

S O M E
N O T E S
O N
S C R I P T U R E - T E X T S,

Shewing the Import of these N A M E S of
J E S U S C H R I S T,

T H E S O N O F G O D,

A N D

T H E W O R D O F G O D;

With an Account of

The Image of God in Man.

By *J O H N G L A S.*

These are written, that ye might believe that Jesus is the Christ the Son of God, and that believing ye might have life through his name, John xx. 31.

E D I N B U R G H:

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P R E F A C E.

OU·R Salvation, according to the Scriptures, depends wholly on this Revelation from Heaven concerning Jesus the Saviour, This is my beloved Son, in whom I am well pleased; even as Man's Life depended at first on the Revelation concerning the Tree by which his Obedience was tried. And as Man was seduced from his Obedience, and lost his Life, by hearkening to a false Gloss on that Revelation; every one that is careful about his own Salvation, should be afraid of giving Ear to any false Interpretation of this Revelation, by the Faith of which we are saved. For as the first Temptation began with a Question about what God had said, and landed at last in a flat Denial of the plain Sense of his Words; in like manner there have been Inquiries, and manifold Disputes about the Sense of the Revelation concerning the Son of God, that have issued in denying the Sense that is most plain and obvious in the Scripture-history of the Opposition it met with, and of the Credit it obtained among Men, when it was first published. And it comes to the same Thing, to deny the Necessity of believing it, in that Sense, unto Salvation. For whatever be the true Sense of this Revelation, that Sense must, according to Scripture, be necessary to Salvation. That must be the great Truth imported in

Christ's Resurrection to all those who believe it unto eternal Life.

A late Author, who denies that the Revelation concerning Jesus as the Son of God imported his being truly God to those to whom it was first published, and to the first Believers of it, pretends to clear the Scriptures, that have been obscured by human Schemes, and to make wonderful Discoveries of Christ's Glory, by means of his Notion of the Pre-existence of his human Soul; which he would prove from the Scriptures to the good People, by the Help of some remarkable Sayings of famous Preachers, passing current among them, and applied to his Purpose. Yet that Notion never came originally from the Scriptures, but owes its first Rise to the vain Imaginations of the Philosophers. At least we may say, it could not be so easily learned from the Scripture, as that which was in question betwixt Jesus and the Jews, when he told them the Truth that he heard from the Father, and they opposed it. No Man ever learned from the History of the Gospel, that the Jews persecuted Jesus for maintaining the Pre-existence of his Soul; or that this was the Faith of his Disciples, from whom he received Worship as the Son of God.

But, in order to reap all the great Advantages he proposes to us by admitting his Notion, we must first forget some Things that we thought the Scriptures taught us, and must go along with him upon quite other Suppositions, if we would see any thing like a Foundation for his Notion.

*As, 1. We have learned from the Scriptures, that there is a Foundation in the same one divine Nature or
Godhead*

Godhead for such a Distinction as is between the Sender and the Sent among Men, which is commonly called personal. The Father sends forth his Son, made of a Woman; the Son sends the Holy Ghost from the Father; and both are sent to do the divine Works, or to work the Works that are proper to the only true God.

But in place of this Distinction of divine Persons in the same divine Nature, if we follow this Author in his Reasoning, though he pretends to believe the Trinity, we must only think of the divine Nature, (which is the same in all the Persons), and consider that same divine Nature as it is incapable to be sent, or to act in Subordination. And so, in thinking of the Son and Holy Ghost as condescending to be sent, we cannot, in his View, look on any of them as divine; because it is repugnant to the one divine Nature to be sent.

2. We have also learned from the Scriptures, that however the Father be manifested in the Man Jesus, and however the Holy Ghost dwell in him; yet that Man is not, and cannot be called the Father, nor the Holy Ghost, but is called, and is the Son of God.

But, if we would follow the Train of this Author's Reasoning, we must forget this, and learn to think of the divine Nature, as making one complex Person with that Man, by being peculiarly manifested and dwelling eminently in him; and then we may as well call him the Father, and the Holy Ghost, as the Son: Yea, we shall then consider the Son as a human Person united with the divine Nature as another single Person, making one complex with him.

