A SERIES OF
LETTERS,
ESSAYS, DISSERTATIONS,
AND
DISCOURSES,
ON VARIOUS SUBJECTS:
IN TWO VOLUMES.

By RICHARD CLARKE,
Late Minister of St. PHILIP's CHARLESTON, South Carolina; and
late Lecturer of STOKE-NEWINGTON, and St. James's Aldgate.

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CONTAINING,
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Account of the Death of David
Hume, Esq;

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fence of Ds. Reid, Olwald, and
Beatie; and on Five Topıcs of
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X. Lines, to the Memory of the
late Reverend William Law;
— the late Reverend Thomas
Henry Lowth;
— on the Death of Infants;
— on a Child sleeping in his
Cradle.

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LETTER II§.

ON THE USE OF REASON IN MATTERS OF RELIGION:

To Dr. J. PRIESTLY.

Being the first of the Six Subjects addressed by him to the serious and candid Professors of Christianity.

Rev. Sir,

THOUGH I give you credit for good intention in asserting the use of reason, how is it possible to suppose that Reason can adjust those different sentiments and systems of religious opinions, which it has itself begot and brought into the world*?

When we reflect on the sects and schools of philosophers differing and disputing for their several idols, the children of their particular reason: when we view the more than four hundred notions of the chief good, _sumnum bonum_, as Cicero relates of Varro's reckoning them: when we cast our eyes upon the different sects, among the Jews, of the Pharisees, Sadducees, Essenes, Samaritans, and Karaites, did not each support their own way of thinking from reason, or what appeared such to each party? It seems clear, that Reason, if not a Proteus capable of assuming various forms to deceive, is a Hydra, breeding new heads of dispute and debate from the victory of the disputant. This you will probably say, is the right way to lead us into the labyrinth of error and Scepticism; or to make us wish that no reason had been given us, if it be

§ Printed in the London Packet, Nov. 9. 1774.

be so likely to deceive us in the pursuit of truth and real
good. I state, however, facts only, and leave you the
Herculean labour of solving all the difficulties of these
phenomena in the very sphere of reason itself.

Lutherans and Calvinists, with numberless subdivisions
from the last, as well as Papists, Mahometans†, and
Pagans appeal to reason. The sacred writ is interpreted
too much by the reason of each sect, while reason is not
guided by the light of Scripture; or how could such
opposite tenets arise in the Christian world?

You wish, p. 3, to be so happy as to bring serious
professors to entertain the same views of things with your-
self. I should, however, be exceedingly sorry to have
all believers embrace the opinion of Socinus, your ac-
nowledged master, that the Saviour of the world had no
existence or life before he was born into the flesh of sinful
man, in the end of the ages; and that his Blood shed at,
or after his death, is only a testimony of the truth of his
mission. In the first place, the direct letter of Scripture
militates against this notion. I will first cite a passage
in the Epistle to the Hebrews, chap. i. ver. 2. "God
hath in these last days spoken unto us by his Son,
whom he hath appointed Heir of all things, by whom
also he made the ages." First then, no age exists but
in creation, as Time can have no name in absolute Eternity.
Secondly, all creations suppose the efflux or emanation
of matter or spirit generated by a superior cause of both;
by which the Creator brings his hidden power and per-
fections into manifestation. The first and seventeenth
chapter of John's Gospel are so directly repugnant to the
Socinian opinion, that if words could testify in the most
plain and obvious sense of the mere letter, a pre-existence,
scarce

† The sects of Haly and Omar.
scarce any words more explicit could have been selected to declare, that he was in the glory before our world was founded at all. Is it then to be wished, that the reasoning of Socinus should invalidate the express and decisive authority of the Gospel, as if such an unnatural and forced construction of common language was the way to unite Christians in one mind and understanding of sacred writ? I shall stop here, as in my Remarks on your piece of the Divinity of Christ, I shall have more room to shew, what a very false and distorted interpretation of words runs almost through the whole of that subject.

You exhort your brethren, p. 4. "not to be backward or afraid, to make use of reason in matters of religion." This age is not backward or afraid, but rather too bold and decisive in its judgment of sacred things. There is, indeed, a lukewarm, Laodicean spirit and disposition in the most part of professing Christians, the natural fruit of luxury and dissipation, and an inflamed taste for sensual pleasures which, with avarice to feed these lusts, is universally predominant at this time: such, whether of the Church or Dissenters, desire to have the easiest and softest way to Heaven, without any cross to bear, or self-denial or violence to take the kingdom by force; without any warfare or hardships, as good soldiers of Jesus Christ; and this temper is sufficiently indulged and strengthened by the generality of the gay preachers, and most lecturers of London in particular. On the other hand, there is a bold sort of Reason, the ground of Dei/ni which rejects with scorn every part of revelation, where mystery is concerned, an innocent word, basely insulted by the wisdom of the world, and its constantly, science falsely so called.

"Does

|| Pythagoras, Plato, Porphyrious, Iamblicus, Plotinus, and others.
"Does not God, you say, himself appeal to the reason of men, when he condescends to ask us, whether his ways are not equal?" Ezek. 18. 19. The prophet mentions the parable of the father eating four grapes, and the children having their teeth set on edge. This was a common proverb, objecting to that part of the law, where God threatens to visit the sins of the fathers upon the children to the third and fourth generation. Now, whether you or any one have reason strong enough to fathom this mysterious procedure, it was so in fact, during the especial theocracy over that people. But God, by his Prophet, assures them, that it shall be so no more, but that father and son shall live or die, by his own righteousness or sin. For the justice of this conduct, God appeals to their reason and understanding, whether his way was not equal, just, and right; such as could no longer be objected to, as before.

Would you then infer, that because God appealed to their reason, in a matter suited to its own line and province, that therefore reason was made a judge of all and every way of divine providence? Let us try this by an example or two, taken from the law and the gospel. Reason may always judge the external evidence, and in part only the internal, by which the revealed will of an infinite wisdom is offered to our acceptance. Thus, for example, in the institution of the Ten Commandments, the six last, respecting the social and relative duties, Reason might see the justice and necessity of each of them: but in the second and fourth, it must submit without pretending to judge, why such circumstances as not kindling a fire, and not going but a little distance from their tents, should be enjoined in one: or why God, in the second, forbade any image to be made, when Moses forbids it in the name of God,
God, because they saw no similitude or form, but only the great fire. Why may I not, says the rationalist, preserve a perpetual fire, to remind me of that tremendous God who appeared to all Israel, and spoke out of the midst of that fire on Mount Sinai? This very image was preserved every day in the continual fire of the tabernacle and its service; it was imitated by Heathens, in the vesical fire kept in every house at first; and afterwards in temples only, among the eastern nations which were nearest the time and place of the original institutions. Of the external evidence, by which Moses supported his extraordinary mission in miracles and wonders*, their eyes were their reason; and so likewise of their triumphant exode out of Egypt, under the Cloud and Pillar of Fire. But Reason could only judge in part of the internal, which consists in the excellency of the moral precepts, and in the propriety of the figures and ceremonies of the law. How has Reason, the idol of vain philosophers, scoffed at Circumcision? Was it not the laugh and sneer of Gentile wits and writers? How would this Reason cry out mysticism, fanaticism, enthusiasm! on the grand ritual of the Daily Service in the Temple? To what end, might it say, this oblation of a lamb of the second year; or why only a male? To what purposes serves the meat and drink offering put into the same fire? Why are seven lamps lighted? a hundred or two would have been more magnificent. Why must they always be kept burning before the throne, in the Holy of Holies? Why must the incense be burned, and its cloud of sweet odours ascend from the golden altar, just when the blood was pouring into the four horns of the brazen altar, called the Midian altar by the Jews? What relation has the effusion of the lamb's blood, twice in every

* Leetey's Short Method with Deists and Jews.
every day, and continued through the seven years to the great year of Jubile, with the salvation of the Israelites or Gentiles? What efficacy can flow from these rites towards the redemption of mankind from death, and the restoration of him to Paradise, or Heaven, in a spiritual body? What important sense have the Passover, Pente-
costs, New Moons, Feast of Trumpets, the Day of Atonement, and the Feast of Tabernacles, all these three last in the seventh month only? Why must more lambs, male, and of the first year, be slain, and their blood poured out into the horns of the altar, at these particular festivals? Why must no sacrifice be accepted from any Priest or Israelite, but upon that altar, where the lamb was offered? Spencer had not the hardness, with all his pompous mass of heathen learning, to deny them as figures of Christ and his dispensation, though he has done all in his power to make us think them local and temporary; though St. Paul had said, that Christ was the end of the law, and that it was in every part spiritual, where each type is a kind of prophecy. Socinus, Grotius, and Le Clerk, with others, will give you one short and decisive reason for all this effusion and sprinkling of Blood, that it figured only the death of Christ, and the sealing of his mission by that means. Death has no connection with shedding blood and water too. He was dead before; and as he was the paschal lamb, the prophecy that a bone of him should not be broken (though always done to malefactors on the cross) was fulfilled. Why does John, the bosom disciple, and the only one of all the twelve who followed his blessed Lord to the cross, mention the water and blood flowing out of his wounded side? Why repeat it with such an emphatical and exulting manner in his epistle? Will you, or any physiologist, who know so little of the power
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of the water and blood of this body of death, say, that the water and blood out of the side of the most glorious Son of most high and living God, can have no physical efficacy towards the salvation of mankind, which consists according to the Gospel, in a spiritual body, to be fashioned by Christ after the form of his own in glory? Will you maintain, through fear of the Popish or Lutheran error of the Lord’s Supper, that the sixth chapter of St. John’s Gospel can mean nothing beyond the mere remembrance of Christ’s death, when it is not perhaps even intended to signify it at all; and which had no immediate connection with his water and blood after his death? Will you venture to affirm, either as a Philosopher or a Christian, that this chapter relates to his death on the cross, or any death, though so ignorantly applied to that sense? Look then at the law, and at the feast on the lamb’s flesh and blood as the typical supper, every day: Did Christ suffer, for fifteen centuries, the burning in fire? or was blood shed every day for that long period, to shew, that Christ was once to die upon a sixth day only? You have professed a sovereign contempt for mysteries, which neither Bacon nor Hartley would have done; and mysticism is no greater a crime, than withdrawing the veil from the type, and discovering the riches of Christ hidden under it.

To obviate your prejudices against Mysticism, let me refer you to the prophet Joel, describing the descent of the Holy Spirit on the day of Pentecost, chap. iii. from the 29th, to 31st verses. Is that language mystical, or not? If it be not, explain the changes of the sun and moon, at verse 31, in the sense of good tidings, as the apostle Peter applied it, in that view: Look to the Altar of

† See Bacon’s excellent chapter of inspired Theology, 1 vol. p. 161, and Hartley on the Double Sense of Prophecies, 2 vol. p. 169.
of Brafs, the perpetual Fire, the Blood in the four Horns, and the Smoke or Cloud of that Altar continually ascending, and compare the Advent of Christ in the Holy Spirit at Pentecost, with that Figure: Is there no correspondence between the Law and the Gospel, or between the Figure and its Truth? St. Paul tells us, that "the Fathers were under the Cloud, and did eat and drink the self-same spiritual meat and drink, for they drank of that Rock which followed them, and that Rock was Christ." Was not the Messenger of the Covenant, the Angel of the Presence in that Cloud of Glory, before his descent into the womb of the Woman, under the Law, that is, under death? Now, is our Reason capable of judging the means of Redemption, when the Rationalist, in general, rejects every thing which his Intellect cannot comprehend? Can Reason know what Adam was, in the image and likeness of God, in Paradise? can it tell what were the exact consequences of his offence, in his new and changed state, and in the natural world, or whole creation, which Paul says, groans, being in bondage unto corruption? Can your Reason, even yours, penetrate the nature and properties of that wonderful fluid of Blood, in our elementary body, which is both the mother and nurse, or feeder of the whole Vessel through all its duration? Can you describe the constitution of celestial bodies? or tell whether the water and blood of the Second Adam may not be as physically necessary to the Body of Glory like unto that of Christ, as these two elements are in the earthly vessel, the tabernacle, soon to be dissolved by death? The Law showed every day the dispersion, and sowing (as I may so speak) of the Lamb's flesh and blood in clouds and vapours into the atmosphere, or open air: Will you say, that there is no correspondence to be found, under the Gospel, to this grand
grand figure; when so much stress is laid both in the Law, and in the Gospel, on the Blood of the true Lamb?—Lord Bacon says, that Sarah, figure of natural Reason, laughed at what Abraham, figure of Faith, believed. This expression proves, how much this great man thought Faith, which subjected Reason to it, excelled Reason not directed by divine Light. And indeed, Reason itself might teach any man not to be confident of its strength: The command, to "prove all things, and hold that which is good," 1 Thes. v. 21. extends to a due examination of the doctrines of men, and teachers in the Church, whether they agree with the Scriptures or not: and though searching the Scriptures, in John v. 39., implies more than merely reading, or receiving implicitly the interpretations of others, different interpretations are effects of Reason, and contrary interpretations the fruits of this uncertain principle. "A measure of faith is given to every one," says the apostle; not a portion of reason, but a light capable of guiding Reason, and in numberless things subjecting every thought to the obedience of Christ. 1 Cor. x. 5. All false opinions are built on Reason, that is, on the Understanding of each man who reasons; and therefore, Boyle, no mean philosopher, says, "How imperfect this great idol is; and that things contrary to it, ought to be believed; and that it is very apt to mislead men; and though it may lead to religion, it is not an infallible judge of all its truths." Bacon concurs in shewing, how cautiously it is to be used in Religion; and the advice of two such philosophers should be regarded by the scholars of philosophy.

I do not decry Reason, though I build not half so much as you on this stone. The Popish Priest, you say, has

has only to require the discarding of Reason, to make you believe the doctrine of Transubstantiation, or that a man is infallible; or to persuade you to commit the most flagrant wickedness, as a means of doing God service. The Church of Rome reasons, I answer, in both doctrines, but reasons falsely, as millions do besides them. Lutherans and Calvinists reason on Scripture, and both interpret in direct opposition in points very important to mankind. Yet, you say, that “we must appeal to Reason, as the necessary and proper judge of the sense of Scripture.” So thought Socinus, Grotius, and Le Clerc, when their Reason assigns the whole sixth Chapter of St. John to a simple Belief in Christ; and that eating his Flesh, and drinking his Blood, meant only to believe in his Doctrine. It signifies just as much the art of fencing; and the brazen altar of the Law, to which our Lord looks back, where the whole feast was daily figured, signified no more a belief in Moses, than it contained a Comment on the Ten Commandments.

As the Socinians in particular, with their boasted Reason, have never given any better correspondence between the Letter and Spirit of sacred writ than this: The humble in heart might more easily believe in the papish or Lutheran notion of the Lord’s Supper, than to imagine, that this beautiful and interesting Chapter intends nothing beyond a mere belief in the Doctrines of Christ; or in a simple commemoration of a Sacrifice once past; when it casts before our eyes the whole substance of the Temple-service continually repeated, as a standing record of Salvation, in one blood, and one everlasting fire, for fifteen centuries held up to the view of the Jews*. I know the ground of the Enmity against Mysteries and Mysticism, peculiar to Socinus,

* This is more fully shown in “The Temple-Service explained in all its Branches, published by me in 1766.
Socinus, and his School*; it is, because Reason must then be a pupil, and not a tutor; it must be a servant, and not a master in the family of our Lord. Is it not then a Mystery, that there should be just three Typical Fathers in Israel, and not more? and that there should be just twelve Sons to the third father, and no more? that each Gate of the New Jerusalem should have three Names, and no more? Your aversion to the three witnesses in heaven admitted by the Judaic Church, particularly by the oral Interpreters, and therefore not a novelty unexpeďed, will create, perhaps, in you a contemptuous reprobation of these suggestions. You have your advocates against mysteries in the established Church. The Author of the divine Legation, and the Doctrine of Grace, (an impious ridicule of the most sacred and important truth of regeneration from the weaknesses and follies of its teachers,) will receive this point with a loud laugh, and the world will laugh with him. It has been long a favourite maxim, "where myſtery begins, Religion ends:" Men of equal intellect, piety, and learning, have thought the contrary, that where the Mysteries, or the spiritual sense of the Types legal and ritual are treated with contempt, Revelation

* Hifti Miscell. Sac. Vitringa Observ. S. & Raymond Martini Pugio Fidei contra Judæos, et Buddæi Philosophia Hebræor. where the ancient and pure part of the spiritual sense of Types and Ceremonies is shewn, very different from the superfluities and absurdities of the popular Doctrines of Thalmodical traditions, consisting in the washing of pots and cups, brazen vessels, and such like things. Mark vii. 7, 8.

† Let Objectors to Mysteries read Matt. xiii. 11. Mark iv. 11. 1 Cor. ii. 7. ch. iv. 1. Rev. i. 20. chap. x. 7.—& xvii. 5, 6, 7.

The whole Gospel is a Dispensation of Mysteries revealed to a few chosen for the Blessing of all men; as the apostle proves through the whole xth chapter to the Romans, and the ii. ch. 1 Cor. and the iii. ch. 2 Cor.—Read Huetii Origianara, P' Atili de usu Patrum; his Character of origon; Erasmus, Dr. Henry
tion is half destroyed, and cast away.—You say, that "Papists, after relinquishing Reason, have been made to "believe a lie." The apostle, whom you cite, gives ano-
other account; that "They received not the love of Truth, 
that they might be saved; and for this cause, God shall
send them strong delusion, that they should believe a lie: 
that they all might be condemned, who believed not the 
Truth, but had pleasure in unrighteousness:” 2 Thess. 
ii. 10—12. and in chap. iii. 2. he desires their prayers, 
that "we might be delivered from unreasonable and wick-
ed men; for all men have not Faith.” Reason they had, 
in common with mankind; and perhaps something they
called Reason§, (the God of proud and haughty
Scorners) was the cause that they opposed the Truth; 
because Truth opposed their sinful lives and actions. 
Our Saviour says, that this is the one reason why they 
came not to him to be saved: "This is the condemna-
tion, that Light is come into the world, and men loved
darkness, because their deeds were evil; for every one 
that doeth evil, hateth the light, neither cometh to the 
light, lest his deeds should be reproved.” John iii. 19, 
20.

You

More, Whiebot; Budworth, Sterry, and a Catalogue of Mystic
Interpreters at the end of Calmet’s Dictionary to the Bible; 
and your own great Master, David Hartley, on the double sense
of the Prophecies.

Bacon, on the doctrine of inspired Theology, says, "As
God makes use of our Reason in his Illuminations; so
ought we to exercise it every way; in order to become more
capable of receiving, and imbibing Mysteries: provided the
mind be enlarged according to its capacity, to the Greatness of
the Mysteries; and not the Mysteries contradicted to the narrow-

§ The Papists reason much, and with great subtlety, and
art; as any one may see in Willet’s Synopsis Rapaciti;—the ful-
lest writer on their Deceivableness of Unrighteousness, or their
Lying Wonders.
You say, p. 5. that "by recommending the use of Reason, you do not deny the Scriptures." True, it would be strange to prefer the light of a candle to the sun; but you subject Scripture to Reason, not Reason to Scripture. You further add, "I think that you cannot "but see, that the plainest and most obvious sense of the "Scriptures is in favour of these doctrines, which are "most agreeable to Reason." With this key, explain the third, sixth, and seventeenth chapters of John's Gospél: and I think you will stumble at every verse. Believers may justly object to the plainest and most obvious sense, as being most agreeable to Reason. Is the sin of Adam, and condemnation of all his race to death for that sin, the most agreeable to Reason? Have not infidels made it one of the strongest objections, the palmarium argumentum against the Gospel? and yet it is the very Letter of Scripture, in every sense, obvious or mystic. Is the punishment of children for the fathers transgressions, most consonant to our Reason? Is the hardening Pharaoh's heart, and then punishing him and his people for that hardness, most agreeable to Reason? Is the curse of Ham transferred to Canaan, one of the most agreeable to Reason? What difficulty has it caused to Christian writers to vindicate this part? Is the promise of a Messiah and Redeemer made to Adam, and renewed to Abraham, and yet concealed from the greater part of the world, for near four thousand years, and not yet divulged to a fourth of the human race, most agreeable to Reason? Is the enormous imposture of Aramchemet, and the darkness of Popish superstition, abominations, and cruelties, for a thousand years and more, most agreeable to Reason? Does not the apostle say, speaking of these dispensations of Providence, "O the depth of the riches of the wis-


dom, and knowledge of God! How unspeakable his judgments
judgments, and his ways past finding out! Is Reason then the line to fathom the deep things of God; and the most obvious sense of Scripture, the most agreeable to Reason?

I could mention many other subjects, and passages of Scripture and Providence, where the plain sense would condemn almost the whole human race to miseries eternal, and inevitable. I shall now finish my second Letter with what our Bacon, on the doctrine of Inspired Theology, says, "The other excess in the manner of the Interpretation, appears, at first sight, just and sober; yet greatly dishonours the Scriptures, and greatly injures the Church, by explaining the inspired writings in the same manner, as human writings are explained."

I am, Sir,
Your Friend and Brother,
in the common Saviour,

PHILADELPHOS.

LETTER III.

ON THE POWER OF MAN TO DO THE WILL OF GOD.

To Dr. J. PRIESTLY.

Being the second Topic in his "Appeal to the serious and candid Professors of Christianity."

Rev. Sir,

THIS Question, which you treat so decisively, from very few texts of Scripture, omitting so many directly opposite to your assertion, is one of the deepest and most difficult of all points; and yet you determine it in very few pages. The true question is, Whether, since

* Aol. p. 265. Shaw's Edit i o.
since the fall of Adam, any man can pay God a perfect and unfinning obedience, and by that means stand justified, or perfectly righteous before God? The dreadful consequences of the first overthrow of Adam, are strongly seen in Cain, his first-born, and in the great wickedness of men, when "all the earth was corrupt before God; and the imagination of man's heart was evil from his youth." When the deluge swept away all flesh, with only Noah found perfect, and his family. Supposing, mankind had a full and absolute power of doing the Will of God, how great and rapid must have been the growth of all sins to have drawn down such a general destruction of the race of Adam? If you maintain the strength and ability of man, you expose him more to the Justice of God; and you leave less room for his Mercy to interpose. Lucifer's fall was attended with more aggravated sins of pride and ingratitude, because he fell from glory and perfection of the highest nature for a created being, as it is recorded by Isaiah, ch. xiv, and by Ezekiel, ch. xxviii. where he is styled, the Sum full of wisdom, and perfect in beauty—the anointed covering cherub in Eden. While man, being born in sin, and under the loss of great glory, has mercy extended to him; which most divines think, absolutely denied to the other fallen prince and his angels.

Besides the deep corruption, ignorance, and weakness of man, by the loss of original powers, moral and physical, recorded through all sacred writ; when after the flood, the destruction of Sodom and Gomorrha, and the Election of Abraham from among all nations, the Law was set up, not to shew man his ability to perform the Will of God, but to prove the contrary; hence David says, "If thou, Lord, shouldst mark iniquity, who shall stand?" St. Paul, who knew the design of the Law in
an especial manner, says, "We have proved, that Jews and Gentiles (all the world) are under sin, as it is written, "There is none righteous, no, not one;" that "every mouth may be stopped, and all the world may become guilty before God;" and in verse 23, "There is no difference, for all have sinned, and are deprived of the glory of God." Again, "By the Law is the knowledge of sin," not the power of subduing it; for he saith, "The Law entered that the offence might abound;" and again, "that sin might appear sin, working death in me by that, which is good, that Sin by the commandment might become exceeding sinful." And again, "As many as are under the works of the Law, are under the curse; for it is written, "Cursed is every one that continueth not in all things which are written in the book of the Law to do them."—"Enter not into judgment with thy servant, O Lord, for in thy sight shall no man living be justified." Psalm cxliii. 2. You, Sir, approve the most literal sense of words; and can words, more plainly express the utter inability of man to fulfill the Law of Moses, since the strength of sin was the reason of that law?

Secondly. The whole intent of the Apostle, in the Epistle to the Romans, is, to prove all men under Sin, that the Grace of God in Jesus Christ might appear with greater force, and be accepted by sinners under death, (which is the curse or penalty of sin) with deeper gratitude and love. I shall not here contend, whether the most plain and obvious sense is most agreeable to Reason, as you make this the touchstone, or test in interpreting Scripture; but every one must be forced to acknowledge, that it is the direct and explicit meaning of the Apostle. Indeed this Epistle has proved a gordian knot in Divinity; and Dr. Taylor of Norwich, who commented on it, was obliged to have recourse to bold decisions,
fions, and not Explanations; because original Sin, the cause of Death, and the Election of some to greater glory, and the Reprobation of others from that glory, could not be reconciled to his Reason; and because self-righteousness and self-justification, the citadel of proud corrupt, ignorant and sinful man, was levelled to the dust, and the Lord was and is exalted only in his attribute of Mercy.

On this foundation, I will examine your Texts in the first and in the Illustrations subsequent to it. Your first texts, p. 6. from Ezek. xxxiii. 11. and Isai. i. 16. are made to persons under Revelation, and all its attendant assistances. The question in Divinity is, Whether men, by the mere, unassisted powers of Nature, as they are born into this world, can perform the will of God? It is not, what man can do, aided by the Grace and Spirit of God. Hence you do not distinguish between the two states; and yet cite texts under the light of Revelation, to prove men capable of fulfilling the will of God, in a state of pure Nature; Yet even Education, Discipline, Law, Example, Rewards, and Punishments, prove the greatness of man’s Inability, as much as Hospitals, Diseases, and penal Sanctions, prove the Weakness, the Corruption and Wickedness of the heart of man.

I shall not concern myself in what manner many Christian Divines represent the conduct of God; for they have indeed filled the world with gross and horrible misconceptions, both in the supra, and sub-lapsarian Schemes. It shall be my task to support Scripture; and therefore your texts, that “God hath no pleasure in the death of a Sinner, but rather that he would turn from his way and live;” Ezek. xxx. 11.; yea, “who would have all men to be saved;” i Tim. ii. 4. are foreign to the true Question, as considered by Divines; which is not, what men
men can do by the assistance of the Spirit of God, and every Grace of Revelation; but whether they can, in and from themselves, perform the divine will? When the Apostle Paul said, "I find a Law in my members, warring against the Law of the mind, and bringing me into captivity to the Law of Sin, which is in my members."—What volumes has not this chapter filled? when, either way conceived, respecting man in a state of Grace or Regeneration, called Spirit; or under a state of Nature, called Flesh, it will conclude against any power in man, to fulfill the will of God. The Apostle tells us, "he was sold unto Sin, and could not do what he wished to do:" Rom. vii. 7—24. 'If this be intended of a state of Nature, what more deplorable description can be given, than is here exhibited? If it signify the remains and strength of sin, even in the regenerate, (as most contend for this sense,) the case is still stronger against that ability of man you contend for.

In page 7. you say, "The Invitation of the Gospel runs in different Terms: it is, Repent and bring forth fruits meet for repentance." Matt. iii. 8; "Repent, and be converted, that your sins may be blotted out." Acts, iii. 19. and none are invited to come to Christ, but those who "labour, and are heavy-laden; nor can they find rest for their souls, till they have actually learned of him to be meek and lowly in heart." Matt. xi. 28. I will oppose text to text on the opposite side, and then examine the force of your reasoning on those adduced by you.—"No man can come unto me, except the father who sent me, draw him; No man can come unto me, except it were given unto him of my father." John vi. 44, 45, 65. "Without me ye can do nothing." John iii. 4, 5. "Unto every one of us is given grace, according to the measure of the Gift of Christ." Ephes. iv. 7. "Work out
out your salvation with fear and trembling, for it is God that worketh in you, both to will and to do of his own good pleasure.” Phil. ii. 12, 13. “I can do all things through Christ, who strengtheneth me.” Phil. iv. 13. It will be confessed, that these passages as much destroy man’s natural ability to do the will of God, as they ascribe it to the gift of a power, grace, or spirit from above, which alone enables him to fulfill his Will, and obey his Laws.

2dly. Your Texts are applied to persons under Revelation, and in covenant with God, consequently under the influence and operation of all the means of Grace; of which the law of Moses was the public and national witness in figures, pointing the mind to the Truth above. And that the heavy laden only come to Christ, is a confirmation, that they come to receive strength, and as sick to a physician, or the naked to be clothed. It must be a Sense of misery from sin and inability, to fear, and love, and serve God, as they ought, and wish to do; that drives such to seek help from his hands, and to learn of him, what nature teaches not, but the contrary, pride, self-will, self Glory, and self-righteousness; not lowliness of heart, not self-annihilation, and emptying themselves of all boast of works, antecedent to the grace or gift of the Spirit. What is cited from Isai. i. 16, “Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool?” You might as well have introduced a man full of putrifying sores, from the head to the soles of his feet, shewing these as marks of his health and strength, as this passage, which freely pardons great past offences, and treats sinners, upon conversion, with the same love and kindness, as if they had not offended before. It shews indeed the magnificence of divine mercy, not their own power: it shews that God
God can convert sinners, and then bless them with new, and unexpected gifts in Christ, as the Father in the parable clothed his son, the returning prodigal, with the best robe, and put a ring on his finger:—Glorious image of the bowels of the True Father of all Fathers! p. 8. What sect never preaches to sinners I know not. p. 8. It must be certainly much to blame, whatever sense of predestination it may have embraced, because Scripture, I grant, speaks generally in numberless passages, and particularly only in a few, compared with the other; and no one can tell, who are the predestined, even in the exclusive sense of Calvin. You assert, that "To call sinners to Repentance, was the chief End of Christ's coming into the world." Matt. ix. 13. One great End of Christ's coming was to preach the terms of Reconciliation; but not the chief; which St. Paul tells us, was to redeem us (believers) from all iniquity, and purify unto himself a peculiar people, zealous of good works. Tit. ii. 10. Eph. ii. 10. v. 2. Gal. i. 4. & ii. 20.—Secondly, To bring Life and Immortality to light.—Thirdly, To shew the Blood of the everlasting Covenant, (meaning the Ages,) which is to wash away, and purify the sins of a thousand generations, by that Holy Spirit, or meek fire in that Blood, as it was shewn openly at Pentecost.—And, lastly, To shew the Extent of that Redemption, by this most precious Blood, which is shed for the few, and for the many.—There is not room here to enlarge on many other subordinate ends, to which the appearance of this most exalted Person served. [They may be seen in my Daily Service of the Temple. p. 57.]

It is but too true, that Acceptance with God, without any efforts of our own, done in a moment, or in a very short space of time, is sure to be a popular doctrine. Popular preachers, the great deceivers of this age, have

H imitated
favour with God, when it seems safer, and more scriptural, to think, that our powers are more passive than active, and operated upon continually, when we resign up our hearts, to have new sensations, new affections, and new habits of goodness, faith, and prayer, impressed on them by the Holy Spirit from above. The apostles speak differently; and indeed the only true use of all finite intellects must be the free surrender of all their powers to be acted upon, and guided by infinite Wisdom. Had Lucifer and Adam been thus subject, they had enjoyed the highest activity, even the incessant agency of the infinite power and goodness of their Creator: Neither of them had lost their first glory and image of God. For as the eye is as full of light, though it be only passive to the reception and imbibition of the sun, as if it possessed the very source of light in itself, so would the minds of all intellectual beings be more full of all activities and motions, powers and life, by being vessels passive to the indwelling Spirit of Deity, than if they were sources of these to themselves; for then finite only fill finite; on the contrary, INFINITE transcends all idea of inferior agency, beyond any possible comparison. If this be thought Pessimism, or Quietism, or any other name of reproach, at this day; it is that of the Seraphim and Cherubim about the Throne of the Most High, and it must be most happy for us to be continually drawing nearer this blissful station, and glorified life.

The familiar Illustrations, in support of the power of man, to do the will of God, shall be considered in a future letter. I am,

Sir,

Your well-wisher,

Hackney, Dec. 6, 1774. PHILADELPHIA

H &
LETTER III. Continued.

To Dr. J. PRIESTLY.

Rev. Sir,

YOU say, that the sacred writers consider all mankind, as naturally possessed of sufficient power to do what God requires of them. There can be no assertion more contrary to the express letter of Scripture; and it is one design of Sacred Writ to shew all men under the dominion of sin and guilt, that they may love God, and his Christ the more for the free grace and pardon of sins, and for the new Spirit of Life and Immortality imparted to them. What can be plainer to this point, than the whole scope of St. Paul, which is to prove Jew and Gentile, both under sin, that no flesh can be justified before God, by the works of the Law? "In thy sight shall no man living be justified." "Not to him that worketh, but to him, who believeth, on him that justifieth the ungodly, Rom. iii. 20. is faith reckoned for justification." Rom. iv. 5. "By the works of the Law shall no flesh be justified." Gal. ii. 16. What! could not the Law delivered by Moses, do as much for the Jew, as the law of Nature written in the hearts of the Gentiles, could do for them? The Apostle intends to convict them both, of inability to be righteous before God, but by the gift of the Spirit, received by faith in Jesus Christ, and therefore called grace, a gift, a free gift, even to Sinners; both as considered in Adam, in whom Sin began, as well as by personal offences; the fruit of that sin dwelling in them, or in their flesh; which in the Apostle's Language is the Sin, as it was under Moses, shewn to be the Curse, or the wages of the sin.
Sin committed by the first Father of our Nature. "As many as are under the works of the Law, are under the Curse; for it is written, cursed is every one that continueth not in all things, which are written in the Book of the Law to do them:" But that no man is justified by the Law in the sight of God, is evident; "For the just shall live by faith." The sense of the Apostle is, that there are not two ways of being righteous or justified before God, but one only way, that by faith. Now the Gospel was never offered to the righteous, (for "there is none righteous, no, not one") but to sinners; and the Blood and Spirit of Christ, (his Baptism of fire) is to wash and purge away sin. Gal. iii. 10, 11. Again, he saith, "What then are we better than they? no, in no wise: for we have before proved, that both Jews and Gentiles are all under Sin:" Rom. iii. 9. He then produces Scripture, declaring this universal Sinfulness: and the end and intention of this Testimony against mankind, is, "that every mouth may be stopped, and all the world may become guilty before God." How then can you say, that Scripture considers mankind as naturally possessed of sufficient power to do the Will of God; when it is as clear as the day, that it concludes them all under sin, both as descendants from Adam, and in their own individual personal character? "There is not one that doeth good, no, not one," meaning, by Nature; and that all goodness is from the gift of the Spirit, which faith receives from the promise of God, and his mercy in such a gift. Hence all your texts from the first chapter, conclude no more than this; that, notwithstanding the Gentiles knew sin, they could not reftit it; or as he expresses it in another place, "We cannot do the things we would: the Law entered, that the offence might abound," and prove itself more clearly to the eye and conviction of the offenders under the Law. This
This is the clear sense of the passage from what follows: "Shall we continue in sin, that grace may abound?" Rom. vi. 1. Which is very naturally asked and answered by the apostle, upon the ground of the sense assigned: for, "where Sin abounded, grace did much more abound." Rom. v. 20. If so, says the sinner, shall we not continue in sin, that grace may abound? For, if the grace was made more abundant and glorious, by the greatness and multitude of offences passed over, the argument might be, that we should sin, in order to give God the means of displaying greater mercy in pardoning. This, however, the apostle obviates, by telling them, that the Spirit was given to subdue and kill sin in the flesh. He did not deny this truth, that where much is forgiven to sinners, they will love much; but he prevented that early root of Antinomianism, which was long before the present mode of it, "the more sin, the more grace:" which, whatever it may be, before we enter into a new covenant, and know our Master's will, is sure to have many stripes; that is, a severer castigation and punishment for thus abusing the grace of God to greater licentiousness and contumacy in sinning. Luke xii. 47, 48. And if this be not the true meaning of the Apostle, he must reason in one place, to destroy his own arguments in another; he must write the first chapter of the Romans, to contradict almost all the remainder of that instructive Epistle.

In p. 2. you consider passages as not proving what they are brought to prove; that man cannot do the will of God, without the superadded operation of special Grace to remedy his natural inability: by which, you think there is no necessity for such assistance.—"But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because
they are spiritually discerned." 1 Cor. ii. 14. As you have confessed a preference to the literal sense, how can you affirm that natural, properly signifies animal or sensual? it literally signifies soulish; and it is certain the substantive signifies the Soul, and is applied to beasts and men, both in the Hebrew text, and in the Greek Version. Some men have from the text, and other similar passages, endeavoured to prove, that men by sin became mortal*, both in soul and body. The soulish man is distinguished from the spiritual man, who has the πνεῦμα, (the spirit called Ruach by the Jews) as superior to the soul or נפש. And can you say, that the new Spirit, the Gift of God through Christ (to us the fountain of this higher and more abundant seed or beginning of life,) is not the very substance of the Gospel? And will you, who know so much of the subtle and invisible powers of the physical World, make any doubt as to the co-existence of two, three, or ten principles, each involving the other in one person, when the powers of man, even under the fall, and Loss of the Image†, or Glory of God, are so refined and compounded?—You say, animal, better expresses the Apostle's meaning than natural: I think the contrary, and Jude himself, gives the direct sense, when he says in the text cited by you, ver. 19. "These are they, who separate themselves, sensual, (soulish) having not the Spirit;" they are those who have not received the Spirit, the Seed of God, and therefore stand under the power of the soulish man, who seeks only earthly things, having not faith to receive the Spirit. St. Paul bids us serve God with Spirit, Soul and Body; because the Spirit is that heavenly principle, new-born by faith, which rules and

* Henry Dodwell on the Soul's Mortality.
† Lord Barrington's Essay on the Schechenab, in his works.
and clothe the lower powers, (the expression ever used by the Jews in their account of the Spirit:) But Jude says, "they had not the Spirit," and their evil works and lives proved the want of it. Surely this is more natural to the subject, and more suitable to the Christian faith; and bears agreement with the radical sense of Atonement, properly to cover what was naked and solitary without this clothing. And does not St. Paul speak after the ancient Jewish Writers, — "I desire to be clothed upon with the House eternal from the Heavens?"

You affirm, that your translation, sensual man, is perfectly consonant to what he says to the Romans. Chap. viii. 7. "The carnal mind is enmity against God; for it is not subject to the Law of God, neither indeed can be."— Let us see the passage more at large; "For the will of the flesh is an enemy to God: for they who are in the flesh, cannot please God: But you are not in the flesh, but in the Spirit; if the Spirit dwelleth in you."— "If any man have not the Spirit of Christ, called the quickening or Life-creating Spirit in him, he is none of his." Now, Sir, flesh in the Apostle's language is called Sin; and this Body is called the Body of Sin, the Body of death, and the Body of our Humiliation, or fall, by the same writer. Are you sure, that the change of Adam from Life to Death, did not take place on his Body, when we find, that the Salvation of the Gospel is the Redemption of our Bodies? Rom. viii. 23. Whose tabernacle fell, which was promised to be raised up,? was it Adam's Body, or was it the Cherub of Ezekiel? ch. xxviii. The Tabernacle and Temple were the types of that glory,

† 2 Cor. v. 1—7. Cudworth's 5th Chap. in his Intellectual System. Dr. Henry More, on this passage, in his works.— Schmetgenii Horæ Heb. & Talmud. Wolfii Philol. Curæ, in locum.
glory, body, or substance of glory, to be restored, as the house and dwelling place of God in man again. The Apostle spoke as the Jewish Writers had before; that this form is not the form of a Son of God, but of a slave under death, in the Egypt of this world. To which circumcision in the inner sense bears record, as well as the law of uncleanness in the birth of this body; and the shame and disgrace cast upon it by the Law and the Prophets. Lev. xii. — Now, you speak of moral quality, when a physical principle is intended. Hence you say, that the sensual man receiveth not the things of the Spirit of God, because they are spiritually discerned; i.e. by the sole instructions of the Spirit, to which he neither attends, nor submits. The Apostle, speaking of the Spirit, speaks of it, as dwelling, and being in man as his house or temple. Bishop Brownrigg, in his excellent Sermons, observes well, that the term house, is a place of constant residence; and so it is; but the expression is taken from the Temple, the House of God’s presence, in that cloud of glory, which resteth now over Believers. If apostles know, “The Spirit of glory, even the Spirit of God resteth over you”; and Paul says, “I rather glory in my infirmities, that the power of Christ may rest upon me, that is, tabernacle, as the cloud of glory, the power of Christ, or his throne, did over Israel, in the Wilder-ness. 1 Pet. iv. 14. 2 Cor. xii. 9. This blessed Spirit raiseth the natural man into a taste and favour, a sense or feeling of higher life, by actual presence; and, as Cudworth speaks, in his “Union of Christ with his Church,” by intellectual touch and operation, investing and clothing, as a superior spirit doth, the inferior nature, to which it is married, and made a Head, or husband, a coverer, as a more spiritual light, and therefore more vital, penetrating, and delightful, naturally absorbs a less into itself. This is called
called by the ancient Hebrew Church, the *Spiritual Marriage*, the mystic or secret Union, when the Spirit of the *Creator* is united to the spirit of the creature.

What you mean then by the *spiritual man*, is absurd; for it is not to him, that the doctrines of the Gospel are revealed by writing, or by pen and ink, but to whomsoever God gives a portion, or participation of the Spirit, to know the Doctrines, as flowing from him. Your interpretation is, in general, very jejune, as well as the least agreeable to the Law, the language of the prophets, and the figures of the ministration in the Temple; and yet to these alone, ought every Interpreter to look, because the Gospel is only the true sense to every part; first, as accomplished in *Christ*, the *High Priest*, Head over all; and secondly, in Believers, his Priests, or People, chosen out of the world. When you forfake this only Key, it is no wonder, that you think, by the *spiritual man* is meant primarily the Apostles, to whom the Spirit revealed the Truths of the Gospel; and secondly those, who receive the Gospel-Truths. Give me leave to say with Peter, 2 Epift. i. 4. that the *spiritual man* is every believer, who is a “Partaker of a divine nature, being born again, not of corruptible seed, but incorruptible.” By this Birth from above, Believers are created *true men*, in the form of Him, the first-born Son of the living God, who descended at Pentecost, as predicted by Joel, and applied by Peter, from Mount Zion, his father’s throne. Though this Spirit was then given in greater measure to the heads of the new family and new generation, in a new Blood, and

* Isai, liv. 5. in Hebrew: “*Thy Husband are thy Creators, The LORD of HOSTS is his Name.*” Hof. ii. 16. Thou shalt call me, My Husband, (ishti) and shall call me no more, *Baddî* (my Lor).” 1 Cor. xi. 3. “I would have you know, that the Head of every man is Christ; and the Head of the Woman, is Man; and the Head of Christ is GOD.”
and in a new Fire. All Believers had a measure of this gift of the Spirit of Truth (an Hebraism for true Spirit,) and so must every one have to be a Priest, that is, a Christian, or a spiritual Man in the Lord.

