by faith: for the *faith* essential to this doctrine *works by love*; and love is the *principle*

of *obedience*; and he who receives salvation by faith, receives at the same time, power from God to live in obedience to every moral precept; and such persons are emphatically termed the *workmanship of Christ, created anew unto good works*. They are *born of God*, and *His seed remaineth in them*; and they cannot sin because they are *born of God*. Being freed from the *dominion, guilt, and inbeing* of sin, they have their fruit unto holiness, and the end everlasting life; and, in a *righteous life*, they “show forth the virtues of Him who has called them out of darkness into His marvellous light.” The “very thoughts of their hearts are cleansed by the inspiration of God’s Holy Spirit; so that they are enabled perfectly to love Him, and worthily to magnify His name.” They *show the work of the law written in their hearts, by living not after the flesh, but after the Spirit*. The very Spirit which is given them, on their believing in Christ Jesus, is the *Spirit of holiness*; and they can retain this Spirit no longer than they live in the spirit of *obedience*. He, who is saved by grace through faith, not only *avoids every appearance of evil*; but lives an *innocent, holy, and useful* life. Hypocrites, pretenders to holiness, and Antinomians of all sorts, have no interest in this sacred doctrine; they neither know its nature, nor power; before such *swine* God will not have His *pearls* cast; they “are of their father the devil, for his lusts they will do.” Let not the doctrine suffer on their account; they have neither lot nor part in this matter; if they hold this *truth* in their *creed* they hold it in *unrighteousness*.

We have already seen that the law given to man in his state of innocence was most probably this: “Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and with all thy strength.” As he not only *broke this law* by his first transgression, but also lost the *power* to fulfil it; the object of God in his redemption, was not merely to provide *pardon* for the breach of this law, but to restore him to that Divine

image which he had lost ; hence the gospel proclaims both *pardon* and *purification* : and *they that believe are freely justified from all things, and have their hearts purified by faith.* Thus the grand original law is once more written on their hearts by the finger of God ; and they are restored both to the *favour* and to the *image* of their Maker. They love Him with all their powers ; and they serve Him with all their strength. They love their neighbour as themselves, and consequently can do him no wrong. They live to get good from God, that they may do good among men. They are saved from their sins, are made partakers of the Divine nature, escape the pollutions that are in the world ; and, being guided by His counsel, they are at last received up into His glory.

“ Now, to Him, who is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God, our Saviour, be glory and majesty, dominion and power, both now and ever.” Amen.

THE
LOVE OF GOD TO A LOST WORLD.

DEMONSTRATED BY THE
INCARNATION AND DEATH OF CHRIST.

A Discourse

On JOHN iii, 16.
●

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

“I am not mad, most noble Festus: but speak forth the words of TRUTH and soberness,” Acts xxvi, 25.

“By manifestation of the TRUTH commending ourselves to every man’s conscience in the sight of God,” 2 Cor. iv, 2.

A DISCOURSE.



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

JOHN iii, 16.

‘Οὕτω γὰρ ἠγάπησεν ὁ Θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν αὐτοῦ τὸν μονογεῖν ἔδωκεν, ἵνα οἱ εἰς ὃ πιστευόντες εἰς αὐτὸν, μὴ ἀποληταί, ἀλλ’ ἔχη ζωὴν αἰώνιον.*



THESE words form a part of that most interesting and important conversation which our Lord held with a Jewish ruler, called Nicodemus ; who came to him by night, in order to get information on a subject of the utmost consequence to the peace and salvation of his soul. The subject was one generally acknowledged in the Jewish creed ; but by most, it was generally perverted or misunderstood. It was, in its spirit, no less than this :—Of what nature is that change which must pass upon the heart of man, in order to fit him for the kingdom of heaven ; and by what means can that change be effected ? That this was the object of this ruler’s inquiry, is evident from our Lord’s answer ; for, when he had addressed him with “ Rabbi, we know that thou art a teacher come from God,” (which he founded on the evidence of his miraculous works,) “ for no man can do these miracles which thou doest, except God be with him ; Jesus answered and said, Verily, verily, I say unto thee, except a man be born again,” or from above, “ he cannot see the kingdom of God.”

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

* I placed the original here, because it is frequently referred to in the discourse.

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

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

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

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

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

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

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

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

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

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

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

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

The term WORLD ο κόσμος, has several acceptations in Scripture, which are, however, reducible to one grand ideal meaning:—1. It signifies the *whole mundane fabric*, or *system of our universe*; the visible heavens and earth; the whole solar or planetary system. And, as the original term signifies to *adorn, ornament, or beautifully arrange* any thing, it was with great propriety applied to the heavens and all their host, and the earth and its fulness, to express in some measure, the *beautiful order, harmony, splendour, and perfection* of the whole, as a work highly

worthy of that infinite *wisdom* which had planned it; of the *power* by which the plan was executed; and of the *goodness* which proposed, by this creation, the most beneficent ends.

It is worthy of remark, that the splendid ornamenting and *plaiting* of the hair; and the *decoration* of their persons with *gold* and *splendid apparel*, to which the women of higher rank, both among the Greeks and Romans, were extravagantly attached, is termed by St. Peter, 1 Epist. ch. iii, ver. 3, *κοσμος*, the same word in the text, which literally means *world*; but, very properly in this place rendered by our translators, *adorning*:—*Whose adorning, κοσμος let it not be that outward adorning of plaiting the hair and of wearing of gold, or of putting on of apparel.* The ancient statues, where the Roman and Grecian *head dress* is represented with the almost endless variety and involutions of plaiting, &c, fully justify the application of the term in the place just quoted; and may at once lead the mind to the original application of the word, when used to express that infinitely complex, and harmoniously arranged system of the universe, which when completed, and surveyed by the eye of infinite wisdom, was found such as to merit the approbation of the all-perfect Creator. *And God saw every thing that he had made, and behold it was very good, Gen. i, 31.*

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

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

3. As in this creation God has provided an *abundant*

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

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

5. By an easy transition it became applied to those who *inhabited* that land ; namely, the *Jews* : who seemed for so long a time to be God's only people, His *whole world*. In this sense it is frequently used by St. John in his gospel, see chap. xiv, 30, where Satan seems to be

intended as the *prince or ruler* of *this* WORLD; i. e. of the Jews; their wickedness being at that time so great and desperate. See also chap. i, 10; vii, 7; xii, 17; xv, 18, 19; xvi, 33; where the Jews, or inhabitants of the promised Land, then called Judea, seem to be particularly intended.

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

7. It means the *Gentiles*, or *nations of the earth*, as distinguished from the *Jews*, they being the *great multitude*, or mass of men called by our Lord, Luke xii, 30, *τα εθνη του κοσμου*, "the nations of the WORLD." And in this sense St. Paul uses the word, Rom. xi, 11, 12: "Have they "(the Jews) "stumbled that they should fall? God forbid: but *rather* through their fall salvation *is come* unto the Gentiles. Now, if the fall of them be the riches of the WORLD," *πλουτος κοσμου*, "and the diminishing of them the riches of the Gentiles; how much more their fullness?" In which quotation "the riches of the world," in the first clause of verse 12, is explained by "the riches of the Gentiles," in the latter clause of the same verse. And the *καταλλαγη κοσμου*, "the reconciling of the WORLD," ver. 15, manifestly implies the opening the door of salva-

tion to the Gentiles, that they might be "reconciled to God," and made heirs with the believing Jews, according to the hope of an endless life. It seems to be used in the same sense, 1 Cor. i, 20, 21. "Where is the disputer of this world? Hath not God made foolish the wisdom of this world? For, after that, in the wisdom of God, the world, by wisdom, knew not God, it pleased God, by the foolishness of preaching, to save them that believe," i. e. the Gentiles, with all their boasted wisdom and philosophy, could not attain to any correct notions even of the great First Cause of all things; as their writings, yet on record, abundantly confirm.

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

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

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

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

It will, no doubt, be observed, that in all the accept-

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

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

———*Tantæne animis caelestibus iræ?*
In heavenly minds can such affections dwell!

That the whole human race *needed* this interposition of God's infinite love is evident; for the Scriptures have unequivocally declared that all have sinned; all have corrupted their way; they are all gone astray, and altogether become abominable; they are fallen from the image of God, righteousness and true holiness; and are

inwardly corrupt, and outwardly defiled. This doctrine stands in no need of *proof*:—man is not what God made him; were the Scriptures silent on the subject, all reason and common sense would at once declare that it is impossible that the infinitely perfect God could make a morally imperfect, much less a corrupt and sinful being. Yet God is the maker of man; and He tells us that He made him in His own image, and in His own likeness: it follows then, that man has fallen from that state of holiness and perfection in which he was created. And that this fall took place in the *head* and *root* of human nature, before any of the generations of men were propagated on the earth, is evident, not only from the declaration of God Himself in His word: but also from this strong and commanding fact, that there never was yet discovered a nation or tribe of holy or righteous men in any part of the world: nor is there a record that any such nation or people was ever known! This is a truly surprising circumstance; and a most absolute proof that not only all mankind are *now* fallen and sinful, but have *ever* been in the same state; and that this fall must have taken place previously to the propagation of mankind; for had it not taken place in our *first parents* before they began to propagate and people the earth; the heads of families and their successors, who might have been born previously to such fall, could not have partaken of their contagion; and consequently must have been the progenitors of nations doing righteousness, loving God with all their heart, soul, mind, and strength; and their neighbour as themselves. But no such nation exists; no such nation ever did exist. Thus we find that universal experience and knowledge agree with and confirm the account given in the book of Genesis of the fall of man. The *root* being corrupted, the *fruit* also must be corrupt: the *fountain* being poisoned, the *streams* must be impure. All men coming into the world in the way of natural generation, must be precisely the same with him from whom they

derive their being :—the body, soul, and spirit, of all the descendants of Adam must partake of his moral imperfections ; for it is an inflexible and invariable law in nature, that *like shall produce its like*. We, therefore, seeing this total corruption of human nature, no longer hope to gather grapes off thorns, or figs off thistles.

Experience not only confirms the great but tremendous truth, that all mankind are fallen from the image of God ; but it shows us that man has *naturally a propensity to do evil, and none to do good* ; yea, to do evil, when it is most demonstrably to his own hurt ;—that the great principles of *self love and self interest*, weigh nothing against the sinful propensities of his mind ; that he is continually and confessedly running to his own ruin ; and has, of himself no power or influence by which he can correct, restrain, or destroy, the viciousness of his own nature. In short, that he *lieth in the wicked one*, with an unavailing *wish*, yet without any efficient power, to rise :—Understanding, judgment, and reason, those so much boasted, strong and commanding powers of the soul, which should regulate all the inferior faculties, are themselves so fallen, enfeebled, darkened, and corrupted, as to spiritual good, that they *see* not how to *command*, and *feel* not how to *perform* : there is, therefore, no hope that the man can raise himself from his fall, and replace himself in a state of moral rectitude ; for the very principles by which he should rise, are themselves equally fallen with all the rest. *Wishing* and *willing* are all that he can exercise ; but these, through want of *moral energy*, are totally inefficient : God has inspired him with the desire to be saved ; and this alone places him in a salvable state. There is, therefore, in the human soul no *self reviviscent power* ; no innate principle which may develop itself, expand, and arise : all is infirm ; all is wretched, diseased, and helpless. This view of the wretched state of mankind led one of the primitive fathers to consider the whole human race as one great diseased man, lying helpless, stretched out

over the whole inhabited globe, from east to west, from north to south; to heal whom, the omnipotent Physician descended from heaven.

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

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

Yet even here is a difficulty; and one of no ordinary magnitude:—how could even *this love* be moved towards man? According to the best notions we can form of love, it never exists but in a conviction of some real or fancied excellence or amiableness in its object. Excellence may be *esteemed* for its own sake: beauty and amiableness may be *desired* on our own account. Love, properly speaking, is composed of *desire* and *esteem*: *desire* to possess, on account of the beauty or amiableness of the object; *esteem* for the person on account of mental excellence. On tracing the operation of this passion or affection carefully, we shall find that the *desire to possess* is scarcely ever, if at all, excited for mere mental excellence; and that *esteem* is scarcely ever formed for mere corporeal accomplishments.

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

We may lay it down as an indisputable truth that God

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

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

Strange as it may appear, I am led to conclude that we shall not get a satisfactory answer to this question without having recourse to the *creation of man*. I will lay down as an axiom, what I think will not be disputed, and what cannot be successfully controverted, that *man is the creature of God's love*. Let us figure to ourselves, for we may innocently do it, the state of the Divine nature, previously to the formation of the human being. Infinitely happy, because infinitely perfect and self sufficient, the Supreme Being could feel no wants;—to Him nothing was wanting, nothing needful. *As the good man is satisfied from himself*, from the contemplation of his

conscious rectitude ; so, comparing infinitely great with small things, the Divine mind was supremely satisfied with the possessions and contemplation of its own unlimited excellencies. From unmixed, unsullied goodness; sprang all the endlessly varied attributes, perfections, and excellencies, of the Divine nature ; or rather *in* this principle all are founded, and of this each is an especial modification. Benevolence is, however, an affection inseparable from goodness. God the all-sufficient knew, that He could, in a certain way, communicate influences from His own perfections ; but the being must resemble Himself, to which the communication could be made. His benevolence, therefore, to communicate and diffuse His own infinite happiness, we may naturally suppose, led Him to form the purpose of creating intelligent beings, to whom such communication could be made. He, therefore, in the exuberance of His eternal goodness, projected the creation of man, whom He formed in His own image, that he might be capable of those communications. Here, then, was a *motive* worthy of eternal goodness, the desire to communicate its own blessedness ; and here was an *object* worthy of the Divine wisdom and power, the making an intelligent creature, a transcript of His own eternity, מעט מאלהים *meat melohim*, Psa. viii, 5, just less than God and endowing him with powers and faculties of the most extraordinary and comprehensive nature.

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

Let us take a cursory view of what he has done, and of what he is capable :—He has numbered the stars of heaven ; he has demonstrated the planetary revolutions, and the laws by which they are governed ; he has accounted for every apparent anomaly in the various affections of the heavenly bodies ; he has measured their distances, determined their solid contents, and weighed the sun !

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

He has invented those grand subsidiaries of life, the lever, the screw, the wedge, the inclined plane, and the pulley ; and by these means multiplied his power beyond conception : he has invented the telescope, and by this instrument has brought the hosts of heaven almost into contact with the earth. By his engines he has acquired a sort of omnipotency over inert matter ; and produced effects, which, to the uninstructed mind, present all the appearance of supernatural agency. By his mental energy he has sprung up into illimitable space ; and has seen and described those worlds which an infinite skill has planned, and an infinite benevolence sustains. He has proceeded to all describable and assignable limits, and has conceived the most astonishing relations and affections of space, place, and vacuity ; and yet, at all those limits, he has felt himself unlimited ; and still can ima-

gine the possibility of worlds and beings, natural and intellectual, in endless variety, beyond the whole. Here is a most extraordinary power—describe all known or conjectured beings, and he can imagine *more*—point out all the *good* that even God has promised, and he can *desire* still greater enjoyments !

After having made the boldest excursions to the heavens, he has dared even to the heaven of heavens ; and demonstrated the being and attributes of God, not only by proofs drawn from His *works*, but by arguments *a priori*, from which all created nature is necessarily excluded ? These are among the boldest efforts of the human mind.

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

“ But is not this overrating human excellence, and enduing man with a dignity and perfection little consistent with the doctrine of the fall ?”—I answer, No. I have appealed to *facts*, and *facts* within the knowledge of all men : and such facts as amply support all the reasoning which has been founded upon them. But, after all these proofs of *natural* excellence, we have ten thousand others of his internal *moral* depravity, and alienation from the Divine life. The general tenor of his moral conduct is an infraction of the laws of his Creator. While *lord* of the lower world, he is a *slave* to the vilest and most degrading passions : he loves not his Maker ; and

is hostile and oppressive to his fellows. In a word, he is as fearfully and wonderfully vile, as he was fearfully and wonderfully made: and all this shows most forcibly that he stands guilty before God; and is in danger of *perishing* everlastingly.

Now, in these two things, the physical and intellectual greatness of man, and his moral depravity and baseness, lies the reason of human redemption. As he is guilty, polluted, and morally incapable of helping himself, he stands in need of a Redeemer, to save him from *everlasting* destruction. As he is one of the noblest works of God; that in which He has manifested His skill, power, and goodness, in the most singular manner; he is worthy to be redeemed. "For it was not proper," as St. Athanasius observes, "that those should perish who were once partakers of the image of God." To save *such* a creature from such a final destruction of the *end* for which he was created, was an object worthy the interposition even of God Himself. He knew the powers with which He had endued him; and He loves every work of His hand in proportion to the degree of impression it bears of His own excellence. Though man has sinned, and has become universally depraved; yet, he has lost none of his essential faculties—they still remain: and the grandeur of the ruins shows the unrivalled excellence and perfection of the original building. God cannot forsake the work of His hands: and he still beholds him as *radically* the noblest of His creatures. And as the attention of God must be fixed on each of His works in proportion to its excellency, and the greatness of the *design* for which He had formed it; man as the most noble of His creatures, and made for the highest ends, must be the object of His peculiar regards. Of no creature but man is it said, that *it was made in the image and likeness of God*. Neither the thrones, dominions, principalities, powers, cherubim, seraphim, archangels, or angels, have shared this honour. It is possible, that only *one order* of created

beings could be *thus formed*. And is it not on this account, that Jesus took not upon Him the nature of the *angels*, but the *seed of Abraham*; him with whom the covenant of redemption was made for Jews and Gentiles? Now, in this *superior excellence of the human nature*, do we not find a solution of the difficulty, why God *passed by angels* to redeem *man*: and why, He *so loved the human race*, as to send His only begotten Son into the world to die for its redemption?

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

Before I enter particularly into the discussion of this point, it will be necessary to speak something of *Him* who is the Author of this redemption; and who is here called God's *only begotten Son*. When we examine the oracles of God relative to the Person and character of this Divine being, we shall find that they speak of Him as GOD, and clothe Him with every attribute essential to the supreme and eternal Deity. I shall quote a few of their sayings without any particular reference:—"He was in the beginning with God; he was God, and all things were made by him and for him, and without him was nothing made that was made; and he is before all things, and by him do all things consist." He was *God manifest in the flesh*: for that *Word* which *was God*, was *made flesh, and tabernacled among us*; and in that flesh *dwelt all the fulness of the Godhead bodily*. These are only a few of the sayings of the inspired writers relative to this subject: but they are full and conclusive; they are oracles from heaven, and have no delusive meaning; and any one of them is sufficient to prove the point. "But did His conduct among men justify this high character?" Yes; most amply. From the first impression made by the reported miracles of Christ, Nicodemus could say, "No man can do the miracles which thou dost, except God be with him." And every reasonable

man, on the same evidence, would draw the same inference. But we certainly can go much farther, when we find Him by *His own authority and power, without the invocation of any foreign help*, with a word, or a touch, and in a moment, restoring sight to the blind; speech to the dumb; hearing to the deaf; and health to the diseased; cleansing the lepers, and raising the dead. These are works which could only be effected by the omnipotence of God. This is incontestable. Therefore, while the cleansing of the lepers, and the feeding to the full so many thousands of men and women, with five barley loaves and two small fishes, stand upon such irrefragable testimony as that contained in the four Evangelists, Jesus Christ must appear, in the eye of unbiassed reason, as the Author of nature, the true and only Potentate, the almighty and everlasting God: howsoever obscured He may seem to be, by dwelling in flesh.

In the text He is entitled *Υιον αυτου τον μονογενη*, *his only begotten Son*. It is of some moment to understand the proper meaning of this expression. The term has two general acceptations in Scripture:—it signifies, 1. *The only child* in a family. 2. *The most beloved*, or him who is *dearest* to his parents, though there may be other children in the family. In this sense it answers to the Hebrew *יחיד* *yachid*, the *beloved one*, or *only one*; or what we translate *darling*, Psa. xxii, 20, “*Deliver my darling, יחידתי* *yechidati*, from the power of the dog;” which is by the Septuagint rendered *την μονογενη μου*, *my only begotten*. In Psa. xxv, 16, we translate the same Hebrew term *יחיד* *yachid*, “*desolate*;” but the Septuagint render it *μονογενης*, *only begotten*. The same term is translated in the same way, Psa. xxxv, 17, “*Rescue—my darling, יחידתי* *yechidati*, from the lions;” Septuagint *αποκαταστησον—απολεωντων την μονογενημου*, “*Rescue my first born from the lions*.” It is used in the same sense by the Apocryphal writers. So in the *Wisdom of Solomon*, chap. vii, 22, “*For wisdom, which is the worker of all*

things taught me ; for in her is an understanding spirit, holy, *one holy*, *μονογενης*, *only begotten*.—See the margin. It is in the second of the two senses that it is taken in the text ; and answers to *dear, highly prized, well or best beloved*.—See Matt. iii, 17, “This is my *beloved Son*.” Coloss. i, 13, “He hath translated us into the kingdom of his *dear Son*,” &c. The proper import of the phrase in the text is expressed by St. Mark, ch. xii, 6, “Having yet *one Son*, his *well beloved*, he sent him also last unto them”—*ένα υιον εχων αγαπητον*. This speaks of the same thing as the text does ; and *ένα υιον αγαπητον*, *the one beloved Son*, is exactly the same as *τον υιον του μονογενη*, *the only begotten Son*. Now our blessed Lord is called so as to His *human* nature, because of the peculiarity of His generation. No human being was ever produced in the same way—in this respect He is the **ONLY BEGOTTEN** Son of God. The angel Gabriel, sent from God, thus announces his conception and birth to the Virgin Mary, “The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee ; therefore, also that holy thing which shall be born of thee shall be called the Son of God,” Luke i, 35. I have elsewhere demonstrated, by an argument that can never be overthrown, that this is spoken only of the *human* nature of Christ ; for as to His *Divine* nature, that being properly and essentially *God*, cannot be either *begotten* or *produced* ; much less *eternally begotten*, which, however explained, is in perfect opposition to reason and common sense ; and, as far as a sentiment can be so, is destructive of the *eternal* and *essential Deity* of Jesus. By not attending to the proper meaning of *only begotten Son*, some of the fathers, as well as some of the *moderns*, have fallen into strange absurdities. So *Gregory Nyssen* begins his fifth oration, *In Christi Resurrectionem*, with these words, *ευφημησωμεν σημερον τον μονογενη Θεον*. Let us celebrate to day the *only begotten God* ! This is speaking out—but he was probably not aware of the dangerous tendency of such un-

guarded expressions. It would be easy to multiply quotations more exceptionable, and more dangerous, on this head from many of those primitive fathers who are reputed *orthodox*: this, however, must be deferred to a future opportunity. But, as the salvation of the whole human race stands or falls with the proper, essential, underived Deity of Jesus Christ, we must take heed lest, while we profess to hold the *thing*, we destroy the *foundation* on which it rests.

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

He was man that he might suffer and die for the offences of man; for justice and reason both required that the nature that sinned should suffer for the sin. But He was *God*, that the suffering might be stamped with an infinite value; and thus, instead of merely suffering on account of sin, might be a sufficient sacrifice and atonement for the sin of the world. Were Jesus to be considered merely as *man*, then it is evident that his sufferings and death could be no atonement for sin, because they could have no merit. If He be considered merely as

God, then he could neither suffer nor die ; and, consequently, *man* must be unredeemed ; for without shedding of blood there is no remission : but if we consider Him as *God-man*, we see Him capable of suffering ; and find that the purgation of our sins was by the merit of the blood which He shed in His passion and death. Thus, as one has said, “ He was *man* that he might have blood to shed ; and *God*, that when shed, it might be of infinite value.” But while we distinguish the *two natures* in Jesus Christ, we must not suppose that the sacred writers always express these two natures by *distinct* and *appropriate* names : —The names given to our blessed Lord are used indifferently to express His *whole nature* : *Jesus, Christ, Jesus the Christ, the Messiah, Son of Man, Son of God, beloved Son, only begotten Son, our Lord Jesus Christ, our Saviour, &c, &c*, are all repeatedly and indiscriminately used to designate His *whole person* as *God and man*, in reference to the great work of human salvation, which, from its nature, could not be accomplished but by such a union.

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

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

It is said in the text that God *gave* this glorious Personage, through His love to the world. Now, it is most

evident from the Scriptures, that this *giving* implies the intention of God, that He should be considered as a *sacrificial offering*, and *die for the sins of mankind*. This our Lord Himself clearly expresses: "The Son of man came—to GIVE HIS LIFE a ransom for many," Matt. xx, 28. "I LAY DOWN MY LIFE for the sheep," John x, 15. And that this was a *sacrificial* and *atoning death*, we find, because without it neither *repentance* nor *remission of sins* could be effectually preached in the world. Thus it behoved Christ to SUFFER and to rise from the DEAD—that repentance and remission of sins should be preached in his name among all nations. And in His institution of the Eucharist, He says, that *the cup* represents the "BLOOD of the new covenant, which was SHED for the remission of sins," Matt. xxvi, 27, 28; Luke xxiv, 46, 47. And, because God *gave* Him for this very purpose, therefore is He called "the Lamb of God, that taketh away the sin of the world," John i, 29. And, on this account, it is said that, "we were not redeemed with corruptible things—but with the PRECIOUS BLOOD," τιμιω ἀματι, *the VALUABLE BLOOD* "of Christ, as a lamb without blemish and without spot;" who verily "was foreordained before the foundation of the world, 1 Pet. i, 18–20. And "he GAVE HIMSELF A RANSOM for all," 1 Tim. ii, 6. And St. Paul expressly says, that "the great God, even our Saviour Jesus Christ, GAVE HIMSELF FOR US, that he might redeem us from all iniquity," Tit. ii, 13, 14. So that this GIVING evidently means a *sacrificial offering*; a *giving up life unto death*; and this was the very design of God in sending His Son into the world.

And from what is said of this in the Scriptures we learn, that such an offering and sacrifice was indispensably necessary: for had it not been so, God would not have required it; and that He did require it, is most clearly and explicitly revealed. The Mosaic institutions derived their authority and origin from God. In them He required that the *lives* of certain *animals* should be offered at

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

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

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

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

would leave endless place for *doubt* in the human breast, whether such scanty means could be considered sufficient to accomplish so great an end.

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

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

3. As every thing that God does is of *infinite worth* and *value*, and must be sufficient to accomplish the *end* for which it was designed; we may, therefore, safely conclude, that "the death of Jesus Christ upon the cross for our redemption, was a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; for, such a sacrifice God did *require*, as we have already seen; and it was for this very purpose that He did require it, viz. that they who 'believe in Him might

not perish, but have everlasting life.'” And as there is in it such a fulness of merit, it must excite the strongest confidence in them who flee to lay hold on the hope set before them in the gospel.

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

5. We not only see the exceeding sinfulness of sin in the *grandeur* of the *sacrifice* required for its expiation; but we see also, in the *dignity* of the *redeeming nature*, the *dignity* of the *nature to be redeemed*. Had the human nature been inferior to the angelic nature, the sacrifice of an *angel* or *archangel* might have been deemed sufficient to make an atonement for the sin of *man*: though even this could not have possessed *infinite merit*; and, therefore, even allowing the inferiority of the nature of man, must have been in many important respects inefficient. But so radically great and excellent was the human nature, that nothing less than the *incarnation of God* could be sufficient: and by this means this *being* who was made in the Divine image, and in the most intimate union with God, was restored to this *image*; and consequently to the same union. But as I have spoken particularly on this subject already, see p. 15, I need not extend the argument any farther here.

V. But we must not suppose that because such an infinitely meritorious sacrifice has been offered for the salvation of the human race, that therefore they must *necessarily* be saved, merely because the offering has been made. Our Lord guards us against this error by showing us in the text that the *gift of God's love* becomes effectual to the salvation of them only who believe: "that whosoever BELIEVETH in him should not perish but have everlasting life."