3. And

3. *And we have further learned from the Scriptures, that Jesus, thus distinguished from the Father manifest- ed peculiarly in him, and from the Holy Ghost eminent- ly inhabiting him, is at the same Time distinguished from all other Men, by being not a human, but a divine Per- son, even the Son of God; who appears in the Gospel as verily God, as the Son of Man is Man; and that this is the great Glory of Christ, that he is a divine Person. This makes his Blood the valuable and full Atonement for Sin; and this makes him the Object of our Worship.*

But, if we attend to this Author, in place of that divine Person, we must think of a human Soul existing before the Body, before the first Man, and before the World. We must think of this human Soul as the most glorious Spirit, derived from God in an eminent Manner before the Creation of Angels, and as far excelling them naturally, as Jesus is now miraculously exalted above them in his glorified State. And we may even consider whether this mighty Spirit, in whom the divine Nature is manifested and dwells, might not (if it durst be said) perhaps have been employed in making this World; but this may be said, that the Glory and Dignity of this great human Soul made the Humiliation and Sufferings to which he condescended so very far below himself in the Body, a most valuable Satisfaction for the Sins of Men, and a sufficient Atonement for them. And in this pecu- liarly created, and very glorious Person, in whom the divine Nature is manifested and dwells eminently, even in this same Spirit, animating the Body of Jesus as its proper Soul, we must behold the Glory of Christ. This human Soul must be the Person that appeared of old to the Fathers as the Angel of the Lord, and as a Man,
and

and was ~~shipped~~ shipped by them. And this must be the true Son of God, whom God his Father sent forth in the Fullness of Time, according to a Covenant before made with him, of which we have heard much in Sermons: For the one Godhead could not covenant with itself. So that this human Soul is the Son of God who came forth from the Father, and came into the World; and, having finished the Work given him to do, is now glorified with the Father, with the Glory he had with him before the World was.

There must be a very great Alteration on the English congregational Churches, from what they once were, if any of them can bear with this Changer of the Glory of their God and Saviour Jesus Christ, as one of their Teachers, and a chief Man among them. They must be far gone in the Way of the falsely named Catholick Charity, that is now fashionable in the World, if they can bear with an old Sabellian, now putting upon them the grossest Arianism for the true Scripture-doctrine of Christ's Person. For what Arian was he that ever denied the Union of the Deity with his Logos, by Manifestation and Inhabitation? And what more Divinity does this Author allow to his pre-existent human Soul? This same Writer has been long practising at courting the Regard of the Philosophers and the polite World, by smoothing the Gospel to them, and sweetening it to their Taste. And now, at last, he has fairly given up the Person of Christ to them, having the Confidence at the same Time to preach to the Churches another Christ, the Product of his most sincere and humble Inquiries, and fervent Prayers. But will they bear him? Will they fall down and worship his Idol? Or shall it be thought, that they have been saying to this Reverend Doctor,

Doct̄or, Up, make us a Christ to go before us; for, as for the Christ preached by the Apostles, we have lost Sight of him in a Cloud of Disputes that have been raised among great and learned Men about his Person?

If the Christ described in the following Notes be not the same that was preached by the Apostles, as before by the Prophets, it will be vain to talk of humble Inquiries and Prayers. But the Question must be referred to them who are taught of God by the Scriptures to believe in the Name of his Son. For, if what is said shall be agreeable to the Generality of the Christian World, there will be Reason to suspect it of Falshood. It is not every zealously orthodox Man that has the Scripture-notion of the Trinity, and Person of Christ.

S O M E
N O T E S
O N
S C R I P T U R E - T E X T S.

T H E S O N O F G O D.

L U K E i. 35.

—That holy thing which shall be born of thee, shall be called
THE SON OF GOD.

S E C T. I.

That born of Mary truly Man.

THAT which *Mary* conceived in her Womb, and brought forth, was a living human Body, animated by a human Soul, that grew in Wisdom as the Body grew in Stature, and was separated from it by Death: Chap. ii. 40. *And the child grew, and waxed strong in spirit. Vers. 52. And Jesus increased in wisdom and stature. John xii. 27. Now is my soul troubled. Matth. xxvi. 38. My soul is exceeding sorrowful even unto death. Luke xxiii. 46. Father, into thy hands I commend my spirit. John xix. 30. And he bowed his head, and gave up the ghost. Acts ii. 26. 27. My flesh shall rest in hope. For thou wilt not leave my soul in hades.*

However Flesh and Spirit be distinguished, yet, when that Thing born of the Virgin is called *Flesh*, or *Flesh and Blood*, these Expressions do not exclude the animating Soul; but, according to Scripture-style, include it. See for *Flesh*, Gen. vi. 13. *The end of all flesh is come before me. Chap. vii. 21. 22. And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man. All in whose nostrils the breath of the spirit of life, of all in the dry land, died. Is. xl. 6. 7. 8. with 1 Pet. i. 24. For all flesh is as grass, and*

all the glory of man as the flower of grass. *The grass withereth.* And for *Flesh and Blood*, see *Heb. ii. 14. 15.* Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their life-time subject to bondage. The *Flesh and Blood* whereof the Children are Partakers, is living and mortal. The same is his *Flesh and Blood*: *1 Cor. xv. 50. 51. 53.* *Flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.*—*We shall not all sleep, but we shall all be changed.*—*For this corruptible must put on incorruption, and this mortal must put on immortality.*