It is probable, that the vain pretensions to the Spirit which you have seen among religious sects, and Calvinists in particular, the proudest sect of professors under the sun, may have disgusted you, and driven you to construe the texts, on which they build their presumptuous opinions, to a sense they will not bear. Here I can feel with you; for the Deceiver had nearly caught me thirty years past, in that snare. For as I heard greater pretensions to sanctity and spirituality, with the least mercy, or bowels of compassion to the rest of men, (all reprobates, in their eyes,) attended with little, or no signs of the fruit of the Spirit in the apostle's beautiful picture, "Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, Temperance;" or any of the Fruits of the Spirit, more than in others of less high professions; I had nearly embraced the same sense, as you now give to those passages. However, cooler and more mature reflection taught me, that Religion is always true, most venerable and excellent, though it be the most abused of any blessing given to men.

In the explanation of the Text, "Without me, ye can do nothing;" you destroy the letter and spirit of the words. The intention was to prove, that as the branches can never bring forth fruit, except they are nourished from the root and the sap; so believers could work no works, except they were as truly united to Christ, the root and cause of their life,

* John v. 5. || 1 Cor. iii. 16. "Know ye not, that ye are the Temple of God, and that the Spirit of God dwelleth in you? Ye are the Temple of the Living GOD: Your Body is the Temple of the Holy Spirit:" in other words, the cleansing Blood and Fire of the true Baptist, Jesus.
L E T T E R S.

Life, and the quickening spirit in them, that is, in the temple of their bodies. Is a physical, real union with Christ, an absurdity? Is it not the very Letter, as well as Spirit of sacred writ? And where are any effects wrought without their Cause being present, though unseen by us? How many agents are invisible to our gross senses, in the natural world, which are ever operating their hidden energies on all creation? and the subtilest, that are visible or sensible, such as light, air, sounds and odours, are they not, many at least, the passive instruments of superior powers, though active with regard to our elementary body, and general system? You leave the spiritual world, a vacuum: you divest it of its spiritual Sun, and all his more glorious operations, as the antitype to the visible Sun of our großer heavens. You take away the Fire of the altar, the seven Lamps, and the Cloud of Incense in the Temple; and then say, Is not Moses a more perfect pattern and figure of the Christian Dispensation? Whatever power man may have to believe, without the special drawing of the Father, and to come to Christ, which Scripture allows not; yet the disciples did not choose him, but were chosen out of the world; and therefore were prepared and fitted for vessels of honour, of a peculiar glory above vessels of dishonour; To such alone he may now speak; for he did not pray for the world.—In chap. xvii*. whatever reason he might have for thus excluding the generality from the participation of the glory he had received from the Father, and had then

* John xvii. 5. "O Father, glorify thou me with thine own Self, with the glory I had with thee before the World was." Verse 22. "The glory which thou gavest me, I have given them, that they may be ONE, even as we are ONE."

† The End and Design of separating a peculiar Lot from Jews and Gentiles, for the blessing of all men, is shown in the Mysteries of the Firstborn and First-fruits published by me in 1763.—No answer has been, that I know of, given to it.
then given to his chosen disciples.—Philip. ii. 13. "For it is God that worketh in you, both to will and to do, of his good pleasure." This energy, or operation of God, you say, seems to be the energy of instruction and persuasion. Did you think, there might be a different sense, that you cautiously use the word seems? I do not doubt the power of motives from the Love and Good-will of God; but the apostle was a Jew, and used the language of the Law, as the Prophets did before. The types were a language and speech, in elements, persons and things: the apostle had the Law and its service in view perpetually. He supposed, that Believers, as Temples and Houses of God and his Spirit to dwell in, had ever the true glories corresponding to the figures of the Law, present and operative in them. You might say, that when Christ spoke of the Baptism of Fire, even the Holy Spirit, in the Dove or Love-flame, he meant no more than the energy of instruction and persuasion. Remember, there is only one and the same baptism of fire, or the Holy Spirit, which can purge us from sin. This Spirit of Truth, of Grace, and of Promise, (Hebraisms for true, gracious, and promised) is that of the Living GOD, dwelling in us, and teaching us to pray, and to make intercessions with groans unutterable*, or speechless. And it is the reverence and fear due to this internal and continual Purifier, the apostle bids us regard, as doing that in living Temples, which the Flesh and Blood of the Lamb, the perpetual Fire, the Laver, and Cloud of Incense on the golden Altar, performed, as the visible testimony in outward things, of a superior priesthood and High Priest in heaven. The apostle calls one, the

* The excellent Dr. Rust, Bishop of Dromore, has forcibly and beautifully explained this Text, in his Work called, Lux Orientalis; and so has a Second, like to him, Dr. Henry More, in his Comment on Romans, viii. 26.
the Ministration of death and condemnation, where the flesh of sins and trespass-offerings, was devoured by the fire of the Lamb; and the other he calls, the ministration of Justification, exceeding in glory. You have, however, extinguished the force and dignity of the Law and Gospel, in one death of a cold, sober rationality, as you suppose, and have left us a system of Ethics only, (which was given at the end of four thousand years) for the whole Gospel, and the evangelical Temple of that Lamb of God, that washes us from all our Sins by the perpetual, invisible* sprinkling of his precious Blood, and by the eternal, and internal fire, that burns only to consume the filthinefs of flesh and spirit.

I grant that you will have a thousand to adopt your sentiments, because they are familiar, and easy, and excuse man from an everlasting dependence on the Son and Spirit of God, for one who will embrace mine; because it humbles man's pride, and boweth his haughtiness to the dust, and saveth him only by that inestimable mercy, in the hands of a mediator, provided from the first ruin of our Nature divided, and cut asunder † in Adam. It is easier, however, to make Religion stoop and bend to the gross and heavy hearts of men, than to raise and exalt the mind to the sublime and glorious powers of that Mystery, God manifested in the flesh, in our flesh, and in his new Tabernacle of that flesh, which will never be confumèd, but stand blessed in the white Garment of his everlasting Light, clothing it with glory for ever.

You

* In "The Daily Service, or Ministry of the Temple, I have shewn the Gospel, or Good Tidings, in the Six Branches of that Economy, published in the Year 1766. Price 6s. 8vo.

† Genesis i. 27.—Chap. v. 1, 2.

§ The whole sixth chapter of John explains in the Spiritual sense, the flesh and blood, the meat and drink-offering of the Law, as being the continual Feaft and Table of the Lord's Palace for the
You have no objection to the doctrine of divine Influence upon certain occasions, provided it depends upon previous dispositions. The Gospel seems to be nothing, but a public record of divine Influence, upon all religious occasions, even to enable us to pray, and call God, Abba, father. I judge not you, nor any man, but I think, I know when I pray with my own Spirit, and understanding, and when with the Spirit of Christ, as I feel, when I am hot, or cold, hungry and thirsty. And here, believe me, I have no regard for the extemporaneous effusions of public preaching and praying; which are as much prepared, as written sermons and printed prayers: I mean prayers issuing only from the heart and Spirit, in no words of men, but such as it knows and feels suited to its immediate state, whether of mourning or joy; of light or darkness, in the inner man. St. Paul's extraordinary conversion, I grant, cannot be drawn into a general case for all men; yet that great man, Sadler, in his Olbia, (a Book full of Divine Knowledge,) has proved the Grace of God to this chief of Sinners, to be a pledge of mercy to the whole Jewish people, and even to the Gentiles yet afar off, in the time appointed for the fuller promulgation of that Grace declared in Rom. xi. 30–34. 1 Tim. iv. 10.

In citing Eph. ii. 8. had you brought the 9th verse, the conclusion is immediately against you: "By Grace we shall be saved through faith; and that not of yourselves; it is the Gift of God: not of works, lest any man should boast." And if that does not refer to Faith, it is of no moment. The apostle tells us, that Salvation is a Grace, and a Gift, the free Gift of the Spirit, promised and

first-born only: It has no relation to the death of Christ, or Supper of the Lord, as now and then partaken, but continually ready for those, who hunger and thirst for righteousness, or justification, under the Gospel-dispensation.
and visibly poured forth at Pentecost, on the fifteenth day after our Lord's ascension to his throne of glory, on Mount Zion in Heaven.

In page 5. Your Interpretation of the prophet Ezekiel, xxxvi. 25, 26, 27. is another great misconception of prophetic language and imagery, from beginning to the end of the chapter. You apply it to the wonderful change from Idolatry: "a new heart and new Spirit, and his Spirit within them to walk in his Statutes, and in his Judgments," is confined to that one point; when all the prophets complain of the exceeding sinfulness of this people, to the last chapter of Malachi: And, when God had more forsaken this people, than before the Captivity, and left them to be ruled over by Gentile princes, and people, to the last destruction of their state and polity, under Vespasian and Adrian.—If it be not a general promise to mankind, it is to all believers, the Israel of Abraham's faith, to have a new heart and a new Spirit put into them; and clean water from the Rock of Salvation, smitten by the hand of Moses, the law of wrath§, or ministration of death on the cross, finished by Christ as the Sin-offering for the whole world: and though you may exclaim, Mystical explanation, or absurdity! I would sooner trust to that heavenly Water and Blood, from the bruised Body of Jesus Christ, and to its internal efficacy, and continual, though secret operation on my Soul and Spirit, than to all the familiar Interpreters of holy writ, and all their moral works too, who destroy the Letter and Spirit of the new covenant, and leave us a ministration of moral precepts only, to supply the place of the ministration

§ 2 Cor. iii. This whole Chapter exhibits the most beautiful and striking Contrasts between the two Ministrations of the Law, and the Gospel. When the apostle undervalue the Letter, even of the New Testament, it seems a great degree of rashness to depreciate the Spirit, or spiritual sense; which all despisers of Mysteries necessarily do.
Jiration of Righteousness to exceed in Glory. You exclaim against ACCOMMODATING, p. 7, Scripture passages; but your Liberty seems much bolder in sinking the Dignity of all the means of Salvation into mere acts of morality, independent of the Holy Spirit, and of the Blood of the Everlasting Covenant, of which you seem altogether ignorant, and so is every one who embraces the same opinions as you have done, even beyond the line of Socinus. The prophets are all mystic preachers of the Gospel, or good tidings: they have one lip, or tongue, and one Temple, with all its figurative magnificence to prophesy from; and if you object to mystic language, read Joel through, and according to the Letter, you will understand nothing but Destruction, wrath, and condemnation; so true is it what Paul says, "who hath made us able ministers of the new Testament, not of the Letter, but of the Spirit; for the Letter killeth, but the Spirit giveth life." In this prophecy of Ezekiel, xxxvi. 25. there is a double sense of prophecy, according to your pious preceptor, Hartley; and according to Bacon, God speaks to all ages, sexes, and states: Paul says, "We speak the Wisdom of God in a mystery, (in a referred way) among them that are perfect. — But who can receive strong meat, and who can receive only milk, must be known by the doctrines, which try the spirits and understandings of Believers, or the apostle reasons absurdly, when he says, "Strong meat belongs unto them that are of full age, to those who by habit have their senses exercised to discern good and evil." Heb. v. 12, 13, 14. Again: "I have fed you with milk, and not with meat: for hitherto ye were not able, neither yet are ye able. I could not speak unto you as unto spiritual, but as carnal, as unto Babes in Christ." 1 Cor. iii. 1, 2. "Every one that useth milk, is unskilful in the word of Justification, for he is a Babe."
I cannot conclude this Letter in a better way, than with an aphorism of that judicious, and candid preacher, Dr. Whichcot*. "It is not to no purpose to speak things that are not presently understood. Seed, though it lies in the ground awhile, is not lost or thrown away; but will bring forth fruit. If you confine your teacher, you hinder your learning: if you limit his discourses to your present apprehensions, how shall he raise your understanding? if he accommodates all things to your present weakness; you will never be wiser than you now are; you will be always in swaddling clothes."

I am, Sir,

Your humble servant,

PHILADELPHOS,

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LETTER IV.

To Dr. J. Priestly.

On his third Subject, of Original Sin.

Rev. Sir,

Our chief advantage seems to lie, not in reconciling scripture to scripture, but in fighting the errors of Divines against each other. It is certainly true what you doubt, p. 9, that Adam was the representative of all mankind, as well as the head and cause. The Apostle shews this point in the fullest manner in Rom. v. where the second Adam is exhibited in the strongest contrast to the first, yet as a universal head and cause of righteousness and

* The favourite preacher of Lord Shaftesbury, Author of "The Characteristics," who published a volume of his Sermons, and wrote a most excellent preface to it.
and life, as the other had been of sin and death. But it is not true, nor is it ever said, that sin being an infinite offence against an infinite God, had incurred an infinite punishment: yet the loss of a happy life in Paradise may be called an infinite loss, *pæna damnī*, which was the penalty of the first sin. This you will say was vastly different from suffering endless torments in Hell, a doctrine that sprang up in Æustin's gross ignorance of Moses and Jesus Christ; and which had never been heard before his day, as may be seen by innumerable testimonies of the fathers preceding him, collected in Campbell's *Middle State*. From him, who plunged the Gospel in Pagan doctrine, it has run down for thirteen centuries, gathering horror and falsehood from Aristotle's philosophy, the parent of scholastic divinity, and all its absurdities and impurities. I maintain against you, that by this one offence Adam and all his posterity lost moral rectitude and natural glory; and to restore him, the *seed of the woman*, Rev. xii. 5. Dan. vii. 13. was provided and then engrafted, as the principle of new life and power, though the mystery, the secret of his person and glory, was not so known in the ages past, till he appeared in a body prepared to bring him to manifestation. Rom. xv. 25. Eph. iii. 5. The pre-existence of this one son separated, and made the Angel of the

* This doctrine is fully confuted by that great Reasoner, *Episcopius*, in his *Quest. Theolog.*

† This Church Monarch is justly called, "The Dragon's Mouth preaching the Gospel of the Lamb in Mysteries of the First-born," &c. p. 151. (published by me, in 1763). Who deserves that horrible character of *Durus Infantum Pater*, so much as every Calvinist on earth?

‡ The Hon. Archibald Campbell's "*Middle State*" is a book worthy great notice. The Fathers of the four first Centuries had not left the doctrine of Universal Redemption, though Origen had been condemned before.
the covenant, and of the presence, is so evident in the exode from Egypt, and from the 17th chapter of John, that it is amazing, how the Socinians should think the bringing him into the body of our fall, the beginning of his existence. As you profess their opinions, and approve the most literal and obvious sense of scripture, Why is the WORD called by John, the only-begotten of the Father, when Jesus Christ is called by Matthew, the First-born? The doctrine of three manifestations of the Messiah, according to the types of Abraham, Isaac, and Jacob, was not quite lost in the days of Irenæus, though it was vanishing space, and preserved only by those generally called Heretics, though the truth was mostly with them. You make the publication of the mystery spoken of by St. Paul, to be the commencement of it, as if a redeemer and mediator could not be co-equal with the first want of him, because the full knowledge of his person has been reserved for the Gospel; and yet even to this day, the greatest riches of his glorious nature lie concealed from common notice. The reason of this procedure shall be shewn in the next subject of election and reprobation denied by you.

To evade the great ruin of the human race by the first transgression, you read, "The soul that sinneth, it shall die." Ezek. xviii. 4. You presume, that this great prophet means the common death which all must die: for, if it relates to the Second death*, a term known to the Jews before.

before Christ's advent, and before the design of that awful death was revealed to John; then your remark is nothing. Prophets, Saints, even Abraham, Isaac, and Jacob died the first death. Ezekiel means then, that the soul that sinneth under the covenant of grace, begun with Adam, shall die the second death; for in any other sense it has no distinction, unless Enoch and Elijah be excepted, as they alone of any on record suffered not the first curse, passed on all men in the sentence of death. Allowing you, that God, long after Adam's sin, is calling upon men, to "cease to do evil, and to learn to do well:" this call proves the strength of evil in man; and that he, by the mercy of a Mediator, is capable of conversion and repentance. And yet, even now, how ineffective in general is the call of God? Mankind, with the terrors of hell before one eye, and the glory of heaven before the other, behave so as to be for the most part lost and perished; since "few find the narrow way leading to life."

You confess, that we suffer by the sin of Adam; but that it is not possible that we should have sinned in him. That the corruption of the will began in Adam; and that lust, a general term for all false desires and motions in the interior part of man, works in all in consequence of that first sin, is declared in Scripture by words and actions. "They are evil from the womb, and a seed of evil-doers." The purification after child-birth is not a mere legal ceremony, but a record against flesh and blood, as the fruit of the first transgression in us all, whether Jew or Gentile. The ancient Jews call this Adam, or first man, Belial, the man of sin, the son of perdition, the evil imagination born with us, and also the beast to be sacrif.
Letters.

1.Errs. Theſe are truths very humbling to human pride, though rarely known, and seldom reflected on. The transmission of a body, subject to diseases and death, you allow with others; but the transmission of an evil mind, heart, and disposition, is denied, though almost all mankind have confessed and lamented it in every age. The only apparent difference between an infant as a sinner, and a man as such, is that only of time, and not of nature. However hard this sentence reads, it is scriptural; and what is more, it is the very ground of divine mercy and redemption. The denial of it places mankind in a situation liable to more severity and castigation. Let us put a case, nearly, if not quite parallel. Two children are born; the one strong and healthy, the other weak and sickly. Which calls for the most tender care and attention of the parents? You would not hesitate to declare, the last. Let it then be moral and intellectual strength and health, and its contrary, instead of natural; and which deserves most compassion when erring, and most correction, when a fault is committed? You will determine instantly.

The chief force of your argument lies in this point, that sin must imply consent. The will and power of the first man, I answer, involves that of all his posterity, since no one could be more perfect than his original: and though the trial was only made in one head, it must have been the same to every individual. Our Adam appears to be the archetype of pure free will, left to its proper trial, upon knowledge of good and evil before him. The second Adam is pure implicit will,† totally resigned in simple faith, to the one good will of the father. The evil flowing from one

† The figure of this implicit Will is seen in Abraham.
in his revolt was death, the loss of all the divine gifts, and an extin-
tion of life and being: the good flowing from the other in his obedi-
ence, is eternal; a fixed and immutable happiness, the free gift of God through Jesus Christ. Rom. v. 15, 21. This assertion will offend
most systems of divinity; but happily at this day, the displeasure of divines is a brutum fulmen, and like old Pri-
am's dart, telum imbelle sine ieta. This subject of the two heads of the two covenants will be more fully treated un-
der your next subjects of Election and Reprobation.

That good and bad conduct are in their own nature personal, p. 10, is readily granted. And this will be the ground of final judgment by the law of retaliation; of eye for eye, stroke for stroke, evil for evil, as it is so clearly denounced by Moses; and by Christ, in the doctrine of frîpes, few and many. But if evil was to be punished without end, the practice of moral virtue and goodness would be expected as a claim from works equivalent to the reward: and this notion is utterly repugnant to a free gift of life. Besides, every one's virtue is infinitesimal, a mere nothing compared to an absolute eternity of happi-
ness, as somewhere observed by that great man, Hartley. All sin and iniquity remaining will suffer the temporary justice of God, when the lex talionis, the wrath of the law will have its completion, that the goodness of God in the free gift of life eternal through the sole obedience of the suffering Son of the Most High, may take place in order. Not one iota will be broken: the Lord will not acquit the guilty, but punish them according to their evil deeds persisted in; tho' he will render that strange work subservient to the great end of his eternal mercy and beneficence. Hence Christ will abolish death, the first and second; and shew us that glorious

glorious truth, that "as in Adam all died, even so in him all shall all be made alive; but every man in his own order."

None appear totally exempt from some portion of the great tribulation, and grinding to powder and ashes, but the election of grace. Nothing below the standard of suffering and doing good for evil, will entitle any one to a place on a throne; to be among the Kings and Priests, who are the first-fruits and first-born unto the Lamb, and the sanctifiers of all others, Edomites, Moabites, Egyptians, all nations and languages, who are to be made subjects and servants to this blessed Israel of the MOST HIGH GOD.

Again: I agree with you, that the sin of Adam is not imputed; no, it is communicated. I feel death in my body, and the law of my members warring against the law of my mind, not by a nominal imputation, but by a real participation. Nor would I suppose you, or any man of the least self-reflection, not to feel what all have complained of, from the first schools of philosophy; from Pythagoras, Plato, Stoics, Academics, and even Epicureans. The Apostle's sense of imputation is very different from your view of it. He declares, that the suffering obedience of one man and his righteousness shall replace all mankind in the possession of that happiness and glory lost by the first, without the danger of falling from it. Imputation is only used as a term to express the certainty of it, even to those who are not yet translated into the kingdom of his son, but are Gentiles afar off; as an estate is imputed to the heir, though he be yet a minor, and not in real possession. For what is determined in the council of God, is equally certain, though the time of its completion be not arrived. Thus Joel speaks of the effusion of the Spirit on all flesh, ch. ii. 28. when it was then poured out only

¶ Rev. xiv. 4. Heb. xii. 23. § Isa. xiv. 2. ¶ Rom. vii. 23.
only on a few chosen as the first-fruits from among many nations, at the evangelical Pentecost: yet as these stand the pledges and earnest of the larger communion of this Spirit promised to all nations, it is spoken of as then accomplished to the ends of the world. And in this place let it be observed, that the language of scripture is not plain, except in moral duties; but is involved in obscure and dark expressions, till God opens our minds, as he did Peter’s*, to develop and unveil the mysteries of the kingdom. That the Scripture appears plain to you in this point, is no reason that it must be so to others. Divines of all sects have written large volumes on these topics, because they are not plain, but admit such different apprehensions, that they never will coincide in opinion in this world. Lutherans and Calvinists embrace and support the same sentiments on the sin of one man, but not on the righteousness of the other. Arminius, Episcopius, and Limborch adopt a different one: Socinianus, Grotius, and others espouse a third. In this diversity, who is the Pope, or infallible judge? Each party seems certain of its cause; and as zeal free from ill-will and envy seldom accompanies religious truths, the church becomes militant in a bad sense. Opposition soon turns to reviling, persecuting, and excommunicating; while the true disciple loves his enemies, whether in a civil or religious view, as Jesus Christ, the archetype of morals and goodness to his subjects, performed acts of kindness to Samaritans as well as to Jews. We ought to be firm in what appears to be Truth; but we must renounce the letter of our Master’s laws, as well as the tenor of his great example, and that magnificent display of his transcendent love on the cross, before we can dare to persecute

* Acts ii. 17.
cute and injure, revile and condemn any one for an opinion contrary to our own. And though I confess myself to feel a warm zeal for the interpretation here given, it is, I trust, kindled at that holy fire, which will not consume the hair of any one's head.

In p. 11. of "Familiar Illustrations," you pronounce the evils attending Adam's posterity to be of a corporeal and temporal nature, that is, labour, sorrow and death. Is the expulsion from Paradise and the presence of God, so lost or evil? Are the miseries of the Mind; its blindness and errors; its train of dark passions, described by the apostle as works of the flesh? Gal. v. 17. are these the original impressions, the first constitution and signature of God in man, created after his image and likeness? You represent man to be nearly the same, in all corporeal and spiritual powers, after, as before the fall. Now, it is impossible for any man to have the saintest conception of what a Son of God is, in the uncorrupt likeness and primæval image of his Creator.—

2dly. You cannot tell what physical glory he lost, when he became naked and unclothed. All Socinians are obliged to represent Man in the low degree you do, for these reasons: 1st. Because by this means, they would avoid the testimony of the Law and the Prophets against man, now in flesh in his degradation. 2dly, They escape the necessity of Redemption by the blood of the Second Adam, which is the sum of the whole Law, and the continual record of the daily ministration at the altars of the Temple. 3dly. They make the Mosaic law and rites merely local and temporary, though the apostle calls them

them, the shadow of good things to come, embracing Jew and Gentile, that is, the whole human race.

It is possible, you grant, that the body being more liable to diseases, the mind may be more feeble, and more prone to some temptations. p. 11. But upon the whole it is probable, that our condition is more favourable to virtue, than that of Adam. If divines of any party would first ascertain, what was the image and likeness of God, we might form some conception of Adam's state at his first creation: till this be done, you may lessen his fall and loss as much as you please. Our Restitution to that image can only inform us of the greatness of our degradation. The Calvinists, as well as others, lay all the stress on the offence, and not on the change of Adam's nature by that offence, though the Law and Gospel continue one strong and clear testimony against flesh and blood, as not bearing the original image of God, in respect to natural glory.

On Gen. vii. 5. You produce one solitary character as perfect before God, that of Noah. As you hold practical liberty, and not a philosophical one, God might as well bestow super-abundant grace, or that of election to the spiritual primogeniture on Noah, as he most clearly doth under the Gospel, without the least violence to his justice, or his goodness; unless favours bestowed by his sovereign will on some in a superior measure than to others, (who have no claim to life, or any blessing whatever,) can be called in question by his creatures. On a subject where all is free-grace from God, the separation of Noah from all mankind can be no objection, till we can prove that God has no right to make vessels of honour, or of dishonour, of greater or of less perfection, in his house or creation, his great Temple. I believe that the corruption of men was voluntary, yet a consequence of that strong propensity to evil
derived from the first sin of Adam. The destruction of
those sinners by the deluge, executed at once that sentence
which each individual was born to undergo, in succession: they suffered the wrath, or the curse: any existence
afterwards depends upon the mercy and goodness of God
in the second father, Jesus Christ. It must be granted,
that the fall is more favourable to virtue than that of
Adam, p. 11. because this cannot exist without trials and
difficulties, struggles and conflicts with some evil, as the
enemy. Happiness may exist without virtue, in this sense,
but not without moral goodness. The most perfect be-
ings are such as have no will, or propensity to evil at all,
consequently have no virtue in our sense; nor even in that
of the heroic virtue, so beautifully painted by Sir William
Temple, or as coloured by the pencil of the noble author
of the Characteristics. For neither of these great writers
distinguish, that virtue is only a path to happiness, but
make it happiness itself. This was the capital error of
the Stoics. The moral goodness of an archangel, if sub-
ject to a perpetual and severe pain, would render him
miserable, and no object of a wish to be like him. Again,
“Liberum arbitrium, which men so boast of, as it in-
cludes poisse male agere, is an imperfection: for such a
liberty or power is not in God. To do amiss, is not
power, but deficiency and deformity; and infinite
power includes not in it a possibility of evil.” In a
moral view, the suffering of the greatest miseries and
hardships for the benefit of others, constitutes the high-
est scale of moral perfection, or virtue, as a ground for
superior happiness by way of reward: but suffering is no
part of happiness, save in the prospect and certainty of a
great good as a recompence. And it was the voluntary
sub-

* Whichcot's Aphorism, 13.
Subjection of our blessed Saviour to sufferings of a singular nature for the greatest benefit of others, which raise his obedience so high, even to the last step of moral goodness; and his disciples are rendered only so far his true followers, as they suffer for the same glorious end. But of this I shall treat more distinctly under the doctrine of Election and Reprobation.

On Job, xiv. 4. “Who can bring a clean thing out of an unclean,” is no proverbial expression. Job spoke as a Jew, whether Moses wrote this book, or any other of that people. He had his eye to the law of uncleanliness respecting child-birth. I am neither a Montanist, Monk, nor a Jerome, to include so much excellence in celibacy, leading mistaken people to bind a yoke about their own necks they are not able to bear. Let me cite what I wrote in the daily Service of the Temple, p. 214, 215. “Marriage is honourable, and ought to be undefiled, as it is the cause and ground of two kinds of love, most amiable in their nature, the conjugal and parental; both which are rays and shadows of the heart of God, and afford exercise to some of the noblest affections we are capable of in this life.” However scripture declares, that man is unclean, and born of bloods, cloathed with a body of the bestial creation, to which Adam was degraded by the first sin of eating the tree (matter) of good and evil. For this end, the Law bears record against all flesh, as the garment of sinners, the shame and nakedness of us all in Adam. The ancient Jews call this birth, the old Adam, the man of sin, the evil imagination, and the beast to be destroyed by the fire of the altar. All these terms are easy to be explained, even to the letter; and they are used by the old prophets and the new; for apostles are only Prophets of the Spirit to

to the letter. Therefore Job speaks not in this text of sorrows and mortality, {to which cleanness bears no agreement) but of the first sin, which brought death, by bringing flesh, reprobated by the record of God, from entering his temple. It is not a record to the Jew alone, but to all mankind. Psalm li. 5. "Behold I was shapen " in iniquity, and in sin did my mother conceive me."

This bears not the air of a proverbial expression, as you assert, nor an hyperbole, signifying great depravity of heart, and early habits of vice. It is wrote in confirmation of the record of the law, which brings the uncleannesses of our birth from bloods before our eyes, as a second order of existence, under death by the sin, emphatically meaning the first transgression, which brought flesh, and death, its wages: For this end flesh in the New Testament, confirming the testimony of the first, is opposed to Spirit; the one as the curse, the other as the grace or blessing. Flesh is our nakedness and shame, for which cause we want to be clothed in white raiment, or white cloud, the luminous materiality, or body of glory, the house from heaven.

All the sacred writers have one view and knowledge of the Fall and Restitution: The Law was the public teacher of our degradation in our birth; in our coat of skins, the corporeity of the animal creation for ever thrown in our face, as the loss of the glory of God, or the clothing of light, and as our naked state in that great loss. What Adam was before his sin, you will only know when

* Episcopius says so, in Infl. Theol. I. 4. sect. 5. cap. 5.
§ See Dr. More's excellent Comment on the Divine Matter, John xvi. 14. vol. I. 504, by which, Regeneration is physically carried on by the heavenly Adam, our father, though he has his Father too.
when you are placed in Paradise; when Christ has put
on you the garment of Salvation, the fine linen of his righteousness to clothe your nakedness, as the figure was shewn constantly in the tabernacle, ascending from the altar of gold under the law, and in the priest's garments. You will then see, how little you understood on earth, the true force of Sacred Writ, and how the doctrine of At
tonement (rather of clothing) has been abused, though it be the sum of the Gospel, and the great power of the High Priest coming in clouds to his own chosen.

Your explanation of Romans, chap. v. verses 12, 13, 14. is most extraordinary. The whole is an immediate proof of two fathers or heads; the one, of sin and death; the other, of righteousness and life. "The * heavenly Adam explains the law of death reigning over all through one man's disobedience, by the law of the spirit of life in himself, reigning unto justification of life unto all men. You say, it speaks of death for actual sinners only. Did not Noah, Abraham, Isaac, and Jacob, die, in consequence of Adam's sin? Their faith and obedience did not exempt them from the first curse, called the wrath, or state of expulsion from Paradise. You do not remember, p. 13, that the sacred writers represent the death of infants as a punishment for Adam's sin, or their own. There was no occasion to specify their death, it being included in, "Dust thou art, and to dust thou shalt return." If children die to punish the sins of parents, as you speak, and children are not sinners; the guiltless then suffer the loss, if life be a gift worth possessing, and the guilty escape the damage. No one will question the right of the sovereign Donor of resuming all life from angels and archangels, unless his gracious goodness has given them a promise to the contrary; but the scripture speaks ever of death as a con-

* Sabbath Year explained by the Gospel. p. 126.
consequence of one man's disobedience, as it speaks of life, or spirit, as the reward too of one man's obedience. The time of inflicting death is in the hands of God alone: and he that sees the seeds of sin in the bud of life, only prevents the operation of sin, not the cause of it, by cutting off infants from life. The horrible doctrine of endless torments to infants probably forced you, as it did the Pelagians and Arminians, Episcopius, Curcellæus and Limborch, to wrest the scripture, rather than admit such a blasphemy against the God of love. But there was no occasion, as the punishment by death is the extinction of all life and sensation, according to the rigor of the first sentence. Dreadful enough is this to parental hearts, where every one, in its own grief, might say with David, "O Absalom, my son, my son, would I had died for thee, my son!" Numberless bosoms have felt all the ardor of this wish in similar circumstances, "as no affection, perhaps, equals parental; for this love, not only desires to communicate equal happiness, but if it were possible, to give even superior," as more remarked in Mysteries of the First-born. p. 85.

On Rom. v. 6, 7, You ask, if the case continue the same, as to be without strength, and yet sinners, since Christ died; which some writers affirm. It had been proper to have named those writers. The Apostle tells us, that believers receive the gift of the Spirit of life poured out visibly at Pentecost, which was the truth, the grace and promise to all the figures of his presence and power under the law: that it is the communion of this new Spirit that creates the difference between man in nature, and man under grace, and not the knowledge only of a purer system of moral duties. That it is the peculiar work of this spirit to write and engrave the new laws of the Gospel on the hearts, of men
men. The false mode of interpreting scripture in a moral view only, causes Deism to triumph, and to deny the necessity of the spirit of Christ, as the power and principle of a new and superior life. The vain pretensions made to this spirit by so many hypocritical professors, may possibly have turned away your eyes from the plain sense of the Apostle; and this effect took place in Bishop Sherlock's sermon on this text; “For the Spirit witnesseth with our spirit, that we are the children of God.” And nothing indeed is more common than this depth and subtility of Satan, to urge the abuse of a truth to its destruction or denial.

Rom. vii. 7, 8. These texts were answered in my last letter. I affirm again, that a man is not changed in temper, conduct and manners, by the sounds of the word preached, but by receiving the spirit promised by that word to a faith in the Son of God who gives it. Their obedience to the Gospel is the happy consequence of that spirit, not being quenched or grieved by continuance in sins. Eph. ii. 3. “We were by nature children of wrath, even as others.” The Apostle means by nature, our natural birth, as most writers observe on this text. The law, the mark for all the prophets to look at, represented man unclean from the womb, and born under death. By way of exalting the free grace of God, he says, We, Jews, were as much the children of wrath, of the sentence of death in Adam, as the Gentiles. How should it be otherwise? But being now received into the new covenant, they were reckoned just before God, not by nature, but by grace; by the great love and good will of God, and not by any merit of natural descent to boast of this election and preference to others. And the text in Gal. ii. 15, has a sense just contrary to you. We, Jews, by nature, by birth from the fathers of the first covenant, and not
finners of the Gentiles, with whom God had not entered into any explicit covenant, but suffered them to walk in their own ways and inventions; even we know, that a man is not justified by the works of the law, but by faith of Jesus Christ. You suppose, p. 17, that by children of wrath the apostle intends not objects of the wrath and displeasure of God, but only their personal character: and then you interpret children of wrath, wrathful, furious children, as children of obedience, mean obedient children. 1 Pet. i. 14.—The apostles Paul and Peter wrote Greek after the Hebrew idiom; but you are almost the only one, who sink the force of the words, and of the blessing the Jews are supposed to enjoy, by being a people in covenant with God. The sacred writer designed to move their hearts more powerfully by this consideration, that, though by nature, as born of flesh and blood, they were just as much under the wrath, or death recorded by their law for the wages of Adam's sin, as the rest of the Gentiles; yet God was pleased to give them before others, the blessings of the redemption by faith in Christ, though by nature they had no more claim than other nations; and were as justly under death, called the wrath in the New Testament, as any sinner of the Gentile world could be. Upon this ground, he urges the motives in the 4th chapter, not because they had been wrathful, furious, and malignant children, but because they had, by communion of the holy spirit, been delivered from the wrath or death; from that great and terrible evil the Gentiles yet lay under; and which John declares every man is subject to, who loves not his brother, i.e. all the human race, the wrath of God abideth on him, he is not translated from darkness into light, nor has he the Spirit of life dwelling in him. How much greater the blessing is of being delivered
vered from this wrath, than of being delivered from a furious temper of mind (though that is a great misery) I leave you to determine.—It is far from my desire to charge you with any evil design; yet your interpretation tends much to establish deism, as you do not write so much against the errors of men, as against the peculiar doctrines of the gospel. You may, probably, think, that morality is not preached enough: let me say in the words of my preface to the daily service of the temple, p. 10. "Morality is preached too much, as the ground and foundation, which is the fruit and effect of faith in Christ; and of his power and operation on the spirit of man. With more moral lectures, and eloquent declamations than were ever known in this kingdom, we are as dissolute and immoral a people, considering our light, and the advantage of revelation, as perhaps any under the sun. || Montesquieu finely remarks, "It is not enough to be perswaded of the truths of morality; we must be made as it were to feel them." * The Jews taught, "that at circumcision they received a new principle from Heaven, or that a new soul descended from above, to embrace and invest them.§" The gospel shews us what that principle is, even the living Spirit, the gift of God through Christ; which, with the heart of Moses†, I wish you and every man to be endued with.

I am, Sir,
Your brother in our common Saviour,

PHILADELPHOS.

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|| Persian Letters, vol. 1, p. 27.
* Sabbatical year explained by the Gospel, p. 45.
† Numb. xi. 20.
LETTER V.

To Dr. J. Priestly.

On Election and Reprobation.

The Fourth Subject, in his "Serious and Candid Appeal," &c.

Rev. Sir,

NOTHING is more common, than to run into extremes, in all controversy, whether civil or religious. The dreadful Doctrines built upon a misconception of these points of Election and Reprobation, fall within this observation. You "deny that there is any such Doctrine, in any sense whatever, contained in sacred writ." This is the subject, with which I shall concern myself. I have no objection to any matter asserted in the "Serious and candid Appeal;" I concur with you in the sentiments advanced therein. Therefore your familiar Illustrations of this subject will be the ground of my Objections, and also of my endeavour to illustrate, and set it in the true view of Scripture, by which you will see the Doctrines established, and all the false and dreadful consequences of Augustinism*, and Calvinism, detected and exploded.

In page 18. of your Illustrations, Rom. ix. 11. You declare

* St. Audian, as he is called, was the most strenuous defender of an exclusive Predestination, which proves his ignorance of the point, and that of the Church, in his time, when this great leader was styled, "in unum christum pater, the cruel father of infants." Yet he was, and is a saint in the papish Calendar. He died in the year 431.
declare, "that these verses, and the whole of this chapter relate, not to the Election of particular persons to eternal Life, but the calling of the Gentiles, in a general view, and the rejection of the Jews from the privileges of the Gospel." This opinion the learned Physician Burthogge, gave to Locke, as the Mystery of the Gospel." You prefer the literal sense to any mystic or figurative meaning; if words then were to convey to us a design of Election and Rejection, how could they be more explicit, than these? "The Children not being yet born, neither having done any good or evil, that the purpose of God according to Election might stand; not of works, but of him that calleth, it was said unto her, The Elder shall serve the younger, as it is written, Jacob have I loved, but Esau have I hated." Esau is no figure of an unbelieving Jew, nor ever represented as such: nor has the rejection of him, any regard to Jew or Gentile, but to a very different design, as the very name of Jacob on its change to Israel specified; "thy Name shall no more be called Jacob, but Israel shall be thy Name." Gen. xxxv. 10, afterwards, in Exod. iv. 22. "Israel is my son, my first-born." This is the Seal of the Lord on that Name. The distinction, office, work, and design of the first-born, conjointly with the first-fruits, (whose peculiar blessings and prerogatives were figured at the feast of passover and pentecost,) may be read in "The Mysteries of the First-born, and First-fruits," published by me in the year 1763. This Tract restores the key of the Gospel, lost for more than thirteen centuries, ever since the divinity of Augustin dogmatized in the Church, and displaced Moses and Jesus Christ; one the figure, the other the Spirit; both the Servant, and the Master, from their Chair.

You
You assert, that the Apostle speaks not of the final state, or of the persons of Esau and Jacob, but of their posterity. This is absolutely a contradiction to scripture, and the design of election or a pre-eminence of the first-born above all other children; so that the final state is fixed, that he shall never obtain the high portion of the first-born, that is, to be kings and priests, and first-fruits unto God and the Lamb. As to their posterity, it cannot mean them, for two reasons, 1st. because all are not Israel, that are called Israel; and 2ndly, because the posterity of both Esau and Jacob, in general, are included under blessings. Heb. xi. 20. But these are to flow through the bands of the first-born, that is, of such as shall obtain a name, and place in this peculiar Israel, in other words, shall sit on thrones and judge the Nations. Rev. vii. and xiv. 4.

Your fourth remark is still more foreign; it is in your judgment only with a view to temporal privileges and prerogatives.—How carelessly you read the Scripture, I will convince you from Hebrews, xi. 20. "Ifaac by faith blessed Jacob and Esau, concerning things to come: I conceive you will not seek any subterfuge from the authority of the Apostle, who asserts, that the blessing of Ifaac, recorded in Genesis, had no respect to any temporal privilege at all, but both alike to things to come, the † common phrase among the Jews, to distinguish the Messiah’s superior Blessings from those of the temporal Covenant in Canaan. The Arminians, or Remonstrants, were obliged to deny the clear and most literal sense of Scripture, to avoid the strength of the Calvinists on this point, from having Scripture so expressly on their side; while the last, as well
well as the Jansenists in the Popish Church, not knowing what the particular privileges of this election were; nor the kind and extensive design of it in God's most gracious purpose, drew such dreadful consequences from it, as might well make the opponents use every effort to escape the terrors of the doctrine. Had either party seen the intention of this chosen people, inheritance, lot, or portion of the Lord, called his Israel; the dispute must have terminated in a different way. The pride generated by an exclusive Predestination, would have been humbled; and the Benevolence of the Arminians, Remonstrants, and Socinians too, would have rejoiced at the happy view of this glorious appointment and immutable purpose of God in this Election. While they who know the difference of spirit, and candor breathing through the writings of Arminius, Episcopius, Curcellæus, and Limborch, and likewise in those of Socinus, Crellius, Wolzogen, and others of that party, from that which fills the pages of Gomarus, Türrer, Goodwin, Owen, and other rigid Predestinarians, will readily ascribe a more Christian temper, and goodwill to all mankind, to the first, than to the last party. Indeed, I know no such severe, and intolerant spirit, save among the Predestinarians in general: The Mahometans, and the Papists are of this class; and Who persecute, revile, imprison, condemn, and destroy those of contrary opinions like these? The Pharisees were predestinarians, in a sense exclusive of all men, but Israelites; and even from them, they were Separatists, as more holy and pure, which the name assumed imports. At this day, Calvinists embrace the same Sentiments, and too much of the same asperity, and violence of judging, and condemning; of persecution too, though they ought to be of all others the most easy, neutral and peaceable preachers, as the Election.
can never be more or less in number, and can never be deceived by false prophets, (generally understood of false interpreters and expounders of sacred Writ) or taken in any other sense whatever.