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

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

1. It does appear to me that it is absolutely necessary to believe the proper and essential Godhead of Christ, in order to be convinced that the sacrifice which has been offered is a *sufficient* sacrifice. Nothing less than a sacrifice of *infinite merit* can atone for the *offences of the whole world*; and purchase for mankind an **ETERNAL GLORY**; and if Jesus be not properly, essentially, and eternally God, He has not offered, He could not offer such a sacrifice. The sacred writers are nervous and pointed on this subject, as we have already seen:

nor can I see that any sinner, deeply convinced of his fallen guilty state, can rely on the merit of His sacrifice for salvation, unless he have a plenary conviction of this most glorious and momentous truth. As eternal glory must be of infinite value; if it be purchased by Christ, or be given as the consequence of His meritorious death, then that death must be of infinite merit; or else it could not procure what is of infinite value. So that, could we even suppose the possibility of the pardon of sin without such a merit, we could not possibly believe that eternal glory could be procured without it. It must be granted, if Christ be but a *mere man*, as some think; or the *highest* and *first* of all the *creatures of God*, as others suppose; let his *actions* and *suffering* be whatever they may, they are only the obedience and sufferings of an *originated* and *limited* being; and cannot possess infinite and eternal merit: but the contrary has, I hope, been satisfactorily proved.

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

3. It is necessary to *believe*, to be *fully persuaded*, that He died for our offences, and rose again for our justification; that this was the very *end* or *object* of His incarnation, passion, and death. That He died for every *human soul*, for all who are *partakers* of the *same nature* which He has assumed; that the merit and benefits of His death must necessarily extend to all mankind, because He has assumed that *nature* which is common to all:—nor could the merit of His death be *limited* to any particular *part, nation, tribe, or individuals*, of the vast human

family. It is not the nature of a particular nation, tribe, family, or individual, which He has assumed, but the nature of the *whole human race*: and "God has made of ONE BLOOD all the nations of men; for to dwell on all the face of the earth," that all these might be redeemed with *one blood*; for He is the *Kinsman* of the whole. The merit of His death must, therefore, extend to *every man*, unless we can find *individuals* or *families* that have not sprung from *that stock* of which He became incarnated, His death must be infinitely meritorious, and extend in its benefits to all who are partakers of the same nature, because He was GOD, *manifested in the FLESH*: and to *contract* or *limit* that merit, that it should apply only to a *few* or even to *any multitude* short of the *whole human race*, is one of those things which is impossible to God Himself, because it involves a moral contradiction. He could no more limit the merit of that death, than He could limit His own eternity, or contract that love which induced Him to undertake the redemption of a lost world.

4. We must *believe* that the *way* in which God saves man by Christ, is the *way of faith*. No human *works* can here avail; for were they ever so pure and perfect, they could not possess infinite merit, because their subject is a *limited* creature. Nor can any kind of *sufferings* be more available. I have proved elsewhere, that as sufferings are the *effects* either *near* or *remote*, of SIN; consequently, they cannot destroy their *cause*. They can be no other in all points of view than the *miseries* of a *limited* and *imperfect creature*; and, consequently, cannot have that merit requisite to atone for offences against the Majesty of heaven; or procure for their *patient*, much less for the *whole world*, an infinite and eternal weight of glory.

Faith alone, therefore, is left, as the *means* by which the *purchased* blessings are applied. Although God is just, yet he can be the Justifier of him that believeth in

Jesus ; of him that believes on and trusts to the infinitely meritorious death of the Son of His love. For God never can act without a *reason*, and such a reason as can amply justify His acting. The death of Christ for man is a sufficient reason why God should forgive the man who reposes all his trust and confidence in Him. And this very thing is a sufficient reason for God's *act*, and for man's *faith*.

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

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

2d. That next to *God* there is another being, originally a *pure spiritual essence*, which in time assumed thereunto a *corporeal substance* or *body*, of a most excellent and superlative nature, who therefore is called the *Son of God*, or *next to Him in dignity*.

3d. We are informed also, that in the third degree of the *scale of spiritual essences* is one of a peculiar nature ;

having a near relation to the other two; and, from his office, has the name of *Holy Ghost*, as being the *sanctifier* of men.

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

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

MAN, by the *ouran-outang*; and MAN and ANGELS, by men of extraordinary powers, such as *Plato* among the ancients, and *Sir Isaac Newton* among the moderns.

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

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

But I have intimated above that this doctrine is intend-

* This creed, far from being a work of Athanasius, to whom it does not appear to have been attributed before the seventh century, is probably not the work of any Greek Father. All the ancient copies of it are in Latin; and the Greek copies are evidently translated from them, and are of no

ed to oppose all *sacrificial merit* in the passion and death of Christ, while it allows Him a *moral merit*, in consequence of which God gives the covenant of salvation to the Gentiles; and pardons, sanctifies, and saves, all who believe the Christian revelation, and lead a holy life. This is specious, but radically unsolid. Its imposing aspect has deceived many, as it seems to *magnify the Lord Jesus*, while it *strips* Him of every kind of *merit*, but that which He has as a *righteous and holy man*. This is by no means the view which the Sacred Scriptures give us of the merit of Christ, in His passion and death: and appears to me both defective and dangerous.

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

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

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

“The BLOOD of *Christ* is the perfect OBEEDIENCE and GOODNESS of Christ: nor is the blood of *Christ* to be con-

antiquity. The *Benedictines* have proved that it is not the work of Athanasius; and think it was written in France. They have entered it at the end of their edition, among the *spuria*. *When, where, or by whom* it was written, no man knows.

sidered only in relation to our Lord's death and sufferings; as if mere death or suffering were, in itself, of such a nature as to be pleasing or acceptable to God. But His blood implies a CHARACTER; and it is His blood, as He is a *Lamb without spot and blemish*, 1 Pet. i, 19; that is, as He is *perfectly holy*, which is of so *great value* in the sight of God. His blood is the same as *his offering himself without spot to God*," Heb. x, 14.—*Ib.* p. 44.

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

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

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

From all this most exceptionable, most meagre, and inefficient scheme of salvation, we gather that, as God called Abraham from his Gentilism, revealed to him the knowledge of His name and nature, and made him emi-

ment for piety and probity, that He might constitute him the head of a numerous posterity, whom He could bless, protect, and save, in the most extraordinary manner, on account of the *rewardable righteousness* and *merit* of their *progenitor* : so, He has sent Jesus Christ to enlighten and instruct the whole world, Jews and Gentiles ; a Person, who in every respect did the will of God, and was obedient to the Divine will, even unto death ; and who, therefore, like “ the kind *verse maker*,” in the preceding illustrative instance, (which appears to have been made for the purpose,) may be said to have *purchased the favour* of God for the *offending world* ; so that His supereminent *goodness and compliance with the will of the Supreme Governor*, is a *just ground and foundation of pardon and salvation* to the world, and a *proper reason for granting them !*

This is a sort of rewardable *moral* merit, in reference to the world, just similar to that of Abraham, in behalf of the *Jewish people* ; from which every idea of *sacrificial* merit and atonement is excluded. On this ground the martyred *Isaiah*, and the massacred *Baptist*, might have afforded to the benevolence of God a *sufficient ground* and *proper reason* for the remission of the sins of men : for, as the *life* of one man is as much, personally considered, as the life of another ; and obedience unto death, as much marked the conduct of the evangelical *prophet* of *Zechariah* the son of *Barachiah*, and the holy *Baptist*, as that of our blessed Lord, if divested of His Godhead and Eternity, as this scheme supposes ; might not they, or any of them, have been as *complete a ground* why God should forgive the sins of the world, as the obedient life and death of Christ ? Again, if Abraham’s merit could extend to the whole *Jewish race*, why not to the *Gentiles*, in whose behalf chiefly the covenant was made ? for it was made with him, while yet *uncircumcised* ; and the pledge on God’s part was, that *in his seed all the nations of the earth should be blessed*. Now, if this will hold good

on the above reasoning, what need was there of the miraculous conception, the agony and bloody sweat, the cross and passion, the death and burial, the glorious resurrection and ascension, of the blessed Jesus? Why such an extraordinary *expenditure* of means and energies: why such an apparatus of prophecy, legal ordinances, sacrificial institutions, and miraculous interpositions; to keep in view the Divine purpose; to commemorate the facts by which it was prefigured; preserve the regal line from which the promised Seed was to issue; and finally, to exhibit it to the world; if so much less, so indescribably less, might have accomplished the purpose? Was not all this

“Just like an ocean into tempest toss’d,
To waft a feather or to drown a fly?”

But to see more fully the utter inefficacy of this pretendedly sufficient moral merit, let us hear what our Lord says in the text: “God gave His only begotten Son, that whosoever believeth on Him should not perish.” Was any thing like this ever addressed to the Jews, in reference to Abraham? Were they ever promised *remission of sins*, provided they *believed* on this friend of God? Were *they* ever commanded to believe on him at all? Were they not ever led to consider that their *sacrifices*, where the *life-blood* of the animal was poured out in behalf of the offerer, were the grand cause of the *remission* of deserved punishment, and the forgiveness of sin? Did they not know that *without shedding of blood there was no remission*; and that the *sacrificial* code was the *essential* part of the Jewish system? And do not we see, from the concurrent testimony both of the *Old* and *New* COVENANTS, that all these sacrifices typified the offering of the *life* of Jesus Christ upon the cross, by which He obtained eternal redemption for us; so that he *who believeth on him*, as having “died for his offences, and risen again for his justification, is freely justified from all things, from which he could not be justified by the law of Moses?”

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

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

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

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

The original word is compounded of *απο* *intensive*, and *αλλυμι* or *αλλυω*, to *destroy*, to *kill*, to *lose*: hence, the word *αποαλλυμι* signifies to be *utterly lost*; not implying any *extinction* of *being*, but the *rendering that being useless*; *totally defeating the end and purpose of life*. As God

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

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

2. Thus we see—1. That as man is *guilty*, he needs that *pardon* which preserves from the punishment of perdition. 2. As he is *impure* and *unholy* in his nature, he needs to be washed, to be cleansed from all unrighteousness, and made a partaker of the Divine nature; have the very thoughts of his heart cleansed by the inspiration

of the Holy Spirit, that he may be fit to dwell with God for ever and ever. His being sanctified throughout body, soul, and spirit, prepares him for this state; and this is the *second part* of the *double benefit* which he receives by believing on Christ Jesus.

3. This double benefit comprises the two grand doctrines relative to salvation, which enter almost into every Christian's creed:—

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

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

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

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

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

acts of transgression by which this guilt had been contracted.

Who supposes that the king, when through his royal prerogative and clemency he pardons a man who has been *capitally* convicted of *forgery*, takes as fully away the *covetous principle* which led him to commit the act, as by his pardon he takes away his liability to the punishment of the gallows? I produce this instance merely to show, that *pardon* and *holiness* are not so necessarily connected, as that one must imply the other. Yet there is every reason to believe, and genuine experience in Divine things confirms it, that in the act of justification, when the Spirit of God, the Spirit of holiness, is given, to bear witness with our spirits that we are the children of God; all the *outlines* of the *Divine image*, are drawn upon the soul: and it is the work of the Holy Spirit, in our *sanctification* to *touch off*, and *fill up*, all those outlines, till every *feature* of the *Divine likeness* is filled up and perfected. Therefore, no believer should ever rest till he find the whole body of sin and death destroyed; and till the law of the Spirit of life in Christ Jesus has made him free from the law of sin and death.

I have said that neither *justification*, nor *sanctification*, gives a *right* to glory. Mere *innocence* is not entitled to *reward*; and mere *meetness*, for a *thing* or *place*, is no proof of *right* to *possession*. The fact is, that the *right* to *that glory* comes merely by Jesus Christ, and is the effect of His *infinite merit*: and here the *excellence* and *perfection* of that *merit* appear. The merit must be *infinite* that can rescue the soul from deserved endless punishment; the merit must be *infinite* that can give a man a *title* to *eternal glory*. Now, the text states, that an exemption from endless torments, and a *title* to, and *meetness* for, eternal glory, comes by *Christ*, as the *gift of God's love*. And, as to be saved from eternal perdition is of *infinite value* to an immortal soul, and as the enjoyment of God, in His own heavens, throughout eternity, is of *infinite*

worth, and both these are attributed to Christ's giving Himself for us; therefore, Christ's merit must be *infinite*; and it could not be so, were He not properly and essentially God. Thus we are led back to the point from which we set out; and the *postulates* on the *premises* amount to *demonstration* in the *conclusion*. We were obliged to commence with the Deity of Christ; as most obviously nothing less could have been adequate to the work which was given Him to do: and the work which He has done, and the blessings which He has acquired, demonstrate His infinite merit, and thus prove the point of His essential Divinity.

I have only one word to add to what has already been said; and that shall refer to the incomprehensibility of that *love* which induced God to give His Son for the redemption of the world. *God so loved the world*, says the text, *ὁὕτω ἠγάπησεν ὁ Θεός*: no description of this *love* is here attempted; its length, breadth, depth, and height, are like the nature of that God in whom it resides; all indescribable, because all incomprehensible. To the same subject the apostle recurs, 1 Epist. iii, 1, "Behold **WHAT MANNER** of love," *ποταπήναγαπήν*, "the Father hath **BESTOWED** upon us!" in the *ὁὕτω*, *so*, of the *gospel*, and the *ποταπήν*, **WHAT MANNER**, of the *epistle*, God has put an eternity of meaning; and has left a subject for everlasting contemplation, wonder, and praise, to angels and men: for, though not directly interested in the subject, yet *these things the angels desire to look into*. And to see them in all their relations, connexions, and endlessly continued results, would be sufficient to constitute a heaven of heavens to all beatified spirits, were there no other subjects relative to *creation*, *providence*, and the *economy of grace*, to be investigated in a future state.

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

1. That the *world*, the *whole human race*, was in a ruinous condemned state, in danger of *perishing everlast-*

ingly; and without *power* to rescue itself from the impending *destruction*.

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

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

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

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

6. That they who believe secure a *double benefit*:—
1. They are *exempted from eternal perdition*—*that they should not perish*,—2. They are brought to *eternal glory*—*that they should have everlasting life*: this double benefit proving,—1. That man is *guilty*, is exposed to punishment, and needs *pardon*,—2. That man is *impure and unholy*; and, therefore, unfit for the *glory* of God,—
3. That the merit must be *infinite* which procured for a fallen world such ineffable privileges,—and, 4. That man owes to God his *Creator*, to God his *Redeemer*, and, to God his *Sanctifier*, the utmost *gratitude*, the most affectionate *obedience*, and unbounded *praises*, throughout eternity.

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

MILLBROOK, MARCH 28, 1818.

**THE TRUTH,
BY WHICH GOD SHOWS HIS WILLINGNESS
THAT ALL MEN SHOULD BE SAVED :**

*A discourse in behalf of the Wesleyan Missions, Preached at Great Queen-
street, Lincoln's Inn-fields, London, May 2, 1824.*

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

A DISCOURSE.

I TIMOTHY ii, 3-6.

Τοῦτο γὰρ καλὸν καὶ ἀπόδεκτον ἐνώπιον τοῦ Σωτῆρος ἡμῶν Θεοῦ. Ὃς πάντας ἀνθρώπους θέλει σωθῆναι, καὶ εἰς ἐπίγνωσιν Ἀληθείας ἐλθεῖν. Ἐἰς γὰρ Θεός, ἓξ καὶ Μεδίτης Θεοῦ καὶ Ἀνθρώπων, Ἀνθρώπος Χριστὸς Ἰησοῦς. Ὁ δούς ἑαυτὸν ἀντίλυτρον ὑπὲρ πάντων, τὸ Μαρτύριον καιροῖς ἰδίους.*

“For this is good and acceptable in the sight of God our Saviour ; who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one Mediator between God and men, the man Christ Jesus ; who gave himself a ransom for all, to be testified in due time.”

IN these and the preceding verses the apostle enjoins a most important *duty*, PRAYER for all sorts, states, and conditions of men ; and this he recommends by *motives* and *arguments* the strongest that can be conceived.—“ I will, therefore, that supplications, prayers, intercessions, and giving of thanks, be made for all men, that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour, who will have all men to be saved and come to the knowledge of the truth.”

Prayer for the pardon of sin, and for the obtaining of necessary supplies of grace, and continual protection from God, with *gratitude* and *thanksgiving* for mercies already received, are duties which our sinful and dependant state renders absolutely necessary. That *intercourse* between God and the soul, which constitutes *acquaintance* with him, is essential to religion and piety. It is a *good* thing in itself ; it argues a heart dependant on God, and conscious of its dependance ; and it is acceptable to God, because, as it springs from, so it leads to him ; and when it is exercised in behalf of *others*, it is the

* I give the text in the original, because this is frequently referred to in the course of the sermon.

means of begetting and extending *charity, humanity, and benevolence* : and God crowns it with the blessings for which it is exercised. For these reasons it must be *good* ; and all good in principle and practice is *acceptable* in the sight of God our Saviour.

But the words which I have particularly selected lead to subjects which constitute the *basis* of all true religion, and I shall beg leave to introduce them with some general remarks.

1. Every *institution*, whether human or divine, is founded on certain *principles* which give direction and efficiency to such institutions.

2. These principles spring from the *reason, propriety, or necessity*, that such institutions should be formed ; that such principles should not only be their basis, but ramify themselves through all the *rules and regulations* formed for the proper conducting of such institutions.

3. These institutions are formed to promote or accomplish a particular *end* ; and such an end as justifies the motives, and sanctions the means and energies which are required to be brought into action for their accomplishment.

If the institution be divine it is founded on the perfections of God ; and must necessarily partake of his *wisdom, his goodness, holiness, and truth*. He *wills* it, because he sees it to be right and proper. His *WILL revealed*, is the expression of his ineffable wisdom, holiness, goodness, and truth. Whatever he wills must be right and just in itself, and consequently *acceptable* to all the attributes and perfections of his nature.

RELIGION is the institution of God ; it expresses his *will*, it manifests his perfections ; and as it concerns *man*, for whose sake alone the institution itself was formed and exists, it strongly points out the benevolence of its Author, because it is framed for the present and eternal good of the human race.

In the verses before us the apostle lays down the *prin-*

ciples of this institution ; the *end* which it proposes ; and the *means* to be employed for the accomplishment of this end.

The **DIVINE PURPOSE** is first summarily declared :---

1. God wills that all men should be saved ;
2. And in order to this, that they should come to the knowledge of the truth.

The **TRUTH** which is to be known and acknowledged, is next produced in its essential principles.

1. There is *one* **GOD**.
2. There is *one* **MEDIATOR** between God and men.
3. This *Mediator* is particularly characterized as "The man **CHRIST JESUS**."

4. What he did as *Mediator* is next declared, "He gave himself a **RANSOM** for all." And,

5. This system of *truth* is to be testified to men in *due* and *proper times*, that they may *acknowledge* it, and be finally *saved*. Of these in order.

I. The purpose of God is declared : he wills that all men should be saved : this will, or desire, is founded on the following principles. 1. He is the Creator of all. 2. He made of one flesh and blood all the nations of men, to dwell on the face of the whole earth. 3. He made man in his own image and likeness, that he might be happy. 4. In this original purpose and creating act, he had in view all the *posterities* of that *one human pair* which he created. None were *created* but Adam and Eve : all the rest came by *natural generation* from those *two*. There was no distinction of original families, created at different times, or for different purposes : *two persons* only were created, and whatever was designed for *them*, was necessarily designed for the *whole* of their posterity, all of whom were *seminally included*, in this first and *only created pair* ; being properly and *physically* a part of themselves, and continual partakers of their being. And as God intended that *man should spring from mon* after this creation, so he considered them as *one stock, one*

family, of which himself was the *father* and the *head*: and however he might, in his providence, scatter them over the earth, assign them different habitations, and different bounds to those habitations; yet, in reference to their immortal spirits, and their eternal states, he made no distinction; but, as declared here, *willed the salvation of all*: for “*all men*” necessarily takes in the *whole posterity* of the *first pair*; and that posterity is a continuation and extension of the being of the human stock. It cannot appear strange, therefore, that God should *will all men to be saved*; because this necessarily follows from his willing the salvation of *any*: for human nature has not been divided, and every portion of it falls equally under the merciful regards of the Father of the spirits of all flesh.

When God purposed the creation of man he *willed his happiness*, and therefore gave him such a kind of being, endued with such capacities and perfections as could be brought into intimate communion with himself, and were capable of receiving such influences or emanations from the divine perfections as to constitute an incredible sum of intellectual happiness. When man sinned, and lost by transgression that righteousness and true holiness which constituted the “*image of God*” in which he was created, and so lost his happiness, and became sinful and miserable; God, who is an invariable source of benevolence toward his intelligent offspring, *willed his salvation*; which implies his *deliverance* from that state of darkness, sinfulness, and misery, into which he had fallen, his restoration to the divine favour, by being again made partaker of the divine image, and consequently his restoration to that state of happiness which he had lost by sin. Therefore his “*willing the salvation of all men*” is only a consequence and revealed expression of that *will* or divine determination, that the human creature which he had designed to make should be a happy being. And as he was originally *happy*, because he was *holy*, so God designed to restore him to holiness that he might repos-

ness that happiness which was his portion in the beginning of the creation of God. Whatsoever new forms this design might assume, or through whatever new circumstances it was necessary to be manifested, it was still essentially the same in itself; and invariable in respect of its object.

II. But in order that this design might be accomplished, it was necessary that it should be *revealed*: and that God, its author, should be glorified, it was necessary that he should be made known; and that man, its object, should be duly affected by it, it was requisite that his state, danger, and obligation, should be fully declared. And this has been done by the Spirit of God in Moses. in the prophets, and in the writers of the New Testament. In these the righteousness of God is revealed from faith to faith; God is made known to man; and man is brought to an acquaintance with himself. This revelation contains the only system of pure theology; the only rational account of the being and perfections of God,—of good and evil,—of justice and injustice,—of the immortality of the soul,—of a future state,—of the general resurrection,—of that worship which God requires,—and of the way in which man may be restored to the favour and image of God. The *outlines* of these important doctrines were revealed in the *Old Testament*: the particulars and fulness are brought to light by the *New*. This revelation is termed the **TRUTH**; and the New Testament, particularly, the *truth of God*, and the *truth of the gospel*.

TRUTH is the contrary to **FALSITY**. *Truth* has been defined the conformity of notions to things,—of words to thoughts;—it declares the thing that is, and as it is. Whereas *falsity*, in all its acceptations, is that which is *not*;—What is pretended to be a fact, but either is no fact, or is not represented as it really is.

The revelation of God to man in reference to his salvation, is the **TRUTH**, the **WHOLE truth**, and **NOTHING but the truth**. It bears a strict conformity to the perfections

of the divine nature. It inspires such *notions* as are conformable to the things of which they are the mental ectypes; and describes its subjects by such *words* as are conformable to the *thoughts* they represent.

The revelation of God is the *mind* of God made known to men, and the mind is not truer to itself, than the inspired writings are to the mind and purpose of God.

Truth is sometimes put in opposition to what is *imperfect, emblematical, and representative*: so, in these words of the evangelist,—“The LAW was given by Moses; but grace and TRUTH came by Jesus Christ,” John i, 17. The Mosaic law was a *representative* system; it was “the shadow of good things to come, and not the very image,” Heb, x, 1. The gospel is the *substance*,—in it all the *outlines* are *filled up*, the *representations* and *types* of the law are *fulfilled* by the exhibition of their realities. The law made nothing perfect:—it pointed out by *shadows* and *similitudes* those *better things* which were yet to come; and thus it was the *truth*, the fulfilment of the sacrificial system, which offered only representative victims; but the gospel brought in and exhibited the *true sacrifice*; that Lamb of God which taketh away the sin of the world. Now this *truth* contains especially the following grand fundamental principles:—

1. There is one God.—There is one self-existing, infinite, eternal being; possessed of all possible perfections, and of each in an infinite manner; an eternity of perfections, and each perfection absolutely so. He is so perfect that no perfection is wanting; and so absolutely perfect that no perfection can be added. This God is the good being, the fountain of goodness, the source of blessedness. As *evil* is a privation and *imperfection* it cannot exist in him. It has been brought into creation, but it is not of him; though he permits it, he has not produced it.

“No *evil* can from *Him* proceed;

’Tis only *suffer’d*, not *decreed*;

As *darkness* is not from the *sun*,

Nor mount the *shades* till he is gone.”

As he is infinite, omniscient, absolute, and eternal, he can be but one. For there cannot be two *infinities*, nor two *eternals*. There can be but ONE that inhabits eternity; there can be but ONE who filleth all things; and who is the creator, possessor, and preserver of all. This is the first principle of truth, and is the foundation of all religion, all science; all wisdom, and all that can be called TRUTH.

This most august and most perfect of all beings, and the source whence all existence is derived, is here termed Σωτηρ ημων Θεος, *our Saviour God*,—the God who saves man, and the only being who *can save*: for the salvation of a lost world is a work which an all-powerful and infinitely good God alone can effect. And such is his goodness, such his love to man, that he assumes this character, and will be known by this name. In this character fallen man needs him most; and in this character he is most prominently exhibited in his own word. He that cometh to him, (professes to worship him,) *must know that HE IS*, that he is the sole author of existence; and that because he is good and the *saving God*, he is “the rewarder of them that diligently seek him.” They seek him in order to be saved: and they have salvation in consequence of seeking him; which is a reward or recompense, not of *debt*, but of *grace*; for God the Saviour does all things for his own name’s sake.

There are attributes which now belong to God, which are not *essential* to his nature. He is *merciful*; but before the fall of man this could not have been one of his attributes. In like manner he is *long-suffering*. He is the forgiver of iniquity, transgression, and sin: in a word he is God *our Saviour*. But although all these spring from his infinite *goodness*, which ever was and must be an essential attribute of his nature, yet it was only in consequence of *sin* entering into the world, that his innate essential goodness became necessary to be expressed by these *manifestations* and their concomitant acts. Man

is a sinner, and therefore he needs a Saviour:—man has destroyed himself; but in God is his help. Man cannot give a ransom for his own soul, but his saving God has found out a ransom.

2. The second principle mentioned by the apostle as contained in that *truth* which is necessary to the salvation of the world, is, “There is one mediator between God and men.”

The word *mediator* (Μεδιτης) signifies a *middle person*; one that stands between *two parties*, either for the sake of introducing them to each other that they may become *acquainted*; or of *reconciling them* to each other, who were before at enmity. In no common case can a man become mediator, who is not acquainted with both parties, and has not the confidence of each. The parties requiring a mediator in the case before us, are GOD and MEN.

(1.) Men who had sinned against God, and rebelled against their sovereign; and so had committed a capital offence, for which they were justly exposed to such an *exile* and *punishment*, as should banish them from the presence of God, and from the glory of his power for ever; and consign them to everlasting perdition.

(2.) God, their creator and sovereign, from whom they received their being, and to whom their allegiance was invariably due; but against whom they had sinned, and from whom they had deeply revolted. These fallen spirits God willed to save and redeem from impending ruin. Such was the nature of their *sin*, and of his *holiness*, that the original union in which man's happiness consisted could not possibly be restored, unless God could become such a one as man, or man be restored to the divine image, and thus be brought into that state of *union* with him, which he had in the beginning. Man who was a rebel, and not even a *penitent*, could not expect to be restored to favour; and man who was a *sinner* and *full of impurity*, could not expect to be brought into this union, which could not take place without such a moral

change as it was utterly impossible he should work in himself.

3. This mediator is particularly characterized as the man Christ Jesus.

God, who *willed* the salvation of this fallen creature, found out a suitable mediator: for "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." As the *mediator* was the person whose business it was to reconcile contending parties, hence Suidas explains *μεδιστης*, mediator, by *ειρηνοποιος*, a *peace-maker*. God was justly offended with the crimes of men; to restore them to his peace Jesus became mediator. And that Christ might appear to be in every sense proper for this office, the apostle adds, "*The man Christ Jesus*," as it was necessary he should be *incarnated*; and thus he, who was in the form of God, took upon him the form of a servant, and was made in the likeness of men.