And the *Body of Jesus Christ*, (*Heb. x. 5. 7. 10.*) the body prepared him when he said, *Lo, I come to do thy will, by the which will we are sanctified through the offering of that body*, must be a living Body, fit to die as a Sacrifice. For when he bare our Sins in his own Body on the Tree, (*1 Pet. ii. 24.*), his Soul was made the Offering for Sin, *Is. liii. 10.* We cannot say, that the Apostle excludes the animating Spirit when he says, *Rom. xii. 1.*—*That ye present your bodies a living sacrifice.*

Some Philosophers imagined the pre-existence of human Souls to their Bodies, wherein they looked on them as confined, thinking of their union with the Body as a Debasing to them. But no such Thing can be learned from the Scripture; which represents the Soul of Man as made to animate the Body, and live in it: *Gen. ii. 7.* *And the Lord God formed man dust from the ground, and breathed into his nostrils the breath of life, and man became a living soul.* From this we learn the Pre-existence of the Body to the Soul, which was originally made for living in the Body. And from *2 Cor. chap. 5.* we learn, that when the Soul is divested of its own Body by Death, it must be clothed with another Mansion, wherein it may live as in the Body, till it be again united with its own Body, to live for ever in it, at the Resurrection. And this is the Consolation the Gospel gives us against Death. The Hope that it sets before us, is the Hope of living happily in the Body. So far is the Scripture from leading us to think, that it would be an Enlargement agreeable to the Nature and Make of the human Soul, to be disengaged from all Connexion with Body and Matter, as the Philosophers dreamed: For when the Scripture sets forth the Man Christ Jesus in his exalted State, as glorified beyond all Creatures, it represents him as glorified in the Body wherein he was humbled; even as his People hope that he will change the body of their humiliation, that it may be made conformable to the body of his glory, *Phil. iii. 21.*

The Spirit that animated the Body born of the Virgin is also distinguished, as a human Soul, from the Spirits of the Beasts, by its being

being capable to know the Will of God to be done in the Body, and capable of Misery by a Sense of the divine Displeasure, and of Happiness by the Sense of his Favour. For a Body was prepared Jesus Christ to do the Will of the Father, whose *law* was *within his heart*: And when, according to his Will, that Body was *offer- ed* for Sin, his *soul* was *excelling sorrowful unto death*, by the hiding of his Father's Face; and, being raised from the Dead, he is made *exceeding glad with his countenance*.

Thus Jesus Christ, being made of the Seed of the Virgin, who was of the Seed of *David*, and of the Seed of *Abraham*, is truly Man, according to the Promises, *the Son of David, the Son of Abraham*, and *the Seed of the Woman*; as verily Man, as his Brethren of Mankind, who are from him denominated the *Seed of the Woman*, even the *Children* with whom he *took part of the same flesh and blood*. That born of *Mary* is a true human Body, animated with a truly human Soul, or a Spirit of the human, and not of the angelick or any other kind. For to say, that the Spirit of his Body is of any other kind than that which God inspired into *Adam's* Body, is indeed to say that he is not a Man. He must be Man, in distinction from the brute Creation, on the one hand, and, on the other, in distinction from the superior angelical Order of Spirits, or the *Nature of Angels*; and much more from any Spirit that can be supposed far excelling Angels, and created in a peculiar Way before all other Creatures.

The Son of Man.

When Jesus is styled the *Son of Man*, whatever we may find to be imported in this Designation with respect to his Office, yet certainly it must first of all import this, That he is truly Man, and not the first Man. And while we acknowledge him, by this Title, as Man descended from Man, we may be very sure, it cannot signify, that he was begot by a Man, because he was not so begot: For tho' he be of the Seed of *David*, and the Seed of *Abraham*; yet, being made of the Woman that never knew Man, he cannot be called the Son of Man because any Man begat him.