You say, p. 18. That "the whole Body of Christians, consisting of Jews and Gentiles, are frequently styled the chosen and Elect of God, on account of external privileges, as the whole Jewish Nation had been named so before, on the same account." If so, why then did God select the first that opened the womb, in preference to other Jewish children, if all the people were equally chosen or elect? I know this election to the Ministry, or preeminence over the rest, was only a figure, and the Truth must therefore be found in the Gospel. But your plain, easy and familiar sense of this election instead of preserving a harmony between the language and purpose of the Old and New Testament, in this leading character, destroys both, and effaces the sense of the figure, and of the Spirit; so that Moses and Jesus Christ, (the two faithful witnesses,) are rendered intricate, and totally irrecon-

* Dr. Taylor, on the Romans, had maintained this, but without a proper foundation. The whole Hebrew Nation was selected and separated from all nations; but the Election of Grace, or extraordinary favour, was transferred to the tribe of Levi, as substitutes for all the first-born; and the first-born represented the peculiar servants of the Lord at his altar. Though all the Tribes could enter the Temple, they could not offer any sacrifice, for Sin or Peace, but through the mediation and ministry of the Levites, substituted for all the first-born of the whole people, and not of general external privileges. The apostle speaks, and exhorts all to run for the high prize of their calling in Jesus Christ, and to count all things dung, to win Christ, that is, to be among the first-born and first-fruits. This is the Key to unlock all the difficulties and seeming contradictions respecting particular Salvation, and the connection it bears to general Salvation: both these doctrines fill up all the writings of this apostle, as more enlightened to open this Mystery, or reserved design of God for the Blessing of all Nations than other Disciples were.
irreconcilable on your plan. You allow, that particular persons are spoken of, as under super-natural Influence in forming bad as well as good resolutions; you instance Pharaoh, and Sihon king of Heshbon, and the unbelief of the Jews. p. 18. I shall make no further remarks, than that these instances have no immediate connection with Election or Reprobation, either in a general, or particular sense; for Election has only one design and purport, that of being the first-born, or what bears the same meaning, the first-fruits in the kingdom of Christ. Hence the hardening of Pharaoh and his people, in general, (for many of the Egyptians were not hardened, but believed) exhibited only a temporal punishment, to which all mankind, even children, are subject, by the first curse, or death, the penalty or wages of the sin of Adam, Rom. v. 18, 19. I Cor. xv. 21. Pharaoh and his army suffered less upon the whole, than each probably might have felt in slow and lingering deaths in their own houses; while the record of the awful and divine interposition, might be of great use to a thousand times that number, in restraining and awing sin and wickedness to many subsequent ages.—Temporal judgments are not pledges of eternal judgments, for Pharaoh and Egypt must return in the time appointed, as the Prophets declare this mercy at last. Isa. xix. 23—29. Ezek. xxix. 11, 12. It is safer to refer these transactions to the inscrutable ways of infinite Wisdom, than to justify them on grounds, which perhaps neither you, nor any one understand at all. Christian writers, and Calvinists in particular, (who push every judgement of God to all the rigors of an eternal implacability, and endless vengeance to his offending creatures) have built their horrible doctrines on those examples; when Scripture pronounces no such dreadful consequences, but most-ly connects a future mercy to every judgment. And these
erroneous and hurtful doctrines, you might have happily combated and overthrown, without going so far as to deny doctrines so clearly founded on the obvious and repeated sense of Sacred writ: But you prove the truth of the old observation, that Extremes beget extremes. The excesses of Predestinarians, in the sense of exclusive Election and Reprobation, may have driven you, as they have many others, to an excess of denying the doctrine in any sense whatever. How much does Scripture language suffer in the dispute! for, if this doctrine be not true in some sense, we might question every tittle of every word on record. — Your prejudices in favour of Socinianism may have as much blinded your eyes, from seeing these truths in any qualified and proper sense, as the prejudices of others have done, in supporting the doctrine in a wrong sense. I am no enemy to Socinus; he might have been a good man, and a sufferer for his opinions, as you assert. His sufferings, whatever they were, may prove his Sincerity, but not the Truth of his doctrines. The mercy of God will reach him in the Blood of his Son, the ransom for all men, in the dispensation of the fulness of times, if he was a wicked man; so speaks Ezekiel of sinful Jews. chap. xxxvi. 31, 32. For as the mercy of God will reach the Jews, and Gentiles, left in unbelief and sins, according to Paul, Rom. xi. 32. (whom I believe before all councils) in the time appointed; the Jews, I repeat, who have rejected Christ altogether, for near eighteen centuries; so it must much more with mercy embrace those, who have acknowledged him as the King, Priest, and Prophet promised, though under misconceptions and misapprehensions, both of his divine Nature, and divine office; for no Socinian has the least idea of the necessity of his Blood to cleanse them, or of the Holy Spirit, the eternal Light, or heavenly Fire, to baptize and
and built his sacrifices, as the Law held forth the power and office of the Lamb under that figurative economy continually. But as this part will recur, under the doctrine of Atonement, I will say no more of this at present.

I will conclude this subject by the Five heads, under which I have drawn all the doctrine of Election and Reprobation, in "The Mysteries of the First-born and First-fruits," published by me, 1763. 1. That there is a Lot of the Lord, an Election of Grace, consisting of those characters, shewn in the case of Jacob and Esau; but that instead of excluding others, it will include them under the blessings of this peculiar lot and inheritance of the Lord; the heirs of God, and joint-heirs with Christ, if so be we suffer with him, that we may be also glorified together. Rom. viii. 15—17.

2dly, This number is fore-decreed, and definite, making only the One hundred and forty-four thousand sealed with the Seal of the Living God, out of all the tribes of the Jews, and all the choosen of the Gentiles, constituting in union, the proper or peculiar Israel, as the apostle has so largely and fully opened this great Council of Grace and Mercy to all men, through this Election, in the whole Eleventh chapter to the Romans. These are the Kings of Nations and Peoples, promised to Abraham and Sarah, in Gen. xvii. 6, 16. and renewed to Jacob in Gen. xxxv. 11. in these interesting words: "a Nation, and a Congregation of Nations shall be from thee; and Kings shall come out of thy Loins."

3dly, That the first-born and first-fruits imply the Necessity of the latter-born, and latter-fruits.

4thly, That they will be the happy instruments and blessed ministers, to convey Salvation to all other men, as Priests.
IL E T T E R 3.

Priests and Kings of the Most High God, Jesus Christ being the Chief-Priest, and Chief-King, over all this Congregation, or Assembly of the first-born.

5thly, That this Election of Grace respecting a first-born, (which has created so much Spiritual Pride, and violent contention, division, and hatred, on one hand, and so much darkness, and dreadful conceptions of God and his Christ on the other, for so many centuries past) this very grace, upon a true understanding of it, proclaims, as the Angels did at the Birth of our Lord, "Glory to God in the Highest, and on Earth, peace and good will," or Expectation towards men.

The privileges of the first-born under the Law, consist ed (1) in a peculiar consecration to God. 2dly, in having the greatest honor and power next to parents. 3dly, In possessing a double portion of the father's goods. 4thly, In succession to the Priesthood, and Government over the younger children. 5thly, In the name of the family deriving itself from them. Lastly, In avenging the blood of the slain Brother, and in redeeming the field sold from poverty, and in delivering the Brother from servitude, by paying the price of his Ransom. These privileges and noble offices are assigned to the first-born by †Ainsworth, and § Leidekker, tho' most writers ascribe only the Right to the Priesthood, the Kingdom, and the double portion.

These Branches are fully opened in the Mysteries of the first-born and first-fruits; to which I refer for their explanation.—Any error in the elucidation of the most important doctrines of predestination and reprobation, given in that work, will be welcomed, and acknowledged before the public, when pointed out to be such; a task no one has attempted, tho' that Book has convinced many predestinarians

* Ainsworth on Gen. xxv. 30.
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destinarians and others, of the certainty of Grace and Mercy of God in that designation, and appropriation of a Number to *inherit* Thrones*, and Kingdoms over the Nations, the younger Brethren, and subjects to these royal Elders.

L E T T E R VI.

To Dr. Priestly,

On the Atonement, in his Appeal, &c.

Rev. Sir,

In the doctrine of Atonement you have acted the same part as in the other subjects: you have confuted some errors and misconceptions of sacred truths, and left the real ground of them untouched.—It shall be my aim to keep close to scriptural images, types and words, in defending the present point; by which it shall be shewn, that man is saved by the power of Jesus Christ, not in the light of moral only, but of a *physical* cause of salvation to all men.—You ask, p. 18. What free grace and mercy is there in God, if Christ gave a full price for our justification, and bore the infinite weight of divine wrath on our Q

* Rom. xi. 16. Lev. xxiii. 10. Numb. xv. 17. Rev. i. 6. —5. 10.—xi. 4. These passages in scripture speak to one design of the Most High God, to deliver all men from Death and Sin unto Life, and Righteousness, by Jesus Christ, the First-born among many Brethren, and the Root of all this glorified Israel, Vessels of honour, Kings, Priests, and First-fruits unto God, and the Lamb. These distinctions can never be destroyed, till the word of God be no more heard, or believed in, thro' the prevalence of the traditions of men.
our account? To this it may be replied, that when the Apostle speaks of being justified freely by grace, Rom. iii. 24. he means, that we have done nothing to procure or merit, in any shape, the means of salvation, but are only receivers of the invaluable blessing freely bestowed on man, under death, by sin. May there not be free grace in God in adopting us into the inheritance of his beloved Son, though Christ alone by his obedience unto death, even of the cross, has done that part between the father and himself, which has been accepted for our reconciliation? If all things in heaven and earth have been given to Christ for his peculiar and solitary obedience unto that death, which scripture affirms; the gift is free to us, as we had no hand, nor lot in that suffering, while we receive the inexpressible advantage of it.

"We are commanded, you observe, to forgive others, as we hope to be forgiven, Matt. vii. and to be merciful, as our father who is in heaven, is merciful. But we are not authorized to insist on any atonement, or satisfaction, from our offending brother." The question is put between man and man, both offenders in the eyes of God; who commands them to forgive each other their small debts, as the means of obtaining from his mercy, in this their weak imitation of his goodness, the remission of greater, far greater debts from his justice. Now what one debtor has no right to demand of another debtor, God may demand from both, where the circumstances can never be the same.—"You read in the scriptures that Christ died a sacrifice for our sins, and a sacrifice it was, you say, of a sweet-smelling savour to God. Eph. v. 2." Be assured, Sir, that you cannot define what a sacrifice is, unless you look back to the altars of his temple; nor can you explain any part of what is proper to
to constitute a sacrifice, till you can evangelize the figures and sacrifices of the law, the ministration of condemnation in the outer letter or form, and the ministration of righteousness in the inner sense, called the spirit to that letter. And even here you have changed the question, from the blood of Christ, called the Cause of the atonement, to his death, which is the way and process to the manifestation of his water and blood to the world. Death might have been without his blood, but salvation is everywhere under the law and gospel, ascribed to his precious blood, though the reason of its necessity may be unknown to us; and the wisdom of God in this respect may be quite concealed from us in this life. The Passchal lamb was only slain and eaten once in every year; but his blood was every day sprinkled seven times, for fifteen centuries, and put into the horns of the altar, at the oblation of it, every morning and evening. As our Saviour then refers us to the law and prophets, because they testify of him, so I affirm, that no man's sagacity or reason by itself, can understand the nature of a sacrifice, but by a constant eye to, and lesson from, the legal ministration.—The chapter, Heb. ix. cited by you, speaks so strongly of the blood of Christ, that you and everyone ought to shew the greatest veneration for what the law and prophets declare with such emphasis, even if we understood not the ground of that necessity of purification by blood. But the ancient Jews were not ignorant of the reason, as may be seen in the Daily Service of the Temple.

* The late Rev. William Law has fully opened the true ground of the shedding Blood, in his Appeal to Deists, &c. and the Daily Service of the Temple, has supported it on the testimony of the Law, the Prophets, and the Gospel, in one view and unity of design.
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Temple*, by various testimonies from Hebrew writers. The blood of the lamb was not shed every day for nearly fifteen centuries, to testify his death, but to declare that, without the true blood answering to the figure, no atonement, or rather, no clothing, no garment of glory, no cloud of heaven, no* Shechinah or tabernacle of God, (all synonymous for spiritual body, like that of a Son of God) could be renewed in man, the sinner, now in Adam's nakedness and shame; consequently sin, and nakedness, its wages, could not be covered again with the glory of God, his pillar of fire, and his tabernacle pitched with man. All Socinians are as ignorant of the letter of the law, as of the spirit to that letter: and reason standing on the pride of modern philosophy, (which for one humble man, like Boyle or Hartley, makes ten Scolists, Sceptics and Infidels) exalts itself against the doctrines of faith, and kicks at these truths; and because extravagant and groundless opinions have been built on atonement by the death, or rather the blood of Christ, like the unhappy Voltaire, they cast their impious scorn at things God has hid from their pride, and sent them empty away of riches revealed to babes.

"You say, that when we yield our bodies living sacrifices, Rom. xii. 1. and offer sacrifices of praise continually. Heb. xiii. 15. These are figurative expressions."—Neither our bodies nor prayers, are real sacrifices; nor are we to suppose Christ a real sacrifice. p. 18. 19." You appear, by this assertion, a total stranger to the language of the Gospel, which is only the law and its figures

* See Lord Barrington's Works on the Shechinah &c.
figures prophesied on, that is, spiritually interpreted. The sacrifices of the law were mere figures, but the sacrifices of the Gospel are spirit and truth. The beasts offered for sins and trespasses were figures of men, cast forth with Adam, their first head, into a coat of skins, that is, mystically importing the corporeity and blood of their lower world: their skins were, therefore torn off, rejected from the altar, even in the figure, and not devoured by the fire, the lamb's spiritual sword, nor made one with it. Our bodies of this corrupt flesh and blood are the living sacrifices, which the holy spirit, or the baptism of fire, blood and vapour, as at Pentecost, gradually kills and crucifies, that as the outer man, the goat or sin-offering perisheth daily, the inner man, the lamb and son of God, may be renewed day by day. Paul and David spoke the language of the law, spiritually applied; and therefore our bodies and praises are real sacrifices, things sacred and devoted to God, and sanctified, as all sacrifices were, by the blood and fire of the true altar and true priest, Jesus Christ.—Christ is therefore not only a real sacrifice, but the one cause of the acceptance of any sacrifice on our part, as he is now in the spirit and truth to man, what he was before under the law, represented in the outer letter and figure. You allow that we must all have recourse to free grace and mercy; but it is a dishonour to God to suppose his mercy to take rise from anything but his own essential goodness, P. 19. and then produce God declaring himself merciful and gracious, &c. The passage is foreign to the point. All the declarations of God under the law, are suited to the figures of that law. And was

† Vid. Cremeri Antiq. Mosaicæ Typ. de Pelle Viæmarmum detrabenda.
was not his divine mercy in pardoning sins and transgressions, every day displayed at the altar of perpetual fire, under the cloud and vapor of the lamb's flesh and blood ascending up, and covering over the sin-offerings? Is not the gospel, the full manifestation of divine love by the blood (the ground and matter of incorruptible bodies) which purges away sin, the flesh of corruption and mortality? The gospel is no figure, but the revelation of the mystic or secret sense of figures, in the regal priesthood of our Melchizedeck, the son of the most high God. You write not against the false notion of atonement by blood, but against the whole tenor of the law, and of the Gospel, which proclaims the sanctification of our natures by his blood, who is the way, the truth, and the life. John xiv. 6. His death might have been without blood; his hanging on the cross was not the cause, that the spear of an enemy pierced his side, from which flowed forth the water and blood, which John the beloved disciple, saw with such rapture and exultation of heart, even the manifestation of that blood, which had been flowing from the foundation of the world, and will flow to the end of all the ages, as under the figure it flowed every day from the passover, to the year of Jubilee. Moses is the wrath of God against flesh, your flesh and mine; and his controversy will not finish, 'til he has taken away the slave's and sinner's garment, and clothed man with the new raiment of immortality from his Son, our heavenly Adam.

We are informed by John, in Rev. xiii. 8, of the Lamb slain from the foundation of the world. Paul speaks of this Truth in other words, and calls it "the Blood of the Everlasting Covenant" (testament,) or of the ages past, and yet to come. This passage bears the same sense as the Everlasting Gospel in Rev. xiv. 6. for without blood is
no remission, or forgiveness. Heb. xi. 22. "The blood of the figurative Lamb flowed first at the passover supper, which was a feast on the Lamb's flesh, and that of the highest joy, for Redemption by his Blood sprinkled on the lintels and door posts of their houses in Egypt. Under the Law, it was daily sprinkled seven times on the altar, which sanctified all things brought to that altar; and continued to be poured out every day, twice on that altar, as the typical wine, to that perpetual feast of the great King's palace or house, which the Lord God made to the priests, the typical first-born of all Israel. To this continual oblation and feast, our Lord refers in that excellent chapter of John, which, (to avoid transubstantiation and consubstantiation, the pretended miracles of a Priest, when all believers are equally priests, though not officers, as bishops and deacons were,) is reduced to a mere commemoration of a death, when it is a Feast on Christ, the sacred Lamb, his flesh and blood of life and incorruption, which every believer, every head of a family, can consecrate (as far as any consecration is necessary) and give to all his household, even to children at the breast, as the fathers of families did under the Law. This practice continued in the Christian Church until the 8th century, when the priests working lying wonders began their doctrine of Transubstantiation, and then it soon ceased. Dr. Pierce, a Dissenter, has fully shewn the apostolical authority and practice of the Church for communicating infants. The learned Cudworth has proved, if it wanted proof, that the Supper of the Lord is a feast upon a sacrifice, on the Lamb, the Feeder and Food in one, to all, who can believe and receive his words, which are "Spirit and Life, and not Flesh and the Letter." John vi, 63. After combating Maimonides a Jew.
Jew of the 12th century, about the Zabii drinking the blood of their sacrifices, which almost all Heathens did, he concludes well on the real Antitype to the Law. At present, the communion is more suited to a fast, or the Burial Service, than to a feast, on the spiritual flesh and blood, the bread of life coming always down from Heaven, and the wine of the kingdom drank into the spirit, that is, the spiritual, new Adam, in all the true Children of God, and the faithful Brethren of their Lord and Head. The Dissenters keep closer to the nature of a feast, than the established church, but are yet distant from the Truth. O! the wisdom and goodness of God in permitting all but the Elect, his first-born and his Israel, to be deceived, that he may bring them with shame and confusion, as Joseph’s Brethren were terrified at his presence, and humbled before their loving and merciful brother, who, in the end of the divine plot of Love, bade them sit down, forget their evil will, and be merry at his feast.

LETTER VII.

On the Atonement.

Rev. Sir,

You say, Christ died to shew us an example of patiently suffering death for our religion, and the good of mankind; and as an express attestation of his divine Mission. This is true, but not the whole of it. The Apostle Paul, if he knew the Gospel-dispensation equal to you, speaks thus: “By death, he destroyed him, that
had the power of death, even the devil, and delivered all them, who, through fear of it, were in bondage all their life. Heb. ii. 14, 15. Again, speaking of the great reward of that death, he decides it, not as a proof of his divine mission, but as a moral ground of a recompence exceeding great.

"Who, being in the form of God, (you say, in the form of a mere man begot by Joseph, which Socinus never ventured to say) and being formed in fashion as a man, he humbled himself, and became obedient unto death, even the death of the Cross. Wherefore God hath also highly exalted him, and given him a name above every name, that at the Name of Jesus, every knee should bow, in heaven, and in earth, and under the earth: and that every tongue should confess, that Jesus Christ is the Lord, to the glory of God the Father. Let this be compared with Psal. xlv. "Thy throne, O God, (Elohim) is for an Age, even the Age testified of (which the Jubilee bore witness under the Law:) Is this the character of a mere man, born of corruptible seed, because he was clothed with the flesh of sin, the body prepared for him to suffer as a Son, who was to be made perfect through sufferings as the cause of his peculiar exaltation over all names, or natures in heaven? and were the borns of the Altar filled every day with the Blood of the Lamb, to testify a death near fifteen centuries distant from the first institution? Was the table and feast of Jehovah, for so many ages past, to import the dismal conclusion of the death of the true Lamb, Jesus

* Gnud or Gnud may be derived from Gnud, to witness, as from Gnudah, to adorn: The time witnessed was, the Jubilee, the End of the Law. Guffet, in his Commentaries of the Hebrew Tongue, says, Gnud signifies a certain Time. p. 589.
Jesus Christ, who taketh away the Sin of the World? Adam's Sin properly, and its wages, death. Or, the Apostle Paul ought to go to School to Socinus, and his disciples; for what this chosen Vessell says in Rom. v. from verse 5, to the end of the chapter, is all a compound of ignorance and deception.

His divine Mission did not require blood to be shed, nor a Cross to shed it on: Was not Moses, his mission true, though he died not? Were not his miracles enough to demonstrate him the servant of the Lord? Were not the miracles of Christ greater than those of Moses, who never raised the dead, or cured diseases by a touch or a word, fully adequate to support his claim and character, as the Christ of God, Son of the Most High, and Living God? If they were not, how came our Lord to return the answer to the Baptist and his disciples? "The blind receive their sight, the deaf hear, the lepers are cleansed, the lame walk, the dead are raised up, and the poor have the Gospel preached to them; and "Blessed is he that shall not be offended in me." Matt. xi. 5, 6. Luke vii. 18. You say, Christ died as the fullest proof of the doctrine, by which sinners are continually reconciled unto God. And yet you deny, that the blood of Christ is any way necessary as a means for that reconciliation, when the Law of Moses shewed no other means at the altar of the Tabernacle and Temple. Does not the Gospel confirm the same testimony of him, who is the true Lamb; and whose blood is the true blood which cleaneth from all unrighteousness? So speaks John, the Apostle and Evangelist, but no Doctor of Divinity, no fellow of learned and philosophical societies, but taught by the Spirit of Truth, worth all the universities and all their degrees in the world. 1 John, i. 7.

"Being
"Being justified freely through his grace, through the redemption, that is in Jesus Christ: whom God hath set forth to be the Propitiation (more properly the Mercy-Seat, through faith in his Blood." Rom. iii. 25." In whom, (speaking of Christ) we have Redemption through his blood, the forgiveness of sins, according to the riches of his grace." Eph. i. 7. Paul knew very little of the Gospel, compared to the philosophical believers of this age. He did not suppose, that all his nation for fifteen centuries were looking on the Blood of the Altar, and on the Day of Atonement, (properly clothing with white raiment, figure of luminous bodies,) and all the glory of the ministration of death and damnation (meaning of flesh) as the Apostle speaks in 2 Cor. iii. conceiving it to signify no more than Messiah's dying, and shedding water and blood out of his side as the true paschal lamb, in testimony of his mission, between the evenings of the day of his crucifixion. Do you understand the mystery or secret work of Blood and water in the formation of our bodies of death, sin and humiliation or degradation, so Paul calls them? Can you discover, how the bones grow in the womb of her who is with child? Even so, thou knowest not the works of God who maketh all." Ecclef. ix. 5. The philosophical Bonnet, (whom you admire, and so do I too, for his great piety,) conceives that the germ of the spiritual body may be shut up in this coarse vessel of earth, till it shall have its evolution and fulness in the resurrection. But I tell you both, that the incorruptible seed of the Word does not lie dead, but has its meat and drink, the flesh and blood of his Father and Mother in one name: though few ever had faith in Reformation, but as you represent it, a mere moral renovation; which is no more a new creation, building, temple,
or house of God, than new clothes would make a new man from great sickness and weakness to a firm state of health and strength. You affirm, that not our bodies, nor our prayers can be considered as real sacrifices. Nor are we obliged to suppose, that Christ was a real sacrifice.

In answer, I adduce the words of the apostle, a good judge of the matter at that time, but not a judge in the 18th century: "I beseech you, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Here our bodies are called living sacrifices in distinction from those of beasts slain and burned in the fire of the Lamb's altar, which were the figurative sacrifices or oblations. You, Sir, explain one figure by a second figure; which confounds the reasonable service at one stroke from that figurative one of the Law.

As to prayers, the Sentiment in Psal. cxli. shall speak what Jews thought of them: "Let my Prayers be set forth as incense before thee: Let the lifting up of my hands be the Sacrifice, or oblation of the evening. Here the Jew, not understanding philosophy, mistook the meaning of prayer and praise; for the incense represented Prayer and Praise too; Prayer to receive an increase of blessings, and Praise for those already received. Perhaps too, the apostle, (not being a great Metaphysician, Mathematician, or much versed in experimental philosophy,) may have committed the same error, when Peter says, 1 Pet. ii. 1. "Ye, as living stones, be ye built up a spiritual house, Temple or dwelling, (not of dead and inanimate Stone, Gold, and Silver) an holy priesthood*. All believers are so.

* The peculiar Lot of the Lord under the Law was restricted to the Levites, as substitutes for all the first-born of the other
are so called in general, to offer up spiritual sacrifices acceptable to God thro' Jesus Christ. Again, at ver. 9. Ye are a chosen generation, a royal priesthood, (the Name before given by Moses to the Jewish people at large) a peculiar, or purchased people, that ye should shew forth the praises

Tribes, with one High-priest, who wore the Mitre or Crown of Gold: Yet Moses calls the whole people, a Nation of priests. The Bishops under christianity were no more priests than every believer. Dodwell, in his One Altar, and One Priesthood, seems to glory in the Pride and Ignorance of the Bishops, who wore at one time crowns, as if every Bishop, (an officer of Rule only, like the Rulers of the Synagogues) as Vitringa, de Synagoga veteres, has clearly proved, was the Antippe to the Jewish High-priest. All his learned absurdities are built in his Ignorance of the Gospel, which is to gather a peculiar people from among the Gentiles, (not any one nation or sect,) to make up that Israel, which are so singularly spoken of, and are to be glorified with Crowns and Thrones above their other Brethren. The Dispensation of the Gospel is a call to many, to run for this High Prize in Jesus Christ. When this Key was taken away, the Church became a mere house of bloody Sacrifices, that is, of many thousand believers; and all were hunted to death by the merciless Heads of Christian communities, who stained the Altars of the Prince of Peace, and the Ransom for all men, with more Blood of Brethren and Believers in Christ, than the persecutioning Emperors, Priests, and Philosophers of Paganism ever shed before. To this very Day, would the civil power lend the thunder and Sword of violence to the priests and ministers of the Gospel, the Temple, (if it be proper to call any building such, but the Bodies of Believers in the apostle's words and judgment,) would not be as in our Lord's days, a den of thieves, but of persecutors and murderers. Esau with his house, (the greatest part of all men, as Gospel-ministers interpret,) would feel the afflicting hand in this life, as it endless misery in the next in their judgment were not sufficient, though the Apostle affirms, as well as Moses before did, that Isaac blessed Jacob and Esau concerning things to come. Heb. xi. 20. From the fifth century to this hour, neither Luther, nor Calvin, the Synod of Dort, nor the Assembly of Divines (70, I think in number) ever could see, that an Elder as Esau, might be degraded to serve a Younger as Jacob; and yet both be blessed by one Father. Mahomet came forth in the seventh century, with the eternal decrees of Predestination in one hand, and the two-edged sword in the
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praises, or virtues, of Him who hath called You out of darkness into his marvellous Light. Are these figurative expressions? were they under the Law and the Shadows, or under the Spirit of Truth unto them, according to the several branches of that economy? Yet, you, Sir, tho' you see the Law and the Gospel, on this side, will have the advantage; for the literal and familiar sense, which you adopt for your own convenience, will attract and procure Multitudes on your part.

Again, you affirm, “Though we, like Christ, should actually be called to lay down our lives for our Brethren, 1 John iii. 16. Which, in imitation of him, we are to be ready to do, we should be sacrifices only in the figurative sense of the words.” Here again we are brought back to types and figures, (which soon became the Death and Grave, for the Life and Spirit of the Gospel after the Nicene council,) instead of explaining, that a believer giving up his Life freely unto God, when called for, is as different, as the sin or trespass-offering of Beasts slain involuntarily by the Hand of the Priest under the Law, can make it. I say, Sir, they are living sacrifices, and will receive a Crown and Kingdom, as a reward for this resignaion of Life. The apostle tells us, if we suffer with him, we shall also reign together with him. 2 Tim. ii. 12. No martyr can redeem another, for that is alone the price of the precious Blood of the Lamb, of no value or other, to lay waste the apostate christian churches, which had set the horrible example of persecution on the same blasphemous doctrine. Let it be observed, that cruelty in all its dreadful forms, ever follows this doctrine, from the times of Aulbin to Calvin, who burned Servetus, and to the Synod of Dort, which banished the Arminians. Who would not rather be the persecuted, than the impious persecutor?
or efficacy in any Socinian's Eye. But he suffers in Faith and Hope, I think, of a promise of being a King and Priest with his Lord. This distinction I have, I trust, fully opened in the Mysteries of the first-born and first-fruits. Let it be answered by Scripture, if it can be so done; then will I retract my Error. But no fathers or mothers of the Church; no Councils or Synods, shall have any more regard than individuals separately considered, and not meeting together. For if ever there was a place for the great Deceiver to sit president, it appears to be at those Pandæmonia; making creeds and systems of faith to entangle and confound the Gospel of Peace, Love and Mercy; and then destroying the more sincere and intelligent Believers, for not bowing down to their golden calves. But whether resting unto Blood, be a real or a figurative sacrifice, no state can be more desirable (Christ strengthening) than to be found among the Army of real Martyrs: Such as holy Stephen gave the great pattern, after his Saviour's greater Example on the Cross; and (as his name imports) was the first crowned.

I admit with you, "that it is a dishonour to God to suppose his Mercy and Grace, is not in, and from himself; for to John informs us, "God so loved the world, that he sent his only begotten Son into the world; that Whomsoever believed in him, should not perish, but have eternal Life: for God sent not his Son into the world to condemn the world, but that the world through him might be saved." John iii. 16. 17.—The same Lord, that declared unto Moses his great Name, speaks thus: "The Lord, The Lord, God, gracious and merciful, long-suffering and abundant in Truth and Goodness, keeping mercy for thousands, forgiving iniquity, transgression and sin; and that will not clear the guilty, visiting the iniquity of the
the fathers, upon the children, and upon the children's children, unto the third and fourth Generation." The Hebrew writers call upon all to observe, that the Mercy of the Lord is over sins and transgressions committed under a thousand generations, and his Judgment to the third and fourth Generation. According to Divines, this God of Moses is become a Wrath to Eternity, and a Mercy to men for the short date of Life. You suppose it very true, that God requires no other Sacrifice (Satisfaction, you mean) than a broken Spirit, and a contrite heart, which God will not despise. Psal. li. 17.

This is rather a lame and defective account of Sacrifice. Micah, (who might probably know, as a prophet, something more than you or I,) informs us of more things required, and acceptable unto God; for this is the sense of Sacrifices, Oblations, free will-offerings, and whatever came to the altar to be sanctified, the Gospel-Language being the Law spiritual in Christ); He instructs us thus, "What does the Lord require of thee, but to do Justice, to love mercy, and walk humbly with thy God?" chap. vi. 8.

We find more duties required than one, a broken Spirit, which must be granted to be the first in our Lord's table of Laws. "Blessed are the poor in Spirit," ever accompanied with that soft and tender sensibility of our own wretchedness by nature, and with compassion to all under one state and judgment. Paul also presents to us another sacrifice, tho' implied in that of mercy: "To do good, and to communicate, forget not, for with such sacrifices God is well pleased." Heb. xiii. 15. "Thro' Christ, let us offer up the sacrifice of praise continually to God, that is, the fruits of our Lips, confessing unto his Name. Heb. xiii. 15, 16.
What you mention of that most beautiful Parable of the Father and the Prodigal Son, answers not your purpose. For neither you nor I, nor any one (Prodigals enough probably, in the eyes of God,) can come to the Father's house, nor have the best garment, with a feast and music, but as we are found again in Him, who came to seek what was lost: and as to the Robe, I am persuaded, it will be that which is washed white in the blood of the Lamb; not in the bare testimony of his death for the Truth of his doctrines, as you assert.

Our misery in Adam's degraded state, banished from our Father's Garden in Eden (the seat of pleasure) into a world of thorns and briars, cares, fears, toils, disputes, enemies to our peace, and scourges and scorpions by the way, called forth the mercy of God in the seed of the Woman, not the seed of the man, as you insinuate. Surely "there is no other name; but that of Jesus, given under heaven, by which we must be saved." Acts iv. 12. The same may be applied to the Creditor used by you, who forgave his fellow servant his debt, because he humbly desired it. The apostle speaks a similar language: "Be ye kind one to another, tender bowelled, forgiving one another, even as God in Christ has forgiven you." Eph. iv. 32. It seems to me possible to reconcile the Satisfaction for sin by the death of Christ with free grace, tho' this point in the School-Divinity, where it was bred, nursed, and cherished, be not admitted; for certainly if the Father did give his Son, (who yet learned obedience by the things which he suffered, the dominion over death, and the devil, who had the power of it, in the Apostle's words, with the sublimest glory of restoring a whole creation of miserable beings to a state of transcendent and eternal happiness; The gift of Life eternal is equally free to us,
as we came not from heaven, or even from earth, to suf-
fer, as the blessed Jesus did; to suffer, I say, in a body
prepared for that scene of afflictions and sorrows beyond
any parallel. Heb. x. 5. It was not only free grace,
that God the Father, made him a sin-offering for our be-
nefit and deliverance, and more so, as we were sinners,
while Christ commended his love to us, that he died for
our great, unmerited salvation. Rom. v. 6.—10. It was
exceeding rich mercy to provide such a method of justi-
fication for sinners, and exceeding great love in Christ
to pass through such an unparalleled death, to have the
power of destroying it, for all men. Rom. v. 15.—21.
Heb. ii. 9, 14, 15.

In this view, which is scriptural, free grace, and the
sufferings of Christ, accepted and rewarded by the Fa-
ther, with the salvation of nations, tongues, languages,
and peoples, may be reconciled together. See and rejoice
in the glorious extent of Redemption, recorded by Isaiah,
xxv. 6. 9. and Rev. vii. 9, 10. We may view the exhi-
larating description of the Prophet. "He shall see of the
travel of his soul, and shall be satisfied: By his know-
ledge, shall my righteous servant justify many; for he
shall bear their iniquities. Isa. liii. 11. The true sense
is, that he shall be loaded with them, as a heavy burden,
for so the word signifies, and alludes to the scape-goat of
the Law; upon whose head the high-priest in the great
Day of Atonement (or covering of sins) lay both his
hands, and confessed over him all the iniquities of the
Children of Israel, and all their transgressions, and all their
sins: He shall put them upon the head of the goat, and
shall send him away by a fit man into the wilderness, and
the goat shall bear (or carry away) all their iniquities
into
into a land not inhabited (of separation;) and he shall let go the goat in the wilderness. Lev. xvi. 20.

You say, "We need only suppose Redemption, or more properly Deliverance from the power of Sin, that is, our repentance and reformation." Redemption, and deliverance, I reply, signify more properly from the power of Death, and has not that narrow sense, you ascribe to it. Redemption is everywhere attributed to the blood of Jesus, as all Redemption from Egypt, and all deliverances, from the sins and trespasses under the Law, were figuratively effected by the Blood of the Lamb, in the first Tabernacle, and continually under the ministration of the temple, to the same blood sprinkled seven times on the altar, and put into the horns of it as the cups of Salvation; for that service signified a perpetual feast on the flesh and blood of the Lamb, the typical meat and drink of that dispensation. Repentance would not destroy the power of sin: sin brought death: Repentance, mourning, and brokenness of heart could not destroy death, or change the body of our humiliation, or fall, into a spiritual, glorious and incorruptible body, like unto that of our Lord. It is true, that the Jews were called to repentance (not towards God, for they only worshipped the one Jehovah,) but of their evil and corrupt lives; while Greeks and Gentiles were called to repentance towards God, (whom they knew not, nor worshipped) and to faith in Jesus Christ, as the promised Redeemer of the world. Acts xx. 21. For though the Jews and Greeks were joined together by the Apostle in that place: We never find the Jews called to acknowledge the Lord their God, but to believe in Christ, and conform to his Laws, by newness of Life, and not by the oldness of the Letter, in types and shadows.

Q. 2 Again,
Again: If Redemption and deliverance, as you say, mean Repentance and Reformation; without which no promise of pardon can be true in any sense: can then the Jews and Gentiles shut up in unbelief, and in all the sinfulness of nature and corrupt customs, and a strange worship of a strange Gods? How can these be ever pardoned? Yet Paul has told us, that God has done this to have mercy in the End upon all.—Rom. xi. 32.—35. Where God promises to blot out, and to forgive the iniquities of all Israel, he does it not for their Repentance and amendment, but from his mercy and compassion, and for his Holy Name. Ezek. xxxvi. 25, 31, 32, 33.

You say, what, surely, overthrows all Revelation at one stroke, and tears up every hope and consolation of the Gospel by the roots.—These are your words: "It can never be reconciled to Equity, or answer any good purpose whatever, to make the innocent suffer the punishment of the Guilty." First, I answer, did not Joseph suffer, what his wicked, envious and malignant Brethren ought to have suffered? Did that affliction and bondage of the merciful Brother answer no good purpose whatever in the view of divine Wisdom and Equity? was he not sent to preserve Life for Israel, Egypt, and the Neighbouring Nations? yet his "feet they hurt with fetters: His soul came into Iron." Psal. cv. 17—22. Was not his perfect innocence with respect to his Brethren, made to suffer for the noblest of purposes? Whoever can read that history without a heart greatly moved indeed, and with dry eyes, must be lost to all moral feelings, and even the common impressions of Humanity.—We are told by a better writer than you, or any man at this day, "that Christ was made sin for us, who knew no sin, that we might be made the righteousness of God in him:" we are told by another
another Author of credit, and I truft with many too, tho' not philosophical, believers, but a mere Apostle, it may be without Letters too, "Christ hath once suffered, the Just for the unjust, that he might bring us to God." 1 Pet. iii. 18.—Here no good purpose was answered; no Equity or Justice in this procedure.—I leave you, Sir, the task of charging the Most High God with want of Equity and Justice; while such venerated of Christianity, as Bacon, Locke, Newton, and other great men, (tho' not philosophers, perhaps, in that knowledge falsely so called) bow down with deepest reverence and prostration of their understandings to what they know not, by what they are are permitted to know of the ways of wisdom.

Though the cross may seem to others, as it did before, foolishness, and a stumbling-block to philosophy and deism, as much as the blood of Jesus, with respect to any purifying power, and necessary efficacy in our Salvation, seems to you, and to too many of your disciples.—By your account, the whole vth chapter to the Romans, so full of consolation to our wretched state, is replete with absurdity and falsehood; and it was in your opinion, as unjust for God to punish us with death, and a Life of much misery preceding this awful Sentence, for we did not sin after the Similitude of Adam's transgression; because it answers no good purpose whatever: and as contrary to Justice, that he should make the one obedience and righteousness of a second Adam, the means of Life and Salvation to the many, even to all men, which the Apostle affirms in Rom. v. 18—22. Though we were not the sufferers on the Cross, nor, if we had been could we be the Just for the unjust, but quite the contrary.

Remember, Sir, I do not believe the Satisfaction in the scholastic sense, (where it was first conceived, and nourished
rifhed from Aristotle's philosophy chiefly:) But I believe, that the holy blood of Jesus Christ is as necessary to form a spiritual, immortal, and incorruptible body, garment, house, or temple for God to dwell in, as the blood of the woman under the Law, that is, under death, is necessary to produce the body of corruption, weakness, misery and death.

That we become by Faith in Christ, as truly bone of his bone, and flesh of his flesh; which, I suppose, is not like this miserable body or tabernacle (in which we groan, being burdened) as we are bone and flesh, that is, of the perfect substance and nature of our parents.—You see nothing but a moral renovation of the Will in the new Covenant. Thus you make the fruit and branches, the root, that bears them. To what end served the Blood of the Lamb, the meat and drink put into the perpetual fire of the Altar daily? the laver of water, the kindling of incense, and keeping the seven lamps for ever burning? Had these institutes any reference to the Ten Commandments, or any similitude to moral precepts or moral Renovation? Weigh well what the apostle speaks of the contrast between the glory of the ministration of death and damnation, (as the last word is often not improperly translated thus:) "If the ministration of death written and engraven on stones, was glorious, how shall not the ministration of the Spirit, be rather glorious? "For if the ministration of condemnation be glory, "much more doth the ministration of Righteousness (or Justification) exceed in glory." 2 Cor. iii. 7—11. But the apostle informs us at the same time, that the letter of the new Testament killeth, but the Spirit giveth life. Did this apostle preach only moral Renovation, when
when all his writings tend to this point, to shew the Law fulfilled in Jesus, as to the spiritual sense of it? He, with other apostles, introduces the laver, the blood of the Lamb, the fire proving all sacrifices, the wine and bread of the altar, the garments, or clothing of the priests, the incense and seven lamps, all to be realized and fulfilled by our High-Priest, in the new and living temples of our bodies: Thus the Spirit and the Truth to the old Letter, and the figurative ministration, is accomplished and dignified. In proof of this, read the Epistle to the Hebrews in particular, and to the Corinthians in various parts, with the Revelation of John, where all the illustrious branches of the legal service are brought forward to the eye and faith of believers. The very letter as well as the Spirit of Scripture, is denied by maintaining only a moral Renovation. Though I build not on the opinions of men, yet Truth is venerable, wherever it be found. I shall therefore introduce the judgment of a very respectable name to the point. "As by partaking the flesh and blood, the Substance of the first Adam, we come to our death; so to life we cannot come, unless we do participate of the flesh and blood of the Second Adam, which is Christ. We drew breath from the first, by partaking of the substance; so we must draw life from the second, by partaking the same. This is the way; we become Branches of the Vine, and partakers of his Nature, and so of his Life and Verdure both." Thus speaks Bishop Andrews on the Resurrection. p. 462. of his Sermons. You declare too, "If it had been inconsistent with divine Justice to pardon sin upon Repentance only, we might have expected to have found it to be expressly said to be so, in the Scripture. But no such declaration can be produced, either in the New
New or Old Testament. What, Sir, did not the altar shew for its time, that the sins and trespass-offerings were forgiven at that place by divine mercy, manifested in the Lamb, and his perpetual fire, devouring and consuming them out of sight? The Jews of old, (to whose sentiments on their Institute you appear a perfect stranger) said, all their prayers and praises were accepted, and their sins and transgressions were forgiven by the Lord God, in virtue of that altar, which sanctified every oblation.