But we are not to suppose that the *mediatorial* office of Christ did not begin till after his *ascension* to heaven. Those appearances under the patriarchal dispensation, and also under the Mosaic, of a glorious personage sometimes called the "Angel of the Lord," the "Angel of the covenant," and the "Captain of the Lord's hosts," who assumes the name of Jehovah, and performs acts practicable only by him whose power is unlimited, and whose judgments are just, have been supposed by the wisest of men to have been appearances of him "in the likeness of man," who, in the fulness of time, took upon him the form of a man, by being *incarnated* of the Holy Ghost in the womb of the virgin Mary. Had man been left just as he was when he fell from God, he, in all probability, had been utterly *unsalvable*; as he appears to have lost all his *spiritual light* and *understanding*, and even his *moral feeling*. We have no mean proof of this in his endeavouring to "hide himself," among the trees of the garden, from the presence and eye of Him, whom pre-

viously to his transgression, he knew to be "every where present;" to whose eye the darkness and the light are both alike, and who discerns the most secret thoughts of the heart of man. Add to this, it appears as if he had neither *self abasement* nor *contrition*, and therefore he charged his crime upon the *woman*, and indirectly upon God; while the woman, on her side, charged her delinquency upon the *serpent*. As *they* were, so would have been all their posterity, had not some gracious principle been supernaturally restored to enlighten their minds, to give them some knowledge of good and evil, of right and wrong, of virtue and vice; and thus bring them into a salvable state. Now, the gracious *mediator* is expressly said to be that "true light which lightens every man that cometh into the world," John i, 9. And it is from this light that we have *conscience*: for conscience is neither a *principle of light*, nor a *power of discernment*; but a *recipient subject* which is capable of receiving light and transmitting it to the *judgment*, in order to enable it to form a proper estimate of the moral conduct of its owner. It is precisely to the *soul* what the *eye* is to the *body*: the *eye* is not *light*, nor a *principle of light*, nor can it of itself discern any thing; but it is a proper recipient of light, without which there is no *vision*: as the sun, or in his absence, *borrowed* or *artificial light*, shines upon and through the different humours of the eye; so objects within the range of vision are discerned: and as Jesus, the *true light*, by his Spirit shines upon conscience, so a man is capable of forming a just estimate of his spiritual state. This light is both *directive* and *convicting*, and affords to every fallen soul a grand antagonist power by which men may resist evil: by the proper *use* of which, those who are brought to God receive *more grace*; and for the *abuse* of which, every man shall be judged in the great day. This light Jesus, as mediator, has imparted to all men, in all ages, and in all countries. It is this saving principle that has ever remonstrated against evil.

showed man his transgression, shone upon his guilt, and convinced him of his own helplessness.

After his ascension this mediator appeared, and ever appears, in the presence of God for us: and thus *before* and *after* his incarnation he was the "one mediator between God and men." As there can be but ONE *God*, so there can be but ONE *mediator*. For he who must be mediator between God and man must partake of both natures. Who else could appear in the presence of God to negotiate the concerns of the whole world? We have already seen that Jesus the mediator has all the essential attributes of that God, of whose glory he is the brightness, and of whose person he is the express image; and his incarnation proves that he was made *man*: and his manner of life, passion, and death, manifest that his *human nature* was precisely the same as that of all *other men*. Thus we find *two distinct persons* in one being; for in the *man* Christ Jesus *dwelt* all the fulness of the *godhead* bodily.

This subject is considered by many pious men to be one of the greatest mysteries of the Christian religion, which should be adored and implicitly received, but is no subject for rational investigation. On such subjects as these we perhaps concede too much to those, who pretending to believe nothing but what they can rationally account for, in fact, believe nothing at all. Every attribute of God may be, in some sense, a subject for reason. Reason can even look into his *eternity*; and when comparing that with all the characteristics and affections of *time*, can at once conceive that it had no beginning, can have no end, and is, in all considerations, *illimitable* and *incomprehensible*. And he who inhabiteth eternity must be necessarily without beginning of days and end of time, infinite, unlimited, independent, and self-existent.

Thus far reason can acquire a satisfactory view of eternity, by comparing it with time. Time is duration, which had a beginning, and will have an end. Eternity

is *duration*, but differs from time as being without beginning and without end. *Reason*, in reference to the *incarnation*, can at least proceed thus:—I have an *immortal spirit*; it dwells in and actuates my *mortal body*. As then, my *soul* can dwell in my *body*, so could the DEITY dwell in the man Christ Jesus. He who can believe that Isaiah, or any of the prophets, spoke by *inspiration*, i. e. “as they were moved by the Holy Ghost,” must believe the possibility of the *incarnation of Christ*. And he who can believe it possible that Christ can dwell in the hearts of his followers, can as easily believe that the *Messiah* or *Logos*, which was in the beginning with God, “was made flesh and dwelt among us, full of grace and truth,” John i, 14. Reason says, if the one was possible so is the other; and as one is *fact*, so may the other be also. The *possibility* of the thing is evident. God says the fact has taken place; that, therefore, which faith saw *before* to be possible and probable, it sees *now* to be *certain*; for God’s testimony added puts all doubts to flight. The Lord Jesus, the Almighty’s fellow, was *incarnated* of the Holy Ghost, and was made man: and by being *God* and *man* was every way qualified to be mediator “between God and men,” as the text declares him to be. *God* and *man* met in the same *person* of Jesus Christ: and God was in this Christ reconciling the world to himself. In both these cases, reason, without going out of its proper province by meddling with things inconceivable, may arrive at such unimpeachable evidence as may satisfy honest inquiry, and silence doubt.

Some of the ancients appear to have thought that the word *ανθρωπος*, *man*, in the last clause of the verse, was a *needless repetition*; and therefore read the verse thus: “There is one mediator between God and man, Christ Jesus.” But, that the term is here repeated with *manifest design*, and that it not only strengthens, but explains the sense, will be evident when the 5th verse is considered. Christ Jesus, who was from the beginning, who

appeared to the patriarchs, and who spake by the prophets, really became *man* that he might be qualified to redeem man. *Man* must always mediate *between man and man*. *Angels* would be utterly incapable of such an office, as they could not enter into the *feelings*, because destitute of the *sympathies* of *human* beings. Hence *they* have never been employed in this work, nor are they employed in *preaching the gospel*, for the very same reason. They cannot *apprehend* as *men*; they cannot *feel* as *men*; therefore they would be inappropriate, and even the highest of them, useless preachers. God therefore preaches to *man by man*; and when Jesus undertook to save men he took upon him the *nature of man*. He had also the true nature of God: and as he could, in consequence, properly estimate the requisitions of divine justice, and *feel* to the uttermost that the law was holy, and the commandment holy, just, and good; so, in becoming man he could feel for the miseries of his brethren; and thus stand a proper, and in every way a duly qualified mediator between God and man; of GOD, to represent his *justice* to the sinner; of MAN, to represent his *miseries* to the divine mercy.

4. What he did as Mediator, in order to save man, is another *principle* in the system of revealed *truth*; "He gave himself a ransom for all."

His *incarnation* might by some have been supposed sufficient to answer all the purposes of reconciling men to God. "Could it be supposed that the good and benevolent God would look on those with indifference, who were *represented* by so august a person;—one who shared their nature, who assumed it for the very purpose of recommending them to God, who, while he felt the sympathies and charities of humanity, was equally concerned for the honour and justice of God, and who, from the perfection of his nature, could feel no partialities, nor maintain, nor advocate the *interests* of *one* against the *honour* of the *other*?" I believe the *reason* of man could

not have gone further than this. And had *revelation* stopped here, reason would have thought that the *incarnation* was sufficient; and that even divine justice could not have withheld any favour from such an intercessor. Even this would have appeared a noble expedient, worthy of the benevolence of God; and a *sufficient reason* why he should receive into his favour the beings who were united to *Him*, who from eternity lay in his bosom, and in whom he ever delighted. But God's ways are not as our ways, nor his thoughts as our thoughts. Had man never *sinned*, and needed only to be *recommended to the divine notice*, in order to receive *favours*, or even to obtain *eternal life*, this might have been sufficient. But when he had *sinned*, and become a *rebel* and *traitor* against his maker and sovereign, the case was widely different: *atonement* for the offence was indispensably requisite, in default of which, the *penalty* (fully known to him previously to the offence) must be exacted. "In the day thou eatest thereof, thou shalt surely die;" for "the soul that sinneth, it shall die." On this account, the incarnation alone could not be sufficient: nor did it take place in reference to *this*, but in reference to his bearing the *penalty* due to man for his transgression; for, without being incarnated, he could not have suffered, nor died. Hence the text adds, "Who gave himself a ransom for all:" that is,—who *suffered death* upon the cross for the redemption of the world.

The word *ransom* in our language, is the same as *redemption*, or the *sum paid* for the redemption of a captive, and is used in law for the redemption of a capital punishment, due by law to any offence: (Horne, lib. iii, 1, *De amerciament taxable* :) and hence the etymology of the word *ransom*; French, *rancon*, from *rende somme*,—*render*, or give the *sum*; *i. e.* what the law requires for the offence committed.

The word *λυτρον*, from, *λυω*, to loose, or to pay a price, has in Greek nearly the same meaning,—the *sum of*

money required to be paid for the *redemption of a captive*, and thus to *loose* or *dissolve* the obligation the person was under to *serve* or to be *punished*. But the word *Αντιλυτρον*, used here by the apostle, signifies properly a *corresponding price*, or ransom, the *redeeming life by life*. Hence Hesychius interprets *Αντιλυτρα*, by *αντιψυχα*: "*Antibutra* signifies those piacular sacrifices in which life is given for life;"—or the life of one redeemed by the life of another: and this was the true notion of *sacrifice* in all ages, and among all the inhabitants of the world. Cæsar tells us that it was the opinion of the Gauls, among whom *human sacrifices* were prevalent that "the anger of the immortal gods could not be appeased unless the life of a man was redeemed by the *life of another*." *Quod pro vita hominis, nisi vita hominis reddatur, non posse aliter deorum immortalium numen placari arbitruntur.* Com. lib. vi, sec. 15. Jesus Christ gave his life for the life of the world:—he laid down his life for the sheep. While we were enemies, we were reconciled to God by the death of his Son:—for he was delivered for our offences; and God made his soul (life) an offering for sin. With such assertions the Scripture abounds. The same word *Αντιλυτρον*, is rendered by Hesychius, *αντιδοτον*, *antidote*, but this does not signify merely a *medicine* by which *poison is counteracted*, or *destroyed*; but *one thing given in the place of another*; as in the case above, the *life of Christ* given for the *life of the world*—"For ALL" that is, for all who had sinned,—for all those whose nature he had assumed: for, "he took not upon him the nature of angels, but the seed of Abraham," an expression, by the way which has been misunderstood, and pitifully misrepresented: for it is supposed that by the "seed of Abraham," the *Jewish people* are particularly represented;—but *when* was the covenant made with Abraham?—"In thy seed shall all the nations of the earth be blessed." Was it while he was in *circumcision* or in *uncircumcision*? In *uncircumcision* surely,—when he represented the whole of the children of

men,—before the distinction of *Jew* and *Gentile* had ever taken place: and the covenant embraced, not only all the *nations*, but all the *families* of the earth: and is extended to every *individual* of those families, by those solemn words of the apostle, “Jesus Christ, by the grace of God, tasted death for **EVERY man.**” Can the Molochian doctrine of *unconditional reprobation* look these *Scriptures*, or the *incarnated* Jesus in the face, and not hasten to hide itself in the pit of perdition from whence it arose!—He died for **EVERY man** :—

“His pardoning grace for **ALL** is free,—
For *him* who forged the *dire* decree,—
For every *reprobate*,—and *me.*”

5. This glorious system of *truth* is to be “testified in due time;” and may be thus summed up. 1. There is one God. 2. This God is the Creator of all. 3. He has made a revelation of his kindness to all. 4. He will have all men to be saved, and come to the knowledge of the truth. 5. He has provided a Mediator for all :—and 6. This Mediator gave himself a *ransom* for all. As surely, therefore, as God has *created all men*, so surely has Jesus Christ *died for all men*. These are truths which the nature and revelation of God unequivocally proclaim: and which, according to the text, are “to be testified in due time.”

The original words, το μαρτυριον καιροis ιδιοis, are not easily interpreted, and have been variously understood. The most authentic copies of the *Vulgate* have, *Testimonium temporibus suis*, which Calmet translates, *rendent ainsi temoignage au tems marque*; “Thus rendering testimony at the appointed times.” Wakefield translates, “The testimony reserved to its proper time.” Rosenmuller, *Hæc est doctrina temporibus suis reservata*; “This is the doctrine which is reserved for its own times:” “that is,” adds he, *quæ suo tempore in omni terrarum orbe tradetur*; “The doctrine which in its own time shall be delivered to all the inhabitants of the earth.” Here he translates μαρτυριον, *doctrine*, and contends that this, not *testimony*, is

its meaning, not only in this passage, but in 1 Cor. i, 6, ii, 1, &c. Several MSS. read the clause thus,—ὃ τὸ μαρτύριον καιροῖς ἰδίοις ἐδόθη. *The testimony of which was given in its own times.* The oldest printed copies of the *Vulgate* read the passage thus : *Cujus testimonium temporibus suis confirmatum est* : “The testimony of which is confirmed in its own times :”—which our first translation renders, *Whos witnessinge is confermyd in his timis.* This is about the sense :—Christ gave himself a ransom for all : this, in the times which seemed best to the divine wisdom, was to be testified to *every nation*, and *people* and *tongue*. The apostles had begun this testimony : and in the course of the divine economy, it has ever since been gradually promulgated, and at present runs with a more rapid course than ever.

As God wills the salvation of all men, and has given a revelation of himself, which he wills that every man should hear, understand, and acknowledge ; it is necessary that the *Bible* should be sent to every nation and people, that in their respective languages they may hear the marvellous works of God. This design the present generation appears to understand better than those who have preceded us. Hence the earnest, united, and indeed marvellous efforts made by Christians of all denominations, in all countries, to send the gospel of Jesus to *all the nations of the earth*. Bibles, in almost all the languages of the universe have been printed in millions, and sent throughout the world. *The British and Foreign Bible Society*, and its *auxiliaries* in Europe, Asia, and America, have performed a work in a *few years*, which former generations could not have believed possible in *so many centuries*. The apocalyptic angel is flying with increasing celerity in the midst of heaven, “having the everlasting gospel to preach to them that dwell upon the earth, and to every nation, and kindred, and tongue, and people ; saying with a loud voice, Fear God ; and give glory to him :” Rev. xiv, 6, 7 : so that “from the ends of

the earth" we have "heard songs, even glory to the righteous." Thus the knowledge of God is spreading over the face of the globe; and it appears from the present prospect, and the continued energetic labours of the excellent agents of this divine institution, that the Bible will shortly be found in all the *regular languages* of the babbling earth.

But is this sufficient? Is it enough merely to send the *Bible* to the different nations of men, so that they may all read the word, which the Lord God speaketh unto them? No; nor was it ever the *design* of God that his work should end here. The Ethiopian eunuch had in his hand the prophet Isaiah, and was reading it devoutly, even while journeying on the way. Yet to his salvation the *messenger of peace* was as necessary as the *writings of the prophet*; and therefore God sent the evangelist Philip to meet him on the way, and to ask the important question, "Understandest thou what thou readest?" He answered, "How can I, except some man should guide me?" And although he was reading of *Him*, "Who was led as a sheep to the slaughter, and in whose humiliation his judgment was taken away," yet he understood not the truth till Philip, from those passages, preached unto him Jesus!

The whole economy of grace in the salvation of men supposes the *Bible*, and the *minister of the gospel*. The Bible is the divine *testimony*,—the Christian missionary is the advocate. This testimony he pleads on, applies, and enforces, in order to lead men not only to the *knowledge*, but also *εἰς ἐπίγνωσιν*, to the *acknowledgment* of the truth. A man may *know* the truth without *acknowledging* it. To *acknowledge* it, is not only to allow that it is the truth; but to *confess* it,—to feel one's own interest in it,—to be *affected* by its contents,—to be *alarmed* by its *threatenings*, *encouraged* by its *promises*, and *influenced* by its *precepts*.

The sacred word is, in general, *superficially* considered,

—it is not duly weighed :—it requires the *strong exhortations* of the messengers of the gospel, to stir up the drowsy and careless. God designs that both shall go together ; and hence the age that has been distinguished by an unparalleled dissemination of *Bibles*, has been equally conspicuous for *missionary* exertions. In almost every instance where the BIBLE has gone *before*, the MISSIONARY has followed *after* ; and to them who have received it, the tenor of his first question has been, “ Understandest thou what thou readest ? ”—which is the introduction to his preaching unto them Jesus ! The *truth*, the gospel of the grace of Christ, must be proclaimed to men ; and it is the duty of all who know it, to diffuse it far and wide : and when it is *made known*, it is the duty of those who *hear* it, to *acknowledge* and *receive* it. This is the proper import of the original word, that they may come εις επιγνωσιν αληθειας, “ to the *acknowledgment* of the truth,”—that they may receive it *as the truth*, and make it the *rule* of their *faith*, the *director* of their *life*, and the *model* of their *practice*.

But, in reference to this, the man of God, the *missionary*, is indispensably necessary. In general, this *acknowledgment* is brought about only by *his means* : and what God hath joined together, let not man put asunder. I have already stated that it is the duty of every man who possesses the truth, to disseminate it, as far and as wide as he possibly can. There are many nations, containing many millions of immortal spirits, who are *perishing* for *lack of knowledge* ; and *starving* for want of the *bread of life*. We have enough and to spare :—the *means* of diffusion are in our power, and we shall be highly criminal in the sight of God if we do not use them. God has given the *Bible* : and God has prepared the *men*. The *first* has been given by the *inspiration* of the Almighty :—the *latter* show that they have received his commission to take it to the ends of the earth.

There are only two ways in which these messengers

of peace can be sent to the destitute nations of the world.
 1. By divine *supernatural* agency. 2. By *human means*, under the direction of divine providence.

1. Among all the extraordinary messengers whom God hath sent to announce his will to the nations of the earth, there is no *genuine* evidence that he ever used any extraordinary or *supernatural* means to send any of them to the place of his destination. By an *especial* call he pointed out the *men* whom he had commissioned to bear his name among the Gentiles; but he left what has been technically called their "*out-fit*" to themselves and his people; to be regulated by their own prudence and benevolence, under the direction of his providence. Even Jonah himself, who had such an extraordinary commission to minister to the *Ninevites*, was left to choose the ordinary modes of conveyance; and St. Paul and his *companions*, when sent as extraordinary messengers to the Gentiles, were brought on their way by the brethren, and were obliged, in the execution of their commission, to subject themselves to the general difficulties of land journeys, and to the perils of ordinary sea voyages. Nor did God choose so particularly to interfere with the general dispensations of his providence as to prevent even a *shipwreck*, which occurred in the ordinary course of things; though he exerted his power to *préserve the lives* of the sailors and passengers, while he left the *ship* and its *cargo* to be destroyed by the storm. Prophets, apostles, and evangelists, like all their successors in the sacred ministry, while they had the positive command to "go into all the world, and preach the gospel to every creature;" were left to make their way to the places of their destination, by those means which their own prudence and the benevolence of his people might suggest.

It is true, we have an ancient account which seems to be an exception to this apparently *general* rule, viz. the miraculous transportation of the prophet Habakkuk from *Judea to Babylon*, to minister to one of the Jewish cap-

tives in that city; whom, it is said, the “angel of the Lord took by the crown, and bare him by the hair of his head; and, through the vehemency of his spirit, set him in Babylon;”—and when he had accomplished his mission, the angel conveyed him back in the same manner: and set him “in his own place again,” in Judea!—But if no *prophet* was carried in this miraculous way from Judea, to minister salvation to the captives in the land of the Chaldeans;—if no *apostle* was carried miraculously to *Syria*, to *Asia Minor*, to *Greece*, to *Rome*, to the *Islands of the sea*, to preach Christ crucified to the Gentiles;—we may safely conclude, that the prophet Habakkuk, who had made a mess of pottage for his reapers, was not, with it, suddenly transported to Babylon, for the infinitely minor purpose of giving Daniel his dinner!—This legend has no higher authority than the *Apocrypha* can confer; and I leave it where I found it, in *The story of Bel and the Dragon*, verse 33--39.

2. We are led, therefore, to form the very rational conclusion, that although it is the province of God to prepare, qualify, and commission the preacher, yet it is the duty of his *people* to equip him for his journey, to find the means for his conveyance, to bear his expenses, and support him in his works, while he is going forward, taking nothing from the Gentiles.

Now, as there are whole nations in which Satan sits enthroned; as there are, after all that has been done to evangelize the earth, more than *six hundred millions* of immortal souls who know not God who bought them, and are a prey to superstition, idolatry, ignorance, cruelty, and wretchedness of every kind; and as Jesus has tasted death for every man, and God wills all men to be saved, and come to the knowledge of the truth; it is the imperious duty of every Christian soul,—of every humane mind,—to send, as *extensively as possible*, and with the *utmost speed*, that gospel of God, which is the only cure for all these evils.—While we hesitate, multitudes are

perishing for lack of knowledge. We have not done the whole of our duty by merely contributing to the universal diffusion of the *Bible*—this we should do, and not leave the *other* undone. We must send the *missionary* also, to call the attention of the millions (who, if they have even the word of life in their own languages, cannot read it) to the things which make for their peace, and the things whereby they may edify each other. No nation ever was, or, humanly speaking, ever can be saved, where there is neither a *prophet* to proclaim the righteousness of the Most High, nor an *evangelist* to comfort those who labour and are heavy laden, by pointing them to that Lamb of God who taketh away the sin of the world.—If any farther *arguments* or *motives* can be necessary to induce those who have tasted and seen that God is gracious, to send, as far as their influence and means can reach, the gospel of Jesus to be a light to lighten the Gentiles, and salvation to the ends of the earth; let them consider the following:

God, who made you, says, “Thou shalt love the Lord thy God with all thy heart, soul, mind, and strength.” And God, who *redeemed* you, has said, “Thou shalt do so, and love thy neighbour as thyself;” and adds, “There is no greater commandment than these; and on these hang all the law and the prophets.” To this he farther adds, “What you would that men should do to you, do even so to them.” Now 1. If we love God, shall we not keep his commandments? 2. If we love our neighbour as ourselves, shall we not labour to make him happy? 3. If we have ever felt the gospel to be the power of God to our own salvation, shall we not endeavour to send it to those who are destitute? 4. If we feel *bound* to do *to others*, as we would wish, on a reverse of circumstances, *they should do to us*, then, from what we now know, had *they* the gospel, and *we* were destitute of it, how ardently should we desire that *they* would share with *us* that heavenly bread? And how hardly should we think of them,

if they had the *blessing* of which we were destitute, and had the *means* of sending it, which we could not command, and yet permitted us to perish while they themselves had bread enough and to spare; although giving, however largely, would not lessen their store? Think of this, and then act under the influence of that conviction which the evidence may bring. 5. There is a maxim in law, "that he who neglects to save life, when it is in his power to do it, is a murderer, as well as he who violently takes it away." What, then, must God and considerate men think of us, if we permit Satan to murder those souls, which, by the grace of God, it is in our power to snatch from the sides of the pit, and pluck as brands from the burning? 6. But this subject is placed in the strongest point of view by God himself: "Son of man, I have set thee a watchman unto the house of Israel: therefore, thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die: if thou do not speak to warn the wicked from his way, that wicked man *shall die* in his iniquity, but his blood will I require at thine hand," Ezek. xxxiii, 6-8. Will not these words apply to every man, whether in *Palestine, England, or elsewhere*, who neglects, when it is in his power, either *personally*, or by *proxy*, to turn a sinner from the error of his ways? We find from the above passage, that although the sinner who is not warned "shall die in his sins," yet his blood shall be required at the hands of the negligent *watchman*. And may we not infer, that the Gentile nations who do not receive that *warning*, which it is in the power of Christians to send, "will die in their sins?" And surely they who die in their sins, where God is, can never come. We know that any Gentiles who act according to the dictates of that light which lightens every man that cometh into the world, shall on their death, enter into Paradise; for in every nation he that feareth God and worketh righteousness is accepted of him. But how many of the Gentiles, in any

nation of the earth, do really act up to the dictates of that light?—Out of the *millions* of heathens, with whom our commerce has brought us acquainted, how few *individuals* have we ever found who were living according even to the *general rules* of justice, righteousness, and mercy? In *millions*, scarcely *one* thoroughly moral character appears! How awful is this consideration?—Let us remember that *vice* uncurbed daily gains strength; and that *evil habits* become inveterate where there is nothing to counteract them. Myriads are annually sacrificed to superstition. Darkness is perpetuated and becomes thick and gross in consequence. God is not known, and the people are led captive by Satan at his will!—Who will arise, grapple with the destroyer, and pluck the prey out of his teeth?

Many excellent men, full of the Holy Ghost, and power, are on tiptoe, with their lives in their hand, saying, “*Here are we, send us! Send us to the dispersed among the Gentiles,—to the stupid Hottentots,—to the savages of New Holland,—to the cannibals of New Zealand,—to the uttermost parts of the earth, where God our Father is not known,—where Christ our Saviour is not named,—where Satan keeps his seat,—and where reason and the human form are degraded. Constrained by the love of Christ, we will freely go:—Here we are, “the messengers of the churches for the glory of Christ.”*”

After such offers, (and, through the mercy of God, they are in abundance,) these men will be guiltless, if not *sent*.—But what a reckoning must those have with the great Head of the church, who neglect these calls, and will not join hands with God to make the wretched live! Let us all *feel* and say, “We will not be any longer guilty of our brother’s blood:—and *now*, go to, and we will show, that the hand of the Lord is upon us for good,—that our *heart* is enlarged,—that our *hand* is as ready as our prayers,—and that, in the true *missionary* spirit, we consecrate our service this day unto the Lord! Amen. Selah!

THE CHRISTIAN PROPHET
AND HIS WORK,

A DISCOURSE ON 1 CORINTHIANS XIV, 3.

BY ADAM CLARKE, LL. D.

“ So they read in the book, in the law of God distinctly, and gave the sense, and caused them to understand the reading,” Neh. viii, 8.

A DISCOURSE

“He who prophesieth, speaketh unto men to edification, and to exhortation, and to comfort,” 1 Cor. xiv, 3.

TAKE heed how ye hear, was an advice of the SON of GOD; and forcibly states, that *serious attention* to sacred Truths, is essentially requisite to those who wish to profit by them; and without this, even Christ himself may preach in vain. It was the saying of a wise and holy man, that “the word of God was never heard profitably, but in that Spirit by which it was originally dictated.” Long experience has proved, that though the mighty Paul may *plant*, and the eloquent Apollos *water*, yet it is God alone who gives the *increase*. Every minister of God should be deeply sensible of this, that he may earnestly implore that *help* without which no good can be done; that *wisdom* without which the word of God cannot be rightly divided; and that *influence* on the minds of his hearers, without which there can be no fruit of his labours.

A philosopher among the ancient heathens observed, that “Man is an animal fond of novelty:”—the observation readily acquired the force of an incontrovertible maxim, because the facts which gave it birth were everywhere evident. Things *new* or *uncommon* being always found to impress the senses more forcibly than those which daily occur. Man is fond of power, and is ever affecting to perform actions beyond the limits of his own strength; but as repeated exertions painfully demonstrate to him the littleness of his own might, he strives to have recourse to *foreign help*, and especially grasps at *supernatural* powers. Hence originated the desire of ac-

quainting himself with the invisible world, that he might associate to himself the energies of supernatural agents, and by their assistance satisfy his criminal curiosity, and gratify his pride and ambition: and hence the pretensions to potent spells, necromantic incantations, and the whole system of magic. It was in consequence of giving unrestrained scope to this principle, that miraculous powers were more earnestly coveted in ancient, (and I may add, in modern) times, than the constant ability to do good through that influence which can come from God *alone*, working by that love which never faileth.

That miraculous gifts were largely distributed in the primitive church, and especially among the believers at Corinth, is sufficiently evident,—and that they were *preferred* by some to that *love* which is the *fulfilling of the law*, is too plainly intimated in this epistle. The gift of divers tongues, or a supernatural capacity of speaking various languages which a man had not learnt, seems to have prevailed in the Christian church for a considerable time after the day of Pentecost. And several mistaking the *design* of the Lord in the communication of these gifts, wished to possess the miraculous power merely for *its own sake*, and not on account of the *good* which might be done by it.—Hence, if they *spake with tongues*, (various languages,) it was deemed sufficient, notwithstanding those who heard were not edified, because they did not understand the language which was spoken. The apostle shows, that acting in this way did not fulfil the kind intention of the Most High; as speaking of the deep things of God in the language of an *Arab*, was not calculated to instruct a *Greek*, to whom that language was utterly unknown. And though they might appear more excellent in their own eyes, because possessing more of that knowledge, which too often puffeth up, (to which it appears that some even of the believing Greeks were too much attached,) yet the apostle assures them, that *greater* was he, in the sight of God, whose talent led to gene-

ral instruction, than he, who possessed the tongue of the learned, whether his knowledge were acquired by study, or came by divine inspiration:—For the grand design of the gospel ministry was, *to instruct men in righteousness, to unite them to God, and comfort them in all tribulations and adversities*: And this appears to me to be the meaning of the words of the text: *He who prophesieth, speaketh unto men to edification, and to exhortation, and to comfort.*

Two things the apostle presents here to our view

I. **THE PROPHET**: *He who prophesieth.*

II. **HIS WORK**: *He speaketh unto men, to edification, exhortation, and comfort.*

I. The word *prophet*, generally conveys the idea of a person so far acquainted with futurity, as to discern some purpose of the divine Being relative to his government of the natural or moral world; but which is not sufficiently matured by the economy of Providence, to make as yet, its public appearance among men:—and to *prophesy*, is usually understood to imply, the *foretelling* such an event, the *time of* its appearance and the *place* of its operation, with some preceding and subsequent circumstances.