It cannot be shewn, that *Dan. vii. 13.* is at any time supposed to be in View where the Title *Son of Man* is given to Christ in the New Testament; because, in that Text, the *Ancient of Days* sitting in Judgment, can be no other than Christ himself appearing in the Glory of the Father, with the holy Angels. This is manifest, by comparing the Description of him as the *Ancient of Days, the hair of his head like the pure wool*, *Dan. vii. 9.* with *Rev. i. 14.* and by this, that the *likeness of the son of man* which they bring near before him, cannot be he himself, but his Church gathered to him from

the four Winds, by his Angels; because the Explication of the Vision makes this Likeness of the Son of Man, to whom the Kingdom is given, to be *the people of the saints*. See *Verf. 18. 22. 27.*

When this Title is given to Christ in the New Testament, it may refer to the styling of any of the Prophets who prefigured him, *son of man*. Or it may point at that Passage in the 80th Psalm to which Jesus refers when speaking of himself as the Vine, and his Father as the Husbandman, *John chap. xv.*; for in that Psalm he is thus spoke of, *vers. 14. 15. 17.* — *Visit this vine, and the vineyard which thy right hand hath planted, and the branch that thou madest strong for thyself. — Let thy hand be upon the man of thy right hand, upon the son of man, whom thou madest strong for thyself.* But the Text of the Old Testament that is especially supposed to be in view where the Title *Son of Man* is given to Christ in the New Testament, is the 8th Psalm, where (*vers. 4.*) he is distinguished, by that Designation *the Son of Man*, as the second *Adam*, from the first *Man*, who prefigured him, as the Lord of the new Creation, in his being Lord of the first. For the Apoitle explains that Psalm, and applies it to Jesus in this Manner, *Heb. ii. 5. — 9.* *But now we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honour.*

Now, whatever Glory and Honour this *Son of Man* be crowned with above Angels, in consequence of his Death; yet it is evident from this whole Passage, that he is Man, a Creature naturally inferior to them, and not a Creature derived in an eminent Manner from God, before the Creation of the first Man, and before the Creation of Angels, and naturally excelling them: For so he would not be a human Creature; he would not be the Son of Man.

Some, pretending to set forth the Excellency of Christ's Body, have denied it to be of the Substance of the Virgin, and so to be of the Seed of *David* and of *Abraham*. And others, pretending to shew the Excellency of his Soul, have made it a glorious Spirit, naturally excelling Angels, existing before them, and before the first Man, and before the Body; and so in Effect deny him to be truly Man, as the Title *Son of Man* imports: For whatever else can be supposed imported in it, this must still be the first Thing, That he is verily Man,

S E C T. II.

That born of her is holy, as the true First-born.

THAT which was born of *Mary* was a first-born Son, and holy to the Lord, as the true first-born, *chap. ii. 22. 23.* *They brought*

brought him to Jerusalem, to present him to the Lord; as it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord. This is the true First-born, prefigured by all the First-born of Israel, and holy to the Lord in a peculiar and most eminent Manner, as separated to him, to be that Sacrifice for Sin wherewith he is pleased, and whereby Sinners of Mankind may come before him, Micah vi. 6. 7. and find eternal Acceptance with him. This is the great Purpose for which this holy Thing was born of the Virgin, as we see from Heb. x. 5.—10. And for this most holy Use it was sanctified and made fit, 1. In being pure from Sin; 2. In being separated to God as the Flesh and Blood of his Son.

1. This that was born of Mary was far otherwise holy than any First-born, as being altogether free of the Guilt of Adam's Sin, and no way tainted with any thing of the Corruption of human Nature that descends from him to his Posterity by Generation. For Mary's first-born Son came not into the World in that Way, or by virtue of God's Word to our first Parents, *Be fruitful and multiply*, but by virtue of his Word after the Fall, concerning *the Seed of the Woman*. And, in place of being begot by a Man, and so deriving from Adam Guilt and Corruption of Sin, the Holy Ghost came upon the Virgin, and the Power of the Highest overshadowed her: Therefore that Child was born of her, and therefore that Child was holy, and pure from Sin.

2. But further, through the Holy Ghost's coming upon the Virgin, that which she conceived was prepared or fitted to the Son of God as his Flesh and Blood; his Body, by the offering of which all his People are sanctified. That which she conceived and brought forth, was sanctified or separated to God as the Soul and Body of his Son, his own Soul and his own Body. By this it was brought nearer to God than any thing that ever was or can be separated to him; and so it is *holy* in the highest and most eminent Degree: For no sanctified Person or Thing can be so appropriated to God as the Flesh and Blood of the Son of God. This gives the Virgin's first-born Son the true *Excellency of Dignity*: For this is the Father's beloved Son, in whom he is well pleased. Thus the Man Christ Jesus is *the holy one of God*. And, by the Relation betwixt this Flesh and Blood and those who are called *the Seed of the Woman*, that whole Seed, in distinction from the *Seed of the Serpent*, is sanctified and made holy to the Lord, as his Children, the Brethren of his Son.

S E C T. III.

The Name Son of God points out and distinguishes the Person.