We are told by the simple apostles, that we are called to offer up spiritual sacrifices acceptable to God through Jesus Christ; not, however, acceptable without faith in him, who sitteth on the mercy-seat, or propitiatory, always in the Spirit now, as he did before in the Letter, in the Holy of Holies. We are taught a lesson by Paul, (the ignorant apostle, who talked of Milk for babes, and of strong meat for the perfect or adult;) What, know ye not, that the Body is the temple of the Holy Spirit in you, which you have from God; and ye are not of your own: therefore glorify God in your Body and in your Spirit, which are of God.” 1 Cor vi. 19. Does the Holy Spirit dwell in unbelievers and scorners of Christ? Is the blood of Christ of no price, or no ransom, because you hold it in contempt, of no necessity, or efficiency towards salvation, but a mere testimony, that he died as a messenger of Truth?——All the texts adduced to prove the mercy of God, prove nothing to your point. The great mercy and tender compassion of our Lord God were manifested to Adam under death. The Law was to confirm the first promise to him, and the extent of that promise renewed to Abraham. It shewed too, by what means that blessing would be given, namely, by the true blood answering to the typical blood of the Altar.
Neither the Talmudists, mere Letter-men, nor the oral Interpreters ever thought of any remission of sins, save by Blood; which the Law threw before their eyes continually in the Temple: to which Paul (a mean Scribe) refers, when he makes Moses, sprinkling the Book and the People, speak thus; "This is the Blood of the testament, which God hath enjoined." He sprinkled with Blood, both the Tabernacle, and all the vessels of the ministry; and almost all things are by the Law purified by Blood; and without shedding of Blood, is no Remission.—Heb. ix. 19.—22. Now, in your superior judgment, we are to have no antitypes to the patterns of heavenly things; no Spirit to the shadows and figures; we are to have no Temple, but of wood, stone, brick and mortar; no blood, no meat, no drink, no eternal fire, no garment, (except the dark livery) no incense, no lamps burning in our Temples. What a spiritual Priesthood! what a ministration of righteousness, you bring forth! I leave even the common sense of men to judge. Stephen, (who was the first witness by his own Blood to a better Blood than his, yours, mine, or any Blood of Emperors, Kings, or of all men) instructs us; "God dwelleth not in Temples made with hands," as faith the prophet, "Heaven is my throne, Earth is my footstool: What house will ye build for me, faith the Lord? or what is the place of my rest?" Hath not my hand made all these things?" Though Solomon had built him an house, as the type of the true above, Where this wisest of the children of men speaks in these magnificent words: "Will God indeed dwell on earth? Behold, the Heaven and the Heaven of Heavens cannot contain thee, How much less this house, which I have built?" Kings viii. 27. What you produce, "that when David, and other penitents confess their sins, and intreat for pardon, they refer themselves to the divine mercy only, without
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feeming to have the least idea of any thing farther." Let me rejoin: Did not David and all repenting sinners know something of the Altar, and of the Lamb, of his Blood, and of the offerings for sins and trespasses at that place alone? Do you suppose, that the royal prophet understood nothing, but the type and shadow? that he saw no more than Socinians do, of the purifying manner, and way of remitting sins and trespasses, when the whole service was a constant, daily exhibition of divine mercy by the Blood of one Lamb, a male of the first Year, and by no other mean whatever?

You conceive, that the Jews never had the Key of Knowledge: if so, why did Christ rebuke them, in his day, for taking it away, certainly by a false, familiar and easy way of interpreting the true sense of the institution? In that beautiful penitential Psalm. li. 7.—David says, "Purge me with hyssop, and I shall be clean: wash me, and shall be whiter than snow." Had he no respect to the Bunch of Hyssop, which the Israelites, at the coming out of Egypt, dipped in the Blood of the paschal Lamb, and sprinkled on the lintel, and two side-posts of their houses? "Exod. xii. 22. Or if you choose another instance, to the hyssop, cedar, and red wool, dipped in water, and mingled with the Blood of the bird killed, to sprinkle the Leper, a sinner, who was the longest of any under the Law, in his purification.—Lev. xiv. 14.

What is next advanced by you, is most astonishing, that, "when sacrifices under the Law are expressly said not to be sufficient for the pardon of Sin, we are never referred to any more availing Sacrifice, but to do good works. "Every word contradicts the Great day of atonement, or expiation (properly the covering of sins,) for this was not a day to reward good works, or Sacrifices of any kind, but an act of Sovereign Grace for all the sins, iniquities and transgressions
transgressions of all Israel. Levit. xvi. Read, Sir, the whole Chapter, and consider it well.

It may not be unentertaining to speak somewhat here of this Day.

The oral Interpretation calls it, "the Day, which whitens all the sins of the Israelites;" not a word of their good works. Let the learned read J. Andrew Danzius, his full Investigation of all the Rites and Ceremonies of this most important Day, in *Meuschen's New Testament* illustrated by the Talmud and Hebrew Antiquities. The Superstitions invented by later rabbis, since the expulsion from their Land, may be seen in Buxtorf's Jewifh Synagogue, Book vi. ch. 25. Where the Dung-hill-Cock (*Gallus Gallinacius*) is chosen to make atonement for their sins. In this Day, they procured a white Cock for the Men, and a white Hen for the Women.

This Bird is selected, because *Gebber* signifies a man, and Gebber, in the Talmudical or Babylonish dialect, means a Cock. Hence they say, as man sinned, so let the Cock be punished for him. When they kill him, they say: Let this Cock be a Commutation for me; let him be in my place; let him be an expiation for me: Let him die; but to me and to all Israel, let a happy Life be given. Amen.

This writer, who knew the Jewifh Customs in his day most perfectly, informs us, that they will not use a red Bird, because *sin* is red, citing Isaiah, ch. i. 16. Though your sins be as *scarlet*, they shall be white as snow; tho' they be as *crimson*, they shall be as wool. In this foolish rite, they seek to hide the true sense of their ancient Church, as to the sufferings of the Messiah; though they refer the barbarous treatment of this soul to the same treatment of the Scape-goat, while the temple continued, Well may he observe, that God has smitten them with madness, blindness, and astonishment of heart, as Moses threatened.
threatened in Deut. xxviii. 27. Yet so little satisfied are they, with having their sins transferred and expiated by the uncommon cruelties inflicted on their white Substitute, that when they come to die, they will say, "Let my death be an expiation and Satisfaction for my sins;" as if death, I say, which Moses recorded as the punishment of the first sin, could be a satisfaction for this Judgment. What they do in putting a kind of Surplice over their Clothes and a white Cap on their heads, is in imitation of the white raiment, and bonnet for the Priests; and intimates indeed, what will one time be true, that they shall be washed in the blood of the Lamb, and have white raiment; which is not to be made so by the Blood of Bulls Rams or Goats, much less by the Blood of any Bird, whatever his colour may be. The visiting the tombs of the dead, lighting candles, and imploring the dead to pray for them, with many other Superstitions, are not commanded by the Law, but invented (as such absurdities ever have been,) by Rabbies, Doctors, and Priests. However, amidst these follies and delusions, founded on a great abused Truth, we may find something worthy of imitation.—1. On this Day, they intreated the forgiveness of every injury and wrong, and gave the same to each other. —2. They made restitution for any wrong, fraud or oppression, or pretended so to do.—3. They fasted and afflicted their Souls, reading for instruction in the nature of a true fast, that beautiful and affecting chapter of the prophet, which describes that fast which God is pleased with, with such force and energy of expression and sentiment. Isai. lviii. 4. They made an open confession of sins, in so minute and full a manner, of their various evil ways, by word, thought and deeds, against the Laws and Statutes of the Lord their God. Allowing for some particular
particular expressions and vain petitions, it appears the most perfect Confession of all the possible modes of Sinning; Such too, as may well suit Christians, and teach them the necessary and edifying lesson of Self-Inspection, Examination and Self-Knowledge. Lastly, according to Buxtorf, so well versed in his Day, in the Rites and practices of the Synagogue, they acknowledge that what the Bird suffered in having his skin torn up to the neck; in dashing him three times against their Heads, and then killing him, they themselves deserved all that severe treatment. They probably chose this despised fowl, by the great Wisdom of their Priests and Rabbies, in a way of contempt, in allusion to the Sufferings of Messiah so strongly and clearly described by Isaiah. ch. liii. "He was a Man of Sorrows, and acquainted with Grief: We hid, as it were, our faces from him: He was despised, and we esteemed him not. Surely he has borne our Griefs, and carried our Sorrows: Yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions; he was bruised for our iniquities; The Chastisement of our Peace was upon him, and by his Stripes we are healed." This most affecting draught for the varied afflictions of Messiah, Son of the Living God, and his Lamb, admitted by their ancient Church to relate to him, seems as likely to have furnished their wise and prudent Men with the sublime thought of substituting this Fowl, (Gebber,) in the mean imitation of the great Day of atonement, under their captive and dispersed condition, as the Scape-Goat, which was treated with every indignity and barbarity, though this part was not commanded by any word or statute of that great Day, as they called it by way of eminence and glory. David Levi, in his late publication of the Rites and Ceremonies of
of the Jews, takes no notice of these magnificent Substitutes, in the place of the most glorious Sin-Offering; and Scape-Goat loaded with the curses of the Law, and the Sins of the world, even the bleffed and beloved Son of the most High God, who, in the apostle's words, once, in the end of the ages, hath appeared for the putting away of Sin, by the Sacrifice of Himself. Heb. ix. 26. The very lame and foolish imitation of this day confutes, what you affert about good works.

Your next affertion is as strange as the other. "If any of the Jews had had the leaft notion of any atonement for the sins of mankind, they could not but have expected a fuffering Messiah; and yet it is plain, the very best of them had no such idea." Had you spent half of the time in acquainting yourself with the ancient doctrine and judgment of this people, as you have spent at your chymical furnace and experiments, you would have avoided the confident affirmation of two such palpable Errors.

I know not what the very best of them are now, but, if they are no better than they were in the days of Moses, of their Kings and prophets, they muft be a very rebellious people, and have yet their neck an iron new, as Moses and Ifaloh bear record, with the sharpest rod of rebuke and reproach against them, whose favor you fearch to court much. First: how came they to invent the notion of two Messiahs? one, the Son of Joseph, to come, "meek and riding on an ass, and on a colt, the foal of an ass." Zech. ix. 9. Was it not done, to evade the great truth of a fuffering Messiah in Christ our Lord? The second Messiah is to be the Son of David, and is to come in the clouds of heaven. What is this subterfuge contrived for, but to evade the two states of the deepest humiliation by a death on the crofs, the most shameful, painful, and public
of any Roman punishment, for the worst of Malefactors in their false judgment? (For surely theft and robbery might deserve a milder death than murderers.) It was invented to evade the conviction arising from his glorified state in his resurrection, ascension, and sending the Holy Spirit at the day of pentecost, one of the most public feasts, celebrated by all the males of Israel, and profelytes of righteousness, in the most open and wonderful manner. The sorrows and afflictions of the Messiah are constantly admitted by the ancient Hebrews. Their testimonies shall be placed before the eyes of you and others. “If, when thou shalt make his soul, a sin-offering; (sham) that this is spoken of, and understood of Messiah, R. Moses Alshech speaks thus, in his comment on Isaiah liii. 10. His words translated from the Hebrew run thus: “Behold our Rabbies of pious memory, have confirmed with one mouth, and received by tradition, that the prophet speaks of Messiah, the King; and we will follow their judgment.” Even the Talmudists call Messiah, leprous, when giving their sense of the 4th verse: “We looked upon him as leprous, hateful to God, and smitten with this filthy disease.” ch. Chele. fol. 98. and in the same column, l. 10. they give this Sign of Messiah by which he may be known: “He sits among the poor, who are afflicted with sicknesses:” On which words, R. Salomo thus comments, “Carrying our diseases, means such as are afflicted, and smitten with sicknesses; and he himself (Messiah) was so smitten, and he was pierced for our sins, and bore our diseases.”

Let me bring forward one testimony more among a multitude, even from the Talmudists (who are ready enough to equivocate,) as well as the Cabalists, who bear an uniform testimony to a suffering character. The Fathers
thers are introduced, thus addresing Messiah: "Thou art far better than we, because thou hast borne the iniquities of our Sons, and hast suffered the hardest things; thou hast been a derision and a mockery to the Gentiles for the sake of the Israelites: thou hast fat in darkness; thy flesh cleaved to thy bones: thy body was dried as a tree, and thy strength as a postherd." Psal. xxii. 8–14. "And all these sufferings were for the iniquities of our children." To this Messiah replies, "What I have done, I have done only for your sons." To prove him an offering for sin, they cite ver. 6th. "The Lord made the iniquities of us all to meet in him." Hence, when the punishment is demanded for this iniquity, it is said, "He was afflicted; the chastisement of our peace was upon him:" then, at ver. 8th.—As an expiatory victim, (afham,) "he was led as a lamb to the slaughter." If more evidence could be needful, more may be seen in Meycher’s New Testament illustrated by the Talmud and the Antiquities of the Hebrews. Pages 27: 30. 390. Also upon all the verses of Chap. liii. of Isaiah. From Schöetgenii Hor. Heb. et Talm. vol. ii. lib. 6. cap. 3. On the Sufferings of Christ, You will, Sir, meet evidence as contrary to your assertions, as you are adverse to the Old and New Testament. You say further, "that Christ would have spoken of the necessity of his sufferings, as an atonement, when he endeavoured to reconcile his disciples to his death, in his solemn prayer before his Sufferings on the cross, in his agony in the garden, and on the cross; yet nothing of this kind drops from him. 1st. He never reconciled them to his Cross, but foretold it, and allow their deferention of him. 2. They never believed, that he would rise again; or they could not have intended to bury him; for his disciples seemed to
to have given up all hope of a Resurrection. 3. He said to them also, "I have yet many things to say unto you, but ye cannot bear them now." John xvi. 12, 13: But when the Spirit of Truth shall come, he shall guide you into all truth." And this Comforter came in Blood and Fire; in that Blood you esteem of no price; and in the eternal fire. For every one shall be salted with fire, and every sacrifice shall be salted with salt. Mark ix. 49.

Levit. ii. 13.—4. The Jews, in their deep ignorance and corruption of life and manners, had not quite forgot the ancient doctrine; or how could Caiaphas prophesy, (not from himself,) "Ye know nothing at all; nor consider, that it is expedient for us, that one man die for the people, and that the whole nation perish not." John xi. 49—53.

It would be too large a field to enter into the proceedings of the day of Judgment mentioned by you, and all the Circumstances of that day: besides, it would open such Mysteries of Christ's Kingdom, as you, among the wise and prudent, might probably deride, and your pupils and followers deride too, with their master and teacher. Though the Jews, Sir, did say, imprecating a curse, "His Blood be upon us, and our Children!" Be sure that a time will come, when his Blood will be upon them and in them, for a different purpose, than the Church can believe at this Day.

"St. Peter, in your words, only exHORTS to repentance, and speaks of the death of Christ as an Event, according to the foreknowledge of God."

Does he not call to faith in Christ, as the Ground of an acceptable repentance, and a subsequent remission of sins? To patience in sufferings, and to give a reason for the hope, that is in you with meekness and fear? Did he not tell Believers, "Christ hath once suffered for sins,
fins, the Just for the unjust, that he might bring us to
God; being killed in the flesh and quickened in the Spirit?
Was he, a total stranger to the Law, and to the Lamb
which was killed, that his blood might sanctify all obla-
tions at that altar, and might give forth the meat and drink
of that Table, which represented a perpetual feast at it?
and that it might bear record and the figure of him, who
was to be the Truth to cleanse from sin, and to give the true
Bread and the true wine of his Vine, that is, of his own
blessed nature to such, as do not turn away, as the peo-
ple of Capernaum did, saying, "How can this man give
us his flesh to eat?" John vi. 52.
Here is no transubstantiation, or consubstantiation in-
tended: Here is no priest to consecrate Signs and Figures,
because every believer is a priest; and, if he hungers and
thirsts for righteousness, he shall be filled. The Son of
God in his glorified state is not comprized, and shut up
in a body, like our own miserable house of sin and degra-
dation, but a Sun of Justification going forth with healing
in his wings, through all Elements, and depths of the
earth, and through the whole Creation.
"Where two, or three, are gathered together in my
Name, I am in the midst of them," in their inner Man;
in the heart and reins, more inward and vivifying than
the light and air, which we eat and drink every minute
for our natural Life. "All the discourses, you say,
of St. Paul upon various occasions, and in the book of
the Acts, are entirely moral; in his celebrated speech at
Athens, he only exhorts his hearers to repentance, from
the consideration of a future judgment. He says not a
word of what is now called the true Gospel of Jesus
Christ." I deny that St. Paul's discourses are entirely
moral. Of him Christ tells Ananias, "He is a chosen
vessel
veffel to bear my name before the Gentiles and kings, and the children of Israel. Acts ix. 15. Would you have had this servant of the Lord open the whole Gospel to strangers at once? He spoke what was proper to the place and people. Like a prudent Nurse, to a weak child, he gave Milk; the first rudiments and elements of the Gospel in the name of Christ: He could not do more then, where there was no preparatory knowledge laid, as it was among the Jews, trained and educated in a perpetual School of Laws and Judgments, in festivals, and glorious views of Christ, from the Oracles of God in their hands.

What you now call the true Gospel of Jesus Christ, I cannot understand. If you mean, that Christ is the Son of Joseph, he is not the Seed of the Woman; and the first Promise to Adam is lost: If he be not the Son of God, even of the Most High God, he must have deceived the people; and you will justify the Jews for destroying him, for saying, he was the Son of God; which certainly was an imposture, if not blasphemy, had he not been, what he claimed to be. Mark xiv. 61–64.

His affirming himself to be the Son of God, was before his Resurrection; at which time he was declared to be the Son of God with power, according to the Spirit of holiness, by that unexampled and great event; not that he began then to be that character, but was openly manifested to be such, which his disciples did not seem to believe, while he was hanging on the cross, between two malefactors, and being reputed by that place to be the greatest sinner of the three. You advance further, that from the literal interpretation of a few figurative expressions, the doctrine of Atonement, as well as that of Transubstantiation, has been derived; and it is a doctrine S 2 highly
highly injurious unto God; and if we who are taught to
imitate God, should act upon the maxims of it, it would
be subversive of the most amiable part of virtue in men.
We should be implacable and unmerciful, insisting upon
the uttermost farthing.—Surely not so, when we, in so
many passages, are called to lay down our lives; to take
the daily cross, to do good for evil, and to forgive, as
the absolute condition of being forgiven ourselves.—When
we are also commanded to imitate God, the Father, who
is kind to the thankful and unthankful, and to the good
and to the evil. Be ye therefore merciful, as your Fa-
ther also is merciful." Luke vi. 35, 36.

Need I cite a hundred passages more, where the imi-
tation of God would forcibly lead us to a conduct quite
opposite to an implacable and unmerciful temper? When
Paul speaks thus, Did he think, that he was taught to be
implacable and unforgiving, because God had made them
accepted in the beloved? " In whom we have Redemption
through his Blood, the forgiveness of sins, according to the
riches of his Grace." Eph. i. 6, 7. And again in chap.
iv. 32—Be ye kind one to another, tender-hearted or
bowelled, forgiving one another, because God in Christ
hath forgiven you."—" Put on bowels of mercies, for-
bearing one another, and forgiving one another, if any
man have a complaint against any; even as Christ for-
gave you, so do ye also.—1 Coloss. iii. 12, 15. Cer-
tinly, God did this by having laid the iniquity of us all on
Christ; " by having made him sin for us, who knew no
sin, that we might be made the righteousness of God in him," 2 Cor. v. 21.—If Christ was then made the atonement
for us, even as a vicarious sacrifice, according to the
School-divinity, it must be deemed an exceeding great
favor for God, his Father, to appoint him the means of
of such an inestimable blessing as eternal Life, given to him alone, as the most transcendent Reward of his death, even the death of the Cross. The mind of that man must be very singularly formed, that could learn implacability and unmercifulness from what passed between the Father and Son, respecting his state of humiliation and suffering; for which, he was to be exalted and glorified above all other Sons, who had not so suffered, nor for the same most glorious end of working peace, reconciliation and restitution of all things, and all men from death and corruption into life and happiness. We might with as much confidence declare, that reading the most beautiful Life, sufferings and advancement of Joseph; his rough and stern treatment of his brethren at first, and his great kindness and forgiveness at their second time of coming to him, is apt to teach us an unmerciful and unforgiving heart and spirit; because he was not exalted to that state of pre-eminence of power and dignity over them, but as a reward for his preceding afflictions, created through their pride and envy at his dreams. As I write neither for victory, nor debate, but for the sake of Truth, the Cause of God and of his Christ, I admit that it was not a vicarious sacrifice which was performed by our Lord, in that sense of exempting us from doing, and suffering his will, as he before did, and suffered the will of his Father, and was perfected by suffering; both, in obedience to him, and as a ground of being exalted above all Sons, or Angels, (called Elohim,) and every Name in heaven and on earth.—Nor will any one of his disciples be exalted to the dignity of heir and coheir with this great and sole heir of all things, unless he take up his daily Cross, deny himself, and walk in the same narrow way, and pass the strait Gate, which few do, (as our Lord says,) to find the life
life and glory among the Lot of the First-born and first-fruits, who will be Kings and Priests to sanctify and bring in the whole harvest.

Of this very pre-eminence of glory, the apostle speaks in this full and emphatical manner: "I count all things but loss for the excellence of the knowledge of Christ Jesus, my Lord: for whom I have suffered the loss of all things, and count them as dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the Law, but that which is of the Faith in Christ, the righteousness of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death, if, by any means, I might attain unto the resurrection of the dead; not, as though, I had already attained, either were already perfect; but I follow after, if that I may apprehend that, for which I am apprehended of Jesus Christ. Brethren, I count not myself to have apprehended, but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press towards the mark for the prize of the high calling of God in Christ Jesus. Phil. iii. 14.

The same Truth is the important sense of that deep chapter. Rom. vi. If we be buried with Christ; dead with him, and planted in the likeness of his death; We shall be also in the likeness of his resurrection. In the familiar, easy and obvious way of interpreting scripture, which

* The Word expressing Prize is admitted to be taken from the Reward decreed by the Judge of the various combats, to the Victor at the Olympic Games; to which the Apostle alludes in this place, and also to the Crown given to the Conqueror. 2 Cor. ix. 2.
which you adopt and prefer; all this great work is done in a moment, in the twinkling of an eye, by immersion of adults into, and sprinkling of infants with water sanctified to the washing away of sin, and working an instantaneous regeneration. To the same point, he refers, Rom. viii. 17. If children, then heirs, heirs of God, and coheirs with Jesus Christ. If so be, that we suffer with him, that we may be glorified together. The same truth is set before us in ch. 2 Cor. iv. 10, 11, 12. Persecuted, but not forsaken; cast down, but not destroyed, always bearing about in the body, the dying of the Lord Jesus, that the life also of Jesus might be manifested in our body.

For we who live, are delivered unto death for Jesus, that the life also of Jesus might be made manifest in our mortal flesh. So then, death worketh in us, but life in you. This last part refers unto the benefit, that others will receive through the sufferings, and daily death of the royal priesthood, the blessed and blessing elders, the Gospel-Josephs, whom John shews us in Revelation vii. 4—9. and chap. xiv. 1—8. I leave these declarations of the greatest truths to the derision of all such who despise the mysteries of the kingdom of Jesus Christ. Happy is it for Jews, Mahometans, and Gentiles, that such is the immutable council of divine grace to all, that have been deceived by Satan, and his instruments among men. As for the Jews, whom I love and pity as men under blindness and judgment, but not merely as Jews: I know the mercy reserved for that people, cast off for nearly eighteen centuries, and for all the nations yet in darkness and unbelief. My heart rejoiceth in the height, the depth, the length and breadth of the love of God in Christ, which passeth knowledge, I may add too, the belief of any church,
church, save the few members of the Philadelphian church, and her little strength.

As you, Sir, reject redemption by blood, let me say, that moral renovation has no more relation to blood, than the Ten Commandments of Moses had reference to the Lamb, twice offered, and sprinkled every day at the altar of perpetual fire. Yet it will be found, that the blood of the true antitype, the Son of God, will lead into the holy of holies, where it was generated at first. This Paul teaches us, (whose knowledge ought to be preferred to all teachers at this day, or any day of the Christian church;) This blood was not given under the Law, as a sign of any wrath of God, but for our losses and want of it. The altar was a table for the meat and drink of the Lord God of Israel, on the Flesh and Blood of one male Lamb: it was celebrated with Hymns and musical instruments every day, as becoming the feast in the Courts of the great King's palace, or House, in the figure. The spirit and truth to it, is the full sense of our Lord's words in the whole sixth chap. of John. The Lord says, "I will cleanse the Blood I have not cleansed, for the Lord is dwelling in Zion,—Joel iii. 21. This seems spoken of the Jews, when the Lord shall purify them by that one Blood, which the beloved disciple informs us, "cleanseth from all unrighteousness." 1 John i. 9.

It is this Blood of Sprinkling "which speaketh better things than the blood of Abel; for that called for vengeance, according to the Law of Retaliation, or strict justice on his guilty Brother. Heb. xii. 24. This blood of Jesus is the blood of Peace, Joy, or Righteousness in the Holy Spirit; which Spirit of Promise came at Pentecost, in the purifying power of it, and in the Grace of the everlasting Fire of life and immortality. Isaiah xxiii. 14—17.
You produce generally errors concerning a truth for the
denial of the truth itself. I can properly compare your fa-
miliar mode of illustrating scripture, to an anatomist who
affirms, that the skeleton is the true and perfect beauty of
all the various members, senses and functions of the human
Body. With respect to the Gospel, you do the same, as
if you had taken away the ministers or servants of the
Lord, the altars of brass and gold, the lamps, laver, in-
cense, and blood of the Lamb, the meat and drink of
the high-priest given every day; and then exulted in the
beautiful simplicity of an empty palace. For all these
expressive and significative types and emblems of hea-
venly realities, as Bacon regard them, you give a moral
Renovation, by virtue of the ten commandments, which
we can perform by our own strength and ability, and
work out Life and salvation without any of the corre-
spondent virtues and powers of Heaven, in Paul's words;
which, you must suppose, had no relation to, nor any
sense, or meaning in the person of Jesus CHRIST, who is
according to your opinion, no antitype, no high-priest,
with his own precious Blood, to cleanse* our unclean
Blood; with no kindling the eternal fire, he says, he
came

* Every Branch of the Temple-Ministry is brought forward,
as fulfilling in Believers, the living Temples of the Gospel-Dis-
penation. 1. The Fire: "I came to send Fire on earth, and
what will I, if it be already kindled?" Luke xii. 49.—"Every
one shall be salted with Fire, and every Sacrifice shall be salted
with Salt. Mark ix. 49. — 2. The Meat and Drink; the Flesh
and Blood; the Bread of Life, coming down from Heaven; the
Wine, or Blood of Peace. These Gifts are for every Believer,
a Priest and a Temple of God. John vi. (the whole chapter.)
3. The Laver. He has saved us by the Laver of Regeneration,
and the renewing of the Holy Spirit. Is this water from rivers
and springs? Is the Gospel, the Law? or is the Spirit and Truth
to yield to the Figures and Shadows of it? 4. The Garment.
"Thou hast a few Names, even in Sardis, which have not de-
came on earth to kindle; who has no Lamps to preserve burning; no Garment to give his priests and chosen people; no bread of Life, and no wine of his kingdom; No Joy to excite and express in Hymns and spiritual songs in the Temples of the Bodies of his Brethren. For of all these great Truths, you have divested the Gospel, which speaks of every one of these ineffimable gifts and graces; and you have left us, for the beautiful symmetry, the

filed their garments. Blessed is he that watcheth and keepeth his garments, that he walk not naked, and they see his blame.’ Rev. iii. 4. & chap. xvi. 15. Where is now this garment? Is it outward, like the ministers of the Law, or internal? Is it not to clothe the new man with the white raiment he is counselled to buy of the Lord? Rev. iii. 18. 5. The Lamps. ‘He walketh in the midst of the Seven golden candlesticks. Here the High Priest of our profession is ‘keeping the seven Lamps of Seven Churches (or congregations) always burning in his peculiar people.

‘The Blood of Jesus Christ cleanseth from all unrighteousness. 1 John, i. 7. 9. This is called the Blood of God, and is so; and it is not the blood of the Woman, which formed the body to suffer in; and who died herself like other women of Israel. Acts xx. 28. And from whom did Isaac receive his blood, sustenance, or nature, but from Abram and Sarah, afterwards Abraham, Isaac, a perfect man, as Adam was, in Gen. i. 27. & chap. v. 1. When any one understands the Cave of Machpelah; where Abraham and Sarah, Isaac and Rebecca, Jacob and Leah, were buried, but not Rachel, on her death in Benjamin’s birth, the last Stone and finishing of the Sons and Names, recorded afterwards on the High-Priest’s breastplate; we ought to believe our Master’s words, that there are Mysteries revealed to some, and denied for a time to others; and that Wisdom is justified of all her children, however few and despised; some wandering in sheep-skins and goat-skins (of whom the world is not worthy.) So spoke Paul; who has told us, that ‘Christ in himself, of man, maketh one new man, so making Peace. Shalom, Peace, derives from Sôhâm, to be perfect, or an entire whole. This is worth contemplating. You may smile, and I smile too, from different causes. Still I assert, that the fine, rich and embroidered veil between the holy place, and the Holy of Holies, bore the face of a female in the first Holy, and the face of a male on the other side, yet both had but one neck. The first, the oral
the wonderful senses, powers and functions, with the clothing of flesh and Blood, a skeleton of dry bones and withered nerves.—This is doing things in a plain way, that all may understand, babes and adult equally; milk and strong meat are given together. Your hearers admire your wisdom, and you captivate their understandings; and if you gain not popularity every where, you are yet an oracle among a great number. What I have

Interpreters called the daughter of God, adorned with seven lights; the second, they called the Son of God, in three superior powers. (See p. 204. Daily Service of the Temple, published in 1706.) The Prophet Ezechiel informs us, that the Chorub had two faces. chap. xli. 18. If the Mysteries of Truth be esoteric, or not fit to be divulged to any, but to the perfect and adult; they are not left true. The more intelligent Jews properly say, We never discover Mysteries, or the interior sense of our Law, unto openly profane and sensual persons: So says our greater Master; "Give not that which is holy unto dogs, neither cast ye pearls before swine; lest they trample them under their feet, and turn again, and rend you. Matt. vii. 6. Where such characters, of this vilest disposition shew themselves, it is a just caution. Yet our Lord asks with a kind of rebuke, why Nicodemus, a master in Israel, a teacher of the inner sense of the legal dispensation, did not know the fundamental doctrine of it, that is, of a real new Birth from above, or a seed of a heavenly Principle, Power and Virtue.—I will, on this subject, give the judgment of a man, whom none will, I believe, charge with the least tincture of enthusiasm. "We partake of the Death of Christ, by falling into the Spirit of Christ. The great work of Christ in us, lies, in implanting his own life (lively nature) in the impious degenerate soul of man. Christ is not to be as a notion or history; but as a Principle, and a vital influence." Whedon's Aphorisms.—His judgment on another point, which is often insulted by weak teachers, who give only milk for Babes.—"It is not to no purpose, to speak things that are not presently understood. Seed, though it lies in the ground awhile unseen, is not lost or thrown away; but will bring forth fruit."—"If you confine your teacher, you hinder your own learning: If you limit his Discourses to your own present apprehensions, how shall he raise your understanding? If he accommodates all things to your present weaknesses, you will never be wiser than you now are; you will be always in swaddling clothes."

Aphorism 307.
written in answer to your five subjects, is not done in much hope of convincing you; but as far as I can to prevent others, I think, from denying the Lord, who bought them by a price, even the ransoming virtue and redeeming efficacy of his most precious Blood; which, if you do not deny, I am an utter stranger to what denial signifies.—With regard to the Divinity of Jesus Christ, if he be not God, Paul, his chosen vessel, has deceived us all, when he tells us, speaking thus, "Whose are the fathers, and of whom as to the fish, (not the spirit,) is the Christ, who is God over all, blessed for the ages. Rom. ix. 5. I trust, that christians will be as much afraid of committing ingratitude towards this Blessed Son of God, as the Jews in their day would have been, of not honouring Isaac, as well as Abraham, and Jacob too, though there be a difference and distinction between them, yet a perfect union.—I hope they will be more afraid, I repeat, of the deepest Ingratitude, than of Idolatry, with which you charge all Believers at this day, for honouring the Son, even as they honour the Father. John. v. 23.

I am not your enemy, nor any man's, because I oppose your errors, more than Paul was an enemy to Peter, when at Antioch he withstood him to his face, because he was to be blamed. Gal. ii. 11. The same, I think, of you, that you are to be blamed. As a member of the Philadelphian Church, which believes and openly professes faith in the Restitution of all things, I wish well to, and hope well of all men, from the promises in God, which in Jesus Christ are not yea and nay, (a Saviour and not a Saviour) but " in him are yea, and in him Amen, to the Glory of God." 2 Cor. i. 17—20.
I have now finished my reply to your five subjects. With regard to the sixth, on the divinity of our Lord, it will be answered as far as I concern myself in what will follow this Letter, namely in the Separation of the Seed of the Woman, and his immediate Assumption to the Throne of the ANCIENT of DAYS, by this Secret Generation of him, the seed of the woman, from the womb of his mother, a long period of ages past, according to Mosaic, "Whose goings forth have been from ancient time, from the days of an age." ch. v. 2.

I am, Sir,

Your humble Servant,

PHILADELPHOS.

POSTSCRIPT.

As in one place you seem to think, that the Jews had no idea or notion of any vicarious sacrifice or atonement, I will give their sentiments from the most approved writers of their own people. "Our masters thus explain expiatory sacrifices: As the sinner himself deserved his own blood to be poured out, as that of the victim was; and that his own body should be burned, as that of the victim was; the blessed God receives the victim from the offender as a matter and ransom in his stead. (rem vicariam et Lutron.) This is the great kindness of God, with which he follows man. R. Bechai in Levit. i.—Abarbanel, another esteemed writer among them, speaks thus on the same subject, and in the same chap. Levit. i. "It was but just that the Blood of man, the offerer of the
the victim, should be poured out, and that his body should be burned for his sin; and thus it must have been, without the mercy of God, which receives the victim as a commutation or ransom, that its blood should be for the blood of the sinner, and its soul or life should be accepted for his soul.” These passages, which could be multiplied to a thousand, discover some traces of the truth of the Jewish sentiments, though it be imperfectly represented by these writers. See the Daily Service of the Temple, published by me, p. 231, 232.

As you form your knowledge and sentiments of the Hebrew Church, from the modern Jews and their thoughts, which must indeed promise great depth of both, under the judicial darkness and hardness they are now subjected. I will shew you, that they had sentiments more true and elevated, than you conceive, concerning every part of their Law in typical Rites and Figures. From Buxtorf’s Exercitat. Sac. p. 83. in Talmud. Chagigah. cap. ii. When the Tabernacle below was erected, the Tabernacle above was erected also for Metatron, or the Angel Metator, in which he offers up the souls of the Just.” In Berachoth cap. v. “God has given us the forms, or figures of the Tabernacle, the Sanctuary, and of all its vessels, for types and shadows of things intellectual, and to make us understand heavenly truths from them.” — R. Bechai.

“When it is said, Thou shalt make boards for the Tabernacle from Shittim-wood, this signifies, according to the oral manner of interpreting, superior powers and virtues. For there was nothing in the Tabernacle and its vessels, which was not correspondently figured above.”— Hence this general axiom, or rule of interpretation arose: “There is no element, power, or thing on Earth, but what is in Heaven, after an heavenly manner; and no-
thing in Heaven, but what is on Earth, after an earthly form." And indeed without admitting this, no type or shadow could be formed; consequently, no correspondent Antitypes or realities could be found under the Gospel," which is more explained in the Daily Service, p. 104.

You seem to condemn all experiences of divine Truth manifested to the hearts and spirits of believers, as more matter of pride and vanity, than of truth and reality. I admit with you, that such prating and babling about experiences, fervors of devotion, and a kind of being taken up into heaven, discover great ostentation, or blowing the trumpet to their own glory; yet surely vital and experimental religion, (as Bishop Wilkins, a cool and temperate Divine, says) is the only one to be regarded. I will admit, that they who are most perfect in the Revelation of Christ in them, are most silent and retired; having found the Pearl of great price, they boast not to others, but give the greater glory to the mercy of God, in silence and stillness before him. I admit, that there can be no such doctrine as one infinite paying a satisfaction to another infinite, for it must be then to himself. And as to the merits of the Lord's sufferings, he has received the glorious reward, in the power of saving a whole creation; which must be a ground of the most exquisite joy and happiness to his blessed nature, which glory as well as nature, he received from his Father. For surely to speak by an example, Isaac had no perfections of any kind but what were pre-existing in Abraham, his Sot and cause.

As to the active and passive obedience of our Lord to be imputed to us for righteousness, there can be no such doctrine proved from Scripture. It came forth from the ignorance of Bishops and Priests, and the swarms of idle Monks;
Monks, corrupting the plainest and most obvious Truths of the Gospel, to propagate their flattering and delusive doctrines among the multitude; substituting their quiddities, and quoddities, sophistry, and false reasoning, for the pure religion of Christ and his apostles. Faith is undoubtedly imputed for righteousness, and it must stand good for ever; Though Christians may suffer stripes and scourges, judgments and visitations, more or less afflictive, as the Lord has threatened and will execute. His government is uniform; not one method to one people, and another method to another people. "If his children forsake my Law, (speaking of David, the type of another David, even his own Lord) [Adoni], and walk not in my judgments: If they break my statutes, and keep not my commandments: then will I visit their transgression with a rod, and their iniquity with stripes. Nevertheless, my love I will not take from him, nor from his seed, for it shall endure forever." Psalm lxxxix. 30—36. Thus the Psalmist reneweth the same judgment of stripes, or any other visitation: "Fools, (meaning disobedient men) because of their transgressions and of their iniquities, are afflicted." Ps. cvii. 17. In the same sense, Solomon (who probably understood the end and intention of the judgments, afflictions, and smitings of the Lord, as well as least as the wise and learned at this day) says, "Judgments are prepared for Scorners, and stripes for the back of Fools." Prov. xix. 29. —It is very well seen, how the self-elected, holy people, sealing themselves with the Seal of God (probably before the time) take all these corrections to themselves, and leave stripes to all eternity unto others. And what a large, long, broad clicke, much beyond the phylacteries of the Pharisees, they cut out to cover themselves, with the fond conceit, and flattering sense of an active and
passive obedience, to be imputed, and reckoned their own, for doing and suffering nothing, in conformity to our Lord; yet they will find, that in the affecting words of Isaiah, "they weave the spider’s web; their webs shall not become garments; neither shall they cover them with their works." Chap. lix. 5, 6. On this subject, I shall introduce the sentiments of Dr. Dodderidge (which I heard occasioned much murmuring in his Israel) in his family Expositor. Vol. vi. p. 576. "The righteousnesses of the saints, so, dikaiomata, evidently signify: and therefore, though I make no doubt, but it is with regard to the obedience and righteousness of the Son of God, that all our righteous acts are accepted before God, and have accordingly referred to this doctrine in the Paraphrase; yet I cannot suppose, that these words have that reference, which some have imagined, to the imputation of his righteousness to us.—And I hope Christian Divines will have the courage to speak with the Scripture, even though it should be at the expense of their reputation, for orthodoxy with some, who profess, nevertheless, to make Scripture their standard." The sentiment appears true; yet I must correct righteous acts into Justifications*.—

The fine Linen, says the apostle, is the righteousnesses of the saints, meaning all the redeemed, out of all nations, and peoples, as he shews them in white robes, chap. vii. Washed in the Blood of the Lamb, that is, in the cleansing and transmuting virtue, not in the moral testimony for

* More matter on this Head may be seen in the Daily Service of the Temple, p. 173, in which the Gospel was preached by outward Types and Emblems; and the Necessity of a new Blood for regenerating man into a new body of Light, Incorruption and Immortality, was every day presented to the Eye and Faith of the Hebrew people, and well understood by the more excellent and wiser part of that Nation,
for his truth. The reason of this word is thus to be understood, that they are then clothed with luminous bodies, spiritual, incorruptible and immortal, according to Paul, 1 Cor. xv. For these are the correspondences, or important Antitypes to the fine white Linen of the sacerdotal Garment under the Law.” For in this chapter, all Nations are priests, but not high-priests; not heirs, and co-heirs with Christ; not sitting on his Father’s throne; for this most glorious prerogative is appropriated to the first-born, and first-fruits, the proper Israel of the Gospel, who will be Kings and Priests of the order of Melchizedek, with Christ, the head and prince over this royal priesthood, as John has opened this Mystery, or Council of God, in chap. vii. and xiv. of his Revelation.