That several of those who are termed *prophets* in the sacred writings, did *thus* predict future events, is a truth which cannot be successfully contested—a truth which successive ages have had the fullest opportunity of confirming—which stands as an immense and impregnable bulwark against all the pretensions and sophisms of modern Deism, and which perhaps, the present eventful period, tends not less to confirm, than any of the preceding ones.

But that this was the *original*, and *only meaning* of the word prophet, or prophecy, is very far from being clear. The first place the word occurs is, Gen. xx, 7, where the Lord says of Abraham to Abimelech, *He is a prophet*, (גבֵיֵא הוּא *nabi hu*) and will pray (יִתְפַּלֵּל *yithpallel*, will

make earnest intercession,) *for thee*. • In the common acception of the word, it is certain Abraham was *no prophet*: but here it seems to signify a man well acquainted with the supreme Being, capable of teaching others in divine things, and especially, a *man of prayer*,—one who had great influence with the God he worshipped, and whose *intercessions* were available in the behalf of others. And in this sense the original word נביא *nabi*, is used in several places in the Old Testament.

It was through inattention to this meaning of the word, which appears to me to be the true, original, and ideal one, that all the commentators and critics that I have met with, have been so sadly puzzled with that part of the history of Saul which is related 1 Sam. x, 9–13, and xix, 20–24. In these passages, the sacred historian represents Saul, who was neither a prophet, nor the son of one, associating, with the prophets, *and prophesying among them*:—to which he was led, *by the Spirit of the Lord which came upon him*. That this can mean no more than *prayer and supplication* to God, accompanied probably with edifying *hymns of praise, and thanksgiving*, (for they had instruments of music, chap. x, verse 5,) needs, in my opinion, little proof. If Saul had *prophesied* in the common acception of the word, it is not likely that we should have been kept absolutely in the dark concerning the subject and design of his predictions: of which, by the way, not one syllable is spoken in the oracles of God. The simple fact seems to have been this: God, who had chosen this man to govern Israel, designed to teach *him*, that the Most High alone is the fountain of all power, and that by him only, kings could reign, so as properly to execute justice, and be his ministers for good unto the people: To accomplish this gracious purpose, *he gave him another heart*, ver. 9, a disposition totally different from what he had ever before possessed, and taught him *to pray*. Coming among the sons of the prophets, on whom the Spirit of the Lord rested, and who

were under the instruction of Samuel, chap. xix, 20, while they worshipped God with music and supplication, Saul also was made a partaker of the same divine influence, and *prophesied*, i. e. made prayer and supplication among them. To see one who did not belong to the prophetic school, *thus* incorporated with the prophets, pouring out his soul to God in prayer and supplication, was an unusual sight which could not pass unnoticed, especially by those of Saul's acquaintance, who probably knew him in times past to have been as careless and as ungodly as themselves, (for it was only *now* he got that other good spirit from God, a sufficient proof that he had it not *before*;) these companions of his being unacquainted with that grace which can in a moment influence and change the heart, would, according to an invariable custom, express their astonishment with a sneer; *Is SAUL also among the prophets?* That is, in modern language: "Can this man pray or preach? He whose education has been the same as our own—employed in the same secular offices, and formerly companion with us in what he now affects to call folly and sin—can such a person be among the prophets?" Yes. For God may have *given him a new heart*, and the *Spirit of God*, whose inspiration *alone* can give sound understanding in sacred things, may have *come upon him* for this very purpose, that he might announce unto *you* the Righteousness of the Lord, and speak unto your ruined souls, *to edification, and to exhortation, and to comfort.*

I have dwelt longer on the case of Saul among the prophets, because it appears to be exactly similar to a case mentioned in this chapter, and to which my text is closely allied: "If any prophesy, and there come in one that *believeth not*, or one *unlearned*, he is *convinced of all*, he is judged of all; and thus are the *secrets of his heart manifested*; and FALLING DOWN on his face, he will worship God, and report that God is among you of a truth," verses 24, 25. Who does not see here a *parallel* case

to Saul among the prophets? especially if collated with 1 Sam. xix, 20–24, “And Saul sent messengers to take David, and when they saw the company of the prophets prophesying, and Samuel standing presiding over them, the Spirit of God *came upon* the messengers of Saul, and they also prophesied. And when it was told Saul, he sent other messengers, and they prophesied likewise: And Saul sent messengers again the third time, and they prophesied also. And Saul went to Naioth of Ramah, and the Spirit of God was upon him also, and he went on and prophesied—and he *stripped* off his clothes, and prophesied before Samuel in like manner, and *lay down naked*, all that day, and all that night. Wherefore, they say, (as in the case related, chap. x,) Is Saul also among the prophets!”

I have often observed in public meetings among religious people, especially in meetings for *prayer*, that persons wholly unconcerned about the matter in hand, or its issue, have been suddenly seized by the spirit of the supplicants, while vacantly staring at those employed in the sacred work; and *falling down* on their knees, have acknowledged the power and presence of the Most High, and like Saul among the prophets, have gone on, supplicating with them, with a renewed heart and a right spirit.

Those who have taken on them unmercifully to criticise and condemn such meetings, should prove, in vindication of their own conduct, that Saul, the sons of the prophets, and the venerable Samuel at their head, were *enthusiasts* and *fanatics*, and that the parallel case in this chapter, should have been marked by the apostle with terms of abhorrence and detestation, that others might be aware of copying their example.

The history of Elijah and the priests of Baal, mentioned in 1 Kings xviii, throws farther light on this subject. In verse 26, it is said, “They, (the priests of Baal,) took a bullock and dressed it, and called on the name of

Baal from morning until noon, saying, O Baal, hear us ! —And they leaped upon the altar,—and cried aloud,—and cut themselves with knives, till the blood gushed out : —and they *prophesied*, (וַיִּתְנַבְּאוּ *vayithnabeu*, and they made supplication,) until the time of evening sacrifice." From the whole context it is plain, that *earnest, importunate prayer*, is alone what is meant by *prophesying* in this text.

In addition to what has been said, it is necessary to observe, that *prophet*, in the text, means not only one, who according to the original import of the word, is an *intercessor*, or a *man of prayer*, which is an essential characteristic of every minister of the gospel ; but it means also one, who *teaches others* the great and glorious science of salvation, and *instructs* men in their religious obligations to God, and in their duty to their neighbour and to themselves : and this is undoubtedly the sense in which St. Paul uses it here. And as all the prophets of God, whose principal business it was to *instruct* the people in the way of righteousness, were *men of prayer*, who were continually interceding with God in behalf of the wretched and careless to whom they ministered, the term נָבִיא *nabi*, became their common appellative ; and thus a part of their office, *intercessors for the people*, might have given rise to that name, by which the Spirit of God thought proper afterwards to distinguish those whom he sent, not only to *pray for* and *instruct* the people, but also to *predict* those future events which concerned the punishment of the incorrigible, and the comfort and exaltation of his own servants.

A preacher who is not a *man of prayer*, cannot have a proper knowledge of the nature and design of the gospel ministry :—cannot be alive to God in his own soul ; nor is likely to become instrumental in the salvation of others. In order to *do* good, a man must *receive* good : *prayer* is the way in which divine assistance is received ; and in the work of the ministry, no man can do any thing,

unless it be given him from above. In many cases, the success of a preacher's labours depends more on his prayers than on his public teaching.

In the sense in which I apprehend St. Paul uses the word here, our blessed Lord styles John the Baptist *a prophet*, Luke vii, 26: and Zacharias his father, speaking of him by the Spirit of the Lord, calls him *a prophet of the Highest*, Luke i, 76, i. e. a teacher commissioned by the Lord himself, to instruct the inhabitants of Judea, in the things which related to the manifestation of the Messiah, and his kingdom: therefore, in verse 77, the matter of his teaching is said to be *γνῶσις σωτηρίας*, the SCIENCE OF SALVATION. Men are *ignorant* of God and themselves,—they must be *instructed*, and for this very purpose, the Christian ministry has been established among men. *Human sciences* may be profitable in earthly concerns, but cannot profit the soul. The *science* that teaches godliness must come from God. No *science* is of any avail to the soul, that does not bring *salvation* with it—this is the excellence of heavenly *teaching*, and an excellence that is peculiar to itself.

In the same sense, Judas and Silas are said to be prophets, Acts xv, 32, whose business it was to *exhort* and *confirm the brethren*. See also 1 Kings xviii, 29.

After what has been said, it is almost superfluous to observe, that as the ministers of the gospel are termed *prophets* or *teachers*, it is necessarily supposed, 1st. That they are properly acquainted with the nature and design of the gospel they teach. And 2dly. That men in general are ignorant of the things which concern the kingdom of God.

That he who professes to teach a science to others, should be well instructed in it himself, all must allow.—And that the mass of the people who even profess Christianity, are deplorably ignorant of God and his gospel, is a melancholy truth. But heavenly things cannot be apprehended by the same unassisted powers which appre-

hend earthly things ;—to acquire a proper knowledge of an art or science, there must be a natural *aptitude* in the mind to receive it : And where *this* exists not, the most judicious instructions of the most eminent teachers, are lost. Man has no *natural* aptitude to heavenly things : The *carnal mind*, says the apostle, (i. e. the soul which relishes nothing but what comes through the medium of the flesh, and which tends only to gratify its desires,) *knows not the things of God ;—it is enmity against God ;* it is not only *ignorant* of divine things, but it *loves* that which is *evil*, and *abhors* that which is *good* : Therefore, the very first part of the teacher's work is to convince men of this, and of its ruinous tendency, and to show them the necessity of applying to God through the blood of the cross, who alone can make them wise unto salvation, conquer their aversion to holiness, subdue their evil passions, and save their souls.

In order to *persuade* men to receive the wisdom that comes from God, there must be precept upon precept, line upon line, here a little, and there a little, according to varying circumstances, and the prejudices and capacities of the people who are to be taught. To succeed in this, as far as *man* can succeed, the teacher must be endued with the spirit of *love*, producing the living flame of holy zeal, *attaching* to itself *prudence* and *discretion*, which shall cause the sacred fire to burn *steady*, while *love* to God and man, continues to feed the *flame*. Constant supplications must precede, accompany, and follow his efforts to guide sinners into the way : And as God is thus acknowledged throughout the work, so will he be with him in it ; and under such a ministry, men cannot fail being made wise unto salvation, God giving a constant power to *apprehend*, while his faithful ambassador is holding forth the words of life. But who is sufficient for these things ? He *alone* whom God hath *sent* ; to whom He hath entrusted the ministry of reconciliation,

and whose word he conveyeth with the demonstration of his Spirit to the souls of the people.

II. The work of this *prophet* or *teacher*, or what is wrought under his ministry, comes now to be more particularly considered. The text says, *he speaketh unto men to edification, and exhortation, and comfort.*

1. TO EDIFICATION. The original word οἰκοδομη, is upon the whole, properly enough rendered *edification*: But as this is a mere *latin* word, the *translation* itself requires to be *translated*, as it is as unintelligible to many people as the *Greek* word itself. They both literally signify, *to make, or build a house.* The soul of man is often represented in Scripture, under the figure of a building. This metaphor is frequent in the writings of St. Paul; partly because it was peculiarly expressive; and partly because such an idea must frequently occur to his mind who was himself a *tent-maker*, σκηνοποιος, such a person as we term *house carpenter.* Hear him recurring to this metaphor on various occasions: *We who are in this TABERNACLE do groan:—Ye are God's BUILDING:—If the earthly HOUSE of this TABERNACLE were destroyed, we have a HOUSE not MADE with HANDS:—As a wise MASTER BUILDER, I lay the FOUNDATION, &c, &c.*

This *house* God formed in the beginning for his own temple—In it he dwelt, and in it, a sacrifice worthy of his immaculate purity, and infinite majesty, was constantly offered up.—But alas! man being in this honour, continued not—*sin* was introduced—the temple became defiled—the Lord abandoned it, Satan entered in, and the house of the Lord was laid in ruins. To *re-edify*, or *rebuild*, this house, and make it once more a habitation of God through the Spirit, the Almighty Saviour descended from heaven, and dwelt, ἐσκηνώσεν, *made a tabernacle* among men: thus showing us, by dwelling in our nature, in holiness, purity, and truth, that we might *again* become a holy temple of the Lord, and be raised by his grace to that state of moral excellence and glory, which

we had in the beginning : himself being the *pattern* after which he purposed to re-edify the building. But though the human soul be in a state of ruin, and the *form* and *comeliness* of the building be passed away ; yet not *one* of the original *materials* is *lost* :—to follow the metaphor—the *stones* and *timbers* are still in existence : But they are all *displaced* and *disjointed* : and none but the divine *Architect* can revive these out of the rubbish, and restore the form and comeliness of the *edifice*. To effect this, the *foundation* must be again laid ; the *stones* cleansed and replaced ; and the *timbers* rejointed. Now, other foundation can no man lay, so as to have a solid, perfect, and durable building, but that which is laid already, viz. CHRIST *crucified* ; and HIM, not only as the *meritorious cause* of the building, and great *operator* in it : but also as the *pattern* according to which the house is to be formed. All that is of Christ *resembles* him. When the ruined soul is built *up, on, through, and after* him, the excellence of the materials, the regular adjustment of the parts, the form, beauty, magnificence and utility of the whole, at once proclaim the infinite skill, unlimited power, and eternal love of the great Architect. “ But if Christ be the sole builder, &c, what has the teacher to do in this work ?” Though he who prophesieth or teacheth, cannot be properly styled THE BUILDER, yet he speaks unto men *εις οικοδομην* in reference to this *building*, recommending JESUS as the *only* Saviour, and speaking of the glory and excellence of *his* work.

It is not less necessary to build *on* the foundation than to *lay* it. Many grievously err on this point—they are ever *laying the foundation*, and never *building on it* : And strange to tell, this only is allowed by some to be *preaching Christ* ! as if one should say, “ He who is determined to build a proper and convenient house for *himself* to dwell in, can never effect his purpose but by *laying the foundation every day* as long as he lives.” Who does not see that this man can never have a *house* ? He

has no more than its *foundation*, and can never be its *inhabitant*.

Let not this saying be misrepresented—as if the preacher designed to leave *Christ* out of his building;—no: he is as fully convinced that on the gospel plan, no soul can be saved but through the *blood* of his cross, and *influence* of his *Spirit*, as he is, that a house cannot be built without a *foundation*. But he argues, that as the foundation should be *laid*, and kept *lying*, once for all, and the building raised upon it; so Christ Jesus as the foundation stone, as the only name through which men can be saved, should be laid once for all: and when it appears, that this foundation *is laid*, viz. when the sinner trusts on him *alone* for salvation, renouncing *all dependance* on things in heaven, and things on earth, and things under the earth:—and when it appears, that his faith hath not stood in the *wisdom of man*, but in the *power of God*, (being justified freely through the redemption that is in Jesus, for then, and not till then is the foundation truly laid :) I say, when this fully appears, from that moment, the minister of God who understands his work, and attends to it, will speak unto that soul to *edification*.

But let it not be supposed that the Lord Jesus has nothing to do with the building, but merely to be its *support*—He is still not only the *foundation*, without which the house must be immediately involved in its primitive ruin, but also the great *Director* of the whole work. As he came before *by blood*, so he comes now *by water* and *by the Spirit*; by the washing of regeneration, and the renewing of the Holy Ghost. As it was only by his *sacrifice* that the *atonement* was made, so it is only by his *direction* and *energy*, that even the wisest master builder can raise on this foundation a superstructure of gold, silver, and precious stones; for without *him* nothing good can be done. But the great mistake of many is, the preaching Christ only as the *Author* of salvation, without showing him to be the *Accomplisher* of it: proving,

indeed well, that it is Christ that *justifies*, but not maintaining fully that his blood *cleanseth from all unrighteousness*. What Christ has done *for us*, is a favourite subject with many; but what Christ is to do *in us*, is a topic well considered but by few.

In those who are faithful, Christ accomplishes his great design:—They are *built up*—the house is completed, and becomes a habitation of God through the Spirit—a temple of the ever blessed Trinity:—For it is written, “If a man love me, he will keep my words, and I and the FATHER will come *in* unto him, and make our *abode* with him.” Hence it appears, that the *end* which the Lord proposes in this great work, is the *full* salvation of the soul—the cleansing and purifying it from all evil; reducing it to harmony and order, that it may be complete in him;—for the man of God must be perfect, (*αριος* well jointed,) thoroughly furnished to every good work.

From this view of the subject, we may easily discern what *edification* means. It is the *building up* of the soul in the knowledge, love, and image of God. And *continual* edification implies, a constant *growth* in grace—a daily *increase* of those graces which constitute the mind of Christ—a constant addition to the former stock, so that he who believes, and continues faithful, *increases* with all the increase of God. Thus to his faith is *added* virtue; to virtue, knowledge; to knowledge, temperance—brotherly kindness, and charity; pure universal love to God and man. As every *new* stone that is laid in a building, *adds* something to it, and brings it nearer its perfection; so every sermon, every act of faith—of prayer—of mercy and kindness, becomes a mean in the hand of the Lord, of *increasing* the light, life, and love of the believing soul: hence, to be *edified*, does not mean merely, that a man has received some *new information* on a divine subject, some increased light in sacred matters; but it means that a man’s house (following the metaphor) has got another stone added to it; another of its *scattered*

timbers put in joint.—In a word, that something heavenly is *added* to what was before received.

As every individual thus *edified* by the grace of Christ, becomes a temple of God, so the whole Church or assembly of the first-born, form a vast and grand building, in which Jesus lives and reigns. *Each* who was individually a temple of God, becoming a stone, or part of this *general* building. Therefore, fully to understand what the apostle says on the subject, 1 Pet. ii, 5, “Ye also as living stones, are built up a spiritual house,” &c, form the idea of a number of souls *edified* as before stated, *built up* in faith and love, in inward and outward holiness—*united* in the bands of Christian fellowship, and walking in the consolations of the Holy Ghost.—These are the *lively stones*, instinct with the living virtue of the living God.—These are built up a spiritual house, each is considered a stone in the sacred edifice, and a necessary and beautiful part of the building. Their *places* may be different—some *within*, some *without*; some in the *backpart* of the building, others in the *front*; some *corner-stones*, *uniting* and *strengthening* the building; others *head stones*, *finishing* and *perfecting* the work. All are arranged, and employed, not only according to their several degrees of grace, but also according to their various talents: nevertheless, the whole collectively form but *one* building, the genuine *catholic* or *universal church*, whose inhabitant is the Most High God.

In order to erect this glorious building, we are told by St. Paul, 1 Cor. xii, 28, that “God hath appointed in his church, first, apostles, secondarily, prophets, thirdly, teachers, after that miracles, then gifts of healing, helps, governments, and diversity of tongues.” And all this is done, that being built up on the foundation of the prophets and apostles, who made Jesus Christ the chief Corner Stone, all the building (through him) might be fitly framed together (*συναρμολογουμένη* properly jointed, harmonized, and arranged) and grow into a holy temple in the Lord, Eph. ii, 20, 21.

Thus, they who *prophesy* speak unto men to *edification*, that they may be *built up* together for a habitation, (*κατοικητηριον*, a *constant dwelling place*) of God through the Spirit.

II. But he who *prophesieth* speaketh also to men, to *exhortation*.

According to the common acceptation of this word, viz. *advising a sinner to turn from his sins, and come to GOD for salvation*; this part of the teacher's work, must, in the nature and order of grace, precede *edification*. But the word *παρακλησις* must not be restrained to so limited a meaning in this place: from its component parts, *παρα*, *near to*, and *καλεω*, *I call*, we may learn, that it implies *calling the soul near to God*, that it may contract an intimacy with him, be united to, and be continually defended, nourished, and supported by him: and this indeed is the proper business of *exhortation*.

As this discovers to us another part of the teacher's work, so it gives us another view of the state of a soul that is not made a partaker of the salvation of God. Man is at a *distance* from his Maker, not in respect of *place*, (for God fills the heavens and the earth, and in him we all live, move, and have our being,) but in respect of *nature*, *unity of mind*, and *conformity of purpose*. There is no good in man, nor can there be any, while *separated* from God, and united to sin. God is pure and holy; man is earthly, sensual, devilish:—living only in reference to earth; seeking only the gratification of his animal desires, and being constantly impelled by diabolic influence to break the commandments of his God. In a greater or less degree, this is the state of every soul of man, for all,—ALL have sinned, and come short of the glory of God; and there is none that doeth good, no not one, saith the Lord. The sacred writings uniformly represent men as rebels against God; obstinately bent on the pursuit of those things which tend directly to their present misery and future destruction: and the conduct of men

in general demonstrates that the character is fairly and faithfully drawn. Notwithstanding, there are many who are unwilling to allow that this is a true state of the case; and to get rid of this degrading character of themselves, reject the whole system of revelation, and forge for themselves another character from what they term *natural religion*; a system which they acknowledge did not come from above, for *revelation* they will have nothing to do with; and yet *this*, they would have others to receive and submit to, as implicitly, as if it had come recommended by all the wisdom and authority of God.

Mr. Woolaston, the celebrated author of "The Religion of Nature Delineated," begins his tract thus: "The *foundation* of religion, lies in that *difference* between the acts of men, which distinguishes them into *good*, *evil*, and *indifferent*; and if there be such a difference, there must be a religion, and *e contra*. Upon this account it is, that such a long and laborious inquiry hath been made after some general *idea*, or some *rule*, by comparing the aforesaid acts with which, it might appear to which kind they respectively belong. And though men have not yet agreed upon any one, yet one there certainly must be. That which I am going to propose, &c."

On this point the following conclusive mode of arguing has been adopted. "If the foundation of religion lie in the *difference* of human actions; and that difference can only appear by comparing them with some *rule*; and though from the beginning of the world to this day, no such rule of moral good and evil *has yet been agreed upon*, whereby men might know to which *kind* their actions respectively belong, it is impossible there should be any such thing as *natural religion* or law, because their very essence consists in enabling men to *distinguish* their actions, (and thereby their choice of acting,) whether they are virtues or crimes, moral good or moral evil: If they had no *rule* for this, they had *no law*, and if no law, they could have no *religion*, which is nothing but obedience to

law : or, if "they never *agreed* upon one," and without *agreement* there can be no *rule*, then there is nothing in this subject obviously clear, universal, or true ; but all the definitions of it must be *opinion* or *falsehood*, because they had no *rule* or method to frame them by. Or, "since a rule there certainly must be," if Mr. Woolaston found it out, then all the preceding ages wanted it, there was no such thing existing ; therefore, this inference is fair, Mr. Woolaston's discovery is the religion of Mr. Woolaston, and not the *religion of nature*. And, if he first made the discovery, how could it be owing to *reason*, since the light of reason was as clear 5000 years ago as it is now ? And if it was not from *reason* that he argued so well, and traced out the lineaments of law with such order and perspicuity, then it must be from *revelation*. And that single passage which he has taken for the *foundation* of his work, tears up the foundation of his whole system ; and is a demonstration that whatever he says after, is not from *reason*, *nature*, *eternal fitnesses*, or *universal consent*, but from *revelation* alone ; and that he has only transferred to the support of one school what he learnt in the other." This poor baseless system, attempts to speak unto fallen man, to *exhortation* and *comfort* ; but in such a way as his *enemy* could wish. It expatiates on his *dignity* and *perfection* ; the strength and energy of his *reason*, (though for 5000 years it has not been able to discover a *rule* of moral conduct,) and shows him his *duty* as it is termed, attempting to prove, that he is *naturally inclined* to all good ; and that it is only from the influence of *example*, that he is at any time warped from doing that which is holy and just. It tells him he has ample resources in himself to conquer any evil propensity he may have *acquired* ; for *internal* evil he has none ;—that to act upon this plan, is to get free from the shackles of *folly* and *superstition*, and to enjoy peace of mind and lasting content.

This, according to them, is the supreme good.—But is

there a particle of truth in this meagre system? Is not the whole demonstrably a mere phantom, "an airy nothing, without a local habitation or a name?" Where is their certainty? Where is their comfort?—Ask the whole tribe of modern *deists*, and their *elder brethren the heathen*.—But still, it is an *important something*!—Then it is a *something* that has neither *God* nor *Christ* in it.—*Christ* it has not: for it denies and ridicules his *incarnation, miracles, and atonement*. *God* it has not, for it denies both the *necessity* and *existence* of supernatural *influence*.—And yet it is good! it is an *effect* that subsists without a *cause*:—a *stream* that is full, and constantly running without a producing *fountain*—it is a *rational religion*, in eternal hostility to *reason*: it will not allow that man is at a *distance* from *God*; and yet it will not admit that he is *nigh*. *Union* with *God* through the influence of his *Spirit*, is with it, *enthusiasm*; and to say, that man is a *fallen spirit*, and utterly incapable of recovering himself from his ruinous state, is the language of *reason* and *common sense*, and therefore must not be countenanced. The conclusion from its leading principles is, man is not *evil*, for the Scripture account of his *fall* is a fable:—he is not *good*, for there is no *inspiration* of a *Divine Spirit*. In a word, he is like some of those who have invented the absurd system,—*nothing* or *good for nothing*.

But to return. As *exhortation* implies *calling near* to *God*, and supposes a *distance* between him and the sinner, as stated before; so it implies bringing *God near* to the soul. *God* was *in Christ* reconciling the world to himself—and where two or three are gathered together in the name of *Christ*, he is in the midst of them.—He who speaketh unto men unto *exhortation*, can assure them that the kingdom of *God* is *at hand*—and that *God waits* to be gracious, and rejoices over them to do them good: therefore, the trembling sinner may come with boldness unto the throne of grace, and ask mercy, and find

grace to help in time of need. *Draw nigh*, therefore, to God; and let it be remembered, that *drawing nigh* implies turning the desires of the heart towards him, (my son, give me thy heart !) entering into his gracious counsels and designs, and accepting, as a lost sinner, the ample salvation purchased by the blood of the cross.

Exhortation of this nature is peculiarly needful: and indeed must precede the building up, first spoken of, because every awakened sinner is *afraid* of God, and like the penitent publican, stands *afar off*, not daring to *approach* even the *place* where God records his name; and it is a secret, which is not with all men, to know how to represent Christ as *present*, and to bring the trembling soul *even to his seat*. When a sinner considers God as throned in unsufferable light and glory; infinitely full of holiness and justice; he dares not *draw near*;—but when he views the light of his glory in the face of Jesus Christ; when he is *persuaded* that *God is love*, he is then inspired with confidence, and coming by Christ Jesus, he approaches the eternal Deity with humble boldness, through the medium of his own nature; for God was manifest in the *flesh* ! But this part of the teacher's work, as was hinted before, must not be restrained merely to those who know not God. Every believer in Christ Jesus stands in need of it.—What is the general voice of the gospel, but a continual *call* to men to *come unto God* ? What is the whole of salvation, but a *drawing nigh to him*, in consequence of the invitations received from his word and from his ministers ? What is endless glory, but an eternal *approach* to the infinite perfections of the Godhead ? The sinner is invited to *draw near*: the believer is invited to *draw nearer*.—The sinner who receives not this *exhortation*, cannot be saved: the saint who does not continue to receive it, cannot stand:—Thus sinners and saints are the continual objects of *exhortation*. Sacred system of eternal Truth ! River of God ! whose streams make glad the holy city ! Thou provest, that by

bringing God *down* unto man, man is brought *up* unto God, made a partaker of the Divine nature, and seated on the throne of his glory !—But this leads me to speak of another important part of the teacher's office, which is,

III. *To speak unto men to comfort.*

The word *παράμυθια* here used, signifies properly, that comfort which a person receives *conversing face to face* with his friend.—Speaking words of comfort, descriptive of those good things, the existence of which we are assured of; and the promise of which we receive on indubitable authority.