You seem to think in many parts, that the doctrine of the Trinity gives so much offence to the Jews and Mahometans, as to prevent all hopes of their Conversion. First, how came the Jews to reject in a national character, Jesus Christ, in the days of his flesh, when you say, no belief in a Trinity was expected? I refer you to Maii Synopsis Theolog. Judaicae; Veteris et Nova, where from page 29 to 56, many Testimonies are brought from Cabbalists and Talmudists, affirming a Trinity. How comes it, that neither the Arian, nor Socinian doctrine effect any converts among this people? Why do you expect their conversion, till the times of the Gentiles be fulfilled, which Paul so clearly affirms to be the design of God towards them, in the blindness and hardness he has shut them up, during these times, whatever period they may comprehend? Rom. xi. 25, 26.—I as ardently wish for their return, as you or anyone can do; and am comforted in the words of that apostle, where he says, Then all Israel shall be saved. At the same time, I cannot cherish the
the hope of it, 'till those times shall be filled, which, I believe, are nearly completed.

With respect to Mahometans, a time is as certainly fixed to Mahomet's imposture, as to that of the Papish Antichrist. They rose nearly at the same time, in the Seventh century, and will, I am persuaded, fall nearly at the same period: and that the time draws near, I am under the fullest conviction, formed, I trust, on Scriptural Grounds; which I have endeavoured to illustrate in my Essay on the number Seven, published at the earnest request of the late Dr. Edward Young. Why did the disciples of Mahomet reject Jesus Christ, as the Son of God, the Son of the living God, so confessed by Peter, who was commended for this confession, before his master's sufferings, death, and resurrection took place, when by his rising from death he was declared openly to be that great character. But it had been a false confession in Peter, if Jesus had not been the Son of God at that hour. Did the Sadducees reject the divine mission of Moses, because of the many superstitions added to his Law by Priests, Rabbies, and Pharisees? On the other hand, Did the Pharisees and other Jews, entertain less respect to that great servant of the Lord their God, (Elohim) or give up the hope of the Messiah, and the abundant blessings connected with his character; the most important of which was, that he should destroy death, because the Sadducees, their opponents, held, that there was no resurrection, neither angel, nor Spirit? Acts xxiii. 8. Mat. xxii. 23.

Errors, superstitions and false doctrines cannot justify the rejection of Truth. Yet, amidst this darkness and dreadful apostacy, as well as the state of the nation,
(the greatest part left without the knowledge of a Saviour, and of God, his Father,) we can draw comfort from the extensive and most gracious promises of God, attested by Isaiah ch. xxv. 6–9. by Zeph. iii. 8, 9. By Paul, in Rom. v. 18–22. by John, in Rev. vii. 9–14, 15, 16. and in ch. xiv. 6, 7... where all nations, and kindreds, and peoples, and tongues, are brought to life and happiness, through the one Mediator, and Restorer of all mankind.

I shall conclude with observing, that among many just and edifying truths scattered in your tracts, it gives me pain to see many errors and misrepresentations, (which may be called wood, hay, and stubble,) mixed with vessels of gold and silver and precious things.
Dear Sir,

As you desire to have my observations on the passages marked by your pencil, I shall readily obey the request of so kind a friend, whose liberality softens the seeming hard lot cast on me, of having a large family, and of having by various accidents, lost the means of a decent subsistence for so dear a part of myself. Yet you had no reason to require my sentiments first, and to conceal your own; as I am persuaded that a love and zeal for Truth is the first and warmest affection of your heart; and in no point can it burn with so much luster and dignity, as in the first of all considerations, that of the mutual relation between the Creator and his creatures. I totally dissent from this elegant and ingenious writer, when he asserts, in page 6, that "The Christian religion must appear, on a superficial view, to every man of good sense, the offspring of fraud or fiction:" but if any one

† By Soame Jenyns, Esq;
* Printed in the London Packet, June 1776.
one will give himself the trouble to examine it with accuracy and candour, he will plainly see, that however "fraud and fiction may have grown up with it, yet it never could have been grafted on the same stock, nor planted by the same hand." This seems a strange reflection on Christianity. For if any man of good sense reads superficially the New Testament, he will find no ground for suspecting fraud; as it denies to the publishers and disciples of that system, all the motives and allurements from worldly honour, power, wealth and pleasure, which are granted to be the pillars, by which religious frauds are supported, and the only foundation of impostures and fictions grafted on this stock. The question is not, What pious frauds, false pretences, usurpations of lordly power and wealth, the political institutions and establishments of this venerable religion have made; but what the great founder of it has said and determined on these points. He appeals to the New Testament, and so do I too; and in this view, no priesthood, therefore no priestcraft is erected on the motives of power, wealth, or gratification of sense and appetite, but just the contrary is laid down. And on what other grounds can priests build their edifice of frauds and fictions?

In page 7, He professedly declines the arduous task of ascertaining "the true system and genuine doctrines of this religion after the undecided controversies of above seventeen centuries; and of removing all the rubbish which artifice and ignorance have been heaping upon it during all that time. Why does he not mark where this ignorance and artifice are to be found? Whether in popery only, or among other establishments of this religion? The attempt however of separating the chaff from the wheat; the wood, hay, and flubble, from the pure gold and silver
silver, would have served very much the cause of our common faith: and if these foes of the glorious truth, artifice and ignorance, have been heaping rubbish upon it, it had been a noble office of piety and charity, well becoming his able pen and leisure, to have thrown aside the impure mafs, and to have shewn this religion in its unadulterated form; and certainly it must bear an undefaced image in the writings of the New Testament. There may be wisdom in not disturbing the rubbish of establishments; since by no other power but that of church and state in conjunction, can any rubbish have been heaping up for more than seventeen centuries, that is, to this very hour. A zeal for religious truths, the most important of all, should have gained a conquest over this cold prudence and calm knowledge of so much rubbish, which will not lend a hand to remove the least part of it. I will not say that this would have been a sure weapon to strike Deism and infidelity, (for both will always exist) but it must have proved a sharp one in his hand, as a man of elevated station and affluence has nothing to fear or hope from civil or religious establishments of rubbish; which too often blunt the edge of weapons in their hands, who have both fear and hope to combat with.

What he afferts in p. 8, is not true, that from this book may be extracted a religion entirely new, both with regard to the object and the doctrines. The religion of Jesus Christ is, I affirm, founded on the law and the prophets, both in respect to him, the proper object of this dispensation, and even with regard to the doctrines flowing from it. He was expected by the ancient Jewish church to answer all the figures of their legal service, and the predictions of his manifold character and offices: he was to fulfill in the noblest sense the threefold character of
of Prophet, Priest and King, which he has so transcendentally done, and is always doing, and will continue to do, that not an iota or tittle of the law shall pass away, till all be fulfilled. Matt. v, 18, 19. He appeals to the Law and Prophets for the antiquity, and not for the novelty of his religion or doctrines, assuring us, that he came not to destroy, but to fulfill. The law in all its branches was instituted nearly fifteen centuries, in the tabernacle built in the wilderness before his appearance; and the two grand and perpetual records and testimonies of his illustrious priesthood and kingdom, were delineated in the figures of the lamb every day offered, and of the high-priest every day the head and lord of the temple. It is evident from the numberless passages in their Cabala, as well as in their Talmuds, mixed and corrupted with absurdities as they are, that the Jewish church understood who he was; and what he was to effect in his advent on earth, though the wicked and degenerate age in which he appeared, knew him not; no, not when he spoke to them in the language of the law, and in the figures of the ministry of the temple, shewing him every day. Read his whole discourse to the Jews, in John, chap. vi, for proof of this. The Prophets are full of his religion, and even of his doctrines and moral precepts; and therefore Christ refers his mission to be examined by the double testimony of the Law and Prophets. And in this place I will observe, that an argument of the greatest weight might be drawn from the minute correspondence between the Law and the Gospel, in its figures and language, though established (if we include the election of Abraham and the covenant with him, and Isaac and Jacob, the Fathers of Israel,) almost two thousand years; and from Moses, the author under God, of the whole order and arrangement of the Law
Law of Shadows, almost fifteen centuries. What amazing wisdom must here appear in predestinating for so many ages, an ordinance of figures to receive the spiritual completion in one divine person, Jesus Christ, at such a distance of time from their first appointment; and in things and events of so peculiar, so extraordinary, and of so inconceivable a nature! This has never been done; for the Church, as it now stands, never have explained the Ritual in the sprinkling and shedding of that typical blood which sanctifies the whole dispensation to the year of Jubile.—What this writer says, p. 9, about the system of Ethics, founded on reason, and carried to a higher degree of purity and perfection than in any other of the wisest philosophers, is equally true, if we view the moral precepts of Moses; where he, in the name of the Lord, enjoins them to take care of and befriend the fatherless, the widow, the stranger and the poor; four states of human nature, ever subject and exposed to contempt, neglect, and oppression: and these precepts, with many others of the benevolent cast, shew him to have been a lawgiver superior, and unlike every other legislator. Most writers have said, there is one precept peculiar to Christianity, and called by Christ a new commandment, that of loving your enemies and doing good to those that hate you, that ye may be the children of your heavenly Father, who sends his rain upon the just and unjust. These words*, says the great Bacon, are more than human, and go beyond the light of nature. This, indeed, though peculiar to Christianity, and beyond the gift and power of nature, is yet founded on the highest reason and equity; on the imitation of the Sovereign God, and on his mercifulness towards us, in forgiving our trespasses for Christ's sake. Yet even this

* Shaw's Bacon. v. 1, p. 261.
exalted precept is rather new from the motive of obedience, and the ground of the injunction, than directly new in its matter; for Moses commands an office of friendly aid to an enemy, and to one hating another, in Exod. xxiii. 4, 5. somewhat similar to the Spirit of our Saviour's precept; this is yet so greatly heightened by Prov. xxv, 21. as to be transplanted by the apostle into Rom. xii, 20. as the crown and glory of moral, or rather christian perfection. "If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink:" for "thou shalt heap coals of fire upon his head, and the Lord shall reward thee."—And in the noble display of forgiving love in Joseph, (the favorite of his God, as well as his own father,) who pardoned a most malignant intention of destroying him, the law taught the Jews, by the forcible impression of an example, a precept congenial to him, who was the spiritual Joseph, and forgave higher offences against his more excellent nature, as well as a more beneficent love. For the magnificence of this new precept was never so illustrious, as when our Lord, hanging on the cross, prayed for his murderers: This was a stronger proof of his being the Son of the most high God, than all his miracles put together. Here I shall conclude, till I proceed to consider the passages marked by you in his first proposition; which I shall soon do; in the mean while I remain,

Dear Sir, your affectionate friend,

and obliged humble servant,

Lincoln's-inn, June 17, 1776. W. C. R.
Dear Sir,

PROVIDENCE has marked you with that sublime, yet tender melancholy, almost the universal attendant on Genius, as the good and great physician, Dr. Gregory has observed in his “Comparative View of Men and Animals,” &c. p. 233. yet it does not degenerate into gloom and disgust with the world, as this fine Observer of the workings of the human heart has often seen this unhappy turn taken by many. Your heart is rendered more soft and tender to the whole human race; and since, as you express it, you have happily embraced the belief of the Universal Restitution, new sources of joy and comfort break forth with such force, that you are ready in your private walks to adopt the language of the prophets, and call aloud upon all creatures to praise and rejoice in the Lord. Those who are strangers to the pleasures of devotional piety, will charge these sensations to enthusiasm; be it so, you are then in good company: All elevated minds, poets, musicians, orators, prophets, and philosophers have thus felt, and openly proclaimed their quick sense, the vis ignea of their minds, struck with the beauty and grandeur of contemplating God, in his works; even under all the shades and darknesses; under
all the mixture and confusion of physical and moral evil, so prevalent, perhaps predominant in the Creation, since the fall. — You have just read the preface of the learned Drieussus, Jesus Natus, &c. in which you have found how correspondent his distress and darkness of soul was to that you have often experienced: This writer's internal states seem to be more sharp, but of less duration; your's seem weaker and more permanent; rather resembling those the * Author of Telemachus so tenderly and affectingly describes in his spiritual works. You express great thanks to me for having shown you the end and design of this Spiritual Cross and Death, and pointed to you those guides, who have trod this dark and dry path in their Christian warfare, which is the valley of Ebera, or Ebera, (as Husius has finely opened this passage of David, in his book de Psalmis Prophetarum,) leading to the New Jerusalem. My general advice has been to take every state of the Soul, whether in light or darkness, in joy or mourning, with implicit faith; and even that state which Dr. Ofioid mentions, when we seem scarce to feel hope or faith; to receive it with entire submission and patient waiting, till the Lord shall make his † presence known again. You are not ashamed to confess, that you have more pleasure in the company of an humble poor man or woman, who feels the love of his Saviour in his heart, (as

* Fenelon, Archbishop of Cambray. His Spiritual Works shew his inward paths and progress of Regeneration, in a way correspondent to all the experienced Servants of our Lord. I have never seen a Translation of them, but it would be a useful guide to many.

† “Blessed are they that mourn, for they shall be comforted.” Matt. v. 4.—“Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice; Ye shall be sorrowful, but your sorrow shall be turned into joy.” John xvi. 20.
(as Cyprian well observes, "Religion is felt before it is learned;" where the heart has more to do, than the understanding;) than in the conversation of the worldly, the witty, the proud, and vain, everywhere abounding.

But to return to your Notes: As there is no objection to any of this Writer's three propositions, you ask justly, why he combats points of no connection or correspondence with them. You enquire, whether Christ preached a new Religion in Judea, as he asserts in p. 11. The Religion of Christ was not new to the Jews, but the Religion of Abraham, of Moses, and the Prophets, nor was it new to the many converts and profelytes out of the Nations, that came up to Jerusalem to worship at stated times. By the expression of being new, it intimates, that there was no preparatory plan; nothing to awaken, or call the attention of the Jews to such a religion. And there is nothing more contrary to fact. The promises, and even prophecies (if I may so speak,) were seen in the Legal Shadows, where good things to come were all delineated and adumbrated, as perfectly, as earthly and visible things could prefigure the heavenly and invisible. For the whole Ritual was a standing prophecy, record, and Testimony, speaking thro' the whole Economy, from the Passover thro' the great extent of seven Sabbaths, to the final completion in the year of Jubile. So that in Judea the scene of these wonderful transactions, his Religion could not be new, either as to his Person, or Office and Character: It was what the Law had prefigured before; what the prophets had been proclaiming for many centuries; and what they had been trained, and prepared to expect, by every means capable of awakening attention, by the noblest and greatest blessings promised at his Appearance. When it was preached to the Gentiles, it was in a manner
ner altogether new; and they were referred by the Apostles, not only to the amazing events fulfilled in his glorious personal appearance, but to the Law and the Prophets, where these events had been for many centuries foretold, and acted over, every day, in the law of Figures. On this ground, John the Baptist called him, "the Lamb of GOD that taketh away the sin of the world;" throwing their eyes back to the Lamb of the continual oblation under Moses; and bidding them expect from him in Spirit and Truth, what the other had done in figure and shadow. All the apostles interpret the Gospel by the Law, even among Gentiles, as St. Paul calls him the paschal Lamb, or Passover to the Corinthians, who could only be taught that he was such, by the spiritual sense he gave to that ancient and repeated, as well as most expressive and clear figure of the passover, celebrated under the Law. He blames them more than once, for being carnal and babes; for their dull conceptions of the spiritual force and meaning of the Law, as realized and fulfilled in Christ; and through his gracious operation and powerful influence, to be fulfilled in them. For as to the knowledge of the birth, life, and death of Jesus Christ, and the whole record of the New Testament, a child of good common sense of nine years old, as Dr Gell has observed in his Golden Remains, may understand to a tittle, as well as grown people: all the characters of him, as the true prophet, priest, and king, were typified in the line of the prophets, of the high-priests, and kings under the Law: and to all these characters, Christ laid claim, in the face of all the Jewish people, and to the last of a king, even before Pilate. So that to speak of his Religion as new in Judea, is quite unguarded: And to detach it from that Testimony given by words, figures, persons, and things before ordained under the Law, is to weaken the evidence, and to render the Language of the Gospel,
Gospel quite unintelligible; and such as no man can speak of, but in conformity to these figures. This is evident in the fifth of John's Gospel, the third, and through all the writings of the Apostles, Paul, Peter, James and John. What expectation of him was laid among the Gentiles, by the Translation of the Septuagint above two Centuries, cannot be precisely ascertained; but we find the Eunuch of Ethiopia reading the prophet Isaiah, but whether in Greek or Hebrew, we are not told; and at Pentecost, devout men out of all Nations were present; so that we may suppose some among the civilized Nations of the earth, had heard of, and expected him, and the Truth he came to establish. The Spiritual sense he put on the Law and the Prophets, was new, because the Jews had corrupted both; and greatest part of both is at this day new to the Christian Church, for they are neither understood, nor explained.

In p. 12, he says, Christ foretold his disciples, that he must suffer in the confirmation of its Truth. This is a

* A mean and false sense have most writers given to this edifying and illustrious chapter; which no man can interpret with dignity and lustre, without standing at the altar of perpetual Fire, where the flesh and blood of the lamb, with the meat-offering and drink-offering, (of fine flour and wine) every day exhibited the Table and Feast of the Lord's house to his Israel.—This is in all its branches, explained in the Daily Service published by me in 1766.—Octavo, price 6s.

† The true sense of the third chapter, equally sublime and important, is turned into a figurative meaning, and not into the Truth of a real seed of an incorruptible Nature, in opposition to the corruptible seed of Adam: By which two Seeds, the inner and outer Adam are known: the new and old man are contra-distin

* It was at first called flesh, and the other, Spirit: The one, from Adam, of the Earth, earthly; the other, from the Second Adam, the Lord from Heaven; and therefore of an heavenly Nature, like its own Source and Origin. As Belief in Regeneration is at present no more, it is of no moment to enlarge upon the truth contained in this chapter.
misrepresentation; he foretold this, that the Scripture might be fulfilled; first, in the Death of the true paschal Lamb; in which alone he was marked out for Death.

Secondly, That the water and blood of the true Clothing, the Cause of the new, immortal, and spiritual body, house, temple, or tabernacle, (all words synonymous) might be brought to light, as it was, when it flowed from his pierced side. He might surely have died without shedding of blood; or of that blood, which John, the beloved disciple, saw and recorded with such exceeding joy, and abundant consolation. For the Lamb of the Law was not offered every day for fifteen centuries, to prefigure Christ suffering at all; nor was the Altar of perpetual fire ever understood to be the Cross, but the Table of the Lord, feeding Israel in the figure, with the typical Blood and flesh of the Lamb, the external and continual record and Testimony, till he came, who was the Truth and Spirit to all the Ministration on both altars, that of brass, and that of gold.—This view of our Lord's death, is exactly what even the Socinians, and others, desire to have it regarded, only as a testimony of his true mission. What an account of the blood of the Lamb, filling the horns of the altar, for fifty years in succession, is here given! when we are not said to be sanctified, washed or redeemed by his Death, but every where by his Blood; though indeed his Victory over Death and Satan, is ascribed to his submission to that Death upon the Cross: Yet our Victory over Death and Sin, and our receiving the Atonement, or properly the Covering or Garment of Salvation, the true fine white Linnen, is attributed to his precious Blood manifested or made known, as the power and price of our redemption, on the Cross, from his wounded side.—This writer speaks of Deists, as if they were the only enemies to
to Christ; unhappy*, no doubt, they are, and must be condemned and punished with the stripes due to their infidelity; but there are Enemies as bad as these; even those of his own household; professors of the faith, who no more answer the demands of the Gospel, nor practice the humble Life, the denial of Self, the Spirit of prayer, and resignation; the contempt of the world, its dangerous friendship, conjoined to the pride of life, the lusts of the eyes, and the lusts of the flesh; these abound everywhere, yet they go to church, hear sermons, receive the sacraments; and all the rest of their time, they devote to pleasure, or are buried in worldly business; many given up to dissipating amusements, or any folly to relieve the heavy hours of indolence, and fulness of Bread; to shut out God, and religious thoughts and duties from their memory during the whole week. It would be much a work of charity in this author, to write in order to convince them of their greater danger and sinfulness; because their Lord has told them, they shall be beaten with many stripes; “Where much is given, much will be required,” Luke xii. “Mercy will soon pardon the meanest, but mighty men shall be mightily tormented.” Wisd. iv. 6. They will receive a heavier condemnation, for having known his will, and for not having done it. One advantage he might have in this good work, that they would hear a Gentleman of rank and fortune, preaching, who are too apt to disregard the word of God from any other lips. I am,

Dear Sir, your affectionate friend,

June 26th, 1776.

W. C. R.

* Whatever Deists and Scorners of Revelation may think, Unbelievers are assigned to the Second Death, which is the greater judgment threatened. And by a suspension of a thousand years, they are excluded from the happiness of the Millennial reign, preceding the Second Death. This is an awful situation, Rev. xx. S.—chap. xx. 5; 6.
DEAR SIR,

THE numerous passages under this writer's second proposition, touched by your pencil for consideration, will take up the compass of two or three letters. You object to the first part of the proposition, p. 17, that the Christian religion is new in the object. I have shown, that Jesus Christ was the grand object of the whole Mosaical institute for fifteen centuries before his appearance in the form of man, the slave of sin and death. 2dly He afferts, "that there is no uniform or regular system of theology to be found in the New Testament, and that it had perhaps been better, if less labour had been employed by the learned, to bend and twist these divine materials into the polished forms of human systems."

To a fatalist, and a defender of the necessity of sin, it is an absurdity to talk of any thing being better or worse, by any actions of men whatever; but as to a system of theology, it is contained in the law, and in the figures; Christianity is the same perfect and regular system in the spirit and truth to that economy. The law of Moses is a uniform adumbration of the salvation of all mankind by the blood of the Lamb, which was shed and sprinkled every day in the ministry of the typical institute. It contains a perfect
perfect system from the promise to Adam; from the renewal to Abraham, Isaac and Jacob, with his twelve sons; for the law was appointed to be a public record and testimony of the first promise given to Adam, and afterwards brought into clearer prefiguration in the Abrahamic covenant. As the Law was a regular system in types, forecast in the omniscience of God, so is the gospel the unveiling of that system in the Spirit to every title of that dispensation. Neither the Gospel, nor its peculiar language can be understood, without a constant eye to that wonderful wisdom of God cast under a veil and shade for a time. To this figurative system the prophets of the first testament, and the apostles, prophets, and evangelists of the new, continually allude, and explain them alternately; sometimes the Law by the Gospel, and again the Gospel by the Law. In the knowledge of mysteries concealed under the figures, St. Paul by peculiar revelation abounded, as he asserts, more than all other messengers and proclaimers of the Gospel. And yet he preached this Gospel from the legal shadows to the Gentiles, and not only to Jews, who had a training and discipline by figures, to prepare them for their correspondent realities. And to the Gentiles he said, the law was a schoolmaster to lead them unto Christ. They were strangers and aliens from the commonwealth of Israel, yet he was commanded to preach unto the Corinthians in such a manner, as to bring the whole system of the figures into view, in his two epistles to these converts at Corinth; and to open the spiritual sense, the mysticism of the Mosaic types: new they were to the Gentiles, yet was it that wisdom of God which was foolishness unto men, and yet spoke by the mouth of that Apostle from Moses, and referred to Christ, as fulfilled by him in the exalted sense intended for his appearance.
It has been long observed by me, how shy Divines and other writers are of Moses, and how much Deists throw a stone at him, who yet pretend a great reverence for Jesus Christ. D’Argens, Voltaire, and Bolingbroke have exhausted the shafts of all their poisoned arrows against this great servant of divine wisdom in the figures, who would yet be thought not totally to despise his master under the Gospel: but they must both stand or fall together. To Moses and his law of shadows of good things to come, Christ refers us, and tells us, that the Law prophesied until John, Matt. xi. 13, that is to say, it was a public and national record, monitor, and remembrancer of spiritual antitypes, held up to view every day to the Jews, and through them to all nations; and he assures us, so high a value does he put on the law, that it is easier for heaven and earth to pass away, than for one tittle of the law to fail, Luke xvi. 18. Hence his objections to systems are absurd: God himself has planned a regular one in the figure, and the Gospel is the fulfilling of it in the spirit. Divines indeed, who have not given half of the Gospel, and even that cut down or stretched out, as the tyrant’s bed, to suit the particular sect, branch, or, in an innocent sense, the heresy of their own society; these have done much injury to the full and glorious system of divine love and grace in Jesus Christ. But these maimed and defective representations would have done less damage, had not their advocates breathed threats and death against others for embracing a different judgment; and had not each in turn, as power gave them opportunity, been forward for persecuting their brethren, as the Church of Rome set them the blessed example in killing all dissenters from their Babylonish creeds and systems.

In the manner of explaining the Scripture, John iii. 12. at p. 19. he shews himself a perfect stranger to the language.
language of the Law and the Gospel; to the expectations and sentiments of the wise and spiritual part of the Jews concerning the Messiah. Our Lord, in this sublime chapter of the most interior ground of nature and grace, affirmed these two great truths, that as man is now formed of two elements, water and spirit, namely fire or light, (a synonymum in the Hebrew language), the agent and patient in union, to constitute every part of the body fit for this lower world; so must he be born anew, or rather from above, from a diviner water and spirit of fire, before he can receive the seed of that body, called in the New Testament, spiritual, the house from heaven, and the white raiment to cover the nakedness and shame of our fallen state, and to be prepared to stand in the heavenly kingdom, as the priests under the Law stood before the typical throne of the temple, clothed in white garments. In Schoetgeni; Horæ Heb. & Talmud, and in Maij Synopsis Theolog. Judaicæ, you will find these interpretations very familiar among the Jews. They were not all so stupid as to explain a figure by another figure, nor physical truths by moral qualities, as the fallen Christian church hath done for fourteen centuries. It was to this well-grounded idea and conception, the great mystagogue, the Son of the Most High God, (as distinct from other Gods and Lords,) spoke to Nicodemus, who being a master, a professed teacher of the law, (which was never confined to the priests, the greatest corrupters of it, as the prophets complain), had forgot, I say, the common expression of his own nation, that at circumcision, a new heavenly Spirit, a portion of the Ruach Hakkodesh, meaning the Holy Spirit, descended and invested the Soul, or Nefheš of the infant. Though this was an error as limited to circumcision, yet it proclaimed
claimed the judgment of the church, that a supernatural spirit was necessary to raise man from the depth of his fall, and to restore the loss of that Spirit by the sin of Adam. And does not this seem to be the pillar and first principle of the Gospel? The water and fire were prefigured by the laver and the altar of perpetual fire in the outer court of the temple; they are again brought into view by the water and blood from the side of Jesus Christ; and the Jews ever mixed water with the wine of the Paschal cup. The necessity, as well as the heavenly mode of this real regeneration is supported by a saying very common among the Jews, "Blessed is the man who is born out of the mouth of God." Our Lord, the father of the new creation, brought this to light, when he breathed on his disciples, and said, "Receive ye the Holy Spirit." Then were they begotten by the will of God, and by the breath of his lips, as Adam had the breath of lives breathed into him, in his first creation in the image and likeness of God, (Elohim in Hebrew, and perhaps of the dual number.) Begotten again, I say, because Jesus Christ has all power given unto him, and worketh and generateth as the Father doth, and not in the mode of the bestial generation. I know the Spirit of this age, even among the preachers, and foresee, that this exposition, which favours not of the world, will be reprobated under the odious name of Mysticism, when the whole Gospel is this Mysticism; the wisdom and power of God revealed to babes, and hid from the wise and prudent in their own eyes; who, as the great Bacon observes, in receiving divine truths are averse to become as little children; and a greater than Bacon or Solomon has told us, that except we be converted from all false conceptions.

* John xx. 22.  § Shaw's edit. vol. i. p. 263.  † Matt. xviii. 3.
Inconceptions, and become as little children, to have the new impressions and seals of divine truth from his school and spirit, we cannot enter the kingdom of heaven. And the Apostle, without regarding the scorn of philosophers for an enthusiast, or of the rich and great for his being a beggar, informs us, after his master's example, that the foolishness of God is wiser than men, 1 Cor. i, 25; and that the wisdom of this world is foolishness with God. ch. iii. 19. It is a shameful reflection, in such an enlightened and philosophical age, as it is boasted in our ears, that the Spirit and life of the words of Christ is so meanly interpreted, as to leave only a withered and dry skeleton in its place: that, instead of raising our minds to spiritual apprehensions, which it is the province and duty of Ministers to do, (for Priests are not mentioned in the Gospel as distinct from other believers, as Peter tells us, 1 Eph. ii. 5, 9,) and not to sink and depress the Gospel to vulgar opinions, which not only makes the hearers babes, but continues them in that weak state, so often blamed by St. Paul in various places; who, we may suppose, was not a stranger to the proper manner of preaching the Gospel. As great a divine as philosopher, our Bacon, has justly remarked, "The mind should be enlarged, according to its capacity, to the greatness of the mysteries; and not the mysteries contracted to the narrowness of the mind. He says further; one excess in the manner of interpreting, tho' it appears at first just and sober, yet greatly dishonours the scriptures, and greatly injures the church, by explaining the inspired writings in the same manner as human writings are explained."

This writer says, p 20, the object of this religion is entirely new, and is this, to prepare us by a state of probation
bation for the kingdom of heaven. Was there then no way of salvation opened for four thousand years? How was Enoch translated? How was righteous Noah saved? How was Elijah carried to heaven? Did not Abraham, Moses, and the Prophets know a way to prepare them for another life, and in another body of glory? The Apostle informs us, that the fathers under the cloud of glory for forty years, did eat and drink the same spiritual meat and drink as the Christian church does now: that the angel of the covenant, the angel of the faces was in that glory; that Jesus of Nazareth, the son of the Separation, or of all powers of the fallen thrones, was then with his father, the ancient or ordainer of days, as revealed to Daniel. vii. 13. This truth, Buddeus has shewn, was lost in the condemnation of the Valentinian heresy, as it was unjustly called. It is not improbable, that on the recovery of this truth, so strongly asserted by their own writers from the Prophets, and their types in Abraham and David, that the Jews will know that Messiah, who are blinded for a gracious end, till the times of the Gentiles are fulfilled. The design of this hardening and blindness, St. Paul has beautifully explained in Rom. xi. 30—34. And here this writer may have his eyes opened, and see his error about the few wise and the few saved, unless he chooses "to shut his mind's eye against the strongest rays of truth and religion," his own words, p. 82, when they become painful to us, because they shew us our errors and false conceptions of the Gospel, as this chapter of the Apostle evidently would do, if not willfully refuted.

2dly, What he fifies a state of probation, is a real call to a physical regeneration, as truly effected by Jesus Christ, by the breath of his mouth, as ever he breathed life and immortality into his disciples: first, at the Passover;
over; or as he ever breathed the same great blessing into
the 120 disciples from Mount Zion above, at Pentecost;
when he descended in the baptism of the Holy Spirit, even
fire; when he came in wind, in fire, and blood and pil-
lars of smoke. Strange mysticism of the prophet Joel!
They were the same mystic truths that were prefigured
every day at the altar of fire, where the wind and fire, the
vapors or clouds, from the flesh and blood of the lamb asc-
cended as the types, during that dispensation. When
Voltaire can get a convulsionist to play upon, he shakes
his sides with malignant laughter; and there is at least one
Bishop will laugh with him, as if the Regeneration of the
Gospel was any way concerned in such folly. The breath
of Christ, the second man and quickening spirit from
heaven, bloweth where it listeth; so is every one born
of the spirit; not born in a whirlwind, nor in an earth-
quake; but a breath as soft and gentle, as it is penetrat-
ing and powerful; which has no more agreement with the
contortions and convulsions of mistaken Whitfield's and
Westley's new birth, than the gentle descent of the foster-
ing dew, or the emanations of the quickening light
flowing without noise or sound, bear a likeness to the
eruptions of volcanos, to earthquakes and hurricanes.
He is certainly rash in asserting, p. 20, that "previous
to the Apostles preaching, no such prize was ever hung
out to mankind, nor any means prescribed for the attain-
ment of it." What! did not the nations before the flood
know the promise of that seed of the woman, which was to
bruise the serpent's head, and abolish the great curse of
death brought on mankind? Did Noah never expect or
prepare for a future life? Did Abraham only look to be
rich in oxen, sheep and asses? Did Moses and the pro-
phets see nothing beyond the temporal covenant of corn,
wine
wine and oil? This author often connects an error with a
truth. Had he said with the Apostle that, "the mystery
hid from ages past, (in Greek, Æonian times,) was never
so made known as it is now by the writings of the prophets,
according to the commandment of the everlasting God,
manifested to all nations for the obedience of faith." Rom.
vi. 25. Eph. iii. 9. In this view he had spoken a truth
not to be doubted: In the other, he contradicts St. John,
who calls Christ the light that lighteneth every man that
cometh into the world; and the Gospel is not the begin-
ning of that light, but the promulgation of it; the mystery
spoken by S. Paul, as manifested from the veil of figures,
and the veil of prophecy. With many other false doctriines
and horrible representations of the Gospel, you judge
rightly of his book, that it is more calculated to harden
the Deist in his unbelief, than to accept the God of love
and mercy, of long-suffering, goodness and truth, under
such a picture as might operate like Medusa's face, to pe-
trify the beholder, rather than soften his heart, and bow
him down with humble penitence and lively gratitude for
the invaluable gift he never could expect from reason or
merit, so freely, so graciously bestowed, through the medi-
ation of a beloved son, who was born and died, who is
risen and glorified! for this noblest reward of his transcendent
and suffering love to man, to be the Saviour of all men,
especially of those that believe. 1 Tim. iv. 10. Deists, I
repeat it, have never wounded the Gospel like proud,
luxurious, and covetous Christians; like rich and great
men, corrupting and corrupted; like known Libertines,
receiving the communion without rebuke or admonition,
for places at Court; like facerdotal flatterers in Kings pa-
laces, fawning on Statesmen for loaves and fishes. These,
my dear friend, are now the great enemies of the cross of
Christ,
LETTERS

CHRIST, and have done more to destroy the power of the Gospel over mens minds and morals, than the pens of all opposers, from Celsus and Porphyry, down to Bolingbroke and Hume, have been able to effect, if Mosheim in his Ecclesiastical History speaks truth. The other notes of your pencil, on his proposition, must be referred to a future letter or two. I am, dear Sir,

Your affectionate friend,

Lincoln's-Inn,

July 16, 1776,

And obliged servant,

W. C. R.

STRUCTURES, &c.

LETTER IV.

Dear Sir,

I RESUME the Observations on passages in his Second Proposition, which betray a total ignorance of the peculiarity of the Christian religion.

At p. 21. "Christianity, says he, has a nobler design in view, which is by a proper education here to render us fit members of a celestial Society hereafter. This is perfect Deism: for if this religion be only an education, what necessity for being washed in the Blood of the Lamb, and having all our sins purified by this Fountain of new Blood opened for that purpose. The Gospel is a record in the person of JESUS CHRIST, the eldest and first-born among many brethren, of a divine Seed, called the new, spiritual, heavenly, and hidden ADAM, in opposition to the old, carnal, earthly, and outward Adam: It is a public testimony of this Son or Seed of God re-implanted, of

Y 2
which the secret birth is as truly from God, by his power committed to Christ, the Elder over all the house, as ever he breathed * it secretly into his apostles, and sent it openly at Pentecost, on the 120 in the baptism of fire, blood, and vapour of smoke. Acts ii. 16—18. Joel ii. 28. Isai. xliv. 3. He is now breathing this secret and divine gift, wherever he pleases, into a few chosen, who are no more known as a peculiar lot or people, but are scattered as the salt and divine heaven to leaven the whole mass, the Vine of the Earth. This is the son of God coming again according to his promise, and manifested in the flesh of his members: who must pass through the same Temptations, daily Death and daily Cross, as the Elder has done before them, who was made perfect thro' sufferings, as the Captain and Leader in this wonderful unseen process of Death into Life, and of the fellowship of his sufferings and Cross, into a crown of righteousness, and a throne among the Kings, Priests, and first-fruits in Heaven unto God and the Lamb. Rev. xiv. 4. This is the education of the seed of the Word, the generator of Israel, who is the quickening spirit, and the second Adam, the Lord from Heaven. The Food, the meat and drink of this new and incorruptible seed is that, which the great High Priest and Shepherd gives in the spirit and truth, as the types shewed every day, in the emanations of Light, Vapor

* John xx. 22. "He breathed on them, and said, Receive ye the Holy Spirit." This is the divine Generation, as at first to Adam, recorded in Gen. ii. 7. where GOD (ELOHIM) breathed into his nostrils the Breath of Lives. This was done to the First-born, who stand at the head of Redemption, answering to the twelve Sons of Jacob, and the twelve Stones on the Breast-plate of the High-Priest under the Law.

† The pouring out of the Holy Spirit, or the Baptism of Fire and Blood, at Pentecost, was the including the Gentiles as well as Jews, in the Election of Grace. The distinction between the Passover and Pentecost, is explained at large in "The Mysteries of the First-born, and First-fruits, published by me."
Vapor and Blood from the Horns of the Altar of Brass; which was the table of the Lamb always giving himself forth as the meat and drink in the shadows. To this heavenly Meat and Drink our Lord speaks in the whole with ch. of John; where the language is formed to the spirit; and both of them full of strange and barbarous terms, unless contrasted with each other, and serving to illustrate this great truth, as the Jews knew, that the spiritual man, the man of Israel, son of the faith of Abraham, was nourished by Michael, the High Priest above, (the common Name for Messiah during the Law) from the pure elements of his kingdom; where all the matter of it is in that subtlety and rarity, which was figured by emanations from the clouds of both altars below. Did not the Holy Spirit in his descent at Pentecost in fire and blood, and pillars of smoke, realize the figures of the Mosaic altars, by the true blessings of the heavenly antitypes? Grotius, Le Clerk, and others, the heads of the Rationalists, as they are called, say, that Christ means by eating his Flesh, and drinking his Blood, only Faith in his Doctrine. Strange language to express Faith by! This fully proves that the natural man knoweth not the things of God, as the apostle affirns; let his critical skill in words or philology be ever so great; nor do I fear to declare, that there is not the glimpse of any spiritual conception in either of these writers, respecting this instructive and important chapter of John.

From the doctrine of Emanations of matter, in that purity, splendor, and liberty from hardness, density, and darkness before the Throne of God, called the world of aziluth, or emanations, *Democritus and Empedocles probably

*"Nil praeter nubes, et cali Numero adorant."

Thus speaks Juvenal of the Hebrew worship. This insult did
bly drew the doctrine of atoms as taught by the altars of Moses; and Pythagoras founded his numbers of 4, 7, 10, in the Quaternary from Jehovah, the great, four-lettered name, the 7, which he called the barren virgin from the first holy place of the Tabernacle, called Bathsheba and Bathsheba, the Daughter of Seven, or the Bride bringing Salvation from the seven united lights of that place; by John denominated the Seven Spirits of God, always burning before the Throne; and his famous Decad stems taken from Abraham's Tenth in his offering of his spoils, who stood in the figure of the kingdom and priesthood of Melchizedek, or he could not have received bread and wine of that wonderful Priest of the Most High God, unless he had obtained a nature congenial by divine grace to his Feeder. Simile Simili gaudet, or like associates with its like, is the basis and foundation of the universe, proclaimed by Moses, the Prophets and the Gospel. You have often observed, that none but the Mystical interpreters have not only respect the Cloud of Glory which led the Jews in the Wilderness, but that Cloud of Glory retiring into the Holy of Holies, and covering the Mercy-Seat and the Cherubim, after the Temple was built by Solomon. On this ground, Shekaim, or the highest Heavens, the Residence of the Supreme God, signify the purest materiality, and in consequence the Seat of Joy or Laughter, as the word import too; from whence Isaac, (whose name is, he shall laugh;) derives itself. All the Energies, and vital Communications from the highest powers and virtues of superior beings and worlds, are by the wiser Interpreters of the Hebrew Church, said to be done by influx, or by the higher penetrating the lower. Can any Philosophy contradict this mode of union, generally called, the Marriage? By which term and imagery the beloved Disciple concludes his Revelation. "The Spirit and Bride say, come Lord Jesus." "I come quickly."

* What a strange kind of Mystery did Paul give us in the wives of Abraham! in the Letter, a mere domestic concern; in the Spirit, two covenants of death and Life; of the old Jerusalem in Bondage to corruption, and of the new Jerusalem, mother of
have given us any true notion of the Lord's supper, as a feast on a living, risen Saviour, Shepherd, and Feeder by himself: among whom Cudworth and Jackson with the Lutheran Divines, in their noble and exalted ideas of the glorified nature of Jesus Christ, by communication of the properties and perfections of God the Father to the Son; and through him flowing down into our bodies, (made the temples and houses of God,) have held out to view: This bears an analogy to the clouds and fire and blood of the Law, and of Christ in his second advent to his chosen ones in his spiritual power, nature, and glory at Pentecost: all the rest with the whole family of Socinians, and mere moralists, speak of a commemoration only of a dead Redeemer. This interpretation pleases the world; because it is familiar, and sinks the Gospel into the Dead Letter, even below the figures of Moses, on the altars, as understood and explained by the wise and good part of that people; who always resembled the two Baskets of Figs before the Temple, presented to the Prophet Jeremiah. chap. xxiv. 1. "The good among them very good, the bad, very bad."

This writer by speaking of Christianity as an education, establishes Deism at once on the ground of a mere moral system at the end of 4000 years; for he loses sight of the children free from sin and death. Tho' the apostle drew in this place only one instance of the elevated sense given by the oral interpreters of his day, (the fools and Mystics, the teachers of the Esoteric, or internal sense of their sacred Books) his Epistle to the Hebrews has brought forth many things, old and new. Were he now living, and interpreting thus, he would be the object of derision and contempt, by almost all the ministers of the Gospel, and their congregations, nay, the most dignified part of the Clergy (the Lord's lot, inheritance and first-born of the Gospel dispensation; if not thus, they can be only believers in general) would laugh first, and perhaps loudest too, at his Mystical absurdities.
the necessity of the Blood of Christ, as the purifying virtue continually wanted, and transfers it all to the vicarious atonement once done on the Cross. This conduct is the same, as if the Jews when they had eaten the paschal Lamb once, had denied the necessity of blood every day, on the altar of perpetual fire. The first rite taught them in a figure, the necessity of a real participation of the Lamb on high, by eating and drinking it once in the Year, while the Daily Oblation of the typical Lamb, with the meat and drink offering put into the same fire, bid them remember, there was the same necessity to eat and drink his spiritual emanations or influences every day of their lives. It is but too true, that the Christian religion is known, felt and tasted by few: "many are called, but few are chosen." No Religion has ever wrote plainer on its front, "Odi profanum Vulgus, et arceo;" but by the Vulgar, is not meant station or rank of life, but in Cowley's words, the Great Vulgar and the Small; minds which can value the little things of this world of beggars and sinners, and despise the great things of the eternal Kingdom, where no toil buys, but they have wine and meat without price. In this view, we may perhaps find more Vulgar among the rich and great, and even among the learned, than in the humbler path of life. No words ever stained the pride, and trod the glory, the refined sensuality and false ideas of Men, down to the dust, more than when our great Teacher said, "the world loveth its own." Let us only suppose for a truth, that Adam lost a more excellent body or clothing, as the Hebrew church ever believed: and we may see this opinion intimated by the blood of man, and by his flesh rejected for unclean, both by circumcision, and by the purification after child-birth. Let us suppose it as a ground of reasoning, and then we shall see the
the necessity of another blood, the root of all bodies, vehicles or vessels. Christianity bears as the Law did, a system of pure Morality, and a system of heavenly and new principles to restore the Image of God in man: and surely the Sons of God, as Adam was, in the Image and Likeness of his Maker, have a physical glory as to body, as well as purity of will and affections morally considered. The Apostle calls our Redemption, that of our body: if it was not lost, how can it be redeemed? that which was never in bondage, can never want deliverance. The wiser Jews knew, there was so deep a sense in the three first chapters of Genesis, that they forbad the reading of them, save to men of enlarged and pure minds, such as Paul styles Spiritual, perfect, adult, to whom strong meat belongs. But the familiar mode of interpretation which the pretended reasoners have introduced, (whose eyes seem sealed from seeing the Truth) has brought in this plain and easy way, to cast the Gospel down to lick the dust, as the serpent does. This kind of familiarizing the sublime Truth of Regeneration into a moral Renovation, debases the Baptism of the Holy Spirit, even Fire, into the sanctifying of water, and sprinkling it by the hands of a priest, or priestling, now-a-days, to the mystical washing away of sin; and sinks the Lord's-Supper into a mere commemoration of a dead Saviour, instead of a Saviour risen, glorified, and clothed with all power in heaven and earth; instead of the High-priest feeding his own sheep with the true meat and drink out of his Cloud of glory, or pillar of fire; in Peter's words, called the Spirit of glory, even of God, resting, or abiding over his sheep, as he rested over the fathers, before his coming into the form or likeness of the flesh of Sin, Adam's nakedness and shame after sin, and our wretched state in him.
Have not Flaccius and others clearly proved our flesh to be the Sin; to be mortified, crucified, washed, and burned away by the invisible holy fire of the divine Spirit

* The whole Ministry of the Temple, as shewn in "The daily service," consisted in two offices performed by the Lamb on his fiery throne of the altar; where his food for his perpetual fire was the sin and trespass-offerings, with the Bulls, Rams and Goats, which in the figure he ate up as the Lion greedy of his prey. The second office consisted in giving forth himself in the best figure, by vapors and clouds over the heads of the Priests as the first-born, and substitutes and representatives for all the first-born of the twelve Tribes. To shew the first office of consuming sins and trespasses, this altar was called Ariel, (My Lion is God, literally translated.) What was eaten, was changed into the flame. The second office was, that of feeding Israel in the appropriated name as the Lord's lot, with the flesh and blood of that Lamb, the meat and drink of fine flour and wine, testifying the same truth of a continual Feast. To this, our Lord speaks in the whole tenth chapter of John, as largely explained in the Daily Service; and without retrospect to this perpetual Feast, no one can shew any correspondence to the greatest and most important branch of the Law, under the Gospel. I shall only observe, that by consuming in the fire the sins and trespasses, they were also made perfect, or consummated in the highest degree, as the Hebrew word, TAMAM, bears this double sense. Without a twofold sense, there could be no mysteries; nothing to reveal to some, and conceal from others; no Letter that killeth, and no Spirit that giveth life. The Father could not give the knowledge of Mysteries to babes, and conceal them from the wise and prudent: nor could our Lord call his disciples Friends, and not Servants, as knowing the Secrets of his Will hidden from the last. Matt. xi. 25. John xv. 15. First, we may observe, that the Lord has so acted; that to them that ask, seek, or knock; it may be given, found and opened. 2dly, That the Secret Councils of God, (called Mystery and Mysteries) have been gradually revealing more and more; and in the latter days we are told, Knowledge shall be increased; the Earth shall be full of the Knowledge of the Lord, as the waters cover the Sea. 3dly, That no concealment is to destroy or hurt man, as Paul has shewn, in the greatest part of the Gentiles and Jews being shut up in unbelief; not for final condemnation and misery, but to receive Mercy and blessings through the chosen vessels, the glorious assembly of the First-born and First-fruits, who shall be heirs, and coheirs with Christ, having suffered with him, that they may be glorified, and reign together with him.
Spirit, as the sacrificed beast and his blood, our representative, was consumed by the visible Fire of the Law. All the familiar and plain accounts of Sacraments have had only one effect, to breed contempt and irreverence towards the whole;—and a lukewarmness and indifference, (even as the Reviewers justly observed in their remarks,) among believers; for disbelief is not so much the crime of the age, as indifference and unconcern about the Truths they do believe.

Such is the character of the Laodicean church, saying, "I am rich, and have need of nothing;" Such are these days, where the sin of Sodom prevails, pride and fulness of bread, and abundance of idleness were found in her, and in her daughters. Rev. iii. 15.—18. Ezek. xvi. 49. Isai. iii. 16—24. This is not foreign to the Author's point, of making the Christian Religion an Education: it is this, and much more; for the true Character of Faith is the Belief of things not seen by the outward eye, but seen, felt, and handled by the internal man, with a spiritual eye, sense, favour, and taste of the powers of the world to come, knowing that "The Kingdom of heaven is come to man, and is within him;" not only, as a lesson and school of exalted Morality, which like the Law would kill him; but as the Son of God revealed in him as the quickening Spirit, the Spirit of Life, now vivifying our mortal Bodies; not barely by Influence, occasional and transitory; or by visits and glances of his power, but by dwelling in God's people, and making their Bodies, his Temples, his Houses, and them partakers of the divine Nature through his mighty Energies. As this is a point of Revelation; so the words of Revelation can alone determine the question. I don't enter into the false enthusiasm, and fanaticism of this or any other time; or into the many
many delusions, and captivating pretences to this Spirit. My task is only to assert the Truth; and that the Educator, the Master and Tutor of Christians is the Holy Spirit, given to whom God pleases by his Sovereign will; yet for ends and purposes as glorious respecting others, as Joseph's exaltation was happy for his envious Brethren, whose evil minds rendered him worthy of superior dignity by his patient and suffering Love; and that Love made him a Benefactor to his Enemies from his own house and blood.

In all former Religions, the good of the present Life was the first object; in the Christian, it is but the second. Thus he speaks, in p. 21. One would conceive there had been many Religions; but there was but one delivered to Adam, and the patriarchs before the flood; continued in Noah after the flood, and brought into clearer and more specific adumbration in Abraham, and the subsequent Law; which last exhibited the very Covenant to Abraham in a full and perfect system of figures. Was then the good of the present Life, the first object of religion to Adam? or is there any ground to believe it so to the patriarchs? even under the Law, ask the Jews, whether they would rather have the Land of Canaan with the fruits thereof, or the blessings, which the Temple Service held out to view, on the Altars and the holy places of that house and palace of the Lord God? God, it is true, dealt with the Jews as a nation or people, just as a good father does to his weak and foolish children; promising them present rewards for their Duty, and a rod and judgment immediate for their disobedience. And so does his mercy deal towards the general body of Believers now. The Apostle tells us that “God-

† We must except in this place the sufferings and afflictions of the Israel of God, who pass under the rod and chastisement of his Love; who are in the furnace, and the judgment by fire, to come out Vessels of Gold and Vessels of Silver; who are the mourn-
lines is profitable unto all things, having the promise of the Life that now is, and of that which is to come." A man indeed must be as stupid as a brute, if he sees not, that moral goodness, virtuous conduct, and benevolent affections give much more real, natural, and pure enjoyments than the opposite can do. And if there was no heaven, wickedness is folly, as the Scripture speaks; and if there was no future misery, it is but rare, that a vicious man gains on the ballance by his crimes and immoralities. So that Plato spoke what Shaftesbury, Sir William Temple, Hutcheson Harris, and others have shewn in their writings on Virtue and Happiness, that wicked men cannot calculate; and that every branch of moral conduct has a tendency to make us as happy as we can expect to be in this imperfect, and uncertain mixed state; and that it brings no evil, no sickness, no crosses, no poverty, no infamy and reproach from itself; for these happen from other causes, and not from the practice of Morality and Virtue, but from the obstructions it may, and often does meet with, to its natural tendency and effects. Is not this proved by Solomon, and all the sacred Books? If Epicurus's morals were as perfect as Gassendi has delineated them; and if Epicurus was that temperate man, free
free from all turbulent and malignant passions, (the internal scorpions and scourges of our peace,) from pride, envy, revenge, malice, wrath and avarice: Was there no other Existence to be expected, who would not learn the philosophy of moral conduct from his school? tho' it were impossible to adopt the natural philosophy of this contemplator of nature and things, (if he believed it himself, and did not write it as a Romance.)

Had Mr Jenyns distinguished justly, he would have said, that future good was connected with present good, to render the Jews obedient under the first dispensation; and that present Evil, temporary afflictions and chastisements, from the Love of God, form the first view of the Gospel, as preparing these humble and meek sufferers in the patience of the Saints, to be worthy of a crown and kingdom; worthy to walk with Christ in white raiment; worthy of the Lamb's Life, and of being exalted as priests and kings in heaven over their Brothers, whose froward and wicked tempers, whose injurious, cruel Behaviour exercised their faith and patience, as it did that of Joseph, of the prophets, and all those true Nobles and servants of God, recorded in Heb. xi. To these few wise and chosen, the good of the present life is no object at all: but without the grace of super-abundance, as one writer well expresses it, or rather the grace of a Spirit of martyrdom, given to few, and only those known to God for his own, as Paul speaks, no man is equal to these fiery trials, and to that exalted love of God which makes them joyful in tribulation, by which others are made very sorrowful. It is observed by him that the practice of justice, temperance, and sobriety, may make us very good citizens, but will never produce a tolerable Christian, or as the Apostle speaks, a perfect man in Christ; yet, I answer, happy would it be for mankind in
in general, if justice, temperance, and sobriety, (these two seem one) were universally practised in all the branches of these moral duties. And I will venture to announce to such, that if they believe in the mercy of God thro' the Blood of Christ, tho' they will not sit on thrones, and be numbered with the peculiar lot, or Elelı; tho' not marked among the hundred and forty-four thousand, who are kings and priests, they will be very happy in being subjects, under the protecting wings and blessings of the royal Elder Brethren; for as the prophets express themselves, the house of Israel, the mystic Israel sealed with the Seal of the Living God, out of the twelve tribes, shall possess in the land of Jehovah, that is, the new Earth, the peoples, and many nations, for servants, and for handmaids, Isai. xiv. 2. Zech. ii. 12. Happy station! to be dwellers in the Tents of this Israel, in any office or character, even as Vessels of dishonour; that is, of less honour, in comparison with the greater of being kings and priests over the nations and tongues, as is shewn in Rev. vii. 4—9.

I hope to finish the contents of his second Proposition in another Letter; but I must omit many passages, or it would be a long work to remark upon all the crude and absurd principles scattered through this work, which has already had four editions; such advantage is it to be a writer in the eye of the great world: To be neither enthusiast, or beggar, as he rashly, if not insolently supposes, only such fit to receive the faith of Christ. If the Son of God came into the world for no greater, or nobler ends, than he has ascribed to him; we must transfer the names of Abaddon and Apollyon to the ever blessed, and ever blessing Jesus. "Out of the mouth of Babes and Sucklings will, however, God perfect praise, a second time." For almost all learned men, in every community, have lost sight of the glorious
glorious Saviour, and have given us the great adversary to
supply his name and place. I am, dear Sir,
Your's affectionately,

July 24, 1776.

W. C. R.

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WHAT you have observed on p. 26. is very just,
that "though probation, according to this writer, implies trials, sufferings, and a capacity of offending;
and education, a propriety of chastisement for those off-
fences," yet he has plainly lost sight of the first princi-
ple of Christianity, namely, the one transgression of
Adam, which brought death on all men, as that beauti-
ful fifth chapter of the apostle to the Romans explains
the full contrast of the two Adams; and that the obe-
dience of one man has produced the glorious blessing of
justification unto life upon the whole human race, called
by this apostle, the all, and the many. Probation then,
under the forfeiture of original perfection, moral and
physical, (for surely Adam when clothed before sin, and
unclothed after sin, became a different being from his
first state,) Probation by the Gospel is now subject to no
other trial, suffering, or capacity of offending, than what
lies in submitting to the Daily Cross, and passing through
a process of regeneration, that the flesh of the old man
may be killed by a secret or mystic death, called by the
apostle, "dying daily," that the seed of the kingdom
under various titles of the spirit, the new man, the se-
cond
cond man, the image of God, the new creation or building in Christ, may be quickened and brought on to more maturity and perfection, till it attain the measure of the fulness of the stature of Christ, the elder among many brethren.— The education requiring chastisement for offences, is so far from answering to his account in the Gospel, that the Saints of God, his peculiar and chosen people collected, some out of all nations, ranks and conditions of life, Barbarians, Scythians, bond or free; these, I say, are not said to be chastised for their offences, but for the proof and exemplification of their Christian graces and superior excellencies of faith and patience to the world. Thus the Apostle reasons on the ground of suffering in the glorious Elder, Jesus, over all his father's house. Heb. ii. 10. "For it became him, for whom are all things, and by whom are all things, to make the Captain of their Salvation, who is bringing many sons unto glory, perfect through sufferings." This perfection was twofold; first, in obedience to God, his Father, (Who is the Ancient of Days revealed to Daniel, chapter vii. 13, 22.) as this humiliation is expressed. chap. ix. 8. "Though he were a Son, yet learned he obedience by the things he suffered;" for in the cloud of glory where he was present, before born of the woman under the law, meaning flesh and death, he could never suffer, but enjoyed bliss ineffable.

Perfect was this obedience in love to mankind, his poor brethren under the law, from whom he was separated before the fall, revealed to John, Rev. xii. 5. as the seed of the woman who never bore a second. Perfect, I say, in suffering these things for their sake and advantage, for which "God has given him a Name (a Nature) above all names, and a Kingdom more excellent
than any other son ever had," with this glorious power of redeeming all men by his blood.—Chastisement then is not for offences, but for the trial of faith, patience and love, in all Christians who are partakers of the spirit: it is no more a rod for crimes or immoralities, than praying for enemies, doing good to those who persecute them, is a correction for offences, but a means of perfecting that summit and crown of moral goodness, of being "perfect like their Father, who is in Heaven, who maketh his sun to rise on the just, and on the unjust." Matt. v. 45.

The New Testament never represents chastisement as a retaliation for sins to the people of God, but as a mark of divine favour, in making them worthy of suffering for Christ, and as a means of making them worthy of a crown and a kingdom above others: "therefore, says the Apostle, whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth: but if ye be without chastisement, whereof all (sons) are partakers, then are ye bastards, and not sons. We have had fathers of our flesh who corrected us, and we gave them reverence; shall we not much rather be in subjection to the Father of Spirits, and live? They verily for a few days chastened us, after their own pleasure; but he, for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth joyous, but grievous; nevertheless, afterward it yieldeth the peaceable (permanent) fruit of righteousness to them, who are exercised thereby." This is the fullest account of chastisement from the hand of God; and it is, to be partakers of his holiness, and to gain a title as sons to the blessing of justification unto life and glory above bastards, children less loved, and neglected as it were, in comparison of other children; for in any other sense
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it is not true; for God's mercies are over all his works, and the bastard, like Esau, is only less loved, yet not cut off from all blessing, but comes in later to God, and to a less degree of happiness. Most people can bear good, but not evil things, from faith and love of God: Particular minds, raised by faith and grace above things present, can only rejoice in tribulation, and in bearing as Paul did, the sufferings of Christ in his flesh: so that the two ends of chastisement in the Gospel are, for the trial of faith, and for more signal obedience, humiliation, and extirpation of self-will and self-glory, that they may be exalted to superior glory in their Father's house, where are many mansions, and vessels of honour and dishonor, yet all vessels in one house, and of some use, or they would not have a place at all. The language of the New Testament is different from the Old in this respect, and the Apostle assigns the reason. Rom. vi. 2. "Ye are not under the law, but under grace; old things are passed away, all things are become new."

In p. 26. he repeats his former assertion, "that the doctrines and the object are new in this religion; and contain ideas of God and man, of the present and future life, quite dissimilar from all that had been thought on, previous to its publication." To this I answer, they are the same with Moses and the prophets, or Christ's mission and office could not have been proved from both testimonies. John, v. 29. Rom. xvi. 26.—The perfect agreement of the law, in the types of persons and things with Christ as the spirit, to all the parts of that complicated and extensive system of shadows, from the first shedding the blood of the Lamb, and of eating his flesh at the passover, to the end of that wonderful wisdom of God in a veil over the
the face of Moses, to the grand conclusion of the year of Jubilee, exhibits one of the most striking proofs of the truth of Christianity. The language and idiom of the new revelation is only Moses and the prophets speaking without the veil of types and words in the person of Jesus Christ, as the one male Lamb, who is to do every great work in the Spirit, which was for fifteen centuries daily exhibited to the eyes of Priests and Elders, and people of Israel, in the figure and letter. No two dispensations could so correspond at such a distance of time, but from the same infinite wisdom which appointed both. The Revelation of John contains all the images and figures both of Moses and the prophets, and shews the beginning and end of the Messiah's kingdom, under the same types and characters it bore under the law. And when the two witnesses in sackcloth, prophesying in an neglected and despised state, for 1260 days of years, shall finish their testimony, the present boasted light of this philosophical and critical age will be as much ashamed of their pretended wisdom, as the church of Christ will be of their perfect ignorance in the great truth of regeneration, and of the operation of the Holy Spirit in fire and blood of Jesus Christ. These two witnesses are Moses and Christ; the letter and the Spirit; the figure and the truth, rejected and trampled upon for as many years as their days extend to; and just rising from that general neglect slowly, till the conversion of the Jews drawing near, shall bring forth the riches of the grace of God hid in Christ for a time and a season.

"No other, in this writer's opinion, ever drew so just a portrait of the worthlessness of this world." Do not the Prophets speak as strongly of the worthlessness of this life, comparing it to a vapour, a shadow of a cloud, to a flower in
in its beauty soon fading, and to every thing that exhibits a weak and transient existence? They are more full and particular than the Gospel. In the mouth of Christ, it must be granted, the same truths or expressions must carry much greater force and authority. Among innumerable passages full of pathetic and powerful imagery, scattered through all the Prophets, let me cite one from Isaiah. xl. 6. It contains an awful lesson proper for this proud, luxurions and greedy age of professing Christians, greater enemies to the cross of their master, and all his doctrines in the divine sermon on the mount, than unbelievers, because they are the enemies of his household, and make the enemies, without disbelieve a religion, which has so little effect on the hopes or fears of its own disciples. The passage is, "The voice said, cry: and I said, what shall I cry? All flesh is grass, and all the goodness thereof as the flower of the field. The grass withereth, the flower fadeth, because the spirit of the Lord bloweth on it: surely the people is grass. The grass withereth, the flower fadeth, but the word of our God standeth forever. The Word is the divine name of Jesus Christ; and Peter who transplants this striking passage, says, 1 Ep. i. 24. That they who are born of his incorruptible seed, shall endure as their great generator does, for ever. He seems to have forgot Moses and the Prophets, who were the interpreters of the legal shadows, and opened to a great degree the mystic sense and wonders, as David speaks, contained in the law. He has reason on his side, for the knowledge of that economy would have prevented some of his strange assertions; to many they will appear blasphemous. "No other, this author says, has ever represented the Supreme Being in the character of three persons united in one God." p. 27. Let us examine this. Moses says, "Hear
"Hear, O Israel, the Lord thy God is one Lord:"

in Hebrew the words are, JEHOVAH thy Gods, one JEHOVAH; which JESUS CHRIST, the Word of JEHOVAH, interprets in Mark. xii. 29. The Lord thy God is one Lord. I ask the skilful in the Hebrew tongue, whether the word Gods, be dual * or plural? Let them take which they please, it

† One signifies in Hebrew, frequently, first, as in Gen. 1. 5.—The evening and morning were the first (one) day.

* The inquisitive Vitringa tells us, in p. 1084. de Synagoga metere, that the Jews said in their prayers, "Reverend is the Name of our Lord God, according to the Names of the three Patriarchs," meaning Abraham, Isaac and Jacob. Moisés informs us, that God (Elohim) made Adam in his Image and Likeness; male and female created he them, and called their Name, ADAM. Gen. i. 27. and chap. v. 1, 2. Among the Patriarchs, the only one who has the twofold essence, is ABRAHAM, by inferring the letter He: Isaac is the Heir of all the goods, and Jacob receives the double portion. In this view there is superiority and subordination; and yet the Hebrew Church call Three, one, and Seven, one, when speaking of the Seven Lights of the Holy place; and a Kingdom is styled Ten, riches, or perfection, comprehending three super or glories, and seven subordinate properties, or emanations from the first three; and forming a complete image and likeness of Deity, and of a King; as David with Bathsebah, (the daughter clothed with seven glories,) brings forth Solomon (Sebomach) the perfect Son, possessing all that can be communicated. The corruptions and contradictions of the oral interpretation, probably designed to conceal the leading truths from the christlian church, (as Dr. More, Buddæu, Vitringa, Rhenford and others think,) do not render the purer part unworthy of our notice. That Church twice had the true Key, and they lost it: The christlian Church have done the same, by Scholastic Divinity from Aristotle's philosophy. The wise and prudent, (as they think themselves in both Revelations,) have been the cause of the darkness, and oppose the Truth now, in the Popish and other Communities. Let the learned read Vitringa S. Oberv. lib. i. p. 119. and Buxtorf's Preface to the More Nevo.bim of Maimonides. The Talmudical doctrines were the Letter only of Sacred Writ; the oral doctrines were the inner and spiritual sense; but that the first should captivate the multitude, is as easy to account for, as that the superstitions of the Romish church, and the gross absurdities of the Koran should seduce the many, while the few find, and tread the narrow way to a Kingdom, and a Crown of righteousness.
it is easy to prove, that our Lord never revealed three persons in one God, but in one Lord. And in the note he destroys the whole doctrine of that orthodoxy he wishes to establish, by saying; there is some such union: so there may be union between thousand Gods and Lords; for thus the heads of creations are often stiled in Scripture§.

The spiritual Jews are always speaking of three heads, lights, minds, and numbers, as much as the Christian church has done. The book of Zohar, full of antient traditions involved in obscure terms, to conceal the doctrines of the Hebrew nation, since the incarnation of Christ, from his church, says on Gen. i. 1. "Come and see the mystery of the Word (Elohim), there are three degrees, and every degree by itself alone, and yet they are all one, and joined together in one, and are not divided from another. This is cited by Ainsworth from Simeon ben Jochai, in this book. Ainsworth translates Elohim, the Almighty, and with just reason. The Jewish author is only a collector of the spiritual and metaphysical speculations of his nation; and it is he who somewhere adduces an illustration of a ternary in one, from the fire, light, and wind of the altar; and

§ Exod. xv. 11. "Who is like unto thee, O Lord, amongst the Gods? Who is like thee, glorious in holiness, fearful in praises, doing wonders?"—Psalm lxxxvi. 8. "Among the Gods there is none like unto thee, (O Lord) neither are there any works like unto thy works."—John x. 35, 36. "If he called them Gods, unto whom the Word of God came, and the Scripture cannot be broken; Say ye of him, whom the Father has sanctified and sent into the world, Thou blasphemest, because I said, I am the Son of God?"—1 Cor. viii. 5, 6. "Though there be that are called Gods, whether in Heaven or in Earth, (as there be Gods many, and Lords many;) But to us there is but one God the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him."
fays, behold, these three are one. So says Behmen, and so speaks Hutchinson on the cherubim, who has done great service to revelation, by exciting more enquiry into the Hebrew tongue; and who, had he not attempted to support Calvinism with great moroseness of temper, on the foundation of Moses, would have given a better key to the treasures of that dispensation than any man since the Reformation, Robert Gell † and the late William Law not excepted.

The Jews affirm, that the Messiah must have three correspondent antitypes to the three fathers, Abraham, Isaac, and Jacob, as they confess the head of the Nazarene, or the elected and separated one, begins in the first father of the three.—In the eastern nations, the knowledge of the Triad was early and universally spread, that every creation must have three heads, making one Lord or Governor. The doctrine may be seen in Stanley’s oriental philosophy, of Le Clerk’s edition in Latin. And most probably it was derived from the patriarchal religion, before it was taught again in Abraham, Isaac, and Jacob, under the law.—If then, as he speaks, it be not only unnecessary but improper to “decide about the equality,” why is he so reserved about the bold decisions on this head, attended with threats of everlasting damnation, if church-men believe not as Athanasius, Austin, and Calvin have dogmatized on this point? As for myself, I believe that all visible Elohim from the first to the last, are the images of the three-fold life and essence of that God, whom Paul calls the Invisible. The doctrine of this threefold emanations

† See Dr. Gell’s Golden Remains, and Mr. Law’s works, who teach us, with Isaac Pennington, to find the Temple, and the worship of the Father in ourselves, and not in Temples made with hands.
tion, or evolution of the one Supreme, was not lost in the Christian church, till the liberty of prophesying according to the measure of faith and knowledge, which the Spirit gave to the Members, was taken away by priests in councils and synods.

"No other," says this author, p. 28, has attempted to reconcile these seeming contradictory, but true propositions, the contingency of future events, and the foreknowledge of God, or the free will of the creature with the over-ruling grace of the Creator." Let it be replied, that our Lord never attempted any such thing; he has declared these truths, and left them to our faith.—The Apostle has attempted to reconcile these difficult points, from the sixth to the end of the eleventh chapter of the Epistle to the Romans: And happily for mankind, he has drawn a blessed conclusion, with respect to the Gentiles rejected of old, and concerning the Jews rejected under the Gospel, that "God has shut them up all in unbelief, that he might have mercy upon all." What becomes then of his dreadful climax of a necessity for sin, to justify the necessity of punishment; and that this punishment should be endless? The Apostle tells us, "the law entered, that sin might become exceeding sinful, that where sin abounded, grace might much more abound." How different does he think from the Apostle? The Gnostics, and Manichæans put together, never equalled the horror of his opinions. They never forgot, that God was merciful, even in his judgments and wrath: they affirmed, that the good principle of light would finally subdue the evil one of darkness. This is a branch of original revelation, obscured by mistaking the persons; and it flowed from the doctrine of the ancient Jewish church, concerning the fall of Lucifer and his thrones, or angels with their head.—"No other,"

B b 2
he continues, p. 28. "has ever pretended to give any account of the depravity of man, or to point out the remedy for it." Here are two mistakes. Christ never spake a word about sin, or death, the wages of it, but refers us to Moses, as the recorder of that event, and of sin and iniquity following from this great ruin. The Jewish writers speak of the depravity of man, and of his will corrupted by that first sin, nearly as the apostle Paul reasons on it, the law of the members warring against the law of the mind: They call it the evil imagination, the beast to be slain, and the poison of the old serpent, with many other names collected in Maij. Synops. Theolog. Jud.—As for the remedy, it is as old as the promise of the seed of the woman, which was to bruise the serpent's head: and the Jews speak of the Messiah, whose blood is to cleanse from all sin, with as much faith and dependence on it, as Christians do; though they know him not, who has shed, and is always shedding his blood into his chosen vessels, for the blessing of all.

"No one has ventured to declare the unpardonable nature of sin, without the influence of a mediatorial interposition, and a vicarious atonement from the sufferings of a superior Being." p. 29. The contradiction of this representation to all the scriptures, shall be fully shewn in my next letter. I shall only remark, that as he has annexed a system of false theology to his three propositions, which wanted no such alliance, it may be of service to exhibit Christianity in its genuine form, not maimed or disfigured by his draught, which approximates to the religion of the state, ever repugnant to the religion of God, from the Emperor Zeno, who established the Enoticon, the first act of uniformity, to this day; for every establishment is drinking yet of the cup of fornication, filled with
with the dregs of false doctrines, which have flowed into every river and rivulet of the reformation, from the polluted fountain of Popish superstition, ignorance, and impiety. As you seem to wish that these Strictures may be preserved, because they give a more true and more glorious view of the Gospel, they shall be published, when finished and revised, as a proper antidote to the many dangerous positions of this writer.

I am, Dear Sir,
Your faithful and affectionate Friend,

Lincoln's-Inn, Aug. 19. 1776.

W. C. R.

STRictures, &c.

L E T T E R VI.

Dear Sir,

I shall now examine this writer's assertion, p. 29. that "no other has ventured to declare the unpardonable nature of sin without the influence of a mediatorial interposition, and a vicarious atonement from the sufferings of a superior Being."—In the three views, in which Scripture represents sin, Christ, and his sufferings, we shall perceive, that his positions militate against the whole tenor and analogy of sacred writ.

St. John tells us, that "God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life." ch. iii. 16. The benignity of God is here shewn to be the motive
motive and cause of this invaluable gift, bestowed freely, and not bought by a price equivalent to the gift; for where then would be the excellency or glory of the donation?—2dly, With respect to the influence of a mediatorial interposition (a very incorrect expression to say a mediatorial mediation, and such his words import) we shall consider Jesus Christ as a mediator between God and man, in two views, of a physical and moral intervention, though he has been regarded in the sole light of a moral mediator, that is, on the worthiness and dignity of his holy nature to execute this glorious office between God, his father, and man, his offending and degraded creature.—Let it only be supposed with the ancient Hebrew church, and the first age of the Christian, supported by Lord Barrington on the text of the Apostle, "for we have all sinned and come short of the glory of God." Rom. iii. 16. that we by Adam's sin are deprived of the glory, the Schechinah or spiritual garment, the clothing of his first form as son of God, in his image and likeness. Then we shall see what harmony this ground of reasoning will bear with the altars of Moses, in clouds, from the first court to the holy places; and even with the cloud of the divine real presence in the Holy of Holies: we shall perceive the typical propriety of the Priests, the first servants of the Lord God, as the First-born, wearing white raiment of fine linen in his palace, under the Law; and may understand the correspondent forms of speech and images under the gospel; and for what purpose the disciple ascribes to Christ white raiment, shews him clothed with a white cloud, and again sitting on a white throne, who is the High-priest and

* See his Miscellanies on this text, and his dissertation on the Schechinah, so celebrated among the Jews; also Cudworth's 10th chapter of his Intellectual System.
and clother of all his priests with his own, even his Father's glory. Why this great prophet shews him in Rev. i. 13, 14. "like the son of man, clothed with a garment to the foot, and girt about the paps with a golden girdle," the dress of the high-priest under the law: and why his head and his hairs were white as snow, and his eyes as flames of fire, that is, to describe him as the Ancient of Days, his father, the Most High God, is shewn in Dan. vii. 13. "I beheld, till the thrones were cast down, and the Ancient of Days (Attik fomin,) did sit; whose garment was white as snow, and the hair of his head like pure wool; his throne as the fiery flame, and his wheels as burning fire." Consider then the man-child, the strong male, taken from the woman, in Rev. v. 12. The wonder or remarkable thing, the mystery or secret hid from the foundation of the world, 'till this seed of the woman was made one with his father from his mother's womb, by being raised to his throne, or the chariot of the Lord God of Israel; and then we shall know, that here was the great § Nazarite, or one separated from his brethren, who is the only one of the seed of the woman before the division of Adam's first Name by the transgression that brought death. Look upon him again at his transfiguration on the Mount, with his father's raiment on him, and we shall know what is that clothing which can cover our shame and nakedness in this body of death, which is the wages of Adam's sin. This will explain, why in the Hebrew tongue atonement is expressed by a word signifying to clothe

§ The Hebrew church knew this truth, and call it the soul of the Messiah under the throne of God. They saw it in the election of Abraham, and in that of David from the other children of Jefte. This great truth has been lost more than thirteen centuries from the Christian church, and but few witnesses appeared for it; and they soon were branded as heretics or enthuialists.
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clothe, or to cover any thing and preserve it from corruption, as Noah's ark was with pitch, a covering to guard against the depredation of water.

In this view, supported by the language and imagery of scripture, we may more readily understand, why man is there declared unclean from his birth, and to be born of bloods, and not of one blood or corporeity formed from it, as at first he was created by his God. Why Adam was naked before sin, (as angels are naked, having no borrowed garments, but their natural glory or light covering them as their bright cloud of fire,) and why after sin, he is said to be clothed with a coat of skins, the matter* of the bestial creation: why the law of Moses, (the only national and public record of death, and flesh by the first sin of the head of the whole system) bears testimony against flesh and blood, as the garment of sinners, and of slaves to toil and labour since the fall, which is the shame and nakedness of us all in the old Adam: why the Jews (who had the first oracles of faith and testimony in this great ruin of our nature) call this birth the man of sin, the evil figment or imagination and the beast, which is to be destroyed by fire: why uncleanness, even in marriage, is ascribed to the woman in her separation, of forty and of fourscore days; and why the man was marked by circumcision, who begets only flesh subject to sin and death, the curse: why flesh is opposed to spirit, in the New Testament: why the natural man, properly the soulish man, is contrasted with the spiritual man, who has the treasure of

* From matter comes mater, mother, always married to some spirit, the male or active power through the whole scale of creations and systems. Of pure spirit abstracted from all clothing of matter, the Christian church never conceived the thought. See Huer's fine Preface to his Origeniana, & Ocellus Lucanus by D'Argens. p. 80.
of the new name or nature by Jesus Christ in his earth vessel: why one is represented as the sin or curse; the other as the grace or blessing: why our blessed Redeemer is said to clothe our nakedness: to put on us the garment of praise and Salvation: why fine linen is called by St. John the righteousness of the saints; and why the white cloud, the body of glory, in freedom from heavy, dark, hard, and corruptible matter, runs through the New Testament, as it was shewn every day in the temple of Moses, by the priest’s kindling the cloud of sweet incense, in the first holy place, on the golden altar. Though this writer will shut his eyes against the mystery and mysteries of the kingdom of Christ, yet he speaks of them: had they not an interior and reserved sense, they could not be hid from the wise and prudent in their own eyes, as our master assures us they are so veiled. All the prophets and evangelists of both dispensations have one view and knowledge of the fall and restitution, notwithstanding that plain, easy and familiar interpretation of scripture, introduced by the generality of commentators, so justly disapproved by Bacon, and other eminent interpreters, Cudworth, More, Gell, and even Erasmus, in numberless passages of his Comment on the New Testament. — The law was instituted as a Remembrancer of our degradation in this body of sin, of death, and of our humiliation, so expressly named by the apostle. Phil. iii. 21. The Gospel, the spirit of the letter of the other, shews us the total circumcision or excision of this body, in which we groan, desiring to be clothed upon with our house from Heaven; and holds out to view the new garment of glory and incorruption, which we must receive from † Jesus Christ, the second Adam from Heaven, of whom

† Mr. Gibbons is probably mistaken in saying the Christians preached the immortality of the Soul, in his xvth chapter of the
whom the first was a figure in the Apostle's words. Rom. v. 14. On this ground stands the necessity of a Mediator between God and man, who is able to give the faithful by a birth from above, from his own mouth, a seed, or germe of his loins of fire, *(as he gave it at passover, and at pentecost) which was lost by the sin of the first man. And here we may see (unless we will shut our mental eye, as this writer says, we may do against unwelcome and humbling truths) the absolute necessity of a second father and regenerator, to bring to us the seed and first-fruits of that spirit, which was forfeited by Adam. For all beings, from the angels of the presence, have body and spirit too, called by the ancient Hebrew church, Lights and their Vessels, or garments of different purity and Glory; which means always Light in Scripture. False Metaphysics have introduced a school of vain philosophy contrary to Moses, and his Master, the Son of the Most High God.—Thus then Jesus Christ, who was separated from father and mother before their sin; their first and only born,

cline of the Roman Empire. It was an immortal and spiritual body they preached, which the Platonists, the best of the philosophers, never conceived, but totally disavowed, as may be seen in the beautiful sentiments of Plotinus, before his death.

† Compare our Lord breathing the Holy Spirit into his Apostle, his first-born, with that of God breathing the breath of lives into Adam, Gen. ii. and we shall see the divine genesis restored in him.

* Ezek. i. 27. From the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as the appearance of fire, and a brightness round about. This is the Son of man sitting on the Cherubim, his Father's throne in Heaven; from this Glory he came into the form of the flesh of Sin. "What if ye shall see the Son of Man ascend, where he was before?" and, "No man has ascended up to heaven, but he that came down from Heaven, even the Son of Man who is in Heaven." John iii. 13. vi. chap. 62.
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born, as this ancient wonder was revealed to John, Rev. xii. 5. and to Daniel, ch. vii. 13. He then, made one with the Ancient or Ordainer of Days, becomes a Mediator in a physical view and consideration; an agent capable of communicating the perished glory of the image and likenesses of Elohim, both in materiality pure and incapable of corruption, as well as in spirit to rule this Bride, this sister fit for her Brother's indissoluble marriage, the great mystery spoken of by the Apostles. Eph. v. 32. Rev. xxii. 17. And this glorious privilege Christ enjoys above all other Elohim, Gods, and Sons of the Most High, who were never taken up to his throne, as this Son was; and to whom the Father never gave all power, as he plainly has, according to our Lord's words, communicated to this beloved Son, who informs us of this transcendent prerogative; "All power is given unto me, both in Heaven and in earth." Matt. xxviii. 15. This high and peculiar glory is represented by the Apostle in these words, explaining the nature of this exaltation: "To which of the angels said he at any time, sit thou on my right hand, till I make thine enemies thy foot-stool?" Heb. ii. 5. Psal. cx. 1. and this assumption to the throne was before the ages, or Cœonian times, as St. Paul calls them, because all the Ages, Heb. i. 2. Cœons, of the new creation, were made by him, and for his sake, and for his inheritance. The view of Christ, as a Mediator on the moral ground, will be the subject of the next letter. I beg leave to subscribe myself, dear Sir,

Your affectionate Friend,

and obliged Servant,

Lincoln's-Inn, Sept. 6, 1776.

W. C. R.

§ In Psalm cx. Thou madest him a little lower than the Angels, (in Heb. Gods.) To crown him with glory and honour. Compare also Psalm ii. and psalm cx. 1. Both recording the assumption to the throne of the Most High.
Dear Sir,

It is, however, certainly a blessed truth, tho' not in this writer's sense, that Christ died to clothe over the sins of mankind; that he is the lamb of God that taketh away the sin of the world: John i. 29. That he is the propitiation, not only for our sins, (the elect, the elders or first-born, as the Apostle means,) but for the sins of the whole world. 1 John, ii. 2. That he is the Saviour of all men, especially of those who believe. 1 Tim. iv. 10. And happy for us, my friend, that he is so, as we do not presume to write our names in the lamb's book of life, but leave our order of rising to life in Christ to his wisdom, which directs all events in the kingdom of his grace and mercy: we shall be most thankful to stand among that great multitude "which no man could number, from every nation, and tribes, and peoples, and tongues, before the throne and before the Lamb, clothed with white raiment and having palms in their hands, crying with a loud voice, Salvation be to our God that sitteth on the throne, and to the Lamb." Rev. vii. 9. This is the only atonement, or rather clothing of sin or our nakedness in Adam, that the wrath, of God that is our state of death now, demands: it is to give us, by grace and love of his dear Son, the garment...
ment of glory lost by the first transgression. And now, tho' you know, how invidious, and at any other time dangerous, it would be to advance these positions, yet it is true, that all the doctrines about the merits, satisfaction, and atonement for sins, were invented in the church of Rome, on the extinction of the law, temple, and altars of Moses, to be a sort of bank and treasury for the management of the priesthood, and to assume every part of Christ's office as Priest and King, so as to put them into the hands of designing, proud, and ignorant Priests, from their High-priest, the Pope and Monarch, down through all the degrees of that corrupt hierarchy and spiritual polity. These doctrines are now embraced by the multitude; because they love to hold the truth in unrighteousness, and because this deceivableness of unrighteousness, this form of goodness, of godly words and praises of Christ, without the mind or spirit of himself, annuls the necessity of taking up our cross daily to follow him, of denying self, that thief and robber of God's glory and gifts, and of observing the tenor of his holy life and laws as our constant work and great business. These are pillars not easily shaken; because every worldly, proud, revengeful, covetous, sensual, and voluptuous man and woman prop them up; and they are exceedingly glad to hear, from the mouths of their priestlings, of an active and passive obedience to be imputed to them, rather than crucify their flesh and its corrupt lusts and affections; rather than be called to mortify their members on earth, and to mind heavenly things; to be humble and lowly in heart, and to study to fulfil the peculiar tablet of laws published in the Sermon on the Mount, as contained in St. Matthew's Gospel from the fifth to the seventh chapter.—This author complains, p. 30, of persons "perverting the established signification of words (which
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(which they call explaining) who have ventured to expunge all these doctrines out of their Scriptures for no other reason than, that they are not able to comprehend them." And what has he done by not explaining? He can know nothing about the true nature of atonement, unless he understands the figure of it under Moses, and can bring the spirit of that letter to view under the Gospel. The word itself is of a pagan extraction, and conveys no notion of the truth, as it is in Jesus Christ. We want the clothing, not God; and so far is God from having been paid for it by the suffering of Christ, that St. Paul tells us, Rom. v. The free gift of God is eternal life through our Lord.