This part of the teacher's work, includes not only his *loving affectionate manner* of preaching the gospel; but also his *visiting* from house to house,—his hearing and determining what were formerly called *cases of conscience*,—his searching into, and removing those scruples which arise from the power of temptation, in the minds of those who are but *beginning* to walk in the way of life. These require the speediest and tenderest aid of the Christian prophet, who has himself been comforted in all his tribulations, and is hereby enabled to comfort others by the comfort with which he himself has been comforted of God, 2 Cor. i, 4.

The *promises* of the everlasting gospel furnish the teacher with abundant matter for the consolation of the distressed, both in public and private.—There is not a *state* of affliction or trial into which a person can be brought, but has some promise of comfort or support annexed to it in the sacred writings. *Come unto me, all ye who labour and are heavy laden, and I will give you rest*, is a promise of general application; and as Luther once said of a similar one, "is worthy to be carried from Rome to Jerusalem on one's knees." Indeed, the whole gospel of God is one grand system of *consolation*; hence, it is properly adapted to the state of *suffering* humanity. Man is a *wretched* creature; and his state of *misery* is

necessarily implied in the text. He cannot be *happy* because he is *unholy*, and holiness and happiness are joined in eternal union by the Lord. As God is the fountain of all blessedness, no intelligent being can be happy, but in *union* with himself. Sin prevents this *union* from taking place; for God can join himself to nothing but what resembles his own nature. As nothing but sin prevents this union from taking place, the teacher of righteousness can speak to *comfort*, by proclaiming that divine grace, that not only *atones* for, but *destroys* sin; and, which is *glad tidings* of great joy to all people.

It is much to be lamented, that the benevolent gospel of the Son of God, is represented by many as a system of *austerity* and *terror*: but no man can represent it as such, who understands it. If, knowing the terrors of the Lord we persuade men, it is not by these terrors we prevail on them to accept salvation through Christ. The place of torment is uncovered in the sacred Scripture, that men may see and escape from it: and the teacher of righteousness should only describe the *devil*, and his reign of *misery*, so as to cause men to fall in love with *Christ*, and his heaven of *glory*.

Many seem to have hell and destruction for a constant text; and all their sermons are grounded on these subjects. These may alarm the careless, and terrify the profane, and so they are useful in their place; but they certainly do not *speak to men to comfort*:—nor should all their discourses be employed in this way. It is the doctrine of JESUS, of Jesus dying for our sins, and rising for our justification;—Jesus shedding his love abroad in our hearts by the Holy Spirit, filling us with the meek, holy, gentle mind that was in himself, that ever can be available to a sinner's conversion and comfort. From long experience I can testify, that preaching the dying love of Christ who bought us, is of more avail to convert sinners, comfort the distressed, and build up believers in their most holy faith, than all the fire of hell. For, as it

is possible to make void the *law*, through a lawless method of preaching *faith* ; so it is possible to make void the *gospel*, by an unevangelized preaching of the *law* and its *terrors*. Let the law be used as God uses it ;—let it *enter*, that the offence may *abound* ; and that sin may appear *exceeding sinful* :—then, let the veil be taken away from off the face of the gospel, and let its heavenly splendours shine forth on the wretched.—Tell them, prove to them, that *God is love* ; that he *delights* not in the death of a sinner ; and that he *wills* all to be saved, and come to the knowledge of his truth.—Let the sinner's astonished soul contemplate the *fullest proofs*, that even God himself could give of his *willingness* to save men, viz. the *agony* and *bloody sweat*, the *cross* and *passion*, the *terrible death*, and *glorious resurrection* of the Almighty Jesus !—Let him who prophesieth, show these to the vilest, the most profligate, and the most wretched of sinners, and then let them disbelieve the philanthropy of God, if they can.

“But,” says one, “I am a sinner, condemned by the law of God, and condemned by my own conscience : for, having broken the law, I am under the curse.” Granted. But the gospel proclaims JESUS ; and JESUS SAVES *sinners*. “But I deserve no mercy.” True : but the gospel speaks not of the *merits* of *man*, but of the *merits* of *Christ*.—It is because thou art a sinner that thou hast need of him : and hadst thou not been such, Jesus needed not to have died for *thee*.—Again, it is because thou art a *sinner*, that thou hast a *claim* on his *mercy* ; and that very thing (thy guiltiness) which thou conceivest to be an argument against thee, and an insuperable barrier to thy salvation, is an unanswerable argument in thy behalf ; and an absolute proof, that if thou come unto him who died for thee, thou shalt not perish, but have everlasting life. In compassion to thy weakness, and to show thee that *God is love*, he hath promised thee life ; and bound himself by his *oath* to fulfil the *promise* he hath made :—that through

these two immutable things (his *oath* and *promise*,) in either of which it is impossible for God to lie, thou mightest have strong *consolation*, while fleeing to lay hold on the hope set before thee in the gospel. Thus, the testimonies of Christ *encourage*, and thus, he who prophesieth, speaketh unto men to *comfort*. Lord of the universe ! what hast thou not done to save men ? and yet, dreadful obstinacy ! they will not come unto thee that they might have life.

After all, it is only Christ who can speak *to the heart* ;— who can give the word of *promise*, its *form*, *substance*, and *fulfilment*, in the soul. To get this done, the teacher, as stated in the beginning of this discourse, must be a *man of prayer*, that he may bring the *Spirit*, as well as the *word* of Christ, into his public ministrations. Then, an unction will accompany his word, and all his hearers shall be evidences, that this teacher *speaketh unto men, to edification, and to exhortation, and to comfort*.

From what has been said, we may learn,

First, That every minister of God is divinely taught— is made wise to salvation himself, and filled with the Holy Ghost and with prayer.

Secondly, That he who receives the gospel, is translated from the kingdom of darkness, sin, folly, and error, into the glorious liberty of the sons of God.

Thirdly, That the *religion of Christ* does not consist in a system of opinions, orthodox, or heterodox, but is a principle that *edifies*, that *builds up* the soul in knowledge and love :—that takes sin *from* it, and *adds* holiness to it.

Fourthly, That the gospel *unites* God and man. It *calls* men to God, and brings God to men, that they may be of one spirit with him.

Fifthly, That in consequence of this union, men become partakers of the divine nature, escape the contagion that is in the world, and become *truly happy*, because they are *completely holy*.

Sixthly, That Christ and him crucified, is the grand

subject of evangelical preaching ; and that nothing but *his gospel*, ever was, or will be, the power of God to the salvation of a lost world.

Lastly, That where there is a ministry by which men are not made wise unto salvation, saved from sin, and built up in holiness—united by the Spirit of Christ to the God of heaven, and made happy in his love ; *there*, either the *teacher*, or the *matter* of instruction, is not of God : for, *he who prophesieth, speaketh*, (according to my text) *to edification, and to exhortation, and to comfort*.

Now unto God only, wise, gracious and good, be glory and dominion unto all ages, through Christ Jesus ! Amen, and Amen.

Bristol, August 12, 1798.

A DISCOURSE
ON THE NATURE AND DESIGN
OF THE
EUCCHARIST,
OR
SACRAMENT OF THE LORD'S SUPPER.

BY ADAM CLARKE, LL. D.

PREFACE.

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

In looking over my work I feel but little pleasure at the appearance of so many quotations in *strange characters*. I can say in my vindication, I did not *seek* these; they presented themselves on the respective subjects with which they are connected; and I accepted their assistance, judging that with many their testimony would go farther than my own. The plain unlettered reader will have no reason to complain of these, as the sense of each is carefully given; and the man of learning will not be displeased to have the originals presented here to his view, which he might not have always at hand. These things

excepted, I have endeavoured to be as plain and as clear as possible. I have affected no elegance of style: this, my subject did not require; plain common sense was all I aimed at. I have not even given the work the form of a sermon; and by the rules of such compositions, I hope no man will attempt to judge of it. I began it in the name of God, and I sincerely dedicate it to his glory. May his blessing accompany the reading of it! And may the important doctrine of the atonement made by the death of CHRIST, which it is chiefly intended to illustrate and defend, have free course, run and be glorified, and mighty deeds be done in the name of JESUS!

My whole mind on the execution of this work, I may express in the following words of an ancient writer: "If I have done well, and as is fitting the story, it is that which I desired: but if slenderly and meanly, it is that which I could attain unto—and here shall be an end."

INTRODUCTION.

AN examination of the question, *Did our Lord eat the Passover with his disciples on the last year of his public ministry?*

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

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

I. Christ did *not* eat the passover on the last year of his ministry.

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

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

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

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

“ Here occurs a question, and a difference between the words of St. *John* and the other *three* (evangelists,) concerning the day of the week on which the Jews kept the passover that year, 4746, (A. D. 33.) It is plain by all the four gospels, that this day on which Christ did, at night, eat the *passover*, (or what some *call* the passover) was Thursday. And one would think, by reading the *three*, that that was the night on which the *Jews* did eat their *passover lamb*; but all the texts of St. *John* are clear that they did not eat it till the next night, *Friday night*, before which night Christ was crucified and dead, having given up the ghost about the *ninth* hour, viz. three of the clock in the afternoon. St. *John* does speak of a *supper* which Christ did eat on Thursday night with his apostles, ch. xiii, 12; but he does not call it a *passover supper*, but, on the contrary, says, it was before the feast of the passover, *πρὸ τῆς εὐχῆς τοῦ πάσχα*; by which, I think, he means the *day before the passover*, or the *passover eve*, as we should say. Now this was the *same night* and *same supper*, which the *three* do call the *passover*, and Christ's *eating the passover*. I mean, it was the night on which Christ was (a few hours after supper) apprehended; as is plain by the last verse of that thirteenth chapter. But the next day (*Friday*, on which Christ was crucified) St. *John* makes to be the *passover day*. He says, ch. xviii, 28, the Jews would not go into the judgment hall on *Friday morning*, lest they should be defiled, but that they might *eat the passover*, viz. that evening. And ch. xix, 14, speaking of *Friday noon*, he says, it was the *preparation of the passover*. Upon the whole, *John* speaks not of eating the *passover* at all; nor, indeed, do the *three* speak of his eating any *lamb*. Among all the expressions which they use, of *making ready the passover*; *prepare*

for me to eat the passover; with desire have I desired to eat this passover with you, &c, there is no mention of any lamb carried to the temple to be slain by the Levites, and then brought to the house and roasted: there is no mention of any food at the supper besides bread and wine; perhaps, there might be some bitter herbs. So that this seems to have been a commemorative supper, used by our Saviour instead of the proper paschal supper, the eating of a lamb, which should have been the next night, but that he himself was to be sacrificed before that time would come. And the difference between St. John and the others is only a difference in words and in the names of things. They call that the passover; which Christ used instead of it. If you say, why then does Mark, xiv, 12, call Thursday the first day of unleavened bread, when the passover must be killed; we must note their day (or *παρασκευασθῆμενον*;) was from evening to evening. This Thursday evening was the beginning of that natural day of twenty-four hours, towards the end of which the lamb was to be killed; so it is proper, in the Jews' way of calling days, to call it that day."

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

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

"It appears," says he, "from the gospel history, see Mark xv, 42, xvi, 9, that our Lord was crucified on Friday. But the night before his crucifixion, on which he was betrayed, 1 Cor. xi, 23, he kept the passover, and that he kept it at the legal time is thus determined. In Matt. xxvi, 2, and in Mark xiv, 1, it is said that the passover, και τα αζυμα, were after two days, or on the day following that on which Jesus foretold his sufferings and

resurrection to his disciples, Matt. xvi, 21, &c, Mark viii, 31, &c, and Luke ix, 22, &c.

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

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

“Mark xiv, 12, Luke xxii, 7, equally prove that the Jews kept the passover at the same time with Jesus.

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

To the objection taken from John xix, 14, that the day on which our Lord was crucified, is called *παρασκευη του πασχα*, the preparation of the passover, he replies, that in Mark xv, 42, *παρασκευη*, preparation, is the same as *προσαββατον*, the day before the sabbath; and so in Luke xxiii, 54; therefore by *παρασκευη του πασχα* we may understand the preparation before that sabbath which happened during the paschal festival.” This is the substance of what archbishop Newcome says, both in his harmony and notes. See the latter, pp. 42–45.

To this it is answered, that the opinion which states

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

“ That Christ *intended* to eat a passover with his disciples on this occasion, and *intensely desired* it too, we have the fullest proof from the three first evangelists. See Matt. xxvi, 1, 2, 3, 17–20; Mark xiv, 1, 12–16; Luke xxii, 1, 7–13. And that he *actually did eat* one with them must appear most evidently to those who shall carefully collate the preceding scriptures, and especially what St. Luke says, ch. xxii, 7–18; for when Peter and John had received their Lord's command to go and prepare the passover, it is said, ver. 13, *they went and found as he had said unto them; and they MADE READY THE PASSOVER*; i. e. got a lamb, and prepared it for the purpose, according to the law, ver. 14. *And when the hour was come* (to eat it) *he sat down*, ἀνεπεσε, *and the twelve apostles with him*, ver. 15, *and he said unto them, with desire have I desired to eat this passover with you before I suffer*: where, it is to be noted, that they had now *sat down to eat that passover* which had been before prepared, and that every word which was spoken is peculiarly proper to the occasion. *With desire*, says our Lord, *have I desired* τούτο το πάσχα φαγεῖν, *TO EAT THIS VERY PASSOVER*; not εσθίειν το πάσχα, *to eat a passover*, or something commemorative of it, but τούτο το πάσχα, *THIS very PASSOVER*: and it is no mean proof that they were then in the *act of eating the flesh* of the paschal lamb, from the use of the verb φαγεῖν, which is most proper to the *eating of flesh*, as

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

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

3. Dr. Cudworth, who of all others has handled this subject best, has proved from the Talmud, Mishna, and some of the most reputable of the Jewish rabbins, that the ancient Jews about our Saviour's time, often solemnized as well the passovers as the other feasts, upon the *ferias* next *before* and *after* the sabbaths. And that as the Jews in ancient times reckoned the *new moons* not according to astronomical exactness, but according to the φασις, or moon's *appearance*: and, as this *appearance* might happen a day *later* than the *real* time, consequently there might be a whole day of difference in the time of celebrating one of these feasts, which depended on a particular day of the month; the days of the month being counted from the φασις, or *appearance* of the *new moon*.

As he describes the whole manner of doing this, both from the Babylonish Talmud, and from Maimonides, I shall give an extract from this part of his work, that my readers may have the whole argument before them.

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

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

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

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

At first view this third opinion, which states that Christ did eat the passover with his disciples that year, but not in the same hour with the Jews; and that he expired on

the cross the same hour in which the paschal lamb was killed, seems the most probable. For it appears, from what has already been remarked, that our Lord and his disciples ate the passover some hours before the Jews ate theirs; for they, according to custom, ate theirs at the end of the *fourteenth* day, but Christ appears to have eaten his the preceding evening, which was the beginning of the same sixth day of the week, or Friday, for the Jews began their day at *sunsetting*; we at *midnight*. Thus Christ ate the passover the *same day* with the Jews, but not on the *same hour*. Christ, therefore, kept this passover the beginning of the fourteenth day, the precise day in which the Jews had eaten their first passover in Egypt: see Exod. xii, 6-12. And in the same part of the same day in which they had sacrificed their first paschal lamb, viz. *between the two evenings*, i. e. between the sun's declining west and his setting about the third hour, Jesus our passover was sacrificed for us. For it was about the third hour, Mark xv. 25, when Christ was nailed to the cross, and about the ninth hour, Matthew xxvii, 46; Mark xv, 34, Jesus knowing that the antitype had accomplished every thing shadowed forth by the type or paschal lamb; he said, it is FINISHED, τετελεσται, *completed, perfected*, and having thus said, he bowed his head and dismissed his spirit. παρεδωκε το πνευμα, Jn. xix, 30.

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

To this it may be answered: First, we have already

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

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

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

The objection, that our Lord and his disciples appear to have *sat* or *reclined* at table all the time they ate what is supposed above to have been the passover, contrary to the paschal institution, which required them to eat it standing, with their staves in their hands, their loins girded, and their shoes on, cannot be considered as having any great weight in it; for, though the terms *αψηκτες*, Matt. xxvi, 20, and *αψηκιστο*, Luke xxii, 14, are used in reference to their eating that evening, and these words signify, *reclining at table*, or on a couch, as is the custom of

the Orientals, it does not follow that they must necessarily be restrained to that meaning; nor does it appear that this part of the ceremony was much attended to, perhaps not at all, in the latter days of the Jewish church.

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

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

It is indubitably evident, from the text of St. John, that the night on the beginning of which our Lord supped with his disciples, and instituted the holy sacrament, was not that on which the Jews celebrated the passover; but the *preceding* evening, on which the passover could not be legally offered. The conclusion is evident from the following passages: John xiii, 1. Now before the feast of the passover, Jesus knowing, &c, ver. 2. And supper (not the paschal, but an ordinary supper) being ended, &c, ver. 27. That thou doest, do quickly, ver. 28. Now no one at the table knew for what intent he spake this, ver. 29. For some thought, because Judas had the bag, that Jesus had said unto him, Buy what we have need of against the feast, &c, chap. xviii, 28. Then led they Jesus from Caiaphas to the hall of judgment, and it was early; and they themselves went not into the judgment hall lest they should be defiled, but that they might eat the passover, chap. xix, 14. And it was the preparation of the passover, and about the sixth hour. Now, as it appears that, at this time, the disciples thought our Lord had ordered Judas to go and bring what was necessary for the passover, and they were then supping together, it is evident it was not the paschal lamb on which they were supping; and it is as evident, from the unwillingness of the Jews to go into the hall of judgment, that they had not as yet eaten the passover. These

words are plain, and can be taken in no other sense without offering them the greatest violence.

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

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

All that is *assumed* there, to make the whole consistent, is, that the Jews, that year, held the passover both on the 13th and 14th of *Nisan*, because of the reasons already assigned; and that therefore Peter and John, who were employed on this business, might have got the blood legally sprinkled by the hands of a priest, which was all that was necessary to the legality of the rite.

But, secondly, should it appear improbable that such double celebration took place at this time, and that our

Lord could not have eaten the passover that year with his disciples, as he died on the very hour on which the paschal lamb was slain, and consequently before he could legally eat the passover; how then can the text of St. Luke be reconciled with this fact? I answer, with the utmost ease, by substituting *a* passover for *the* passover; and simply assuming, that our Lord at this time instituted the HOLY EUCHARIST in *place* of the PASCHAL LAMB; and thus it will appear he ate *a* passover with his disciples the evening before his death, viz. the *mystical* passover, or sacrament of his body and blood; and that this was the passover which he so ardently longed to eat with his disciples before he suffered. This is the opinion of Mr. Toinard, and, if granted, solves every difficulty. Thus the whole controversy is brought into a very narrow compass:—our Lord did eat *a* passover with his disciples some short time before he died:—the question is, *what* passover did he eat—the regular *legal* passover, or a *mystical* one? That he ate *a* passover is, I think, demonstrated; but whether the *literal* or *mystical* one is a matter of doubt. On this point, good and learned men may innocently hesitate and differ: but, on either hypothesis, the text of the evangelists is unimpeachable, and all shadow of *contradiction* done away; for the question then rests on the peculiar meaning of *names* and *words*. On this hypothesis, the *preparation of the passover* must be considered as implying no more than—

1. Providing a convenient room—
2. Bringing water for the baking on the following day, because on that day the bringing of the water would have been unlawful—
3. Making inquisition for the leaven, that every thing of this kind might be removed from the house where the passover was to be eaten, according to the very strict and awful command of God, Exod. xii, 15–20, xxiii, 15, and xxxiv, 25. These, it is probable, were the *acts of preparation* which the disciples were commanded to perform, Matt. xxvi, 18, Mark xiv, 13, 14, Luke xxii, 8–11, and

which, on their arrival at the city, they punctually executed. See Matt. xxvi, 19, Mark xiv, 16, Luke xxii, 13. Thus every thing was prepared, and the holy sacrament instituted, which should, in the Christian church, take place of the Jewish passover, and continue to be a memorial of the sacrifice which Christ was about to make by his death on the cross; for, as the paschal lamb had showed forth his death till he came, this death fulfilled the design of the rite, and sealed up the vision and prophecy.

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

My readers will, probably, be surprised to see the preceding opinions so dissentient among themselves, and the plausible reasons by which they are respectively supported, where each seems by turns to prevail. When I took

up the question, I had no suspicion that it was encumbered with so many difficulties. These I now feel and acknowledge ; nevertheless, I think the plan of reconciling the texts of the evangelists, particularly St. Luke and St. John, which I have adopted above, is natural, and I am in hopes will not appear altogether unsatisfactory to my readers. On the subject, circumstanced as it is, *hypothesis* alone can prevail ; for indubitable evidence and certainty cannot be obtained. The morning of the resurrection is, probably, the nearest period in which accurate information on this point can be expected. “ *Je suis trompé,*” says Bouilleau, “ *si cette question peut être jamais bien éclaircie.*” — If I be not mistaken, this question will never be *thoroughly* understood.

A DISCOURSE.

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

Among the ordinances prescribed by the gospel, that, commonly called the *sacrament of the Lord's supper*, has ever held a distinguished place ; and the church of Christ, in all ages, has represented the due religious celebration of it as a duty incumbent on every soul that professed faith in Christ Jesus, and sought for salvation through his blood alone. Hence, it was ever held in the highest estimation and reverence ; and the great High Priest of his church showed, by more than ordinary influences of his blessed Spirit on the souls of the faithful, that they had not mistaken his meaning, nor believed in vain ; while, by eating of that bread, and drinking of that cup, they endeavoured to show forth his death, and realize the benefits to be derived from it.

If Jesus, in his *sacrificial* character, met with opposition from the inconsiderate, the self righteous, and the profane ; no wonder that an ordinance, instituted by himself for the express purpose of keeping up a continual memorial by means of the most expressive emblems, of his having died for our offences, was decried, neglected, and abused. The spirit of innovation and error left no means untried to pervert its meaning, restrain its influence, and decry its effects ; but the true followers of God overcame all by the blood of the Lamb, and by their testimony ; and, for holding fast faith and a good conscience in reference to this

sacred ordinance, how many of them were cruelly tortured ; and not a few, on this very account, gloriously maintaining the truth, were obliged to seal it with their blood.

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

The abomination which maketh desolate had got into the holy place : the state, corrupt and languid in every department, had resigned the administration of all affairs into the hands of a church illiterate and profligate beyond all example and precedent. In this awful situation of affairs, the genuine followers of God showed themselves at once, not in opposition to a tyrannical government, but in opposition to a corrupt and unprincipled priesthood. They *would* not, because they *could* not believe, that a little flour and water kneaded together, and baked in the oven, were the body and blood of the Saviour of the world—the God who made the heavens and the earth, and the only object of religious adoration !—“ Away,” said the murderous priests, “ with such fellows from the earth ! they are not fit to live : let them have judgment without mixture of mercy, and anticipate their final damnation by perishing in the flames !”—And they, rather than defile their conscience or deny their God, embraced death in its most terrific forms ; and, through the medium of Smithfield flames, were hurried into a distinguished rank among the noble army of martyrs !

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

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

I. The nature and design of this institution.

II. The manner of its celebration.

III. The proper meaning of the different epithets given to it in the Scriptures, and by the primitive church.

And,

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

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

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

God had required that all sacrifices should be brought to the tabernacle or temple, and there offered to him; and this was particularly enjoined in respect to the *passover*: so Deut. xvi, 5. *Thou shalt not sacrifice the passover within any of thy gates, but at the place which the Lord thy God chooseth to place his name in, there thou shalt sacrifice.* And this divine injunction was more particularly attended to in the case of the passover than in any other sacrifice; so that the ancient Jews themselves have remarked, that, even in the time when *high places* were permitted, they dared not to sacrifice the passover

any where but in that place where God had registered his name. Thus Maimonides, in *Halachah Pesach*, c. 1. Dr. Cudworth, who has written excellently on this subject, has proved at large from the Scriptures and the ancient Jewish doctors, that the passover was ever considered by them as a *sacrificial* rite. To which may be added that Josephus, considered it in the same light, by calling it, Θυσια, A SACRIFICE; and Trypho, the Jew, in his conference with Justin Martyr, speaks of προβατον του πασχα θυειν, SACRIFICING the paschal lamb. Maimonides, in the tract above referred to, written expressly on this subject, speaks of the lamb as a *victim*, and of the solemnity itself as a *sacrifice*. Another of their best writers, Rab. Bechai, Com. in Levit. ii, 11, says, that "the paschal sacrifice was instituted in order to expiate the guilt contracted by the idolatrous practices of the Israelites in Egypt." And St. Paul puts the matter beyond dispute, by saying, το πασχα ημων υπερ ημων εθυθη χριστος, OUR passover, Christ, is SACRIFICED FOR US; υπερ ημων, ON OUR account, or in our stead. It is worthy of remark, that when the passover was first instituted, a lamb was slain in every family, not by the hands of a *priest*, for that would have been impossible, as only *one* existed who had been divinely appointed; but by the *first-born* in every family, who were all considered as priests, till the consecration of the whole *tribe of Levi* to this office; in consequence of which the first-born were *redeemed*, i. e. exempted from this service, by paying a certain sum to the sanctuary.

Justin Martyr, in his conference with Trypho the Jew, maintains this sentiment in a very strenuous manner, showing from the Scriptures, and the nature of this sacrificial rite, that it was a type of *Christ crucified for the sin of the world*. One circumstance which he asserts, without contradiction from his learned opponent, is, I think, worthy of notice; whether the reader may think it of much consequence to the present subject or not. "This

lamb," says he, "which was to be entirely roasted, was a symbol of the punishment of the cross, which was inflicted on Christ. Το γαρ οπτωμενον προβατον, σχηματηζομενον ομοιως τω σχηματι του σταυρου, οπταται. Εις γαρ ορθιος οβελισκος διαπεροναται απο των κατωτατων μερων μεχρι της κεφαλης, και εις παλιν κατα το μεταφρενον, ω προσαρτωνται και αι χειρες του προβατου. "For the lamb which was roasted was so placed as to resemble the *figure of a cross*: with one spit it was pierced longitudinally, from the tail to the head; with another it was transfixed through the shoulders, so that the fore legs became extended." *Vid. Just. Martyri Opera ab Oberthur, vol. ii, p. 106.* To some this may appear trifling; but it has seemed right to the wisdom of God to typify the most interesting events by emblems of comparatively less moment. He is sovereign of his own ways, and he chooses often to confound the wisdom of the wise, not only by the foolishness of preaching, but also by the various *means* he employs to bring about the great purposes of his grace and justice. The manner of this roasting was certainly singular; and of the fact we cannot doubt, for Trypho himself neither attempted to ridicule nor deny it.

But, while I am considering the testimony of Justin Martyr, there is another passage still more extraordinary, which I wish to place before the reader. In his dispute with this learned and captious Jew, he asserts, that the Jews, through their enmity to the Christian religion, had *expunged several passages* from the sacred writings, which bore testimony to Christ, and to his vicarious sufferings and death; and of which (at the challenge of Trypho, who denied the fact) he produces several instances, among which the following is the most remarkable:—When Ezra celebrated the passover, as is related Ezra vi. 19, &c. Justin says, he spoke as follows:—
Και ειπεν Εσδρας τω λαω, τουτο το πασχα ο σωτηρ ημων, και η καταφυγη ημων· και εαν διανοηθητε, και αναβη υμων επι την καρδιαν, οτι μελλομεν αυτον ταπεινουν εν σημειω, και μετα ταυτα ελπισωμεν επ’

αυτον, ου με ερημωθη ο τοπος ουτος εις τον απαντα χρονον, ληγει ο Θεος των δυναμεων. Εαν δε μη πισευσητε αυτω, μηδε εισακουσητε του κηρυγματος αυτου, εσεσθε επιχαρμα τοις εθνεσι. " And Ezra spoke unto the people, and said:—'This PASSOVER is our SAVIOUR and our REFUGE : and if ye shall understand and ponder it in your heart, that we shall afflict HIM for a sign ; and if afterwards we shall believe on HIM, this place shall not be desolated for ever, saith the Lord of Hosts. But if ye will not believe on HIM, nor hear HIS preaching, ye shall be a laughing stock to the Gentiles.'" *Vid. Just. Martyria Opera ab Oberthur, vol. ii, p. 196.* This, Justin asserts, the Jews had blotted out of the *Septuagint* translation ; and, if so they took care to expunge it from the *Hebrew* also ; for, at present, it exists in neither. Allowing this passage to be authentic, it is a full proof of my position, that the paschal lamb was an *expiatory* sacrifice, and that it prefigured the death and atonement of Jesus Christ. But of this the proofs already produced are sufficient ; particularly that from St. Paul, independently of the quotation from Justin Martyr.

It is also worthy of remark, that, even after the consecration of the tribe of Levi, and the redemption of the first-born, it was the custom for the people to kill their own passovers ; but the *sacrificial act*, the *sprinkling of the blood*, belonged solely to the priests. " *Five things,*" says Rab. Abarbanel, " were to be done by *those who brought a sacrifice*, and *five things* by the *priest*. The first five were. 1. Laying on of hands. 2. Killing. 3. Flaying. 4. Cutting up. 5. Washing the intestines. Those done by the priests were. 1. Receiving the blood into a vessel. 2. Sprinkling it upon the altar. 3. Putting the fire upon the altar. 4. Laying the wood in order upon the fire. 5. Putting the pieces of the victim in order on the wood." Here we see the part which both the people and priests took in their sacrifices ; and these circumstances will give us additional light in another part of this discourse : only we must observe, that the paschal

lamb was never *cut up*, or burnt; it was roasted whole, and eaten by the offerer and his family.

The manner of celebrating the paschal sacrifice is particularly detailed in the Mishna, "A monument of such antiquity as cannot," says Dr. Cudworth, "be distrusted in these rites." Nothing, say the rabbins, was killed before the morning sacrifice, and after the evening sacrifice nothing but the passover. The evening sacrifice was usually killed between the eighth and ninth hour, i. e. half an hour after *two* in the afternoon, and offered between the ninth and tenth, i. e. half an hour after *three*. But, in the evening of the passover, the *daily sacrifice* was killed an hour sooner; and after that began the killing of the passover, which was to be done *between the two evenings*, בין הערבים *been haârbayeem*, Exod. xii, 6; the first of these began at *noon*, from the sun's declination towards the west, and the second at *sunset*. But the paschal lamb might be killed *before* the daily sacrifice, provided there was a person to stir the blood and keep it from coagulating, till the blood of the daily sacrifice was sprinkled; for that was always sprinkled first. The lambs, says the Mishna, were always killed by three several companies: this they founded on Exod. xii, 6. *And the whole ASSEMBLY of the CONGREGATION of ISRAEL shall kill it in the evening*, understanding the words קהל *kahal*, עדת *edeth*, and ישראל *yishrael*, as implying three different companies; by the first they meant the *priests*, by the second the *Levites*, and by the third the *people* at large: when once the court was full, they shut to the doors, and the priests stood all in their ranks, with round-bottomed vessels in their hands, some of gold, and some of silver, to receive the blood. Those who held the golden vessels stood in a rank by themselves, as did those who held the silver vessels. These vessels had no *rim* at the bottom, to prevent them from being set on the ground, lest the blood should congeal in them. The priests then took the blood and handed it from one

to another, till it came to him who stood next the altar, who sprinkled it at the bottom of the altar. After the blood was sprinkled, the lamb was hung up and flayed. The *hanging up* was deemed essentially necessary, inso-much that if there was no convenience to suspend it, two men, standing with their hands on each other's shoulders, had the lamb suspended to their arms till the skin was flayed off. When flayed, it was opened, and the *inwards* taken out and laid on the altar; and then the owner took up the lamb with its skin, and carried it to his own house. The first company being dismissed, the second came in, and the door was shut as before; and after these the third company: and for every company they sang anew the *hallel*, הלל or paschal hymn, which begun with Psalm cxiii, *praise ye the Lord*, הללויה *halleluyah*, and ended with Psalm cxviii. This singing continued the whole time employed in killing the lambs. When they ended the *hallel*, they began it a second time, and so on till the third time; but it was never sung *entirely* the third time, as the priests had generally finished by the time they came to the beginning of Psalm cxvi. *I love the Lord, because he hath heard my voice, &c.* When the lamb was brought home, they roasted it on a spit made of the wood of the *pomegranate tree*; for *iron* was prohibited, and also all wood that emitted *moisture* when brought near to the fire; but, as the wood of the pomegranate tree was free of moisture, it was commanded to be used on this occasion. See *Mishna*, by Surenhusius, vol. ii, p. 135. Tract. פסחים *Pesachim*. These are the most essential matters mentioned in the Mishna, relative to this solemnity, some of which tend to cast much light on our Lord's words and conduct on this occasion.

That the holy eucharist was instituted in *place* of the *passover* has been largely proved by many, as also that *baptism* succeeded to *circumcision*. Dr. Waterland, who has summed up the opinions of learned men on this sub-

ject, observes, that there are *resembling* circumstances common to the Jewish and Christian passover, which may be divided into two kinds—1. Some relating to the things themselves—2. Some to the *phrases* and *forms* made use of in both.

I. Of the first sort are these :—1. The passover was of *divine* appointment, and so was the eucharist—2. The passover was a *sacrament*, and so is the eucharist—3. The passover was a *memorial* of a great deliverance from temporal bondage; the eucharist is a *memorial* of a *greater* deliverance from *spiritual* bondage—4. The passover *prefigured* the death of Christ before it was accomplished; the eucharist *represents*, or *figures out*, that death now past—5. The passover was a kind of *fæderal* rite between God and man; so is the eucharist, as it points out the blood of the sacrifice offered for the ratification of the covenant between God and man—6. As no person could partake of the paschal lamb before he was *circumcised*, Exod. xii, 43–48, so, among the early followers of God, no person was permitted to come to the eucharist till he had been *baptized*—7. As the Jews were obliged to come to the passover free from all defilements, unless in case of burying the dead, which, though a defilement, was nevertheless unavoidable, Numb. ix, 6, 9: so the Holy Scripture commands every man to examine himself before he attempts to eat of this bread, or drink of this cup; and to purge out the old leaven of malice and wickedness, 1 Cor. xi, 27–29. 8. As the *neglect* or *contempt* of the passover subjected a man to be *cut off from Israel*, Exod. xii, 15; Numb. ix, 14; so, a contempt and rejection of, at least, the thing signified by the holy eucharist, viz. the atoning sacrifice of the Lord Jesus, must necessarily exclude every man from the benefits of Christ's passion and death—9. As the passover was to continue as long as the Jewish law was in force, so the eucharist is to continue till Christ shall come to judge the world.

II. The second sort of resembling circumstances concerns the particular *forms* and *phrases* made use of in the institution—1. In the paschal supper, the master of the house *took bread*, and *gave thanks to God*, who had provided it for the sustenance of man. Our Lord copied this circumstance precisely in the institution of the eucharist—2. It was also a custom for the master of the house to *break the bread*, either before or after the benediction offered to God;—that our Lord copied this custom, every reader knows—3. The master of the house *distributed* this broken bread, for it does not appear that the family were permitted to take it themselves; so our Lord, after having broken the bread, *gave* it to the disciples, saying, *Take, eat, &c*—4. In the paschal feast the master was accustomed to *take a cup* of wine, and pronounce a benediction to God, or thanksgiving over it, after which it was termed *the cup of blessing*; to this circumstance St. Paul particularly alludes, when he says, *The cup of blessing which we bless, is it not the communion of the blood of Christ?* 1 Cor. x, 16—5. At the institution of the passover, it was said, *The blood shall be to you for a token upon the houses where you are; and when I see the blood, I will pass over you, &c*, Exod. xii, 13. The blood was a *token* or *sign* of the *covenant*, or agreement, then made between God and them, and ratified partly by pouring out the blood of the paschal lamb, and partly by feeding on the flesh of this sacrifice. In the institution of the eucharist, our Lord says, *This cup is the new covenant in my blood, which is shed for you and for many, for the remission of sins.* The *cup*, here, is put for *wine*; and *covenant* is put for the *token* or *sign* of the covenant. The *wine* as representing Christ's *blood*, answers to the blood of the *passover*, which was typical of the blood of our Lord; and the *remission of sins* here, answers to the *passing over* there and *preserving* from *death*—6. At the paschal feast, there was a *declaration* of the great things which God had done for that people;

and our Lord makes use of the eucharist to declare and point out the great mercy of God in our redemption; for it shows forth the Lord's death, (and, consequently, all the benefits to be derived from it,) till he himself shall come to judge the world—7. At the paschal solemnity, they were accustomed to sing a hymn of praise to God, (see before, p. 32,) and this part of their conduct our Lord and his disciples exactly copied—*And when they had sung a hymn, they departed, &c.*

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

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

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

To do this in the most effectual manner, I think it necessary to set down the text of three evangelists, who have transmitted the whole account, collated with that part of St. Paul's first epistle to the Corinthians, which speaks of the same subject, and which, he assures us, he received by divine revelation. It may seem strange that although John chap. xiii, v. 1-38, mentions all the circumstances preceding the holy supper, and, from chap. xiv, 1-36, the circumstances which succeeded the breaking of the bread, and in chapters xv, xvi, and xvii, the

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

discourse which followed the administration of the cup; yet he takes no notice of the divine institution at all. This is generally accounted for on his knowledge of what the other three evangelists had written; and on his conviction, that their relation was true, and needed no additional confirmation, as the matter was amply established by the conjoint testimony of three such respectable witnesses.

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

1. *As they were eating*, Matt. xxvi, 26, either an *ordinary* supper or the *paschal lamb*, as some think: see the introduction.

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

To this divinely instituted custom of removing all lea-

ven previous to the paschal solemnity, St. Paul evidently alludes, 1 Cor. v, 6, 7, 8, *Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ, our Passover, is sacrificed for us; therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the UNLEAVENED BREAD of sincerity and truth.*

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

more deeply impressive, and the *sign* and the *signified* have their due correspondence and influence.

These circumstances considered, will it not appear that the use of *common bread* in the sacrament of the Lord's supper is highly improper? he who can say, "*This is a matter of no importance*," may say, with equal propriety the *bread* itself is of no importance; and another may say, the *wine* is of no importance; and a third may say "*neither the bread nor wine is any thing, but as they lead to spiritual references; and the spiritual reference being once understood, the signs are useless.*" Thus we may through affected spirituality, refine away the whole ordinance of God, and, with the *letter* and *form* of religion abolish religion itself. Many have already acted in this way, not only to their loss, but their ruin, by showing how profoundly wise they are above what is written. Let those therefore, who consider that *man shall live by every word which proceeds from the mouth of God*, and who are conscientiously solicitous that each divine institution be not only preserved, but observed in all its original integrity, attend to this circumstance. I grant, that it is probable that their use of *unleavened bread* in the sacrament of the Lord's supper may excite the sneer of the profane, or the pretended pity of those who think, in spirituality, they are above that which is infinitely above them; yet, while the conscientious followers of God dare even to be *singular* in that which is right, and are not ashamed of Christ and his words, they shall be acknowledged by him when he comes in the kingdom and glory of his Father. However, in this opinion I am not singular, as the *Lutheran* church makes use of unleavened bread to the present day.

3. *And blessed it.*—Both St. *Matthew* and St. *Mark* use the word *εὐλογησας*, *blessed*, instead of *ευχαρισησας*, *gave thanks*, which is the word used by St. *Luke* and St. *Paul*. The terms, in this case, are nearly of the same import, as both *blessing* and *giving thanks* were

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

ברוך אתה אלהינו מלך העולם המוציא לחם מן הארץ

Baruch, atta Eloheeno, Melech ha olam, ha motse Lechem min haarets.

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

Likewise on taking the cup, they say;

ברוך אלהינו מלך העולם בורא פרי הנפץ

Baruch, Eloheeno, Melech, haôlam, Boré peree hagephen.

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

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Bismillahi arrahmani arraheemi.

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

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

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

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

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

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

“That the *breaking* of this bread to be *distributed*,” says Dr. Whitby, “is a necessary part of this rite is evident, first, by the continual mention of it by St. Paul, and all the evangelists, when they speak of the institution of this sacrament, which shows it to be a necessary part of it. 2. Christ says, *Take, eat, this is my body BROKEN for you*, 1 Cor. xi, 24. But when the elements are *not broken*, it can be no more said, *This is my body broken for you*, than where the elements are *not given*. 3. Our Lord said; *Do this in remembrance of me*: i. e. ‘Eat this bread broken, in remembrance of my body broken on the cross;’ now where no body *broken*, is *distributed*, there, nothing can be eaten in memorial of his *broken body*. Lastly, the apostle, by saying, *The bread which we BREAK, is it not the communion of the body of Christ?* sufficiently informs us,

that the eating of his *broken* body is necessary to that end, 1 Cor. x, 10. Hence it was, that this rite of *distributing* bread *broken* continued for a thousand years ; and was, as *Humburtus* testifies, observed in the Roman church, in the eleventh century." WHITBY *in loco*. At present, the opposite is as boldly practised, as if the real scriptural rite had never been observed in the church of Christ.

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

Let it be observed, if any thing farther is necessary on this subject, that the *paschal lamb* is called the *pass-over*, because it *represented* the destroying angel's passing

over the children of Israel, while he slew the first-born of the Egyptians: and our Lord and his disciples call this lamb the *passover* several times in this chapter; by which it is demonstrably evident, that they could mean no more than that the lamb sacrificed on this occasion was a *memorial* of, and REPRESENTED the means used for, the preservation of the Israelites from the blast of the destroying angel.


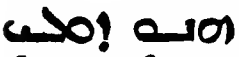
Besides, our Lord did not say, *hoc est corpus meum*, (*this is my body*) as he did not speak in the *Latin* tongue; though as much stress has been laid upon this quotation from the Vulgate version, by the papists, as if the original of the three evangelists had been written in the Latin language. Had he spoken in Latin, following the idiom of the Vulgate, he would have said, *panis hic corpus meum significat*, or, *symbolum est corporis mei*—*hoc poculum sanguinem meum representat*, or, *symbolum est sanguinis mei*: this bread *signifies* my body; this cup *represents* my blood. But let it be observed, that in the Hebrew, Chaldee and Chaldeo-Syriak languages there is no term which expresses *to mean, signify, denote*, though both the Greek and Latin abound with them: hence the Hebrews use a figure, and say, *it is*, for *it signifies*. So Gen. xli, 26, 27, *The seven kine ARE* (i. e. represent) seven years. *This IS* (represents) *the bread of affliction which our fathers ate in the land of Egypt*. Dan. vii, 24, *The ten horns ARE* (i. e. signify) *ten kings*. *They drank of the spiritual Rock which followed them and the Rock was* (represented) *Christ*, 1 Cor. x, 4. And following this Hebrew idiom, though the work is written in Greek, we find, in Rev. i, 20, the seven stars ARE (*represent*) the angels of the seven churches: and the seven candlesticks ARE (*represent*) the seven churches. The same form of speech is used in a variety of places in the New Testament, where this sense must necessarily be given to the word. Matt. xiii, 38, 39, *The field is* (*represents*) *the world*: the good seed ARE (*represent* or

signify) the children of the kingdom : the tares ARE (*signify*) the children of the wicked one. The enemy IS (*signifies*) the devil : the harvest IS (*represents*) the end of the world : the reapers ARE (i. e. *signify*) the angels. Luke viii, 9, What might this parable BE ? τις ειη η παραβολη αυτη ; what does this parable SIGNIFY ? John vii, 36, τις εστιν ουτος ο λογος ; what is the SIGNIFICATION of this saying ? John x, 6, They understood not what things they WERE, τινα ην, what was the SIGNIFICATION of the things he had spoken to them. Acts x, 17, τι αν ειη το οραμα, what this vision MIGHT BE ; properly rendered by our translators, what this vision should MEAN. Gal. iv, 24, For these ARE the two covenants : αυται γαρ εισιν αι δυο διαθηκαι, these SIGNIFY the two covenants. Luke xv, 26, He asked, τι ειη ταυτα, what these things MEANT : see also ch. xviii, 36. After such unequivocal testimony from the sacred writings, can any person doubt that, *This bread is my body*, has any other meaning than, *This REPRESENTS my body* ?*

That our Lord neither spoke in *Greek* nor *Latin*, on this occasion, needs no proof. It was, most probably, in what was formerly called the *Chaldaic*, now the *Syriac*, that our Lord conversed with his disciples. Through the pro-

* The *Latins* use the verb *sum*, in all its forms, with a similar latitude of meaning ; so, *ESSE oneri ferendo*, he is ABLE to bear the burthen : *benè ESSE*, to LIVE sumptuously : *malè ESSE*, to LIVE miserably : *rectè ESSE*, to ENJOY good health : *EST mihi fistula*, I POSSESS a flute : *EST hodie in rebus*, he NOW ENJOYS a plentiful fortune.

In *Greek* also, and *Hebrew*, it often signifies to *live*, to *die*, to be *killed* : ουκ ΕΙΜΙ, I am DEAD, or a *dead man*. Matt. ii, 18, Rachel weeping for her children, οτι ουκ ΕΙΣΙ, because they WERE MURDERED. Gen. xlii, 36, Joseph is not, יוסף אינו Yoseph einennu, ιωσηφ ουκ ΕΣΤΙΝ, Sept. Joseph is DEVoured by a WILD BEAST. Rom. iv, 17, Calling the things that ARE not, as if they were ALIVE. So Plutarch, in Laconicis—"This shield thy father always preserved : preserve thou it, or may thou not BE"—η μη ΕΣΟ, may thou PERISH. 1 Tim. i, 7, Desiring to BE teachers of the law—θελόντες ΕΙΝΑΙ νομοδιδασκαλοι, desiring to be REPUTED teachers of the law, i. e. ABLE divines—τα ΟΝΤΑ, the things that *are*, i. e. NOBLE and HONOURABLE men : τα μη ΟΝΤΑ, the things that *are not*, viz. the VULGAR, or those of IGNOBLE BIRTH.

vidence of God, we have complete versions of the gospels in this language; and, in them, it is likely we have the precise words spoken by our Lord on this occasion. In Matt. xxvi, 26 and 27, the words in the Syriac version are— honau pagree, *this is my body*,  henau demee, *this is my blood*, of which *forms of speech*, the Greek is a verbal translation; nor would any man, even in the present day, speaking in the same language, use, among the people to whom it was vernacular, other terms than the above to express, this *represents* my body, and this *represents* my blood.

But this form of speech is common, even in our own language, though we have terms enow to fill up the ellipsis. Suppose a man entering into a museum, enriched with the remains of ancient Greek sculpture; his eyes are attracted by a number of curious busts; and, on inquiring what they are, he learns, this is Socrates, that Plato, a third Homer; others Hesiod, Horace, Virgil, Demosthenes, Cicero, Herodotus, Livy, Cesar, Nero, Vespasian, &c. Is he deceived by this information? Not at all: he knows well that the busts he sees are not the *identical persons* of those ancient philosophers, poets, orators, historians, and emperors, but only REPRESENTATIONS of their persons in sculpture, between which and the originals there is as essential a difference as between a human body, instinct with all the principles of rational vitality, and a block of marble.—When, therefore, Christ took up a piece of bread, brake it, and said, *this is my body*, who but the most stupid of mortals could imagine that he was at the same time, handling and breaking his own body? Would not any persen, of plain common sense, see as great a difference between the *man* Christ Jesus and a *piece of bread*, as between the block of marble and the philosopher it *represented*, in the case referred to above? The truth is, there is scarcely a more common form of speech, in any language, than, *this is*,

for, this *represents*, or *signifies*. And as our Lord refers, in the whole of this transaction, to the ordinance of the passover, we may consider him as saying, "This bread is now my body, in that sense in which the paschal lamb has been my body hitherto; and this cup is my blood of the New Testament, in the same sense as the blood of bulls and goats has been my blood under the old, Exod. xxiv; Heb. ix, i. e. The paschal lamb, and the sprinkling of blood, represented my sacrifice to the present time; this bread and this wine shall represent my body and blood through all future ages: therefore, *Do this in remembrance of me.*"

Perhaps, to many of my readers, it may appear utterly improbable, that in the present *enlightened age*, as it is called, any people can be found who seriously and consistently credit the doctrine of transubstantiation. Lest I should fall under the charge of misrepresentation, I shall here transcribe the eighth lesson of the "*Catechism for the Use of all the Churches in the French empire.*" published in 1806, by the *authority* of the emperor NAPOLEON BUONAPARTE, with the *bull* of the POPE, and the *mandamus* of the archbishop of PARIS.

" Q. What is the sacrament of the eucharist ?

A. The eucharist is a sacrament which contains **REAL-
LY** and **SUBSTANTIALLY**, the *body, blood, soul, and divi-
nity* of our Lord Jesus Christ, under the forms or appear-
ance of *bread and wine*.

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

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

Q. What *influence* have these *words* ?

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

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

A. Nothing of them remains except the *forms*.

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

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

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

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

Q. And under the form of *wine* ?

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

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

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

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

A. ALL that he IS, that is, PERFECT GOD, and PERFECT MAN.

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

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

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

A. By the almighty power of God.

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

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

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

A. It is *Jesus Christ* who consecrates ; the priest is only his minister.

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

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

To show that this is consistent with the *canon of the mass,* I shall translate the *consecration prayer* from the *Roman Missal.* When the priest receives the bread and

wine, he thus prays, making the sign of the cross where this mark † appears :

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

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

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

[*Here the chalice is elevated and adored, and the Lord is besought to command his angel to carry these offerings into the presence of his Divine Majesty.*]—Order of the Mass, vol. i, p. xxiv, &c.

In “The divine office for the use of the laity,” the person who is to communicate is ordered to “go up to the rails, kneel down, and say the *confiteor*, (confession) with true sorrow and compunction for his sins.” After the priest has prayed that God may have mercy upon him, and pardon all his sins, “he takes the sacred host (i. e. the consecrated *wafer*) into his hand, and again turns about, and says, *Behold the Lamb of God !* Behold*

* Sovereign of heaven and earth ! here the adoration that is due to thee alone is paid to a *piece of bread* !

him who taketh away the sin of the world ! Then he and the communicant repeat thrice, " Lord, I am not worthy thou shouldst enter under my roof; speak, therefore, but the word, and my soul shall be healed," the communicant striking his breast in token of his unworthiness. " Then," says the Directory, " having the towel raised above your breast, your eyes modestly closed, your head likewise raised up, and your mouth conveniently opened, receive the holy sacrament on your tongue, resting on your under lip; then close your mouth, and say in your heart, *Amen : I believe it to be the body of Christ, and I pray it may preserve my soul to eternal life.*"—Ordinary of the Mass, page xxxiii.

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

7. St. Luke and St. Paul add a circumstance here which is not noticed either by St. Matthew or St. Mark. After, *this is my body*, the former adds, *which is given for you*: the latter, *which is broken for you*: the sense of which is, " As God has in his bountiful providence given you bread for the sustenance of your lives, so, in his infinite grace, he has given you my body to save your souls unto life eternal. But as this bread must be *broken* and masticated, in order to its becoming proper nourishment, so my body must be *broken*, i. e. *crucified* for you, before it can be the bread of life to your souls. As, therefore, your life depends on the bread which God's bounty has provided for your bodies, so your eternal life depends on the sacrifice of my body on the cross for your souls." Besides, there is here an allusion to the offering of sacrifices—an innocent creature was brought to the altar of God, and its blood (*the life of the beast*) was poured out FOR, or in behalf of the person who brought it. Thus, Christ says, alluding to the sacrifice of the paschal lamb, *This is my body*, το υπερ υμων διδομενον, *which is GIVEN in your stead.*

or in your *behalf*; a free GIFT from God's endless mercy for the salvation of your souls: *This is my body*, το υπερχυμων κλωμενον, 1 Cor. xi, 24, *which is broken*, sacrificed in your *stead*, as without the breaking (*piercing*) of the body, and spilling of the blood, there was no remission.

In this solemn transaction we must weigh every word, as there is none without its appropriate and deeply emphatic meaning. So it is written, Ephes. v, 2, *Christ hath loved us, and given himself*, υπερχημων, *on our account, or in our stead, an offering and a SACRIFICE*, (θυσια,) *to God for a sweet smelling savour*, that, as in the sacrifice offered by Noah, Gen. viii, 21, (to which the apostle evidently alludes,) from which it is said, *the Lord smelled a sweet savour*, ריח הניחח riach hanichoach, *a savour of rest*, so that he became appeased towards the earth, and determined that there should no more be a flood to destroy it; in like manner, in the offering and sacrifice of Christ FOR us, God is appeased towards the human race; and has, in consequence, decreed, that *whosoever believeth in him shall not perish, but have everlasting life*.


8. (v. 27.) *And he took the cup*, μετα το δειπνησαι, *after having supped*, Luke xxii, 20, and 1 Cor. xi, 25. Whether the supper was on the *paschal lamb*, or whether it was a *common or ordinary meal*, I shall not wait here to inquire, having considered the subject at large in the introduction. In the parallel place in Luke xxii, we find our Lord taking the cup, v. 17, and again, v. 19; by the former of which was probably meant the *cup of blessing*, כוס הברכה *kos haberakah*, which the master of a family took, and after *blessing God*, gave to each of his guests by way of welcome: but this *second* taking the cup, is to be understood as belonging peculiarly to the very important rite, which he was now instituting, and on which he lays a very remarkable stress. With respect to the *bread*, he had before simply said, *Take, eat, this is my body*: but concerning the *cup*, he says, *Drink ye all of this*; for as this pointed out the very *essence* of the institution, viz. the

blood of atonement, it was necessary that each should have a particular application of it, therefore he says, drink ye **ALL** of **THIS**. By this we are taught that the *cup* is essential to the sacrament of the Lord's supper; so that they who deny the *cup* to the *people*, sin against God's institution; and they who receive not the cup, are not partakers of the body and blood of Christ. If either could without mortal prejudice be omitted, it might be the *bread*; but the *cup* as pointing out the blood, poured out, i. e. the *life*, by which alone the great sacrificial act is performed, and remission of sins procured, is absolutely indispensable. On this ground it is demonstrable, that there is not a popish priest under heaven, who denies the cup to the people, (and they all do this) that can be said to celebrate the Lord's supper at all; nor is there one of their votaries that ever received the holy sacrament. All pretension to this is an absolute farce, so long as the *cup*, the emblem of the atoning blood, is denied. How strange is it, that the very men, who plead so much for the bare *literal* meaning of *this is my body*, in the preceding verse, should deny all meaning to *drink ye all of this cup*, in this verse! And though Christ has in the most positive manner enjoined it, they will not permit one of the laity to taste it! O what a thing is man! a constant contradiction to *reason* and to *himself*. The conclusion therefore is unavoidable,—the sacrament of the Lord's supper is **NOT** celebrated in the church of Rome.

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

For THIS is THAT blood of mine, which was pointed out by all the sacrifices under the Jewish law, and par-

ticularly by the shedding and sprinkling of the blood of the paschal lamb. **THAT** *blood* of the sacrifice slain for the ratification of the new covenant. **THE** *blood* ready to be poured out for the multitudes, the whole Gentile world as well as the Jews, for the taking away of sins; *sin*, whether original or actual, in all its power, and guilt; in all its internal energy, and pollution.

It will be of considerable consequence to ascertain *what* this cup contained. *Wine* is not specifically mentioned, but what is tantamount to it is, *viz.* what our Lord terms γεννημα της αμπελου, the *offspring or produce of the vine*. Though this was the true and proper *wine*, yet it was widely different from that medicated and sophisticated beverage which goes now under that name. The יין *yayin*, of the Hebrews, the οινος *oinos*, of the Greeks; and *vinum* of the ancient Romans, meant simply the *expressed juice of the grape*, sometimes drunk just after it was expressed, while its natural sweetness remained; and then termed *mustum*: at other times, after *fermentation*, which process rendered it fit for *keeping*, without getting acid or unhealthy, then called οινος, and *vinum*. By the ancient Hebrews, I believe it was chiefly drunk in its first, or simple state; hence it was termed among them פרי הגפן *peree haggephen*, the *fruit of the vine*, and by our Lord in the Syriac, his vernacular language,  *yalda dagephetha*, the *young or son of the vine*, very properly translated by the evangelist λενημα της αμπελου, the *offspring or produce of the vine*. In ancient times, when only a small portion was wanted for immediate use, the juice was pressed by the hand out of a bunch of grapes and immediately drunk. After this manner Pharaoh's butler was accustomed to squeeze out new wine into the royal cup, as is evident from Genesis xl, 11.