The sufferings of Christ are never said to be the atonement or cause of it, but the ground of his exaltation to pre-eminence and power over men and angels. His blood is everywhere declared to be the means of clothing sin. And on this point (however it may appear a parable, and a dark, and hard speech) we must affirm, that the blood of the Lamb, a male of the first year, by peculiar appointment shed and sprinkled twice every day; whose flesh went up in clouds and vapors upon the altar of perpetual fire, covering the Priests of that ministry, and forming a typical cloud, is the figure and record of that precious blood, which is always ascending and descending to form in his peculiar people, the true cloud, the white raiment or temple of eternal light; in which new tabernacle God dwells; and in which he is known to be our father in garments white as wool; and in fire that never consumes, but preserves his own house, as the baptism of the Holy Spirit, even fire at Pentecost, (when the Shechinah or tabernacle of God came down to men) crowned those
those devout disciples out of all nations, on whom the
blood and fire and pillars of smoke descended and clothed
them with the Glory.

It is a beautiful remark of Vitringa in Observ. Sac.
p. 208, That domin, blood, is used in the Chaldee and
Syriac dialect for the price of a thing; and here, says
he, a sweet allusion is formed to the blood of Christ as
the price of our redemption; and no doubt can be
made of its being so in the noblest sense, as the least par-
ticle, the minimum punctum of his invaluable blood is the
leaven to leaven the whole mass of this body of sin; and
by a secret energy change it from glory to glory, till it
become a perfect house from heaven, a tabernacle for
God to dwell in, and set up his rest and Sabbath for
ever.

To obviate here the malice and calumny of zeal with-
out knowledge, a most furious wild beast, a murderer
and persecutor of truth and goodness, as in Saul and in the
Pharisee under the law; and as in the Romish super-
fition, and the turbulent dogmatism of false theology, I
profess to believe, that the blood and water which flowed
from the side of Jesus Christ, the true Lamb of the Gosp-
el will leaven the whole creation, and has been ever since
leavening, and will continue to do so, till all corruption be
done away; till the earth be brought back and fixed in that
state of pure materiality, called the Liberty of the Glory of the
Sons of God; till it become a sea like unto chrysolite, ming-
led with fire from centre to circumference, in height and
depth, in length and breadth immeasurable; in this mir-
ror, the lucidum speculum, called so by the Hebrews, the
wonders of divine wisdom will appear in all diversities of
power, virtue, odors, colours, sound, and every display
of magnificence and glory, that this great palace and ta-
bernacle
bernacle of God will be adorned and enriched with: such a state John sees the creation restored to before the throne of God and the Lamb. Rev. iv. 6. and such it was before Lucifer brought confusion forth among the works of the Creators. Isai. xiv. 12—15. Ezek. xxviii. 2—19.

If it be asked, for what reason these great truths are so veiled and covered with dark shades, as to be seen by few and not open to all men: this question is answered by our Lord, who has told us, that so it pleased his heavenly father. Matt. xi. 25. 26. And that he alone has the right of choosing his friends, and revealing to them what he conceals from servants. John xv. 15. The world receives no injuries from being a stranger to mysteries it would abuse to its greater condemnation; and by the world our Saviour means that base and ungrateful disposition, which would turn the grace and mercy of God into a licence for sins and disobedience. As to the opinion which was passed by several friends in your company, that this writer is not a believer, I have heard the same among many, but I cannot entertain so mean and criminal a judgment of any man, that he will venture ludere cum sacrīs, and offer such a mockery to his God. I rather wonder, that a man of sense and benevolence should delineate the Gospel in such dark colors, and then hold it up as a beautiful picture of divine grace and love to attract the hearts of unbelievers, by telling them and us, that after the long expectation and magnificent promises of exceeding great good at the advent of the Messiah, a few only reap the blessing, while the great body of Adam's wretched race are worse than lost, are tormented with an endless vengeance by their Creator, once their father. He pretends to write for the conversion of Deists; but a sincere and virtuous Deist may, for aught he knows, be
in a better state than a wicked believer: he must be so according to our Lord's attestation, since the "servant that knoweth his master's will, and doeth it not, will be beaten with more stripes, than he that knoweth it not, yet doeth things worthy of stripes." What guilt a Deist incurs from not embracing the Gospel-terms of salvation, must be left to the great Searcher of hearts, who only can judge of the motives of that rejection. Let this writer advise believers to take heed of falling into greater condemnation, from being favoured with more light and grace, and abusing both. The offence of a child is always worse than that of a servant; because he sins against the greater love, and parental goodness.

I am, Dear Sir,

Your's affectionately,

Lincoln's-Inn, Aug. 19. 1776.

W. C. R.

A DEFENCE
A DISCOURSE ON THE THIRD DAY.

Matt. xvi. 21.

FROM THAT TIME FORTH BEGAN JESUS TO SHEW UNTO HIS DISCIPLES, HOW THAT HE MUST GO UNTO JERUSALEM, AND SUFFER MANY THINGS OF THE ELDERS AND CHIEF-PRIESTS AND SCRIBES, AND BE KILLED, AND BE RAISED AGAIN ON THE THIRD DAY.

I. FROM these words of our Lord, I will endeavour to consider and explain the circumstances of the Third Day, appointed and fore-ordained for his Resurrection.

II. Lastly, I will attempt to prove that the Third Day, of the Gospel-dispensation, coincides with the figure of the seventh day of the Law.

Lastly, I will offer such inferences, as shall arise from the subject, both for exhortation and comfort to believers.

1. Of the Third Day, fore-ordained for the resurrection of our blessed Lord.

The
The types or figures of this most signal and extraordinary event were principally two. The first is that of the Prophet Jonas, applied by our Lord to himself. Matt. xii. 38. The second is the sheaf of first-fruits to be brought unto the priest, and to be waved before the Lord, to be accepted for you. Levit. xxiii. 10.—15. The spiritual sense and extent of the blessing figuratively represented by the sheaf of the first-fruits is explained by the Apostle, not by a new interpretation, but by the standard doctrine of the Hebrew Church: Many precious treasures of which Paul brought forth, as confirmed and realized in its true dignity and greatness by the Gospel. "If the first-fruits be holy, the Lump is also: and if the root be holy, so are the Branches." Rom. xi. 16. The Prophet Hosea speaks thus of the Third Day: "After two days he will revive us; in the third day he will raise us up, and we shall live in his sight." Chap. vi. 2. This passage rather intimates some extraordinary event to be done to others, than to any particular person on a third day, after the expiration of two full days: it may be more properly understood of the Restoration of the Jews, figured by Ephraim and Judah, than of any direct reference to our Lord's Resurrection: The extensive and inestimable blessings of these days will be found on the Seventh day of the Gospel, which will be the third day from our Lord, the Feast of the evangelical Trumpets, and the founding of the Seventh and last Trumpet of John, when "the Mystery, (he tells us,) of God should be finished, as he hath declared to his servants the prophets." Rev. x. 7. And what that mystery, or secret council of God will be, as made known at that time, we are happily informed of, in Rev. xi. 15. "And the seventh Angel sounded, and there were great voices in Heaven, saying,
ON THE THIRD DAY.

faying, the kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign for ages of ages." Divine wisdom appointed a small space of time for this, the greatest of all events respecting our Redeemer; the worst contrived for any fraud or evil design, and the best for the test and proof of Truth. His crucifixion was fresh in their memory: The guard was placed at the request of his enemies, from the supposed folly and presumption of his own assertion, that he would rise on a third day. The Jews, from the highest to the lowest of this people, thought his death on the Cross, a plain proof of his not being the Messiah. They seemed not, many of them, as well as all of his own disciples, to have had any curiosity to watch the future event, on which such a momentous truth or falsehood depended. Yet divine providence made the ruling part of this people require a guard, merely to expose the imposture; of which they had not even the least suspicion of proving any other; else it would be strange, that none should attend the Roman watch. But even his own disciples had so little hope, or belief of their Master's words, that they had brought spices to embalm his body, and were coming to his sepulchre for that purpose, when the sabbath was over. So that providence took all precaution, in appointing a third day, (so small a space of time) for the resurrection of the supposed Messiah; in placing a Roman guard, (strangers and enemies to that people) to watch his sepulchre; in causing his own disciples to be so far from believing his words, or expecting such a decisive event, that they had brought spices to embalm his body for the last interment: So little reason could they have to steal his body away, that they expected to have found it, and given it an honourable burial.
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as their last act of love and respect. Now it is not perhaps possible to conceive a fairer trial, than so short a time; a guard of strangers and enemies of the Jews appointed by the desire of the chief men of the nation; and the unbelief of his own disciples, who, so far from having reason to design any thing artful or fraudulent, had even prepared spices to embalm and inter his body entirely. Thus appears the wisdom of divine providence in appointing a third day for so momentous and unparalleled an event.

II. I come, in the Second Place, to consider the Third Day of the Gospel, as the same with the Seventh Day of the Law.

This is true, since the great Redeemer, promised from the Fall, came at the end of the fourth and beginning of the fifth thousand Year, or the fifth day of the World. Three Days from that period forward of larger time, (a thousand years for each day, admitted by the Jews and Christians,) brings us to the Seventh Day of the Law; which seems marked to produce what the SEVENTH figured out, that is the Millennial reign, or the great Sabbath, in the order of the Restoration.

Secondly. On every Third Day of the world, or on every Third thousand, according to the Jewish and Christian time, of a Day for a thousand Years, there hath been a fuller manifestation of the Messiah. Thus, for Instance, the Call of Abraham was toward the beginning of the Third thousand from Adam; Christ came near the end of two thousand Years after that call. Another great advent of him appears marked out for the Third Day, or the Third thousand from his Incarnation; even that great Advent, when the Heathen are to become his Inheritance, and all nations are to own him their Saviour and King.
King, as the prophets declare, in so many and illustrious passages.

I will now proceed to point out such figures as mark the Third day from Christ's Incarnation, for the completion of Events very great and general in their extent. Of this sort appears Abraham, who, on the Third Day, beheld the place where his son Isaac was to be offered: Our Saviour assures us, that "Abraham saw his day and rejoiced." Surely the Revelation of this must have been the day of his glory, or rising from death, as the conqueror of it for all Nations. In this view, the Third day may well signify the day of the Evangelical Isaac's resurrection, which in the shortness of the time, was wisely appointed for the determination of so momentous an event. It may, without any violence, signify also in the greater sense of the word, the Third great Day of the World from Abraham; on which a new dispensation would take place, when the spiritual covenant for the Spiritual seed of Abraham should be opened to the Gentile World: and as from Christ, the Third Day will fall in with the Seventh of the Law, it seems to point out that fulfilment of the Promise to Abraham; "In thy seed shall all families of the Earth be blessed." This magnificent Promise hath not yet been accomplished in any sense adequate to the greatness and glory of it; since the external dispensation of the Gospel hath been confined within narrow bounds, when compared with the Mahometan imposture and heathen idolatries.

Further; The descent of the Lord on the Third day on Mount Sinai, seems very strongly to figure the sense here given: for every signal display and interposition of divine power, is called a coming, and a coming down of the Lord; so the prophecies of the Gospel, point out a greater
greater manifestation of Christ, both in the external propagation of his Gospel, and in the internal pouring forth of the Holy Spirit: it is certain then, that the third day from Christ will coincide with the Seventh of the Law; which is so eminent and distinguished a number; when the kingdoms of this world will be the kingdoms of our Lord Jesus Christ; when the first resurrection for such who have suffered for Christ, will take place; and when the powers and virtues of the paradisical world will give the higher operations on the groffer world we now inhabit; when the curses introduced by the Fall, on the natural creation, groaning in bondage, in the Apostle’s words, will go away gradually, as the progressive restitution of all things comes on, and is ripening through this millennial reign.

The great blessing for a Third day appears shadowed out in the rites prescribed to him, who was unclean by touching a dead body; for unless he was purified on the third day, he could not be clean on the seventh. Num. xix. 12. Now to open this ceremony of the law by the Key of the Gospel, it seems to bear this sense: from Christ, who hath taken away the curse of death, which was so fenced by the law of Moses to keep up the memory of the first awful sentence of God on Adam, the day of the Gospel meets the seventh of the Law: Whoever therefore is not clean from his sins, and awakened by the Gospel call to repentance, and a new life, will be unclean, and shut out from the privileges of the thousand years, or the seventh great day of the world. Such an exclusion is pointed at by the Revelation, in chap. xx.†

† In Revelations, chap. xx. we find in this place a privilege given of a first Resurrection; which is plainly limited to those who
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As the third day of the Gospel, which appears to begin the Millennium, or the great seventh day, or sabbath of the Law; we have good reason to believe that the seventh trumpet, and the Number \( \|$ \) of Daniel, marked for a peculiar blessing, will then expire in the first year of the seventh chiliah of the world. The same sense will Joshua's declaration bear, "Within three days ye shall pass over this Jordan, to go in to possess the land, which the

who are to have Thrones, and a Power of Judging. verse 6. This privilege points to the Kings and Priests, and First-fruits, who are to rule the Nations during the Thousand Years; while the rest of the Dead shall not live again, that is, shall not rise till those years are elapsed.—As Scripture cannot be broken, its testimony must remain inviolate; yet at the same time it is clear, that a great multitude which no man could number, out of all Nations, and People, and Tongues, will become the Subjects of these Kings, and Priests, and First-fruits. Hence the rest of the Dead must intend such only, as are suspended from the enjoyment of this first Life, for their continuance in a wicked conduct. For as All must be made alive in Christ, every one in his Order or Lot, as the Apostle informs us; the deprivation of the first Blessing must belong to those who are appointed for the Second Death, where the Victory of our Lord over this last Enemy concludes in its perpetual destruction.

\( \|$ \) The Number referred to, is that expressed in these emphatic words: Blessed is he that waiteth and cometh to the One Thousand Three Hundred and Five and Thirty Days; but go thou thy way, 'till the End be; for thou shalt rest and stand in thy Lot at the end of the Days. Dan. chap. xii. 12, 13. This Number computed with the Number of the Beast, 666, makes 2001, or the first day of the seventh thousand. At this time, the Beast, spiritually the old Adam in shame and nakedness, with his Coat of Skin, or body of Sin, Death and Humiliation, so called by these three degrading Names by Paul, will be taken away, and swallowed up in Life and Immortality by the Body of Glory, styled the white raiment, the wedding garment, and the house from Heaven. Whatever other inferior sense the Beast may be taken in, the true and great sense will appear to be the taking away the Flesh and Blood which cannot inherit Heaven, by the wonderful change into the Image of Christ's Body of Glory.
the Lord your God giveth you to possess." Josh. i. 12, 11. This passage may well be supposed a distant prophecy of that possession of Canaan, which Abraham’s spiritual and natural seed, Jews and Gentiles, will enjoy in the highest sense that the promise of this land will ever extend to. Two prophetic numbers of the Gospel expire before the third day from Christ, when the Jews appear marked out to come in to the Messiah, and the last prophecy falls in upon the first day of the third thousand year from Christ, “Within three days,” they are to possess Canaan; and this great revolution is expected to fall out in the latter part of the days, which we are under; but at what year, or day, the prophecies speak not precisely: It cannot exceed the time prefixed, while all the great changes Providence will bring about in the kingdoms of the world, will be intended for this most signal event, and all its most happy and extensive consequences; while the instruments which move below, will know no more of the designs of Heaven, nor intend them, than the Assyrian, Babylonian and Egyptian Kings did, when they were employed as the servants of God in the administration of the Mosaic covenant. The same most glorious event appears figured under another passage of this great leader of the Israelites, where, “The Children of Israel journeyed and came unto their cities on the third day.” Josh. ix. 17. The possession and enjoyment

‡ The Prophets speak with great precision as to Time. In the latter part of the Days, the magnificent predictions of Isaiah, chap. ii. and Micah, chap. iv. are to be fulfilled. Ezekiel speaks of six working Days, before the Gate to the East shall be opened, chap. xlvi. 1. And this points to the Commencement of the great Sabbath, when all servile labour must cease, as it did in the Sabbatic Year of the Law. The Nations will feed on the true Manna, and on the Bread of Life, even on Christ, the Feeder and the Food too, in his own kingdom.
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joyment of the land of Canaan by the ancient Jews was so short, interrupted, and disordered, that it bears no proportion to the force and energy of the language of the promise: We may therefore, as in all other prophecies, where the same strength of expression speaks greater things, look out for a period of much nobler accomplishment: Such a period under the true Joshua, or Saviour, is expected, when the Israelites, the Spiritual seed of Abraham, gathered out of all nations; and when the house of Judah particularly become a spiritual seed, as well as his carnal seed, by embracing the faith of their Father, will possess that land, whose borders will be enlarged Eastward, as the waters of Ezekiel's temple are described, running to the countries where Eden appears situated; when I say, the seed of Abraham according to the first, now become his spiritual seed, by the same faith, will beget kingdoms unto Christ by their zealous love and affection, by their active labours and unshaken sufferings, and bring nations in to possess that thousand years, in an enlargement of a land flowing with milk and honey; flowing like the blessings of the typical sabbatic year, alike to all; which will be a happy prelude for the still greater blessings at the end of this period, the great Sabbath for all the redeemed, the first and the last: This will conclude on the eighth day, which is ever more eminent than the seventh under the law; and therefore

§ The reason of the eighth day concluding the great festivals of the Law, and rising in dignity above the seventh, cannot now be fully explained. The mystery or interior sense, is marked also in this day being appointed for Circumcision, and for the priests making burnt-offerings in Ezekiel's Temple, which is different in many respects from that of Solomon—An eighth, day shut up the seventh Sabbaths in the Jubile. The true knowledge of these branches of Divine Wisdom will soon be given to the Christian Church, and probably by the converted Jews.
therefore must be so under the gospel. This appears to
be the full and important sense of the Israelites journey-
ing, which implies hardships and difficulties, &c. in the
way; coming to their cities on the third day, signifies a
home, or rest after painful and laborious marches. In
Hosea, vi. 2. It seems clear, that there is a double pro-
phetic sense. "After two days he will revive us; in
the third day, he will raise us up, and we shall live in his
fight." It is generally admitted, that the leading sen-
se points out the resurrection of Christ; as the first and prin-
cipal truth, on which all depends, as the branches and
fruit depend on the root; yet the resurrection of Christ
could not be so great a blessing to the Jews, as a nation;
for the greatest part of them rejected him, and are under
the hand of God for this unbelief to this day. We ought
therefore to look for that period, when "God will love
them freely," and be a dew unto Israel; "when he shall
grow as the Lilly, and cast forth his roots as Lebanon."
Hosea xiv. 4.

If then the two days, in the secondary prophetic mean-
ing, be taken for two thousand years, at which period all
the prophetic Numbers, the Signs of times and Seasons, so
called by the Master, in Daniel and John in particular,
expire; it will be with an Hallelujah, I trust, that is,
some very great and extraordinary blessings, worthy that
song of praise!

The dignity and distinction of some extraordinary
blessing or deliverance, appears figured out in Joseph's
detention of his brethren three days in prison: On Christ's
saying, "On the third day I shall be perfected; which
imports, not only in his Resurrection, and in himself,
but in his Members, consisting of the Eleusa, or the con-
gregation of all the first-born, and also of all Nations,
and Kindreds, and Peoples, and Tongues; over whom they will be the Kings and Priests, as it is shewn in Revelations. vii. 9. chap. xiv. and chap. v. 10. where they are marked under three characters†, kings, and priests, and first-fruits unto God and the Lamb.—The third day, in the great sense of its dignity, is given in the Marriage of Cana of Galilee, when the Lord will in the fire of his Jealousy (Cana) bring back the Gentiles in the Revolution (Galil) of the times. For the most blessed consequence of the fire of the Lord's Jealousy, meditate on that comprehensive prophecy of Zephaniah, in ch. iii. 8, 9, 10. **"Wait upon me, saith the LORD, until the day that I rise up to the prey: for my determination is to gather the Nations, that I may assemble the kingdoms, and pour upon them mine Indignation, all my fierce Anger; for all the Earth shall be devoured with the Fire of my Jealousy. For then will I turn to the peoples, a pure language (a purged lip,) that they may all call upon the name of the LORD, and serve him with one consent."**

(Shoulde.) The day for this most gracious and merciful work and judgment of the Lord appears clearly pointed out by the third day of the Gospel, which will coincide with the seventh of the Law, and with the seventh Trumpet of John in Rev. x. 7. **"In the days of the voice of the seventh Angel, the Mystery of God should be finished, as he has declared to his servants, the prophets."**

The words of our Lord insinuate a peculiar distinction, "Destroy

† As the full Design and gracious Purpose of the Election of Grace, and of the Kings and Priests, and First-fruits, is laid open in "The Mysteries of the First-born and First-fruits," published by me; Such as desire to know more of this blessed Council of God for the Salvation of all men, figured out by the Harvesst, may find it in that tract.
"Destroy this temple, (meaning his body) and in three days I will build it up." This part is in the mysterious Gospel of the beloved disciple, where the literal and confined sense will bear also a more general and magnificent meaning, as the true Temple is Heaven, where the Lord God and the Lamb are the light of it; and where the nations go into the gates, which form the great body of Jesus Christ, the one Head and King, for the ages. I will only observe further, that the third day of the creation, according to Moses, received what no other day had, a double blessing: God twice pronounced the works of that day to be good. Gen. i. 9—12. It would be too large a field of enquiry to give all the reasons for this distinction: Let us believe that Divine Wisdom must have a sufficient reason for setting such a mark on this day, which has hitherto been favoured with greater and more illustrious discoveries of the covenant of grace, to Abraham on a third day, or the third thousand; and by Jesus Christ, who came on a great third day from this Father of the Faithful, and § Heir of the World. To this Seed the promise is, that in him and his Seed, Jacob the first-born among many brethren, (who are to be heirs* and coheirs

§ Rom. iv. 13. Gen. xii. 3—xv. 6.—xvii. 2.

* Rom. viii. 27. The Condition of being Heirs, and joint Heirs, of being Kings and Priests, and First-fruits, is connected with Suffering: "if we suffer with him, that we may be glorified together," that is, may have a Crown and a Kingdom over the Nations and Peoples, who are to walk, each in the Name of his God, (ELOHIM) as Micah speaks. chap. iv. These sufferings none can know, who are not in them; and as Christ was, are to be made perfect by them. They suffer, as Joseph before, and Jesus more than all Sufferers, for the Salvation, even of Enemies, and not their endless destruction. The Number is limited, tho' it be unknown who shall be the vessels of honour, that we may all run so as to obtain. "Many are called, but few are chosen."
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coheirs with their prince or head,) all nations and languages shall be blessed. These words are absolute and immutable, from the mouth of the Lord. The promise seems reserved for its glorious and extensive completion to the beginning of the third evangelical day, namely, the Seventh Trumpet. This Trumpet, with all its full and inestimable blessings, I have endeavoured to prove, is the same with the Feast of Trumpets on the first day of the seventh month under the Law, in a work published on that eminent festival, now out of print.

I shall proceed, in the last place, to draw a few inferences from the subject, both for comfort and admonition.

First. It must be a source of great consolation to all Believers, who love their neighbour as themselves, (which is the Second great Commandment) to learn, that the third Day of the Gospel-dispensation shall bring with it the greatest blessings, not to one people, as the first Covenant did, but to all Nations and Kingdoms. That this Advent of the Lord is to discover him as the King and Judge over all the Nations, in that universal Theocracy pointed out by the Prophets, particularly Isaiah, Micah, and Zechariah, is evident from the glorious scenes described, and limited to the latter part* of the days, by both Prophets; and by Zechariah in particular, to the Evening, when it shall be light, and the living waters shall flow Summer and Winter. There is no evening left, save

* Schmidius translates with just precision, in posterioritate & in extremitate dierum, not in the latter Days, which is too general, but in the latter part, or extremity of the days. This will confine it to the two days of the gospel: one, of which is filled up, and the second day of a thousand years, is more than three parts elapsed at this time.
of this sixth and last day of Ezekiel's measure of six working days in ch. xlvi. 1—3. Let us observe, that among the signs given by our Lord, he tells us, "Nation shall rise up against Nation, and Kingdom against Kingdom; and there shall be wars, famines, pestilences and earthquakes, in divers places." "And this Gospel of the kingdom shall be preached for a testimony to all nations; then shall the end come." Matt. xxiv. 14. Luke. xxi. 9.

That this preaching of the Gospel, or good news, as the word imports, is not the first promulgation, (designed, chiefly, to gather the Eleventh from among the few nations, few, I say, compared with all nations on the earth,) may be proved from the words of the Apostle, speaking of Christ, "who gave himself a Ransom for all men, to be testified of, in the appointed times." This passage intends a much larger and more unreserved promulgation of the glad tidings, than ever has been, or even permitted to be by the ANTICHRIST, and Antichrists, who were, in John's day, many. And this may be further supported by another witness in Rev. xiv. 6. "I saw another angel flying in the midst of heaven, having the EVERLASTING GOSPEL, to preach to all that dwell on the earth, even to every Nation, and Tribe, and Tongue, and People." Everlasting here used imports the same, as the Blood of the Everlasting Covenant in Heb. xiii. 20. They both point the Gospel of the ages prefigured by the Seven Sabbatic* years, closing in the Jubilee; and the power and victory of the blood of the Lamb, which will cleanse the sins,

* Compare the prophet Isai. ch. lxvi. 23. "From one Sabbath to its Sabbath, and from one new Moon to its Moon, shall all fish come to worship me, faith the Lord." The carcases, however, must not come, but be left to the worms and the fire.
fins, iniquities and transgressions of a thousand Generations. This preaching of good news does not go forth till all the kings and priests, the evangelical first-born and first-fruits, are gathered from the Jews and Gentiles, and meet on Mount Zion above; when the Vintage or Harvest follows, in that sublime and glorious chapter.

Such is the universal extent of this last publication of the Gospel, which must be the messenger and herald of the second advent of Christ, with the whole assembly of the first-born, the many Brethren, the order of kings and priests of the Melchizedekian dignity, who sit in the Father's throne, that is, have the same power, as he, the First and Chief among these Thousands, according to his own words: "To him that overcometh, will I give to sit down with me on my throne, even as I have overcome, and am sat down with my Father in his throne." Rev. iii. 21.

Again, "To him that overcometh, and keepeth my works unto the end, to him will I give power over the nations, even as I have received (this power) of my Father." Rev. ii. 26. The overwhelming glory of the Father's Throne, or the Ancient of Days, to which the Son of man, (Bar Enosh) in old time, was taken, may be seen in that grand and august view of Daniel. ch. vii. 9, 10.

Again, Christ is the God spoken of with regard to this universal reign, and the time, when he will take possession of it, at the founding of the seventh Angel, which is the last Trumpet in this beloved disciple's peculiar Revelation. "Arise, O God, and judge the earth, for thou shalt inherit all nations!" Psal. lxxxii. 8. The Father is never said to inherit, but to appoint his Son and Heir; and who speaks thus, in Psalm ii. 8. "Ask of me, and I will give the Nations for thine inheritance, and the ends of the earth for thy possession." But the time of this visible dominion over all Nations,
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Nations appears to be that of the seventh Trumpet under the Gospel, corresponding to its type under the Law: for the Law is the Schoolmaster to bring us to Christ, and to the full comprehension of the love of God in him, "in the height, depth, length, and breadth, surpassing knowledge." Eph. iii. 18.

To this Illustrious figure of Moses, as to Time†, when the Law ends, and passes over into the Name of the Christ, the Saviour of the World, as the Samaritans knew him to be, when the Great, Rich, and Learned of the Rabbins, Teachers, and Masters in Israel of that Day, despised him under that most glorious Character. John. iv. 42. To this great Trumpet the Disciple John refers, where the Angel speaks, "There shall be time no more: But in the Days of the seventh Angel, when he begins to sound, " the mystery of God shall be finished," which he has declared to his servants, the prophets. Rev. x. 6, 7. The Prophets are Messengers and proclaimers of good news to all Nations, as well as to the peculiar people, or Israel of

† The life of Moses, the servant of the ministration of death and condemnation, in the apostle's words, concluded in 120 years, not from weakness, but for the Mystery, as these years measured by the great year of the Law, the Jubile, make 6000 years: These, again, finish the six working days of Ezekiel in ch. xlvi. 1. When the Gate to the East will be opened; for death and the sweat of the brow, the working days, will end together in the Millennial kingdom. The church of the first-born (the few chosen to save all nations) moves under the 116th year or Jubile of the life of Moses; at the end, Joshua succeeds, that is, Jesus Christ, when the Law dies with all its curfes, having been nailed to the Cross, and taken away, as Paul teaches, though all the priests in every church (who must bear the character of the first-born, or no character at all, separate from other believers) deny this great truth. Col. ii. 14—17. The time is coming, when the doctrines of men, whatever unfounded titles and names they have usurped, will perish, and be no more heard.
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of God. And this is the great Day or Time, to which Zephaniah alludes in Chap. i. 18. When all the earth shall be devoured with the fire of his jealousy. This is called the Day of the Trumpet and the alarm, when the glorious effect is subjoined in ch. iii. 8, 9. Then will I turn a pure language, or lip, to the peoples, that they may all call on the name of Jehovah, and serve him with one consent. (shoulder.) Yet at this time, "their blood shall be poured out as dust, and their flesh as dung." The spirit is, "the flesh and blood of sin is totally taken away, and cast out as unclean, when the image of the heavenly Adam succeeds the total removal of the other. Read and compare Isai. xxv. 6, 7, 8, &c. with the wine-press of the Revelation. ch. xiv. where the blood of the sin and sinners is pressed out.

The great blessing when the seventh Angel sounded, is thus declared, "There were great voices in heaven, saying, "The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and he shall reign for ages of ages." Rev. xi. 9. It must be observed, that all the Trumpets of the Law were sounds of glad tidings, at all their New Moons, Sabbatical years, and the great Year of all, the Jubile. The seventh then seems the great Trumpet for all kingdoms to hear, which is to be blown, "when they shall come who were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem. Isai. xxvii. 13. At which time, The Lord of hosts shall say, blessed is Egypt, my people, and Assyria, the work of my hand, and Israel, mine inheritance. Isai. xix. 24, 25. The reason why only seven Trumpets remain under the Gospel, of all the Trumpets of
of the Law to the Jubile, appears to be this, that the last week of seven weeks, or which is the same, the last seven years of the seven Sabbatic years, remain to be filled up: in which Jesus Christ, whose goings forth (or generations) have been from ancient time, even the days of an age. (Olam.) Micah v. 2. He was to be revealed on this earth, as the man of sorrows and sufferings for the salvation of the whole world; when he was to be bruised in the heel, in the form of the flesh of sin, by Satan, the old Serpent; for here the finishing of this heavenly Adam in all the fulness of his name and nature, the first and the last, the

* The Birth and Separation of one Son, is the constant tradition and Confession of the Hebrew Church. In Peter, 1 Epist. 1. 20. CHRIST is called the Lamb fore-appointed before the foundation of the world, but manifested in these last times for you. The Manifestation of Messiah is not the beginning of his Existence, but declaring him to the world. He was in the cloud, called the Glory; he was the Angel of the presence through the journies of the Wilderness. But how many Ages are past, remain unknown.

† The Days of the Age admit a beginning and an end. Peter speaking of Christ, "To whom be the Glory, now, and for The Day of the Age," 2 Epist. iii. 18. Isaiah utes the words, Father of the Age (Gned). No one skilled in the Hebrew is ignorant, that the Olam and Gned are used as synonymous in more passages than one. The Age, or Ages of Ages, are derived from the Seven Sabbatic years, with the Jubile as the conclusion. For as Seven Sabbaths of years were included under the great Year, or great Day of Jubile; for by both these terms it was named; so the language of the New Testament preserves the same idiom or mode of speaking. Sometimes we find, The Age, Ages of Ages, and Everlasting Times; this last is used to express the Adjective derived from the Substantive, Age; for which we want a proper word: Though the greek words, Ages of Ages, are properly given in the latin translation, Secula Seculorum, Secularia Tempora, and correspond with the language of the Law and the Prophets. Perhaps some may think it is better to perplex than enlighten the understanding of Believers; it appears to me, however, an infult on the Divine Wisdom, to change the language, (which is clear and plain in the original Revelations) into terms which render the meaning ambiguous or obscure.
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the Alpha and Omega of the new Creation, called ages in Heb. i. 2. must be consummated; for the heel is the last part of the whole conformation, explained thus by Esdras, in a beautiful fragment of the ancient knowledge of the Hebrew Church. "From Abraham unto Isaac, when Jacob and Esau were born of him, Jacob's hand held from the beginning the heel of Esau; for Esau is the End of the World, and Jacob the beginning of it that followeth." 2 Esdras vi. 8, 9. This great Blessing, which the Third day appears to bring forth, must shed comfort and good hope in all hearts that walk in love to all men. They must rejoice, that the Son of God, preached among you, was not yea and nay, but in him was yea. For all the promises of God in him are yea, and in him Amen, unto the glory of God." 2 Cor. i. 19, 20.

Hence we may conclude on clear testimony, that whatever interpretation of sacred writ, contradicts the name of Jesus, the Ransom for all men, and the propitiation for the sins of the whole world, by the mouths of two such witnesses as Paul and John, must be a lying Spirit, and one of the many Antichrists in the world, who have for so long a time denied his name.

Let me address a few cautions against the prevalent infidelity of this time, lest, as the apostle speaks, "Ye, being led away with the error of the wicked, fall from your own steadfastness." 2 Pet. iii. 17. This apostle has particularly and in a precise limit of time foretold the great growth of unbelief: "Knowing this first, that there shall come in the last part of the days scoffers, walking after their own lusts, and saying, Where is the Promise of his coming? This great sin, which was to prevail and lift up its horn, is visible in almost all places, and chiefly in
in the families of the great and rich; and through that fatal influence, ever attendant on worldly grandeur, wealth, and pleasure, is always certain to draw all inferiors after their evil example. Unbelief, whatever may be thought of it in these degenerate days, is a crime of that magnitude, as to config the unbelievers to the Second death*, which is the greater condemnation or judgment

* Unbelievers are reckoned among the greatest sinners, who shall be hurt by the second death. Rev. xxi. 8. Of this death the Hebrew writers say, Cain sinned in a twofold manner, therefore he was punished with a twofold death; so that the latter death should be of longer duration than the former. The Yargum, on Ifai. xxii. 14. speaks thus, "It is decreed by the Lord, this sin shall not be forgiven, till ye shall die the second death." The words of the Prophet are, "Surely this iniquity shall not be purged away, till ye die, faith the Lord God of Hosts." In Bava Bathra, Fol. 101. cited by Schoenbergius, we find a fragment of ancient Wisdom on Prov. xi. 4. What is the mercy that delivereth from the judgment of Hell? Answer, That wrath which is called Gnebrab, passing away, as they also interpret Zephaniah. ch. i. 15. "That day is a day of wrath." What is that mercy that shall deliver from the second death? Answer, When one gives, and knows not to whom he gives. By this we may explain the difficult passage. 1 John. xi. 16, 17. "There is a sin unto death; all unrighteousness is sin, and there is a sin not unto death." This apostle whose Revelation contains the principal and pure parts of the oral interpretation, (as the learned Rhenferd has clearly shewn in his dissertation De Stylò Apocalypscos Caballisticò) means the distinction of sinning with a high hand, and the presumptuous sin David prays against, which demands the severity of the second death at the end of the thousand years in Rev. xx. 14. when death and hell are thrown into the lake of fire: this is the second death, and the last enemy to be destroyed, as Paul speaks. 1 Cor. xv. 25—28. This truth so well understood by the Hebrew Church will explain what this Apostle means in 2 Cor. ii. 16. "To the one, we are a favor of death unto death; and to the other, the Savor of Life unto Life." Scarce any doubt can be made, but he refers to the Second death, for those who shall perish from the first Life in the one thousand years; and in Life to Life, he alludes to such as shall live in the first resurrection, the one thousand years, before the rest of the dead can live. This Apostle is full of the ancient and uncorrupt interpretation of the Hebrew Church, as almost the whole of his writings shew.
ment threatened under the Gospel. James. iii. 1. This
fin of unbelief appears to exceed that of the Jews, who,
under judgment for it, honour the promises of a Messiah
with a firm faith in that hope: if the apostle can be be-
lieved, their judgment must be succeeded by mercy, and
not be followed by a second more severe. Rom. xi. 32.

The present infidels pursue Christ and his Gospel with
perhaps more malignity than this people under a judicial
hardness for a time; they bring blindness and hardness on
their own hearts by a wilful contempt and unprovoked
mockery. Such, however, must be the state of the world to
answer the character of it in this last portion of the days;
even among believers in a general view of their present
corrupt sins and manners, it seems predicted, that scarce
any faith will be found; “When the Son of Man com-
eth, shall he find faith on earth.” Luke xviii. 8. This
may rather, I conceive, be understood of a belief in
Christ’s advent, than want of faith in him; for that can
never be entirely lost, though unbelief should spread far
and wide in the world. The observation of Vossius † may
be properly adduced, that the Christian world, like the
blinded Jews, expect so many and so extraordinary signs
to precede the second advent, that the peace and security,
the living as in the days of Noah in all confidence, pride,
and luxury, could not possibly take place under such a
concurrence of awakening and alarming signs. This
expectation contradicts our Lord’s account, and that of his
apostle, Paul, and the Prophet Isaiah in ch. ii. Where a
picture of riches, refinements of life in all voluptuousness,
and the excessive vanity of women in apparel and other
ornaments,

† Let the learned see his Tract, De adventu Christi, in Theol.
Theolog. p. 272.
ornaments, is drawn, to the end of the third chapter: for the advent of the Lord is there described in a most clear manner, and limited to the latter part of the days: Let not this delusion then deceive serious believers.

Andly. I wish to guard all readers from being caught in the net of the preachers of an exclusive predestination; which for near thirteen centuries has contradicted the testimony of both covenants. For Esau is blessed by his father Isaac, as well as Jacob, though he vilely sold his birthright, and its blessing annexed to the first-born. This abomination of defolation has been given as the whole of the Gospel; and it is now preached as the glad tidings of the new covenant, when it is, in truth, the grave and burial of the good news proclaimed by Angels at the birth of Jesus, the Saviour of the world. The dreadful effects which this doctrine introduced, were, to divide the church, and to teach all, the right of persecuting and destroying one another, when power enabled the bishops, priests and deacons, to stain their hands with the blood of those, for whom their Lord and Saviour died; for he died, surely, for all men, or no testimony can be depended upon. Rom. v. 12,—21. Are Moses and Paul liars and false witnesses, who affirm that Isaac blessed both Jacob and Esau; and the apostle says, concerning things to come, not present and temporal? Or is Austin, with Calvin his successor, and with all his school of fons and prophets, a liar, contradicting the open testimony, through that great ignorance which had darkened the doctrine of Truth in Jesus, in his day, and even before his day, wherever this horrible tenet had taken place: As in the church of Rome, in all Calvinistic communities, nay, even among Mahometans, it generates the same persecuting and vindictive spirit in ecclesiastical affairs, as it has done a turbulent and restless spirit.
spirit in civil government, among those who seal themselves for the peculiar people, the LORD's Lot, the first-born under the Gospel, with the double glory of being kings and priests; I say, seal themselves, as if they had the seal of the LIVING GOD in their hands, to stamp glory on their foreheads. Beyond this distinction, great indeed predestination extends not, and the glorious council of divine mercy flowing from these chosen vessels, the apostle Paul has shewn in Rom. xi. 28—32. and it is displayed in Rev. vii. in the true Israel, constituting the whole assembly of the first-born, and in Rev. xiv. 9. where they meet us again in the character of the first-fruits, with the vine of the earth, reaped as the harvest, which they must make holy to God. And first in their name, and in their number filled up, the everlasting Gospel is preached by an angel in the mid-heaven, in an open and decided manner, to every nation, tribe, and tongue, and people, ver. 1.

3dly. As the expectation of the Millennial reign is revived and spreads, I will caution believers against the many erroneous misconceptions of this glorious dispensation. They who in the early ages looked for this happy state of the church, disgraced this noble truth, by gross, sordid and sensual views. The modern Millenarians who embraced it, confined the blessing to the predestinate, or elect, excluding all others from any share in it. They made themselves the Elect, (for the old self took care for its own happiness) and began the insolent language of dethroning kings, and in fact trampled on all laws and magistrates, both in Germany, and in this nation too: they were ascending thrones, and rioting in palaces, in an Ideal anticipation of all voluptuousness: they were to tread the unregenerate, (that is, all but their own sect,) as
dirt and mire under their feet: They were attempting to establish the kingdom of the merciful and loving Son of God, by force and violence; by the two-edged sword in their hands, and not like the Lord, with the two-edged sword out of the mouth of this gracious Warrior in the strength and majesty of love and compassion. They were cherishing the luxurious hopes of blessings like the corn, the wine and oil of the old covenant. Yet, under all these depths of Satan, (changing himself into an Angel of light,) to degrade Truth by such folly and wickedness with it, the Millennial reign of CHRIST is as much an eminent part of Revelation, as the feasts of passover, pentecost, and trumpets were illustrious branches of the Mosaic Law. It will also be fulfilled in that abundant pouring of the Holy Spirit on all flesh, as Joel predicts, as it was done at pentecost, when crowns of glory were put on the heads and fathers of nations; who were then consecrated and anointed kings and priests with the true unction of the holy blood and consummating fire, in which they tasted life, and peace, and justification in the Lord's presence, and coming to them again, as he had promised. John. xiv. 3—28. The truth wants no defence, yet it has been well vindicated by Dr. Newton, late Bishop of Bristol, in his learned work on the Prophecies. The time, however, may be near, as God has promised to shorten the days, and most apparently of this sixth day or chiliad; in the evening of which the church now stands. As this glorious

* The excellent short History of the christian church by Dr. G. Gregory, lately published, exhibits a faithful picture of the Enthusiasts and Fanatics abroad of the 16th century; our own country in the last century began to feel the destructive consequences of ranters, levellers, and fifth monarchy men: all of these were also the...
rious dispensation seems to be connected with the conversion of the Jews, whose belief in the Messiah, after thirty-six Jubiles of dispersion among the nations, will bring in the fulness of the Gentiles, as well as the salvation of all Israel in the end; so affirms the apostle in Rom. xi. 12—26. Therefore all believers, whatever denomination they assume, should offer up continually earnest prayers, in private and public, that this grace may be brought forward which has those transcendent and diffusive blessings conjoined to it, so magnificently described by Isai. ii. 1—4. and by Mic. iv. 1—5.