Were there not a particular cause, probably my descending to such minuteness of description might require

an apology. I have only to say, that I have learned with extreme regret, that in many places a vile compound, wickedly denominated *wine*, not the *offspring of the vine*, but of the *alder*, *gooseberry*, or *currant tree*, and not unfrequently the issue of the *sweepings of a grocer's shop*, is substituted for *wine* in the sacrament of the Lord's supper ! That this is a most wicked and awful perversion of our Lord's ordinance, needs, I am persuaded, no proof. The matters made use of by Jesus Christ, on this solemn occasion, were *unleavened bread* and *the produce of the vine*, i. e. *pure wine*. To depart in the least from his institution, while it is in our power to follow it literally, would be extremely culpable. If the principle of *substitution* be tolerated in the least, innovations without end may obtrude themselves into this sacred rite, and into the mode of its administration ; then the issue must be, what alas, it has already been in numberless cases, a perversion of the sacred ordinance, so that the divine blessing no longer accompanies it ; hence it is *despised* by some, *neglected* by most, and by a certain class utterly *rejected*, and the Lord's body and blood little *discerned* even by its sincere votaries. How truly execrable must that covetousness be, which, in order to save a little money, substitutes a cheap and unwholesome liquor instead of that wine, of which God is particularly styled the *Creator* ; and which, by his own appointment, is the *only* emblem of the blood of our Lord Jesus Christ ; even of that blood which was shed for us to make atonement for our sins, and preserve our bodies and souls unto eternal life ! These things considered, will not every reader conclude, with me, that at least *genuine bread* and *unadulterated wine* should constitute the matter of the elements in the Lord's supper ?

10. *And when he had given thanks.* See the *form* used on this occasion, in p. 213, and see the MISHNA TRACT. ברכות *Beracoth*.

11. *For this is my blood of the New Testament.* This

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

Ζευ κυδισε, μεγαισε, και αθανασοι θεοι αλλοι,
 Οπποτεροι προτεροι υπερ ορκια πημηνηναιαν,
 Ωδε σφ' εγκεφαλος χαμαδις ρεοι, ως οδε οινος,
 Αυτων, και τεκεων. αλοχοι δ' αλλοισι μιγσειεν.

All glorious Jove, and ye, the Powers of heaven !
 Whoso shall violate this *contract* first,
 So be their *blood*, their children's, and their own,

*Pour'd out as this libation, on the ground :
And let their wives bring forth to other men !*

ILIAD, l. iii, v. 298-301.

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

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

Dr. Lightfoot's Observations on this are worthy of serious notice. " *This is my blood of the New Testament*. Not only the *seal* of the covenant, but the *sanction* of the new covenant. The end of the *Mosaic* economy, and the confirming of a *new* one. The confirmation of the *old* covenant was by the *blood of bulls and goats*,

Exod. xxiv; Heb. ix; because blood was still to be shed: the confirmation of the *new* was by a *cup of wine*; because under the new covenant there is no farther shedding of blood. As it is here said of the cup, *This cup is the New Testament in my blood*; so it might be said of the *cup of blood*, Exod. xxiv, *That cup was, the Old Testament in the blood of Christ*: there, all the articles of that covenant being read over, *Moses* sprinkled all the people with blood, and said, *This is the blood of the covenant which God hath made with you*; and thus that *old* covenant, or testimony, was confirmed. In like manner, *Christ*, having published all the articles of the *new* covenant; he takes the cup of wine, and gives them to drink, and saith, *This is the New Testament in my blood*, and thus the *new* covenant was established." *Works*, vol. ii, p. 260.

12. *Which is shed* (ἐκχυνόμενον, poured out) *for you and for many*. Ἐχέω, and ἐκχύω, *to pour out*, are often used in a *sacrificial* sense in the *Septuagint*, and signifies to *pour out* or *sprinkle* the blood of the sacrifices before the altar of the Lord, by way of atonement. See 2 Kings xvi, 15; Lev. viii, 15, ix, 9; Exod. xxix, 12; Lev. iv, 7, 14–17, 30–34; and in various other places. Our Lord, by this very remarkable mode of expression teaches us, that, as his body was to be broken, or crucified, ὑπὲρ ἡμῶν, *in our stead*, so here the blood was to be poured out to make an *atonement*, as the words *remission of sins* sufficiently prove; for *without shedding of blood there was no remission*, Heb. ix, 22; nor any remission *by* shedding of blood, but in a *sacrificial* way. See the passages above, and pages 223 and 224.

The whole of this passage will receive additional light when collated with Isa. liii, 11, 12. *By his knowledge shall my righteous servant justify MANY, for he shall bear their iniquities—because he hath Poured out his soul unto death, and he bare the sin of MANY*. The *pouring out of the soul unto death*, in the prophet, answers to, *This is the*

blood of the new covenant which is poured out for you, in the evangelists: and the רַבִּיִּים rabbim, *multitudes*, in Isaiah, corresponds to the MANY, πολλων, of Matthew and Mark. The passage will soon appear plain, when we consider that *two* distinct classes of persons are mentioned by the prophet. 1. The JEWS, v. 4, *Surely he hath borne OUR griefs, and carried OUR sorrows*; v. 5, *But he was wounded for OUR transgressions, he was bruised for OUR iniquities, the chastisement of our peace was upon him*; v. 6, *All WE, like sheep, have gone astray, and the Lord hath laid upon him the iniquity of US all*; 2. The GENTILES, v. 11, *By his knowledge בְּדַעְתּוֹ beda'ato*, i. e. by his being made known, published as *Christ crucified* among the Gentiles, *he shall justify רַבִּיִּים rabbim, the multitudes*, (the GENTILES) *for he shall (also) bear THEIR offences as well as OURS*, the Jews, v. 4, &c. It is well known that the Jewish dispensation, termed by the apostle, as above, η παλαια διαθηκη, the OLD covenant, was *partial and exclusive*. None were particularly interested in it save the descendants of the twelve sons of Jacob; whereas the Christian dispensation, η καινη διαθηκη, the NEW covenant, referred to by our Lord, in this place, was *universal*; for, as *Jesus Christ by the grace of God, tasted death for EVERY man*, Heb. xi, 9, and is that *Lamb of God that taketh away the sin of the WORLD*, John i, 29; who would have ALL MEN to be saved, and come to the knowledge of the truth, 1 Tim. ii, 4; even that *knowledge of Christ crucified*, by which they are to be justified, Isa. liii, 11; therefore he has commanded his disciples to go into all the world, and preach the gospel to EVERY CREATURE, Mark xvi, 15. The reprobate race, those who were *no people, and not beloved*, were to be called in; for the gospel was to be preached to *all the world*, though it was to begin at Jerusalem, Luke xxiv, 47. For this purpose was the blood of the new covenant sacrifice poured out for the *multitudes*, that there might be but one fold, as there is but one shepherd; and that God might be ALL and in ALL.

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

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

14. Both St. Luke and St. Paul add, that, after giving the bread, our Lord said, *Do this in remembrance of me*. And, after giving the cup, St. Paul alone adds, *This do ye, as oft as ye drink it, in remembrance of me*. The account as given by St. Paul should be carefully followed, being fuller, and received, according to his own declaration, by especial revelation from God. See 1 Cor. xi, 23. *For I have received of the Lord that which also I delivered unto you, &c.*

As the passover was to be celebrated *annually*, to keep the original transaction in memory, and to show forth the true paschal lamb, the Lamb of God that taketh away the sin of the world; so after the once offering of Christ our passover on the cross, he himself ordained that bread and wine should be used, to keep "that, his precious death, in remembrance until his coming again." Now, as the paschal lamb annually sacrificed, brought to the people's remembrance the wonderful deliverance of

their fathers from the Egyptian bondage and tyranny, so the bread and wine, consecrated and received according to our Saviour Jesus Christ's holy institution, was designed, by himself, to keep up a continual remembrance, and lively representation of the great atonement made by his death upon the cross. The doing this is not intended merely to keep up a *recollection* of Christ, as a kind and benevolent friend, which is the utmost some allow; but to keep in remembrance his *body broken for us, and his blood poured out for us*. For, as the way to the Holiest was ever *through his blood*, and as no man can ever come unto the Father but by *him*, and none can come profitably who has not faith in his blood, it was necessary that this great help to believing should be *frequently* furnished; as, in all succeeding ages, there would be *sinners* to be saved, and *saints* to be confirmed and established in their holy faith. Hence we may learn, that God has made, at least, an *annual* celebration and partaking of the Lord's supper, as absolutely binding upon all who expect salvation through the blood of the cross, as he did the annual celebration and partaking of the passover on every soul in Israel, who desired to abide in the Lord's covenant, to escape evil, enjoy the divine approbation, and be saved unto eternal life. Those, therefore, who reject the Lord's supper, sin against their own mercies, and treat their Maker with the basest ingratitude. He, in condescension to their weakness, has been pleased to point out to them a very easy way by which they may recall to their minds, and represent to their senses, in a most lively manner, the meritorious death and passion of the Redeemer of the world; who, although he could not suffer on the cross more than *once*, has instituted an ordinance, by which that sacrificial act may not only be commemorated, but even represented *as often* as his followers may think proper; and all the blessings purchased by his real passion and death be conveyed to the souls of sincere communicants, through the

medium of this blessed ordinance. The command, **THIS do in remembrance of me**, leaves us no choice. He who *will* have us to be saved, and come to the knowledge of the truth, will have us to use, as a mean of salvation, the sacrament of his supper. He, therefore, who refuses to obey, boldly but awfully relinquishes his right to the tree of life; and either ignorant of the righteousness of God, (his method of justifying sinners) or going about to establish his own righteousness, (his own method of obtaining salvation) rejects the divine *remedy*, in rejecting the *means* by which it is conveyed.

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

the *spirit*; but can a man, who has it in his power to avail himself of the letter, and does not do it, consistently with the appointment of God, expect the spirit? The letter may be without the spirit; but can the spirit, in this case, be without the letter. In other words, is not obedience to the literal meaning of our Lord's words essential to the attainment of the spiritual blessings to which they refer? And is it not as absurd to expect spiritual blessings without the use of the appointed means, as to expect to hear sounds and see objects without the medium of the sun and atmosphere?

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

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

of the felicity they shall enjoy with Christ in the kingdom of glory.

17. *And when they had sung a hymn*—*ὑμνησαντες* means, probably, no more than a kind of *recitative* reading, or chanting. As to the *hymn* itself, we know, from the universal consent of Jewish antiquity, that it was composed of Psalms 113, 114, 115, 116, 117, and 118, termed by the Jews הלל *halel*, from הללה *halelu-yah*, the first word in psalm 113. These six psalms were always sung at every paschal solemnity.

Having thus minutely considered all the circumstances relating to this institution, and distinctly noted the manner in which our Lord and his disciples celebrated it, I come now,

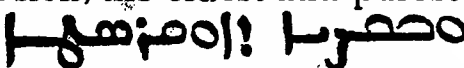
III. To consider the proper meaning of the different epithets given to this sacred ordinance in the Scriptures and among the early Christians.

1. The most ancient, and perhaps the most universal, name, by which this sacred rite has been distinguished, is that of the **EUCHARIST**. This certainly had its origin from our Lord's first celebration of this holy mystery. For St. Luke and St. Paul both say, that, when our Lord took bread, *ευχαρισήσας*, *having given thanks*, he divided it among them. And though *ευλογήσας*, *having blessed*, is the common reading, Matt. xxvi, 16, yet almost all the best MSS. hitherto discovered have the former and not the latter word. From this word, *Ευχαριστια*, the **EUCHARIST** was formed; which, among the primitive Christians, meant solemn *thanksgiving to God* for the many mercies received, and particularly for those conferred by the death of our blessed Lord. The following quotation from St. Chrysostom will show in what light this divine ordinance was viewed among the early Christians, and what they meant when they termed it *the eucharist*:—

Δια δὴ τοῦτο καὶ τὰ φρικωδῆ μυστήρια καὶ πολλῆς γέμοντα τῆς σωτηρίας, τὰ καθ' ἑκάστην τελούμενα συναξιν, *Ευχαριστία* καλεῖται, ὅτι πολλῶν εἰσιν *ευεργετημάτων* ἀναμνησις, καὶ τὸ Κεφάλαιον τῆς τοῦ θεοῦ προνοίας

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

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

This appellative was not only general in the *Greek* church, from whose language it had its origin, but it was also common in the *Latin* church; for among the western Christians and Latin Fathers, as early as the times of *Cyprian* and *Tertullian*, *eucharistia* meant what we term the *sacrament of the Lord's supper*. But what is more suprising, the term itself prevailed in the *oriental* churches. Hence in Acts ii, 42, where it is said the apostles continued in τη κλασει του αβτου, *the breaking of bread*, the Syriac version, the oldest and purest extant, reads the place thus;  *ubekatsia d'aukaristia*, “ and in the breaking of the eucharist;” where the reader sees the *Greek* word introduced into a language with which it has no kind of affinity. This, as being the general name by which it was known through

all the churches of God, and being perhaps the most expressive of its nature, design, and end, should still be retained in preference to any other.

2. **LORD'S SUPPER.**—It does not appear that this name was anciently used to signify the eucharist. As our Lord instituted the sacrament *after* supper, both have been confounded; and, through inadvertence, the eucharist has been blended with this last supper, and called by way of emphasis, *The Lord's supper*. In very early times, the Christians, in imitation of our Lord, held a supper *before* the eucharist, which was termed *Αγάπη*, or *love feast*; and it is very likely that it is to this, and not to the eucharist, that St. Paul refers, 1 Cor. xi, 20: but it appears, also, that both the Lord's supper and the eucharist were celebrated by the primitive Christians at the same meeting, and thus they became confounded; and it is evident that St. Paul refers to both of these: and, from his manner of treating the subject, we are led to infer that they were celebrated at the same meeting, and were, as Dr. Waterland observes, different parts or acts of the same solemnity.

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

3. **SACRIFICE**—*Θυσία*—I have already produced some proofs from Justin Martyr, that the eucharist was termed a *sacrifice* among the primitive Christians; and this they did—First, because it took place of the paschal Lamb, which all acknowledge to be an expiatory victim.—Secondly, because it represented the atonement made by the passion and death of Christ, for the sins of mankind. This notion of it has been greatly abused, as, in the Romish church, the *bare celebration* of it has been held forth in the light of an *expiatory sacrifice*; so that all who received it were considered as having their sins

thereby cancelled; and they still boast that no church but theirs enjoys the benefits of the eucharist, because they alone believe it to be the very body and blood, humanity and divinity, of Jesus Christ, and consequently an available offering and expiation for their sins. Thus they, most unhappily, put the *signifier* in the place of the thing *signified*; and, resting in the shadow, they lose the substance, and do not discern the Lord's body. He that considers the eucharist in this point of view, must necessarily attribute to *bread* and *wine* that infinitely meritorious and atoning virtue which belong to JESUS, as dying for our offences, and thus purging our sins by his own blood. From such an awful and destructive perversion of this divine institution, may God save them, and preserve us!

But, though this *ordinance* should not be considered as a *sacrifice*, yet it should be well understood that it *represents* one. And that every communicant may derive all the profit from it, which it is calculated to afford, he should use it in the *spirit of sacrifice*. As it represents a covenant sacrifice, in which the contracting parties mutually bind themselves to each other, (God offering himself entirely, by and through Christ, not only to every true believer, but to every sincere penitent) the communicant should consider, that, in return, and in order that the covenant may be thoroughly ratified, he must give up his body, soul, and spirit unto the Lord, as a reasonable, holy, and living sacrifice; firmly purposing to devote every power and faculty to glorify his Maker and Redeemer, as long as he shall have a being. He, who is not fully determined to be wholly on the Lord's side, should not intermeddle with this sacred ordinance. We have already seen, p. 228, that, in sacrificing, the *pouring out of the blood* of the covenant victim always implied the *imprecation*, that his blood who should first violate the conditions of the covenant, might be shed in like manner as that of the sacrifice. Hence that saying of St. Paul, 1 Cor. xi, 29.

For he that eateth and drinketh unworthily, eateth and drinketh damnation, κριμα, judgment or condemnation to himself; i. e. he thereby forfeits his life, according to the penal sanctions of the covenant expressed by pouring out the blood, which is the life of the victim. "For this cause," says the apostle, "many are weak and sickly among you; and many sleep"—some of you are dying, and others dead; God having thus exacted the penalty of a broken covenant. Be faithful therefore to your God, and your soul shall live for ever.

4. **BREAKING OF BREAD.** Κλασις του Αρτου.—This I had long scrupled to admit as a legitimate appellative of the eucharist, till I observed that the Syriac Version has rendered the passages, Acts ii, 42, xx, 7, instead of *breaking of bread, breaking the EUCHARIST.* See what is observed on this subject p. 237. I therefore suppose, that this was a common name for this sacred rite during the apostolic age; but I think it was always used with a peculiar emphasis—breaking of **THE** bread, or breaking of **THAT** bread, Κλασις του Αρτου. That this appellative descended lower than the apostolic times, we learn from Ignatius's epistle to the Ephesians, chapter xx, where, speaking of the eucharist, he terms it *ενα αρτον κλωντες, ο εστι φαρμακον αθανασιας καθαρητηριον αλεξικακον,* "breaking that one bread, which is the medicine of immortality, and the medicament which expels all evil;" and Tertullian *de Oratione*, chap. xxiv, speaking of St. Paul breaking bread aboard the vessel, Acts xxvii, 35, says—*In navi coram omnibus eucharistiam fecit. In the ship he celebrated the eucharist, in the presence of them all.* It is very easy to discover how this appellative arose; for at the original institution, our Lord is said to have *taken bread*, and *having given thanks he brake it*, hence the whole act was termed the **BREAKING OF BREAD.** But this name, as not sufficiently expressive, seems soon to have given place to other terms, by which the *nature* and *design* of this institution were more forcibly expressed and better un-

derstood. It is evident, however, that a principal design of this name was to point out that *unity* and *fellowship* which these primitive disciples had among themselves, the highest proof of which in those eastern countries was, their frequently breaking bread, or eating with each other.

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

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

In the confession of faith of the oriental churches quoted by him, we find the following remarkable exposition of this communion or participation. Η αγια κοινωνια συμβολον της συσσωματώσεως και εγκεντρίσεως ημων προς τον ενανθρωπησαντα υιον και λογον του θεου, δι της εγκεντρίσεως δε λυτρουμεθα του αιωνιου θανατου' της ριζης γαρ υγιαινουσης και αιθαλλουσης, ουκ εσθ' οπως μη και τους κλαδους συνυγιανειν ταυτη και συνθαλλειν διαπαντος. vid. Suic. Thesaur. voc. κοινωνια.

“The holy communion is a symbol of our being in-

corporated and engrafted in the incarnated Son and Word of God; by which engrafting we are delivered from eternal death: for as the root is sound and always flourishing, it is not possible that the branches united with it, should not be sound and ever verdant."

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

6. SACRAMENT—Sometimes called the *holy sacrament* and the *sacrament of the Lord's supper*. The reason and true meaning of this appellative being, I conceive, very little known, I shall endeavour to consider this subject more minutely than I have done in any of the preceding cases. Though this term as applied to the eucharist is no where to be found in Scripture, yet it appears to have been in use very early in the primitive church. The first time it is mentioned, probably in reference to this solemn act, is in the well known epistle of *Pliny Secundus*, to the Emperor Trajan. This very learned and eminent statesman was appointed by the emperor to the administration of affairs, in the province of Bythinia, a country of Natolia or Asia-Minor, bordering on the Euxine sea; through different parts of whose vicinity the gospel had been preached by Paul

and Silas, Acts xvi, 1, &c, and probably by others before them.

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

This subjected so many to accusation and consequent death, that the governor's heart began to relent, and he wrote to the emperor proposing a number of questions for direction in this important business; transmitting to him at the same time, the sum of all the charges that could be legally substantiated against the Christians. This most important piece of church history, so honourable to the followers of Christ, and disgraceful to their persecutors, and in which we find the first mention of *sacrament*, is still extant in Pliny's Epistles, lib. x, Epist. 97, vol. ii, p. 127, Edit. Bipont. 1789, 8vo. *Affirmabant, autem, hanc fuisse summam vel culpæ vel erroris, quod essent soliti STATO DIE ante lucem convenire; carmenque Christo, quasi Deo, dicere secum invicem: seque SACRAMENTO non in scelus aliquod OBSTRINGERE, sed ne furta, ne latrocinia,*

ne adulteria committerent, ne fidem fallerent, ne depositum appellati abnegarent: quibus peractis, morem sibi discedendi fuisse rursusque cocundi ad capiendum cibum, promiscuum tamen, et innoxium. "They affirmed, that the whole of their fault or error was this; that they were accustomed to meet together *on a certain day* (stato die, the sabbath) before day light; and sing a hymn by turns, (viz. a responsive song) to Christ as their God, and to BIND themselves by a SOLEMN OATH, (by a sacrament) not for any wicked purpose, but not to be guilty of theft, robbery, or adultery: not to violate their faith, nor to deny any deposit when called on to deliver it up: having done these things, it was their custom to separate, and afterwards to re-assemble to eat in common an inoffensive meal."

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

The word *sacramentum* properly means the *military oath*, which every Roman soldier was obliged to take of fidelity and obedience to his general. From this we may learn both the reason and meaning of the term *sacrament*, as applied to the eucharist. Considering the various oppositions which the disciples of Christ might expect to meet with from the devil and his servants, and which they were expected to resist, continuing faithful even at the hazard of their lives; all that embraced the gospel were represented as *enlisting themselves* under the banner of Christ, whose *faithful soldiers* they promised to be. And, as the *captain* of their salvation, was made perfect by sufferings, they were expected to follow him in the same path, *loving not their lives even unto death*. Now, as in the holy eucharist their obligations to their divine leader were set before them in the most impressive and affecting point of view, they made this their *covenant sacrifice* an occasion

of *binding* themselves afresh to their Lord, to fight manfully under his banner. Hence, as there was a continual reference to the *sacramentum*, or military oath, the blessed ordinance itself appears to have been termed *the sacrament*, because in it they took the vows of the Lord upon them; and as often as they celebrated this sacred ordinance, they ratified the covenant engagements which they had made at their baptism.

What was the matter, and what the precise words of this oath, is a subject of inquiry at once both curious and useful. The very *form* and *matter* of the oath are both preserved in Polybius, and a careful view of them cannot fail to cast much light on the subject now under consideration. In *Histor. lib. vi, s. 1*, where he is giving an account of the manner of raising, embodying, and enrolling the Roman troops, he observes, that when all the proper arrangements were made, and the different companies formed, the *Chiliarch*, or *military tribune*, selecting a proper person from all the rest, propounded the *sacramentum*, or oath of fidelity and obedience, who immediately swore as follows: Η ΜΗΝ ΠΕΙΘΑΡΧΗΣΕΙΝ ΚΑΙ ΠΟΙΗΣΕΙΝ ΤΟ ΠΡΟΣΤΑΤΤΟΜΕΝΟΝ ΥΠΟ ΤΩΝ ΑΡΧΟΝΤΩΝ ΚΑΤΑ ΔΥΝΑΜΙΝ. ΟΙ ΔΕ ΛΟΙΠΟΙ ΠΑΝΤΕΣ ΟΜΝΥΝΑΣΙ ΚΑΘ' ΕΝΑ ΠΡΟΠΟΡΕΥΟΜΕΝΟΙ ΤΟΥ Τ'ΑΥΤΟ ΔΗΛΟΥΝΤΕΣ ΟΤΙ ΠΟΙΗΣΟΥΣΙ, ΠΑΝΤΑ ΚΑΘΑΠΕΡ Ο ΠΡΩΤΟΣ: "SUBMISSIVELY TO OBEY AND PERFORM WHATSOEVER IS COMMANDED BY THE OFFICERS, ACCORDING TO THE UTTERMOST OF HIS POWER. The rest all coming forward, one by one, take successively the same oath, that they would perform every thing according to what the first had sworn."—Vide POLYB. a *Gronovio*, 8vo. Amsterdam, 1670, vol. 1, p. 650. Here, then, is the meaning of the word *sacrament*, so frequently used in the primitive church, and still common among the major part of Christians, who acknowledge the divine obligation of the eucharist, and who *break bread and drink wine in remembrance that Jesus Christ died for them*. He, therefore, who comes to this ordinance in the true primitive spirit, *binds himself*

to God by the most *solemn vow*, that he will *acknowledge* him for his *leader* and *director*; *submit implicitly* to his *authority*, *perform* his righteous *commands*, and exert the *uttermost powers* of his body and soul in the service of his Redeemer.

7. **PASCHAL FEAST, OR PASSOVER.** This was a very ancient title, and out of it many others of a similar import grew, such as **GOD'S FEAST**, or **BANQUET**, the **LORD'S TABLE**, the **SPIRITUAL PASSOVER**, the **SACRAMENTAL FEAST**, &c; all of which seem to have had their origin in the consideration that the *eucharist* succeeded to the *passover*, which was clearly founded on St. Paul's words, 1 Cor. v, 7, 8. *Christ our PASSOVER is sacrificed for us, therefore let us keep the FEAST.* Dr. Cudworth, who has written a very learned discourse on "The true notion of the Lord's supper," has fully proved, chap. 1, "That it was a custom among the Jews and heathens to *feast upon things sacrificéd*; and that the custom of Christians in partaking of the body and blood of Christ once sacrificed upon the cross, in the Lord's supper, is analogical hereunto." And he proves, in chap. 2, from Scripture and from Jewish authors, that "the passover was a true sacrifice, and the paschal feast, a feast upon a sacrifice." And in chap. 4, he *demonstrates*, "That the Lord's supper in the Christian church, in reference to the true sacrifice of Christ, is a parallel to the feasts upon sacrifices both in the Jewish religion and heathenish superstition." And concludes, in chap. 5, "That the Lord's supper is not a *sacrifice*, but a **FEAST upon a SACRIFICE.**"

Dr. Cudworth properly divides the sacrifices under the law into *three* kinds; first, Such as were *wholly* offered to **GOD**, and burnt upon the altars, as the *holocausts*, or *burnt offerings*, *עֹלֹת* oloth. Secondly, Such as the **PRIESTS** ate a part of, besides a part offered to God upon the altar; as the *sin offerings*, *חַטָּאת* chattath, and the *trespass offerings*, *אֲשֵׁם* ashem. Thirdly, such as the **OWNERS** themselves had a part of, besides a part bestowed on the *priests*,

and a portion offered to *God*: these were termed the *שלמים shelamim*, or *peace offerings*."

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

_____ τοι δ' ὠκα θεῷ κλειστην εκατομβην
Εξείης ἐσήσαν εὐδμήτων περὶ βωμῶν.

_____ Then before the shrine

Magnificent, in order due they ranged

The noble *hecatomb*!

Ver. 446.

Αὐτὰρ ἐπεὶ ῥ' εὐξάντο, καὶ οὐλόχυτας προβαλοντο, κ. τ. λ.

_____ and with meal

Sprinkling the victims, their retracted necks

First *pierced*, then *flayed* them.

Ver. 458.

Μήρους τ' ἐξέταμον, κατὰ τε κνίσση ἐκαλύψαν, κ. τ. λ.

_____ the thighs with fire consumed,

They gave to each his portion of the maw,

Then slash'd the *remnant*, pierced it with the spits,

And, managing with culinary skill,

They roast; withdrew it from the spits again.

Their whole task thus accomplish'd, and the board

Set forth, they *FEASTED*, and were all sufficed.

Ver. 460-68.

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

Αὐτὰρ ὁ βουὸν ἱερεύσεν ἀναξ ἀνδρῶν Ἀγαμέμνων, κ. τ. λ.

But Agamemnon in his tent prepared

For *sacrifice*, to all-commanding Jove,

A fifth-year fatted ox, and to his *FEAST*

Summon'd the noblest of the sons of Greece.

II. B. v, 403-431.

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

Αὐτὰρ ἐπεὶ κατὰ μῆρ' ἕκαη, καὶ σπλαγχν' ἐπάσαντο, κ. τ. λ.

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

Odyss. Γ v, 461-471.

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

See Cowper's Homer.—Odyss. III, v. 1, &c.

Plato, in his second book, *De Legibus*, acknowledges such feasts under the name of *Εορται μετα θειον*, *Feasts AFTER divine worship*.

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

Cum faciam Vitula, pro frugibus, ipse venito.