As to the church of Philadelphia (the love of all men as brethren, and included in the covenant of grace as delivered by the prophets and by the apostle in Rom. v. 18—21. in ch. xi. 32. in 1 Cor. xv. 20—28. and by the beloved disciple, John, 1 Epist. ii. 1, 2. and by the Lord himself in the Gospel. John xii. 32. and ch. vi. 33.) This church indeed has had but little strength in every age; yet witnesses it has had, called wicked, abominable and blasphemous heretics, and by way of reproach, the merciful doctors, by such teachers as thought God had no more bowels of compassion than themselves: It is now but a small cloud, or like its blessed head, a little stone of no price, yet it does grow and will grow, till it fill the whole earth with the voice of the Everlasting Gospel: which I have proclaimed abroad and here, for more than thirty years. To this church, however weak, the flame of brotherly love burns among the larger, richer, and more splendid churches at present, all must come and worship at her feet, and know that the Lord has loved her; and for this reason in particular, because she had not denied his Name, that is, Jesus, the ransom for all men; the Son of the Living God, the Saviour of all, but especially of believers. 1 Tim. ii. 3—6.
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3—6. ch. iv. 10. John, i Epift iv. 14. Let us, brethren of this church, not be ashamed of being reproached, as Paul was for the same truth; let us not reckon our names, or our lives dear to us; for if called deceivers, by all other churches, we shall be found true; and if we resist unto blood, there is an exceeding great reward for such as may suffer for his most holy, and most precious Name. Amen.

APPENDIX.

As I have borne witness to the Times in my first and second Essay on these subjects, published in 1759 I shall endeavour to obviate the common and popular objections which may be, and some such have been, formed against them. These I extract from the Essays, and defend these witnesses of God in signs of times given in both Revelations.

The first and capital objection is taken from the words of our Saviour, "Of that Day and Hour knoweth no man, no, not the angels of heaven, but my Father only." Matt. xxiv. 36. In Mark xiii. 32. it is, "neither the Son, but the Father." The answer is obvious, for neither day, nor hour, nor year are fixed, but left undetermined, because the true and exact time, God only knoweth. 2dly, Our Lord did not mean, that the Father would not reveal it: Moses did not discover the time,
time, when Christ should be manifested in the flesh, it may be, because it was then distant.

Daniel, who was less than Moses, was made the instrument of revealing this. 3dly, The very character of the Revelation written by St. John, begins thus, "The Revelation of Jesus Christ, which God gave unto him." Rev. i. 1. From which instances, we may perceive, that our Lord did not signify, that the time should never be known, but that the Father would reveal it at a season most fit and proper, as the great events and designs of his wisdom were before discovered by degrees, and at distant intervals under the Law.

Second Objection. The many mistakes, which pious and learned men have fallen into on this subject, are thrown out as insuperable arguments against any future pretence from others. But what strength can such reasoning carry? Must the Universal Church of Christ, give up the consoling expectation of great and happy events predicted, because the time has been misunderstood? Or must not such illustrious Revolutions arrive at all, because many persons of great learning and good intention, have erred in fixing the periods? The line of times marked by the sacred writers, however, they observed very little, according to what I have formerly remarked in their works.

Third Objection, The danger of a mistake has been urged; but what weight can there be in such an argument? The first Christians, as it is well known, conceived the day of Judgment to be near at hand. St. Paul, who is supposed to take notice of this common opinion in 1 Thes. ivth and vth chapters, never objects the danger of such misconception to the Christian faith. Did it slacken their zeal, or patience in suffering? Did it weaken their faith
faith, or assured hope in the event itself? The worldly mind and heart is seeking in these objections to clothe itself with a veil of mock piety, and humble ignorance, lest it should be disturbed in the pursuit of false riches, or in the enjoyment of the lusts of the flesh, the lusts of the eyes and the pride of life, which are not of the father, but of the world. 1 John, ch. ii. 16. What Christian can be hurt by any alarm of this sort, in this Laodicean age? “The crowning city, whose Merchants are Princes, whose Traffickers are the honourable of the earth,” with her luxurious children, may be angry to be told, that though “she be rich, and increased in goods, and has need of nothing, yet she is wretched and miserable, and poor, and blind, and naked.” Isai. xxiii. 8. Rev. iii. 14. And that her sons and daughters have, in general, the spirit of profane Esau, and sell their call to the birthright for the meat that perisheth.

The Christian church should remember, that the 70 weeks of Daniel were the only number of precise time, by which the Jews, and their neighbouring nations from them, expected the first manifestation of the Son of God in the flesh; and that we have good reason, from the former procedure of Divine Wisdom, to expect the second Advent of Christ, the Great King in the Spirit, from the other Numbers of this beloved Prophet, when the Vision, that is, the Understanding of them shall be opened by the one Holy Spirit who indited them.

Let it be further observed, that a Disbelief of the event itself in general; a great security and unconcernedness about it, must be a sign of the Time, whenever it is approaching; In this sense some understand that expression of our Lord, “When the Son of Man cometh, shall he find Faith upon the Earth? that is, any belief in his coming?
coming? For what end God gives notice of events, which he foreknows, will be disregarded, must be submitted to his unsearchable ways.

I have now done my endeavour to take away the most specious objections adapted to strike the popular judgement, which is a many-headed monster, hasty to pronounce sentence upon subjects which require a spiritual eye to discern, and a spiritual heart to favor the things which are of God.

In the last place, therefore, I am to point out the blinds, or veils, which will be cast over the hearts and eyes of the children of the world; by which God will hide himself from the greater part of the degenerate Christians, as was done before to the body of the Jewish people; and for the same reason, because they both equally abuse Divine Revelation, and will receive a twofold condemnation, or a double punishment.

The first veil, to conceal the coming of Christ in the glory, is the expectation, that the remaining part of the Jews and Gentiles will be converted before the end of the world. But this expectation is not built on good ground; nor would it answer the force and energy of the Prophecies, since the remnant of two Tribes, and an half, or part of a third, converting to the faith of the Messiah, could

§ Our Lord speaks of some made twofold more the children of Gehenna. When Babylon (no more the Church of Rome, than the Greek Church, or that of Mahomet) the great City of all Nations, Languages, and Peoples, and Tongues, that is, the whole World, is threatened with the Law of Retaliation; It is said, in Rev. xviii. 6. "Reward her, even as she has rewarded you, and double to her the double, according to her works: in the Cup she has filled, fill to her double." Thus does Divine Justice limit the Execution of its wrath and indignation, whether Babylon signify Rome, or ALL THE WORLD.
could not be the saving of all Israel. Nor should even the vast wilderness of the Gentiles, after the Revolution of near 4000 years, from the dispersion at Babel to this time, be brought into the fold and pasture of the great Shepherd, would this fulfil the extent of that blessed promise, "Ask of me, and I will give the heathen for thine inheritance, and the utmost parts of the earth for thy possession." Psal. ii. For what myriads of myriads must have perished in this great tract of time, who had not heard of the name of the Saviour of the world? Will the salvation of the latter part of the children of fallen Adam, be any blessing to the preceding ages at all, much less the salvation of the greater number, who have been lost in the long, long interval? We might as well call the gleanings of an harvest, the full harvest.

This mistaken expectation is founded upon overlooking the leading character of the Law and of the Gospel, which is a first-born People, and a First-fruits to be gathered out of the nations and tongues, to whom the Gospel has hitherto been preached. This blessed* council of Israel to

* The learned Physician, Barthogge, says, "The Mystery preached by Paul, was the calling of the Gentiles to the Knowledge of Christ." He is mistaken: it was not the Calling of a Nation, or Nations, from that part of the Gentiles, where Christ was made known, but a chosen few out of many, to the Birthright-Glory. The Jews, through pride and envy,—too often the companions of religious privileges—thought, that the Israel, who were to enjoy the high prerogative of the First-born under Messiah, could not be transferred from the Seed of Abraham: they knew the double portion (spiritually understood, signified the Kingdom and the Priesthood: They were no strangers to this distinction so marked by the Levites, the Priests; and by the High-priest, the King with his mitre, confined to that Tribe also.—They saw the Kings of Nations, promised to come from Abraham and Sarah, and confined this glorious prerogative to the carnal Seed of their Father, at the same time expecting, that all nations
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to save all mankind is the mystery, or design of the Gospel revealed for the first age, great week, or year of the Everlasting Gospel, or the Gospel of the ages to come. This is the order of that predestination mentioned by St. Paul; and it is called, "The mystery of his will, which he had purposed in himself, that in the dispensations of the fulness of times, he might gather together in one, all things in Christ, both which are in Heaven, and which are on earth, even in him." Ephes. i. 9—11. ch. ii. 2—7. Hence the carnal part of the Christian world, will be deceived by this fond hope, whenever the second advent

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nations would be their subjects, as all nations were promised to be blessed in Abraham and his Seed. Hence the Call of the Gentiles to the Messiah appeared as a transfer of all the privileges of their Law, and an equality formed between them; and so it was, even with the Election of Grace, that is, the opening to the called among the Gentiles a way to obtain the high prize of being Kings and Priests, equally with Abraham's children. To gather this peculiar people, this royal priesthood, this elec Nation—not nations or kingdoms in general, but some out of them as vessels of honour, Paul shews to be the absolute and immutable Council of God, and the design of it with respect to all mankind. The whole xith chapter to the Romans contains no other subject. Nor is this Council of God cast into any shade or veil, but level and obvious to any common understanding, by the reference of the first-fruits to the lump, and of the root to the branches: The Goodness of God also is shewn in thus securing all Israel, by rejecting the Jews and Gentiles, in the great body of both parts of mankind for a time; and shutting them up in unbelief, that he might have mercy upon all, Rom. xi. 16. 32. 1 Pet. ii. 5. 9. How a predestination could be formed by the teachers and preachers of the Gospel, which excluded all men, but the Elec., is a matter of astonishment: it shews, however, this melancholy Truth, how little love and mercy could dwell in the breasts of these believers, and in those churches of the Lord, when a doctrine of so dreadful a nature could subsist from the end of the fifth Century to this day; which has offered up more victims by persecutions and death, than children were offered up to Moloch by the bloody hands of the priests. In this day it still triumphs.
of our Lord draws nigh. The second blind will arise from a general presumption, that the Church of Rome will rise and persecute once more before she falls.

This unfounded expectation flows from a misconception of the two prophets, who are to be slain at the end of their testimony, when the 1260 days of their being in the wilderness, and being clothed with sackcloth, shall expire. On this point Dr. Gill with others enlarges on this subject. Rev. xi. The two prophets never existed, but represent Moses and Jesus Christ, or the Law and the Gospel. These may be regarded as the faithful witnesses in the Types and Shadows, and the faithful witnesses in the Spirit and Truth. As the heavens are shut from rain during their dwelling in the wilderness, it is generally understood, that the pouring forth of the Holy Spirit, compared to water, and water of life, by the prophets and by our Lord himself, will be in a very small measure. The vision imports not shedding their blood, but making merry over their testimony, as this scene of John conceals its sense in a refined manner, describing the peoples, and tribes, and languages, and nations, rejoicing over these prophets, and sending gifts as tokens of mutual congratulation for their being slain: Their dead bodies may without violence be interpreted of the Old and New covenant, which are not buried or forgot, but talked of, and derided by them.

The earthquake which precedes their translation to heaven, and the astonishment at this extraordinary event, may refer to that Advent of the Lord described in Isaiah ii. "When he cometh in the clouds to take possession of the kingdoms of this world, and to be alone exalted in that day." It would take too large a compass to consider every part; this outline may, probably, be nearer the truth.
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truth, than any power, That the Church of Rome shall drink more blood, which seems shaken, and is certainly destroying, and must soon be destroyed.—If there be a time, when this most eminent Antichrist will persecute, it will be now; for I firmly believe, that the imposture of the whole Hierarchy will fall with the Dragon's spirit, and with her mouth and hands full of blood. But it is probable, that her Fall will be, when every Babel, every building of confusion, and every work of superstition and impiety shall sink down, and flee away “before the great white Throne of the Son of Man, when he cometh in his glory, even that glory which the Father gave him before the foundation of the world.” John xvii. 22, 23, 24.

The great Advent of Christ expected, does not appear to be limited to Judging the Church of Rome, more than the Greek, and other Churches; but he comes as the Antitype to Noah, and his deluge, with Fire from Heaven, to melt and purify all kingdoms of the world. No other Period, than this Evening of the Sixth day can be assigned for this, for it bears all the marks of the days of Noah; since in the Millennial Kingdom or Sabbatic year, however understood, he cannot come to surprize, and chastise a profane and sinful world, when all kingdoms and peoples are supposed under that new state, to be all holy, and priests unto God in white raiment. Rev. vii. 9.

—Others will seek a refuge from the Words of our Lord, “Of that Day and Hour knoweth no Man, no, not the Angels, nor the Son, but the Father only.” Though I have before spoken to this Objection, yet I will add somewhat more in this place.

In these words, our Saviour seems to allude to the Redemption from Egypt, when the Day and Hour of their departure was foretold by Moses at the passover: And he may
may infringe by this expression, that the direct and precise time of the great Redemption, the Antitype, should not be revealed and made known as the typical deliverance was declared, even to the Night and Hour by Moses. Neither Day, nor Hour, nor even the year are ascertained; yet the prophet Daniel tells us, that the Righteous shall understand. At midnight, the Israelites went forth hastily out of Egypt, in triumph, and with spoils, under the wings and preservation of their first-born sons. At midnight, the Remains of the Jewish Nation, (ten Tribes being lost) were delivered from their captivity by the taking of Babylon, and the presence of a new King, Cyrus, appointed by the Lord. In fulfilling the Antitype, Part will most probably correspond with Part: And to this very circumstance of midnight, our Lord appears to confine his coming to judge the Nations; when they who, in a spiritual sense, are Egyptians and Babylonians, children of this world, shall cry “peace and safety; then sudden destruction shall come upon them as upon a woman with child; and they shall not escape.” 1 Thess. v. 3. “At Midnight shall be a cry, Behold the Bridegroom cometh.” Matt. xxv. 6.

However this may be, there are clear marks of two judgments; one before the beginning of the 1000 years, and another after their expiration. This will confute the last objection which we have been considering. The judgment on Babylon the great cometh in one Hour, on a sudden; which answers perfectly to the coming of Christ as lightning; and to his wonderful power, who will change all that share the grace of the first resurrection in a moment, in the twinkling of an eye: But such a Judgment will in no manner agree with the overthrow of the Roman Church, or the Mahometan imposture, in so short a time.
a time; because no conversions of whole kingdoms have ever been produced at once, but by slow and gradual operations of God.

The last pretence to escape from the sudden coming of Christ, arises from a groundless opinion transmitted by the church of Rome, and adopted by many of the reformed Churches, that a third Elias will come before the second advent of the Lord. To this idle notion, I shall reply, in the words of our great Master, that the Elias predicted by Malachi came in the person of John the Baptist. "If ye will receive it, This is Elias who was to come." Matt. i. 14. and ch. xvii. 10—13. As to any other to come, the expectation has no prophecy to support it. The opinion of two great men of temperate and chaste judgment in spiritual things, shall be laid before my readers. Dr. Burnet in his theory of the Earth, Book 3. ch. 5. writes thus, "I am willing to admit, that Elias will come, according to the sense of the Prophet Malachi. iv. 5, 6. But he will not come with observation, no more than he did in the person of John the Baptist. He will not bear the name of Elias, nor tell us, he is the man that went to heaven in a fiery chariot, and is now come down to give us warning of the last fire. But some divine person may appear before the second coming of our Saviour, as then did before his first coming, and by giving a new light and life to the Christian Doctrine, may dissipate the mists and errors, and abolish all those little controversies among good men, and the Divisions that spring from them: enlarging their spirits by greater discoveries, and uniting them all in unity and charity, and in the common study of truth and perfection. Such an Elias, the prophet seems to point out; and may he come to be the great peace-maker, and preparer of the ways of
of the Lord. "Dr. Henry More, a great Judge of the
prophetic style and typical characters in persons and events,
adopts the same sentiment, subjoining only zeal and a
spirit of rebuke to false teachers or prophets, in the fifth of
his divine dialogues. Let me add, This spirit will probably
go forth in the converted Jews, who from Sauls will be-
come Pauls, and the most zealous and unwearied pub-
lisheers of the great Salvation mentioned by the Apostle
in Rom. xi. 32. This expectation is supported by our
Saviour, among the signs of his second coming. "This
Gospel (or good news) of the kingdom shall be preached
in all the world, for a witness unto all nations, and then
shall the end come." Matt. xxiv. 14. The second wit-
ess to one sign of the same Advent, is his beloved disciple
in Rev. xiv. 14. who sees the angel flying through the
midst of Heaven, having the Everlasting Gospel, to preach
unto them that dwell on the earth, and to every nation,
and kindred, and tongue, and people, just before
the fall of Babylon, the great city, is proclaimed*.

This seems to point out the seventh Trumpet, where
the mystery is finished, and the great Sabbath of the Lord
begins, when the kingdoms of this world become the
Kingdoms of the Lord, and his Christ, and he shall reign
for ages of ages†. Rev. xi. 15.

* This View of Elias is extracted from my Comment on
Psalm lxviii. published some years past. See pages 187, 188.

† It may be admitted, that the Spirit of Prophecy, which is
the Testimony of Jesus (of his Name as a Saviour) will be
given; but not any divine person, but many chosen witnesses
will go forth in the faith of the Philadelphia Church. Such have
already appeared in Dr. Chauncy of Bolton, New England; Dr. New
ton, late Bishop of Bristol; Mr. Winchester from America; Petit Pierre,
of Neufchattel; and my own testimony, prior, given openly from the year 1758, in America
first,
I shall now conclude with what I said at the end of the voice of glad tidings, to Jews and Gentiles, in the mysteries of the first-born and first-fruits, in the year 1763, p. 230.

We are now in a very deplorable age of the world; when neither the fear nor love of God have any due influence on the generality of believers; and yet this corruption, almost total, has not come to pass, because the terrors of the Lord have not been preached through every age, and in every church, whatever other causes may have given birth to so great a depravity of life and manners.

The time of the Day, in which we now move on, is very extraordinary in a prophetical view, as it is towards the first, and since in this kingdom.—All these are Defenders of the Restitution of all things, and of the judgments of God, whether more or less severe, being designed for the Correction and Purification of Sinners. These, with many others, impiously and blasphemously maintain, as the supposed wicked merciful Doctors, (few indeed in every age of the Christian Church) have maintained from Tertullian, Origen, and others in the first ages, to Erberry, Webster, White, Sterry, Burnet, Ramsey, Chymes, Hartley, Law, Siegrotz and Purves, and others; Such as Dr. Henry More, and Ruff, Bishop of Dromore, who might be brought forward, almost all of them within a century past.

Secondly, It may be granted, that men shall run to and fro, and knowledge shall be multiplied. Dan. xii. 4. Thirdly, The Everlasting Gospel must be preached, and in the Name of Jesus Christ, the Head of the Elect or First-born, as shewn in Rev. xiv. 1–7. Notwithstanding these preparatory Notices, our Lord will come suddenly, as a thief at Midnight: Babylon, the great City of all Tongues and People, will fall in one hour; and when she sits as a Queen, and says in her heart, “I am no widow, and I shall see no sorrow.” Alas! alas! That great City, Babylon, that mighty City! For in one hour is thy judgment come. Rev. xviii. 10. Compare this with our Lord’s description of the Days of Noah; with that picture of Riches, Pride, and Luxury in Isaiah, chap. ii. when in the extremity of the days, Jesus, in the Name and Attributes of JEHOVAH, comes to take his Government; when he will rebuke the Nations that delight.
the great sixth day, sixth month, and sixth year of the world, before the seventh or Sabbath will arrive. Divine Wisdom has set up Signs and Figures of Times in Days, Weeks, Months and Years, under Moses. It is also a Period remarkable in an outward view of Nature, and in the power of the Elementary Influences, as no time can shew such a succession of Earthquakes, in diverse parts of the globe, and commotions of waters in so small a circle of time, from the Year 1755 to this time, as well as other afflicting and fearful phenomena, in violent storms and tempests, inundations, from uncommon rain, and hail, and in the sudden extremes of heat and cold, which must have their ground and cause in the impressions and activities of the elements. The Period which is now passing over

delight in war, that is, all Christian Nations, the peculiar people, the royal Priesthood, in Peter's language; for though the bloody crusades in superstitious times, are past; the Kings of the Christian Faith have carried on crusades as destructive; and Priests, from the Archbishops (the High-priests) to the Journey-men Levites, (who work for low wages) have sung TE DEUM, Praie God, for the immolation of thousands slain to the glory of God the Father, and of the Lord Jesus Christ, the Saviour of all men. And they feel nothing but triumph and joy at this horrid blasphemy, any more than Moloch's Priests did at the little tender Infants burnt to their abominable deity! Had there been a Herald's office in the Church at the time of the Council of Nice, the Cross for the sacerdotal Arms should have been a BLOODY HAND. To confine Babylon to the Church of Rome, as Bishop Hurd has done, with his predecessors, in his Lectures, is to suppose that the Confusion of Tongues was never heard of, nor Babel known by the ancient Prophets, nor at all, 'till John wrote his Revelation. The Greek or Eastern church, is not much behind the first, in Ignorance, Superstition, and Persecution of the Truth, as it is in Jesus. — Mr. Soame Jenyns complains of the rubbish thrown on Christianity: He had done a noble part in removing it as far as he could; but he has left it untouched, and added much of his own rubbish, (if he means false doctrines by the Word) as is proved in my Letters on the internal Evidence of the Christian Religion, published in this work.
over us, has a combination of many signs of times in the Law and Prophets, whose coincidence and concurrence have been shewn in several Tracts published by me. Again, I repeat it, we have a series of very great and uncommon events in the Kingdom of Nature to the four corners of the earth; so that Nature in all the Elements, wherein curse and corruption have been introduced by sin, feels the penetrating and refining fire of the Lord Jesus. The creation now is groaning and travailing in pangs, to be delivered into the Sabbath of God, which is the Liberty of the Glory of the Sons of God, and one great part of the Restitution of all things promised; and which will manifest itself in the Millennial Kingdom of Christ, whose Advent draws near; for when the seventh angel sounds his Trumpet, the left to be founded; "the kingdoms of this world, shall become the kingdoms of our Lord and his Christ," that is, of the whole Congregation of the First-born, as Jesus is the one Root bearing these blessed Branches of the Elder Brethren. What I publish will be rather a Declaration of great things near at hand, than a means of converting many to a better knowledge of the Gospel, as the Time of Faith in the great Mysteries of the kingdom, and in the great work of Regeneration is past; while everything of this kind is despised as Enthusiasm or Fanaticism.

Again, I repeat what I have said, some years past, in another place; every year will shew some extraordinary workings in the course of Nature, to bring the Kingdom of Christ and his new Heavens and new Earth more forward, that the Evangelical Feast of Trumpets may be fulfilled in its Time and Season, now approaching, Amen, Amen. God will hasten his Kingdom, and shorten the days, for his Elect's sake.

L l Though
Though the Feast of Trumpets, the next in order for completion, will be a Day of Glory to the Faithful, the fire of our Lord's Throne will cut off the flesh of profane mockers and hardened sinners; in which characters these days of Lot and Noah so greatly abound, and consign them to the Second Death. Faith and love, the Jachin and Boaz of the new Temple, are no more in a general view. How far from the spirit of Faith is the world! and how far from that Holy Love, of which the Church of Jerusalem set the example and prototype! How far distant are Christians from the force of that precept given by the great Forerunner of his greater Master! **What shall we do to avoid the wrath to come?** he answered; **'He that hath two coats, let him give unto him that hath none, and he that hath meat let him do likewise.'** In this view how criminal must the rich and great of this world appear, who give only the fragments of their wealth to God, the true Proprietor of all, and consume such enormous sums on the pride of life, the lust of the eyes; and the lust of the flesh, which are not of the Father, but of the world; and must therefore be condemned with the world, their sinful Parent? They that laugh now, must mourn in their turn; and they who are full, must hunger in the days of separation from God for their time of banishment in the 1000 years. A just retaliation will take place, without respect of persons, from God, in whose eyes all men are but dust and ashes; and who has purposed it, to stain the pride of all glory, and to bring into contempt all the honourable of the earth; for many that are first, shall be last, and the last shall be first. Isa. xxiii. 9. Matt. xix. 30.

No time carries more flagrant marks, than the present age, for the fall of Babylon, when every kingdom is looking
looking out for more and more of the gold and silver, and precious stones, odours, and wine and ointment, like the Jews of old at the first Revelation of the Messiah. His second Revelation will come as in the days of Noah, Lot and Jerusalem. He will hide his Advent under the spiritual glories of the new covenant and kingdom, from the profane and sensual heart; from the rich and noble according to the flesh, when the poor in spirit, and lowly in heart, in whatever part of the earth or station of life, shall find God in Christ revealed and manifested in their spirits; and they shall be ready with the holy white garments of the Bride, to meet the Bridegroom at his open Manifestation and Marriage Supper. The circumstance of shortening some period is mentioned by St. Paul: He will finish the work (or account) and cut it short in righteousness; because a short work (account or number) will the Lord make upon the earth §. Rom. ix. 28. As for

§ The consummation, (more properly consummation,) determined, is the overflowing righteousness. For "a consummation, even decreed, shall the LORD (Adonai) JEHOVAH of HOSTS make in the midst of the whole earth." Hse x. 22, 23. This is repeated in ch. xxviii. 22. "Wherefore mock ye not, lest your bands, or chattelments be made strong: For I have heard from the Lord God of Hosts a consummation, even determined upon the whole earth." Schmidius supposes a certain number, which is true, meaning the Elechi, or the Firstfruits to sanctify the whole harvest. The word CALAH signifies perfection and consummation: and from this is derived Col, the whole or perfection of any work; and it is connected with the Bride (CALAH) for when she is adorned with the seven glories, typified by the seven lights of the first holy place, she is fit for the Bridegroom, and the Marriage Supper, when the espoufals will be consummated in the everlasting union and joys of two made one, as Adam was in his one name; and as the cherubims were, and could only be two. Let philosophers and divines laugh, their derision will prove their ignorance, not the fallse record of sacred writ.—

The male has three glories, and the female seven, forming the Decal, or ten numbers or perfections of the Deity in his full Image.
A DISCOURSE

what has been advanced, I submit it to be judged by those whom Paul styles the sons of the Prophets, (the spiritual interpreters of sacred writ) for they are subject to the Prophets. The false prophets, in the most universal sense, are the false teachers, or they that represent in a delusive light the Truths of the Gospel. And these are the characters, which work lying wonders, and great signs, foretold by our Lord, to deceive if it were possible, even the Elect. Matt. xxiv. 24. Mark xiii. 22.

Lastly, No illustrious Manifestation of the divine goodness, nor any execution of divine judgment, ever came upon the world without a double voice; A voice of comfort to the good and honest in heart, and of terror to the wicked, and the mockers and scorners. Nor is it of any moment, in the eyes of God, who is the mouth to publish it; whether an impatient Jonah, or a greatly beloved Daniel; a covetous hireling, as Balaam, or a

Image communicated to his creatures in the vast circle of systems or worlds.—The oral interpretation forever speaks of the primary Numbers, Kether, Cochmah and Binah, with seven numbers or emanations (SEPHIROTH). Under whatever disguise, the Jews may wish to conceal their ancient wisdom, and the key of knowledge they once had; the foundation is true and scriptural. These numbers make the reason of Abraham’s Tent offered to Melchizedek; and of the tenths of the Law given to the Levites, the types of the first-born, of such who are to be kings and priests of the high order of Melchizedek, with Jesus, the head and prince of these, his brethren. On this ground, Ten, (gnasar) imports riches; and the tenth number was called the kingdom, (Malctith) because it comprised the whole of the other. Let the learned read Vitringa as the least exceptional witnesses, on this number, in Mifcel. Sac. Lib. 1 cap. 10. with the manner of the priest and High priest in giving the Benediction to the congregation, by extending his finger, and lifting his hands above his Head; but the High-priest to the golden plate only, where holiness to JEHOVAH was engraven, where the Lord God with his beloved Son, typed by the high-priest, were one, that is united, or as the oral Interpreters speak, were made one person (parZuph). This great union was made,
On the third day, 295.

Bosom-disciple, like John: For messengers of an excellent, and of an evil name, have been made instruments, to remove every evasion and objection on this point.

I have now finished the answers to the most plausible objections formed against those essays: But what an enemy is the world to contend with? Whenever the time of its destruction draweth nigh, how many carnal hearts and spirits will rise up in arms, and combat with rage and fury against the troublemakers of their false peace, and presumptuous security? What innumerable tongues will be loud for Babylon, for the glory of the world; for the lust of the flesh, the lust of the eye, and the pride of life; and for all many ages past, when the Son of man, (Bar Enoch) was raised to the throne of the Most-High, when Myriads of angels (Elohim) stood before it: when this Son became the fellow, or associate of the Ancient of days, as Zechariah ch. xiii. 7. mentions this wonderful Event recorded by Dan. vii. 13. and by John. xii. 5. "Awake O Sword, against my Shepherd, and against the Man (Geber) my fellow," (Socius and Proximus in Hufius his Nomenclator Biblicus,) whose goings forth, or generations, (to re-head all lapsed systems) were from ancient time, from the days of an age, in the words of Micaiah. ch. v. 1. Schmidius translates Days of Eternity: a proper eternity cannot have days or years. Yet he translates in most places the same word (oLAM) by an age, as in Daniel. chap. xii. 2. and so it jutly signifies; but I suppose he was afraid of the Orthodoxy of his day. The fear of this Gorgon will I believe soon be gone, and leave the liberty of prophefying, of interpreting Scripture by Scripture, open and free, in a larger sense, than Lord Bacon, or the good Bishop Taylor admit; the first, in his chapters on inspired Theology, and the last, in his work of the Liberty of Prophecying. Had not this sacred liberty been profcribed by councils and synods, from the Nicene to the Council of Trent, to the Synod of Dort, and to the Assembly of Divines at Westminster, the Christian Church had not been a slaughter-bouse for human victims, for many of the most holy and pious subjects of our Lord; particularly the Adoptians from the School of Origen, whom the judicious D'Ale, De Uijus Passionum, calls the greatest of all the Fathers; and Dr. fortin admits him to have known more of Scripture than all of them. His disciples under different names were not totally extinct, till the end of the Seventh Century.
all the goodly and dainty things which are departing from them, and they shall find them no more at all? Rev. xvii. 14. They only, who follow after Jesus in the narrow way of the daily cross, and bear his reproach, which leadeth unto life and glory, without passing through wrath and judgment at all—These alone will rejoice and lift up their heads, because the time of their redemption draweth near: So speaks the mouth of truth, goodness, love and mercy in Jesus Christ. Luke xxi. 28. I have given my testimony in the Spirit of Prophecy, that is, of comparing and explaining Scripture by Scripture, and as, I trust, by the Unction from the Holy One. Persons who cannot disprove these things by the spiritual weapons of interpreting the sacred writings, should not oppose, lest they be guilty of sin, in labouring to destroy any serious impressions, which this explanation of the Prophetical numbers may, perhaps, awaken in some hearts.

As for the mockers and scorners, who divert themselves at their full tables, and convivial societies with their familiar wit, and most impious and ungrateful ridicule on the glorious Son of God and his Love-Sacrifice, even for the sins of his enemies, and the whole world; These will be blinded like the Jews before; they are even now so blinded. The Lamb of God, in the day, not the eternity, of his wrath, will escape their eyes, 'till he speak to them as their Judge, from his throne, in a flame of fire; to such, I mean, as shall be punished with everlasting

* The adjective *eternal*, everlasting, cannot bear any other sense than the substantive *aera*, from which it is derived: And this last, it is contended, signifies *seculum*, an age. *Ages*, under the Gospel, have respect to the types of Time in the seven Days and
ON THE THIRD DAY.

lasting destruction from the presence of the Lord, and from the glory of his power. 2 Thess. i. 9. This everlasting destruction must be the destruction for the thousand years, which will be for those who are not to partake of the first resurrection for believers. The same punishment is threatened in Daniel, and limited expressly to an Age. "Many that sleep in the dust of the earth, shall awake; some to the Life of an age, and some to the reproach and contempt of an age." Dan. xii. 2. The great sinners, as I have before remarked on the Second death, are described under these names, "The fearful and unbelievers, the abominable, murderers and whoremongers, forcerers, idolaters, and liars, shall have their part in the lake that burneth with fire and brimstone: which is the second death." The same is nearly repeated in the last chapter, where dogs are named, which may be taken for the sin of Sodom, as they are called such in Deut. xxiii. 18, Rev. xxi. 12. and xxii. 15. As Christ must reign, till he has destroyed death, the last enemy; so will not this enemy be destroyed, until the thousand years expire, when Death and Hell (the Grave) shall be cast into that lake, and be consumed, and found no more. In this sense Paul speaks in consonance with the prophet Hosea, of Death and the Grave; and surely the blessed Jesus does not destroy the lesser enemy, and keep alive

and Moons, but principally to the Seven Sabbatical Years; and in regard to Christ, they point out that End of the Age, (including all subordinate times and ages) when "he shall deliver up the Kingdom to God, even the Father." I Cor. xv. 24—29. As what I have written on these Ages, lie scattered in the various Tracts, published by me, they may be seen in a more collected View in Ehanan Winchester’s Dialogues; a Work very worthy of attention and perusal by all believers.
alive the greater, contrary to all the testimonies of the Law, the Prophets, and the Gospel. Blessed are they who lead such lives, as they may enter into the gates, and have a right to eat of the Tree of Life: Blessed are they who shall not be hurt, or suffer loss, as the word signifies, by the second death; who live, as becomes priests (for such is the name and title given to all believers indiscriminately,) that they may not fall into the hands of the living God, and bear this fearful judgment of banishment from his presence for such an awful period of time. Whatever dark shades the killing Letter wears; whatever deep veil conceals the Spirit that quickeneth. in Paul's language; every death, were there tenia instead of two, must be destroyed by that almighty power with which the Father has clothed his beloved Son, who must be all in all, before he gives up the kingdom to God, the Father, that he may be All in all. Thus the apostle assures us, in 1 Cor. xv. whom I will believe before all teachers and preachers of every church or community, though with this zealous servant of our Lord, I labour and suffer reproach, as he did, and for the same glorious cause: For I with him, and on his testimony, believe in the Living God, the Saviour of all men, but especially of believers. 1 Tim. iv. 10. To the Son of this Living God, "to whom the Father has given to have life in himself, even as he has life in himself, and to no other Son that Scripture reveals, to him be ascribed Salvation, and Blessing, and Glory, and Wisdom, and Thanksgiving, and Honour and Power, for ages of ages. Amen. Rev. vii. 11, 12.
CHILDREN of the flock of Abraham, I rejoice that the time draws nigh, when the Lord God according to his merciful promise in Zechariah, xii. 10. will pour on the House of David, and on the inhabitants of Jerusalem, the Spirit of grace and supplications; and they shall look upon me whom they have pierced; and they shall mourn over him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born. This Prophecy is repeated by John, the beloved Disciple of Jesus Christ, the son of the Most High God, in these Words: "Behold, he cometh in the Clouds, and every Eye shall see him, and they also who pierced him: and all the tribes of the earth shall wait because of him. Even so, Amen." Rev. i. 7.—Yet imagine ye not, that this wonderful grace of God is bestowed upon you, for any righteousness, that the Lord seeth in you: for as your law-giver Moses speaks to the face of your fathers,
fathers, in Deut. ix. 5. "Not for thy righteousness, or for the uprightneſs of thine heart, doſt thou go to poſſefs their land: but for the wickedneſs of these nations, the Lord thy God doth drive them out from before thee; and that he may perform the Word, which the Lord sware unto your fathers, Abraham, Isaac, and Jacob. — Un¬derstand therefore, that the Lord thy God giveth thee not this good land for thy righteousness, for thou art a stiff-necked people: and from the day that thou didft de¬part from Egypt, ye have been rebellious against the Lord." And what Moses testifies against you, the pro¬phets continue to support with one uniform testimony, from the first Meffenger to the last in Malachi.

It is not then for your fakes, but for his mercy's fake, and for his great name, that the Lord will foqn take away the vail which is upon your hearts, when Moses is read. 2 Cor. iii. 15, 16. And you ſhall know, and kis the Son, whom your forefathers ſlew and hanged on a tree; and whom a chosen number from your brethren embraced, and died in testimony of their faith and love to him.

A Time seems fixed by our bleffed Lord, when he says, "Jeruſalem ſhall be trodden down of the Gentiles, till the Times of the Gentiles be fulfilled: they ſhall fall by the edge of the ſword, and ſhall be led captive among all nations." Luke xxi. 24. And Paul, our elder Brother and Apostle of Chrift declares the fame design, and the reaſon of it also: "I would not, Brethren, that ye ſhould be ignorant of this myſtery, (left ye be wise in your own conceits) that blindness is in part happened unto Israel, until the fulneſs of the Gentiles be come in: and then all Israel ſhall be ſaved: as it is written, There ſhall come out of Sion the Deliverer, and he ſhall turn away ungodlineſs from Jacob." Rom. xi. 24.

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By what means and instruments, the Lord shall effect this great work, must be left to Him who can turn the hearts of men, according to his own good will and pleasure; whether it shall be wrought by the spirit of prophecy, that is, a spiritual interpretation of the Old and New Testament, and from a harmony and correspondence between Moses, the Prophets and Christ, shewn most clearly, which he will bless with the inward operations of his Holy Spirit on your hearts; or whether it shall be immediate, as the voice and light from heaven, which changed the persecuting Saul into Paul, the meek and suffering apostle, as many think him a strong type of your conversion in the latter days; or whether the Lord will use any other means unknown to us, we will kiss their feet and salute their message in the strong and affecting words of the prophet: "How beautiful upon the mountains are the feet of him who bringeth good tidings, that publisheth the Gospel of Peace!" Isaiah lii. 7. Rom. x. 15.—How great a length of time, O ye men of Israel, has flowed from the covenant with Abraham to this day? More than seventy Jubiles are gone over your heads; and yet you stand rejecting him, whom the prophet Isaiah described to you in chap. liii. and ye expect one who never can be the true Messiah, unless he suffer as the sin-offering for the whole world. Your wiser brethren acknowledged him, and sealed their faith in their blood; and by firmness and patience in afflictions and all kinds of evil, they obtained their crowns and thrones; for from them, the Gentiles received the good news of the Saviour, as this privilege was given to your believing brethren, that Salvation is of the Jews. John, iv. 22. Isaiah, ii. 3.—Even from the Christ of God to this day, a greater period
TO THE JEWS.

period of time hath elapsed, than the Priesthood of Aaron, and the Law of Moses continued, by more than Seven Jubiles. Still your Eyes cannot see, and ye call yourselves, the Holy People of God, and the coven of the Lord, when the Election of Grace has been transferred to the Gentiles by the ministry and labours of your brethren, the apostles and preachers of the Gospel of Jesus of Nazareth, as the Prophet Hosea so clearly foretold in chap. i. 10. and ii. 28. that he that runs, may read the vision. Yet the believing Gentiles have not provoked you to jealousy, and to faith in the beloved Son of the Most High God. — But why speak I thus? God, who has the same power over you and all men, as the potter over the clay, to make vessels of honour and dishonour. Isa. lxiv. 8. Jerem. xviii. 6. To harden you, as he hardened Pharaoh before; to shut up in unbelief, or to open the Eyes of the blind, according to his sovereign Will, who will have mercy on whom he will have mercy. Exod. xxxiii. 19. This God has declared to Paul, the faithful servant of his Son, the reason why this spirit of slumber and falling away, has for a long long time of seventeen hundred years, fallen upon you. The time then, when it shall be filled up, will bring that abundant Mercy and Grace to you, and to all nations yet in unbelief, as the words of this apostle have opened the great council of God respecting your long blindness, captivity, and dispersion among the Gentiles to this day. Rom. xi. 32. As the most happy consequences to the Gentiles of Adam's Blood, yet in darkness and in the shadow of death, will flow from your return to the Lord your God, and to his Christ, the King on Mount Zion on high; so will all Christians unite their fervent prayers, that, as your fall is the riches of the World, and your di-

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minishing,
minifhing, the riches of the Gentiles, how much more your fulness?" Rom. xi. 13. That is, that you, being converted, will be strengthened in your turn by that Grace which saves you, to publish the glad tidings of Salvation to the distant parts of the earth, where the harvest is great, and the labourers few or none.—And it is most probably one design of God, that your testimony shall abolish the wicked and cruel power of the Romish Antichristian Church and Polity, together with the iron yoke of the Mahometan Imposture, under which you have suffered a much longer servitude, than in the House of Bondage in Egypt of old.

Nor will your late return be less illustrious in confirming the Prophecies concerning yourselves, than in destroying that spirit of Unbelief and Deism, which now lifts up its horn on high, and throws its arrows, with equal violence at Moses, and at the Christ of God. The pride and ingratitude of this Enemy to our Faith deserves the heaviest chastisement from the Hand of the Lord God, as it opposes both Revelations with the same seditious malignity, insult and triumph; rejecting with scorn the Righteousness of God in Christ, and establishing one of its own, to stand the judgment of the God of Truth and Holiness, when they carry Sin and Death continually about them.

As what I have written, and shall continue to write by the blessing of Heaven, is drawn from the Fountain of Scripture, and the close agreement of the Law and the Gospel, great part of which is supported by the best and wisest men of your ancient Church: May the God of all Grace render it effectual by the effusion of his Holy Spirit on your hearts: This is, and will be the earnest prayer of one, who embraces you and all men in the bowels of divine Love.
Love, by Jesus Christ; by him, the Desire of all nations, who will be the Saviour of all Men, and of you, now his enemies, in the times fore-ordained for this most glorious reward of his sufferings unto death, even the death of the Cross. Phil. ii. 8. To him be Glory, now, and for the Day of the Age. Amen. 2 Pet. iii. 18.