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

And thus in *Æneid*. v. 179, Evander entertains *Æneas*:

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

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

The ancient *Persians* were accustomed to pour out the blood of the victims to their gods, and then feast on the flesh. And the ancient *Arabians* did the same in their *camel feasts*. And, as Dr. Cudworth properly observes, from this custom of the heathens of *feasting upon sacrifices*, arose that famous controversy among the primitive Christians, (noticed in the New Testament) “whether it be lawful (*εσθαι εν ειδωλοθυτα*) to eat things sacrificed to idols.” Indeed, this custom was so common among the ancient heathens, that he who made use of any flesh at

his table, which had not been *offered to the gods*, was deemed a profane person. Hence the Greek proverb, *αθυρα εσθαιεν*, *to eat things which had not been sacrificed*, was used as a brand of a notoriously wicked man.

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

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

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

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

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

Ver. 20, *Now, I say, that the things which the Gentiles sacrifice, they sacrifice to devils, (δαιμονιοις demons) and not to God: and I would not that ye should have fellowship with devils. (κοινωνους των δαιμονιων γινεσθαι, that ye should not be participators with demons.)*

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

In these passages, the design of the apostle is to convince the Corinthians of the unlawfulness of eating things sacrificed to idols; and he does this by showing that though *an idol is nothing in the world*, and things sacrificed to idols *physically* nothing, as differing from other meats, yet *morally* and *circumstantially* to eat of things sacrificed to idols, in the idol's temple, was to *consent to the sacrifices*, and to be *guilty of them*.

This he illustrates *first*, from a parallel rite in the

Christian religion; where the eating and drinking of bread and wine in the eucharist, as representing the body and blood of Christ, offered to God upon the cross for us, is a real communication in his death and sacrifice: ver. 16, *The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread, which we break, is it not the communion of the body of Christ?*

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

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

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

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

Aulus Gellius, (NOCTES ATTICÆ, lib. xiii, c. 11, edit. Bipont. vol. ii, p. 60,) informs us, that *Marcus Varro* wrote a treatise, entitled, QUID VESPER SERUS VEHAT. *What may the close of the day produce?* in which he speaks of FEASTS, the proper number and quality of GUESTS, and the custom and management of the ENTERTAINMENT itself.

A feast, says he, is just what it should be, *omnibus suis numeris absolutum est*, when made up of these four circumstances. 1. *Si belli homunculi collecti sunt*. 2. *Si locus electus*. 3. *Si tempus lectum*. 4. *Si apparatus non neglectus*.

1. DECENT respectable PERSONS.
2. A convenient and proper PLACE.
3. A suitable TIME. And,
4. Proper CHEER and ACCOMMODATIONS.

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

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

He asserts, v. 27, *Whosoever shall eat this bread and drink this cup unworthily, shall be guilty of the body and blood of Christ*. From this we learn, that improper communicants are in a very awful state. These may be divided into two classes, the *inconsiderate* and the *ungodly*. Of the former class, there are multitudes among the different societies of Christians. They know not the Lord, and discern not the operation of his hands: hence they go to the Lord's table from a mere sense of duty or propriety, without considering what the sacred elements represent, or *feeling* any hunger after the bread that endureth unto eternal life. These really profane the ordinance, by either not devoting it to the end of its institution, or

by perverting that end. Among these may probably be ranked those who believe not in the vicarious sufferings and death of the blessed Redeemer. They also receive the Lord's supper, but they do it as a testimony of *respect* and *friendly remembrance*—these do not *discern the LORD's body*; do not see that this bread represents his body which was broken for them, and his blood which was spilt for the remission of sins. Their celebration of this ordinance is an absolute profanation of it, forasmuch as they do it to another purpose than that for which Christ instituted it. It was a maxim among the rabbins, "That if the paschal lamb was slain in its own name, and the blood sprinkled as that of *another* sacrifice, the whole was polluted."—Or, "if the offerer changed his intention, during the solemnity, and in the purpose of his mind, changed the sacrifice, it was polluted." See MISHNA Tract. *Pe-sachim*. This was doubtless true of the passover, and no less so of the antitype, for in Christ crucified, a greater than the paschal lamb is here. If the blessed God has instituted this solemnity to bring to remembrance the death of Christ as a sacrifice for sin, and a person calling himself a *Christian*, comes forward to the sacred feast, with a creed determined against this scriptural, and indeed only religious use of it, does he not in heart *change the sacrifice*? are not the crucifixion of the body, and the spilling of the blood, perverted from their grand purpose; and the awful solemnity polluted in his hands? He pretends to *remember Christ crucified*, but he commemorates the sprinkling of his blood not as an *atonement for sin*, but "as a necessary consequence of Jewish malice, and of the unshaken integrity of the founder of Christianity, who, to convince the world that he was sincere, and that his doctrines were all true, submitted to a painful and ignominious death!" Is not this eating and drinking *unworthily*? Can such persons have ever carefully examined the book of God, relative to this matter? If they *have not*, they are greatly to be pitied, and greatly to be

blamed : if they *have*, and still refuse to acknowledge Him who died for them, their case is peculiarly deplorable.

Of the *ungodly*, as comprehending transgressors of all descriptions, little need be said in proof of their *unworthiness*. Such, coming to the table of the Lord, eat and drink their own condemnation, as they profess by this religious act to acknowledge the virtue of that blood which cleanseth from all unrighteousness, while themselves are slaves of sin. Those who sin against the remedy must perish ; and it is their condemnation, that God had provided a ransom for their souls, but they refused to accept it ; and preferred the bondage of sin to the liberty of the gospel. None such should ever be permitted to approach the table of the Lord : if they (through that gross ignorance which is the closely wedded companion of profligacy) are intent on their own destruction, let the ministers of God see that the ordinance be not profaned by the admission of such disreputable and iniquitous guests. In many Christian churches there is a deplorable lack of attention to this circumstance—professor and profane are often permitted to approach the sacred ordinance together ; in consequence of which the sincere followers of God are wounded, the weak stumbled and the influences of the Spirit of God restrained. For, can it be expected that God will manifest his approbation when the *pale* of his sanctuary is broken down, and the beasts of the forest introduced into the Holy of Holies ? The evil consequent on this cannot be calculated : and these are justly chargeable to the account of those who have the management of this sacred ordinance. No man should be permitted to approach the table who is not known to be a *steady, consistent character*, or a *thorough penitent*. If there be an indiscriminate admission, there must be unworthy communicants, who instead of receiving the cup of salvation, will wring out the dregs of the cup of trembling ; for we may rest assured that this ordinance is no *indifferent* thing : every soul that approaches it will either

receive good or evil from it—he will retire a better or a worse man—he will have, either an increase of the Spirit of Christ or of Judas—on him the Lord will graciously smile or judicially frown. It may be here asked, “Who then should approach this awful ordinance?” I answer, every *believer* in Christ Jesus who is saved from his sins, has a *right* to come. Such are of the *family of God*; and this bread belongs to the children. On this there can be but one opinion. 2dly. Every genuine *penitent* is invited to come, and consequently has a right, because he needs the atoning blood, and by this ordinance, the blood shed for the remission of sins is expressively represented. “But I am not worthy.” And who is? There is not a *saint* upon earth, or an *archangel* in heaven, who is worthy to sit down at the table of the Lord. “But does not the apostle intimate that none but the *worthy* should partake of it?” No: He has said nothing of the kind; he solemnly reprehends those who eat and drink *unworthily*, and consequently approves of those who partake *worthily*—but there is an essential difference between eating and drinking *worthily*, and being *worthy* thus to eat and drink. He eats and drinks *unworthily*, who *does not discern the Lord's body*; i. e. who does not consider that this bread *represents his body*, which, in a *sacrificial way, was broken for him*; and *this cup his blood, which was poured out for the multitudes, for the remission of sins*. The genuine believer receives the Lord's supper in the remembrance of the atonement which he has received, and of the blood which he expects is to cleanse him from all unrighteousness, or to keep him clean, if that change has already taken place in his soul. The penitent should receive it in reference to the atonement which he needs, and without which he knows he must perish everlastingly. Thus, none are excluded but the *impenitent*, the *transgressor*, and the *profane*. BELIEVERS, however *weak*, have a right to come; and the strongest in faith need the grace of this ordinance. *Peni-*

tents should come, as all the promises of pardon mentioned in the Bible are made to such ; and he that is *athirst* may take the water of life freely. None is *worthy* of the entertainment (though all these will partake of it *worthily* ;) but it is freely provided by Him who is the Lamb of God, who was slain for us, and is *worthy* to receive glory and majesty, dominion and power, for ever and ever !

In the same tract of *Varro*, mentioned above, he says that "in a *feast* well constituted, (*convivarum numerum incipere oportere a gratiarum numero, et progredi ad musarum* ;) we should begin with the *graces* and end with the *muses*;" by which he did not merely mean, as *Gellius* says, that in a feast there should never be fewer than *three*, never more than *nine* ; but that every feast should be commenced with *order, decency* and *gracefulness*, and should terminate in the increase of *social affection*, and the *general happiness of the guest*. All those who come to this gospel feast, should come in that spirit in which they may expect to meet and please their God, have thereby their brotherly love increased, and their happiness in God considerably augmented. It is in reference to this point, (the increase of brotherly affection and communion with God,) that the apostle says, 1 Cor. v, 7, 8, to the contentious and unloving Christians at Corinth, among whom were dissensions and schisms, *Purge out the old leaven, that ye may be a new and unleavened lump: for even Christ, our passover, is sacrificed for us; therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth*. We have already seen with what care the ancient Jews purged their houses of leaven ; and what pains they took to have themselves, their houses, and their utensils pure. This they did by the express command of God, Exod. xxiii, 18, who, meant thereby not merely their removing all *fermented substances* from their houses, but as the apostle properly

observes, the *leaven of malice and wickedness* from their hearts, without which they could neither love one another, nor in any respect please God. Hence the church of England very properly requires, in all her communicants, that they should "steadfastly purpose to lead a new life, have a lively faith in God's mercy through Christ, and be in charity with all men." This is, indeed, *purg- ing out the old leaven*, that the lump may be entirely new and pure.

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

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

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

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

3. *Tempus lectum.* A suitable TIME.

How often in the year, and at what time of the day, should the eucharist be celebrated, are questions to which considerable importance has been attached. How often the first Christians received the holy sacrament cannot be exactly ascertained. In Acts ii, 42, it is said that *they continued steadfastly in the apostles' doctrine, and fellowship, and in BREAKING OF BREAD*; and in ver. 46, *they continued DAILY in BREAKING BREAD from house to house.* We have already seen that the forty-second verse probably refers to the eucharist: of the latter this is not so obvious. However, some have supposed, from this passage, that the holy sacrament was celebrated *every day*, in one or other of the Christians' houses; and that, therefore, the eucharist was the daily bread of the first Christians. And there is some reason to think that this was the case at a very early period of the Christian church; for Eusebius (Demonstr. Evangel. lib. 1,) says, they commemorated the body and blood of Christ, *οσημεραι, daily.* And it is very likely that many understood our Lord's command in so general a sense, that whenever they *brake bread*, they did it in a sacramental remembrance of him. If this were really the case, and it is not improbable, it did not long continue so, as it soon became a set ordinance, and was not associated with any other meal; though, at a very early period, a *love feast* often preceded it. From Justin Martyr, and others, we learn that it was celebrated at the conclusion of public worship, sometimes in the *morning*, and sometimes in the *evening*; and both Pliny and Tertullian speak of its being celebrated *before day light.* So that it does not appear that any particular part of the day was, at any time, deemed exclusively proper.

As the *Lord's day* is devoted to public worship, that day above all others, must be the most proper for the celebration of this ordinance; as the heart is better prepared to wait on God without distraction, worldly busi-

ness being then laid aside, and consequently the mind more free to enter into a consideration of such important mysteries. And, as the *Lord's day* is the most proper among the days, so the *morning* of that day is the most favourable time on which to celebrate this sacred ordinance. Towards the close of the day, a man may be comparatively indisposed towards a profitable commemoration of the passion of our Lord, by the fatigue attendant on the different religious duties performed during its course; which exhausting the animal powers, renders the mind incapable of such sublime and pathetic acts of devotion as certainly belong to a due performance of the last command of our blessed Lord. But no rule can be given in this case, which will not admit of exceptions; and it must be left to those whose business it is to conduct the worship of God, to determine, in several cases, what is the most proper *time*, as well as which is the most proper *place*.

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

mitted to advise in this case, I would say, let every proper communicant receive the holy sacrament once every month. Once a year, or once in the quarter, is too seldom; once a day, or once in the week, is too frequent: once in the month, or once in six weeks, is the proper mean.

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

We have already seen that the eucharist succeeded to the passover, and have proved that the passover was intended to typify and point out this new covenant rite: the same authority that made it the bounden duty of every Israelite to keep the passover, has made it the duty of every Christian to receive the sacrament of the Lord's supper. Who has not read, Numbers ix, 13, *The man that is clean, and is not on a journey, and forbearth to keep the passover, even the same shall be cut off from the people; because he brought not the offering of the Lord in his appointed season: that man shall bear his sin.* Can any thing be more solemn than this? The paschal lamb was an expiatory victim; he who offered

it to God by faith was received into the favour of God, and had his sins remitted in virtue of that atonement represented by the paschal lamb. He who did not keep the passover, *bore his own sin*; he offered no sacrifice, therefore his sins were not remitted. He who does not receive the holy sacrament, in reference to the atonement made by the passion and death of Christ, shall also bear his own sin. Let no soul trifle here: if a man believe that the due observance of this ordinance is divinely authorized, he cannot refrain from its celebration and be guiltless.

4. *Apparatus non neglectus.* Proper CHEER and ACCOMMODATIONS.

After what has been said in order to prove, that the sacrament of the Lord's supper represents *a feast upon a sacrifice*; and that this sacrifice is no less than the body of our Lord Jesus Christ, which has been broken for us, and the blood of the new covenant sacrifice which has been shed for us, there is no need to attempt to prove, that the provision which God has made, for the entertainment of his guests, is of the most exalted and excellent kind; and that every person may think himself highly favoured indeed, who, with proper dispositions, is permitted to sit down at the table of the Lord. In order, therefore, that each may feel himself thus honoured and privileged, it is of vast importance that the *symbols* of this sacrifice speak, as much as possible, to the heart, through the medium of the *senses*. Hence, the *bread* used should be the purest and best that can possibly be procured, and the wine should be of the same quality; that, as far as possible, the eye, the taste, and the smell, may be pleasingly gratified. What a most unfavourable impression must stale or bitter bread, acrid or vapid wine, make upon the mind! Are these fit symbols of this most precious sacrifice? Would we have at our own tables, even on ordinary times, such abominable aliments as those sometimes laid on the Lord's table? Church wardens, and superintendents of this ordi-

nance in general, should take good heed, that not only every thing be done decently and in order, but that the elements be of the most excellent kind. If a man's senses be either insulted or tortured by what is recommended to him as a mean of salvation, is it likely that his mind will so co-operate with the ordinance, as to derive spiritual good from it? Certainly not. In such a case, he may attend the ordinance as a *duty*, and take up the performance as a *cross*: but it will be impossible for him to derive real benefit from it. Besides, a sensible, conscientious man must be disgusted with the slovenly and criminally negligent manner in which this sacred ordinance is celebrated. The passover, it is true, was to be eaten by the Jews with *bitter* herbs, in remembrance of their former bondage; but the sacrament of the Lord's supper is a commemoration of the most glorious and auspicious event that ever took place since God laid the foundation of the universe. It is, in a word, a synopsis, or general view, of all that is called the *glad tidings of salvation*, through the incarnation, passion, death, resurrection, ascension, and intercession of Jesus Christ, the world's Saviour and the sinner's Friend. In the primitive church, it was *always* esteemed a FEAST, and never accompanied with any act of mortification. Those who think this circumstance is unworthy of serious regard, shew thereby how little they know of human nature; and how apt some are to affect to be wise above what is written, and to fancy themselves *above* that which is, in reality, *above them*. Let, therefore, not only the *elements*, but the whole *apparatus*, and even the *mode* of administering, be such as shall meet and please all the senses, and through their medium, affect and edify the soul. With such helps, under the influence of the blessed Spirit, devotion must be raised, the flame of pure gratitude kindled, the hungry soul fed, and believers built up on their most holy faith.

"Let all things," says the apostle, "be done decently and in order:" this command should be felt, in its most

extensive, sense, in every thing relative to this ordinance. To cut off all occasion of offence, and to make every part of the ordinance edifying and salutary, every minister should take care that his whole deportment be grave, and his words solemn and impressive; not only the sacred elements should be of the purest and best quality, but also the holy vessels, of whatever metal, perfectly clean, and decently arranged on the table. The communicants, in receiving the bread and wine, should not be *hurried*, so as to endanger their dropping the one, or spilling the other, as accidents of this kind have been of dreadful consequence to some weak minds. The pieces of bread should be of a convenient size, not too small, (which is frequently the case) as it is then impossible to take them readily out of the hands of the minister. No communicant should receive with *a glove on*: this is indecent, not to say irreverent. Perhaps the best way of receiving the bread is to open the hand, and let the minister lay it upon the palm, whence it may be taken by the communicant with readiness and ease.

As to the *posture* in which it is received, little need be said, as the subject is of no great importance. Our Lord and his disciples certainly took it in a *reclining* posture, as this was the Jewish custom at meals; and where there are only *ten* or *twelve* communicants, the *reclining* mode, though contrary to the custom of all western countries, may be literally and innocently copied; but where there are from 500 to 1000 communicants, this would be impracticable. There is no evidence, in the sacred text, that they *stood* with their staves in their hands, and their loins girded, as the ancient Israelites did at their first celebration of the passover. The reverse seems indicated in the accounts given by the evangelists, as they particularly assert that he *sat down*, or reclined, *ανακειμενος*, with his disciples. Some choose to *sit*, as at their ordinary meals; when this is a custom among a whole religious sect, no man is authorized to blame it. Provided

it can be done in a proper spirit of devotion, it may be as profitably received in that as in any other way. In the primitive church, it was generally received *standing*, and always so on the *Lord's day*, and on the interim between Easter and Whitsuntide; as, on those times, it was deemed unlawful to *kneel* in any part of divine worship. In the church of *Rome*, and in the church of *England*, all the communicants receive *kneeling*: the former kneel, because they worship the *consecrated wafer*; the latter, who reject this sentiment with abhorrence, nevertheless kneel, the better to express *submission to the divine authority*, and *a deep sense of their own unworthiness*. The *posture* itself of kneeling, it must be confessed, is well calculated to excite and impress such sentiments; and perhaps, upon the whole, is preferable to all others. It is, however, a matter of comparatively small moment, and should never be the cause of dissension among religious people; only, in every church and congregation, for the sake of order and uniformity, *all* should *sit*, or *all* should *kneel*. Let the former consider, they sit not at a common meal; and let the latter reflect, that they are *bowed* before that God who searches the heart. The *words* used in consecration should, undoubtedly, be taken from the sacred Scriptures; and the *form* used in the church of England is, beyond all controversy, the *best* of its kind.

From the great respect that was paid to this ordinance, in ancient times, it is sufficiently evident that uncommon influences of the Spirit of God accompanied the celebration of it.* In those times, the communicants *discerned the Lord's body*; they perceived that it *represented the sacrifice* which was offered for them, and pointed out the

* Hence those epithets applied to it by St. Ignatius, in his epistle to the Ephesians, (see the motto to this Discourse,) "Brethren, stand fast in the faith of Jesus Christ—in his passion and resurrection; BREAKING that ONE BREAD which is the *medicine of immortality*, the *antidote against death*, and the *means of living in God by Christ Jesus*; the *medicament that expels all evil*."

Lamb, newly slain, before the throne : they partook of it, therefore, with strong faith in the atoning efficacy of the death of Christ, which they had thus represented, at once, both to the eyes of their body and those of their mind ; and the natural consequence was, that the glory of God filled the place where they sat, and the souls that worshipped in it. Those were the *days of the Son of man*, and might be again amply realized, were the holy eucharist rightly administered and scripturally received.

In the *apparatus* of this feast, a *contribution* for the *support of the poor* should never be *neglected*. This was a custom religiously observed from the very remotest antiquity of the Christian era. This is the only way we **have** of giving a substantial form to our gratitude, and rendering it palpable. The poor, and especially the **pious poor**, are the proper representatives of him, who, **though** he was rich, yet for our sakes became poor, that we, through his poverty, might be rich. He, then, who **hath** pity on the poor lendeth to the Lord. Let no man appear at this ordinance empty handed, and let every man give as God has prospered him.

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

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

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

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

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

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

3. But there is another reason why this duty should be considered as imperiously binding on every Christian soul. It is a *standing* and *inexpugnable proof* of the authenticity of the *Christian religion*. An able writer of our own country has observed, that a *matter of fact*, however remote, is rendered incontestable by the following criteria: 1. "That the *matter of fact* be such as men's senses, their *eyes* and *ears* may be judges of. 2. That it be done *publicly*. 3. That both public *monuments* be kept up in memory of it, and some *outward actions* be performed. 4. That such *monuments* and such *actions* or *observances* be instituted and do *commence* from the *time* that the *matter of fact* was done." Now all these criteria, he demonstrates, concur in relation to the matters of fact recorded of Moses and of Christ. The miracles of our Lord were done publicly, and in the face of the world. Three thousand souls at one time, and five thousand at another, were converted to Christianity on the evidence of these facts. *Baptism*, and the *Lord's supper*, were instituted as perpetual memorials of these things, at the *very time* in which they were said to have been done; and these have been observed in the whole Christian world from that time until now. Therefore, the administration of these sacraments is an incontestible proof of the authenticity of the Christian religion. See LESLIE'S *Easy Method with the Deists*.

It is not, therefore, *merely* for the purpose of calling to remembrance the death of our blessed Lord, for the increase and confirmation of our faith; it is not merely that the church of Christ should have an additional mean, whereby God might communicate the choicest influences of his grace and Spirit to the souls of the faithful, that Christians should conscientiously observe, and devoutly frequent the sacrament of the Lord's supper; but they should continue conscientiously to observe it, as a public, far-speaking, and irrefragable proof of the divine authenticity of our holy religion. Those, there-

fore, who neglect this ordinance, not only sin against the commandment of Christ, neglect that mean by which their souls might receive much comfort and edification, but as far as in them lies, weaken those *evidences* of the religion they profess to believe, which have been one great cause, under God, of its triumphing over all the persecution and contradiction of the successive ages of infidelity, from its establishment to the present hour. Had all the followers of Christ treated this divine ordinance as a few have done, pretending that it is to be spiritually understood, (from a complete misapplication of John vi, 63,) and that no *rite* or *form* should be observed in commemoration of it, where had been one of the most convincing evidences of Christianity this day! What a master piece was it in the economy of Divine Providence, that a teaching like this was not permitted to spring up in the infancy of Christianity, nor till sixteen hundred years after its establishment, by which time, its grand facts had been rendered incontrovertible! Such is the wisdom of God, and such his watchful care over his church.

Sincerely I thank God that this sentiment has had but a very limited spread, and never can be general while the letter and spirit of Christianity remain in the world.

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

To multiply arguments in reference to the same subject, would, I apprehend, be absolutely needless. All who truly fear God, and whose minds are not incurably

warped by their peculiar creed, will feel it their highest duty and interest to fulfil every command of Christ, and will particularly rejoice in the opportunity, as often as it shall occur, of eating of this bread and drinking of this cup, in remembrance that Christ Jesus died for them.

It has often been inquired, "Who are they who should administer this sacred ordinance? May not any truly Christian man or woman deliver it to others?" I answer, the ministers of the gospel, *alone*, should dispense the symbols of the body and blood of Christ; and to act differently would necessarily produce confusion in, and, ultimately, contempt of this blessed institution. The minister alone consecrated the elements in all the periods of the Christian church, though sometimes the deacons delivered them to the people: but even this was far from being a common case, for, in general, the minister not only consecrated but delivered the elements to *each* communicant.

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

things shall have *upright hearts* and *clean hands*. Those who are of a different character bring the ordinance of God into contempt.

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

But even serious Christians may deprive themselves of the due benefit of the eucharist by giving way to hurry and precipitation. Scarcely any thing is more unbecoming than to see the majority of communicants, as soon as

they have received, posting out of the church or chapel, so that at the conclusion of the ordinance, very few are found to join together in a general thanksgiving to God for the benefits conferred by the passion and death of Christ, by means of this blessed ordinance. All the communicants, unless absolute necessity obliges them to depart, should remain till the whole service is concluded, that the thanksgiving of many may, in one general acclamation, redound to the glory of God and the Lamb.

In many congregations, where the communicants are very numerous, this general defection is produced by the tedious and insufferable delay occasioned through want of proper assistants. I have often seen six hundred, and sometimes one thousand communicants and upwards, waiting to be served by one minister ! Masters and heads of families are obliged to return to their charge, mothers are constrained to hurry home to their children, and servants to minister to their respective families. And who, in this case, could blame them ? Religion was never intended to break in on family obligations, nor to supersede domestic duties.

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

CONCLUSION.

I HAVE already remarked, p. 238, that the eucharist may be considered as a *fæderal rite* ; for in this light the

ancient feasts upon sacrifices were generally understood : but, as this subject was but barely mentioned, and is of great importance to every communicant, I shall here consider it more extensively.

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

Thus, when Isaac made a covenant with Abimelech, it is said, Gen. xxvi, *He made him, and those who were with him, a FEAST ; and they did eat and drink, and rose up betimes in the morning, and SWARE to one another.* When Laban made a covenant with Jacob, Gen. xxxi, 44, it is said, *They took stones and made a heap, and did EAT there upon the heap ;* on which text *Rab. Moses Bar Nacham* makes this sensible comment—"They did eat there a little upon the heap for a memorial ; because it was the manner of those who enter into covenant, to eat both together of the same bread, as a symbol of love and friendship." And *R. Isaac Abarbanel* confirms this : "It was," says he, "an ancient custom among them, that they who did eat bread together, should ever after be accounted for faithful brethren."—In Josh. ix, 14, we are informed, that when the Gibeonites came to the men of Israel and desired them to make a league with them, *The men of Israel took their victuals, and asked not counsel of the mouth of the Lord ;* which *Rabbi Kimchi* thus expounds : "They took of their victuals, and ate with them, by way of covenant." The consequence was, as the context informs us, *Joshua made peace with them.*

Fœderal rites, thus ratified and confirmed, were in general so sacredly observed, that *Celsus*, in his controversy

with *Origen*, deems it an absolutely improbable thing, that Judas, who had eaten and drank with his Lord and Master, could possibly betray him; and therefore rejects the whole account: οτι says he, ανθρωπω μεν ο κοινωνησας τραπεζης ουκ αν αυτω επιβουλευσειεν, πολλω πλεον ο Θεω συνευωχηθεις ουκ αν αυτω επιβουλος εγινετο. "For if no man who has partook of the table of another, would ever lay snares for his friend; much less would he betray his God, who had been partaker with him." Origen, in his reply, is obliged to grant that this was a very uncommon case, yet that several instances had occurred in the histories both of the Greeks and barbarians. From these examples Dr. C. concludes, that the true origin of the word ברית *berith*, which signifies a COVENANT, or any *fæderal communion*, is the root בָּרַח *barah*, *he ate*, because it was the constant custom of the Hebrews, and other oriental nations, to establish covenants by *eating and drinking together*

Nor was this the case among these nations only; all heathen antiquity abounds with instances of the same kind. They not only feasted on their sacrifices, (see p. 79, &c.) but they concluded *covenants* and *treaties* of all sorts at these *feasts*: and as *salt* was the symbol of *friendship*, it was always used on such occasions, both among the Jews and among the heathens; hence God's command, Lev. ii, 13, *Thou shalt not suffer the SALT OF THE COVENANT of thy God to be lacking; with all thine offerings thou shalt offer SALT*. So among the Greeks, Αλας και τραπεζα, *salt and table*, were used proverbially to express *friendship*; and Αλας και τραπεζαν παραβαινειν, *to transgress the salt and table*, signified to *violate the most sacred league of friendship*. From these premises, Dr. Cudworth concludes, "As the legal sacrifices, with the feasts on those sacrifices, were FÆDERAL RITES between God and men; in like manner, I say, the Lord's supper under the gospel must needs be a FÆDERAL BANQUET between God and man; where, by eating and drinking at God's own table, and of his meat, we are

taken into a sacred covenant, and inviolable league of friendship with him."

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

London, Jan. 1, 1808.