WHEN it is said, *That holy thing—shall be called the Son of God,* this Name points out the Person, in distinction from other Persons, as in answer to the Question, Who he is? Jesus asked his Disciples, (*Matth. xvi. 13. 15. 16.*), *Whom do men say, that I, the Son of man, am?* And, when it appeared from the Answer, that other Men knew not who he was, he asked them again, *But whom say ye that I am?* And Peter gave the Answer, that shews he knew him, *Thou art Christ, the Son of the living God.* This describes him by his Office, *the Christ,* and distinguishes him as a Person, by calling him *the Son of the living God.* And we may see from this Passage, that Men knowing him to be *the Son of man,* might yet be ignorant of the Person, or not know who he is, as not knowing him to be *the Son of God.* Thus John Baptist said of him to the Jews, *There standeth one among you whom ye know not.* Yea, though he was his Relation, he acknowledged, that he himself did not know him till he understood that he was the Son of God, *John i. 26. 33. 34.* And the Multitude that followed Jesus over the Sea (*John chap. 6.*), would have taken him for their King, the Messiah, (*vers. 15.*) and looked on him as the great Prophet, like *Moses,* and so sought Direction from him how they might work the Works of God for eternal Life, (*vers. 14. & 28.*); yet they were ignorant of the Person; they knew not who he was; they understood him not when he said he came down from Heaven. They said, (*vers. 42.*) *Is not this Jesus the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?* For they knew him not as the Disciples, who believed him (*vers. 69.*) to be *the Son of the living God.*

This distinguishes that which was born of the Virgin, from all others, as a Person, that it is called *the Son of God.* For however any Men or Angels may be spoke of as *Sons of God,* yet the Apostle says, (*Heb. i. 4. 5. 6.*) *he is made so much better than the angels, as he hath inherited a more excellent name than they.* For unto which of the angels said he at any time, *Thou art my Son, this day have I begotten thee?* And again, *I will be to him a Father, and he shall be to me a Son.* And again, when he bringeth in the first-born into the world, he saith, *And let all the angels of God worship him.* And so, by the Name *Son of God,* Jesus is distinguished, like *Isaac* from all *Abraham's Children,* as *the only begotten Son,* and *the only begotten of the Father,* *John i. 14. 18. Gen. xxii. 2. 12. Heb. xi. 17.*

By this also he stands distinguished from the Father, manifested peculiarly in him, and from the Holy Ghost, who dwells eminently

in him : For that holy Thing which was born of *Mary* is not called *the Father*, nor *the Holy Ghost*, however it be united with them, by the fullest Manifestation and Inhabitation ; but it is called *the Son of God*.

The Distinction of a Son from his Father is that which we call personal, and answers to the Question, Who such an one is ? among Men whom we cannot distinguish by any Property of the common human Nature, as we distinguish them from any other kind of Beings. But we distinguish Men from one another by their different Relations ; as that of Father and Son. And this sort of Distinction is commonly called personal. God is not distinguished in this Manner from all other Beings ; because the divine Nature distinguishes itself sufficiently from them, without any occasion for the personal Distinction : And so we do not think of the Deity as a Person, in differencing God from the Creatures. But if we think of a Person in the Godhead, this necessarily supposes another divine Person, who cannot be distinguished from him by any Property whereby God is differenced from all that is not God, but who is distinguished from him to us by some such Relation wherein they appear so to us, as we may be sure the one is not the other : Even as we know, among Men, the *Sent* is not his *Sender*, and the *Father* is not his *own Son*, nor the *Son* his *own Father*, however near we suppose the Union betwixt them.

When we shall see, from the History of the Gospel, that the calling Jesus *Son of God* makes him God, even as styling him *Son of Man* makes him Man, and when we see him at the same time distinguished from the Father as his Son ; we cannot then think of him as differing from the Father by any divine property whereby he stands distinguished from the Creatures as God. But we find them distinguished to us in the same Manner as we distinguish Persons among Men. We know how a human Father and his Son appear to be different Persons, while we cannot distinguish them by any Property of the human Nature. The Notion we have of human Nature and all its Properties in the one, cannot distinguish him to us from the other ; and yet we clearly perceive them to be two really different Persons : But of that Reality, from which this manifest Difference arises, we have no Knowledge.

This Unknown, whatever it be, that makes one Man himself, and not another human Person, was in the Man Jesus supplied by *the Son of God*. And so the Work of the Holy Ghost coming on the Virgin was, not only to make her conceive this Child without a Man, and pure from Sin, but also to prevent its being a human Person, that it might be the Soul and Body of the Son of God. And, being thus fitted to him, it became his own, by his saying, *Lo, I come to do thy will* ; even as the *Light shined at first out of Darkness*,
by

by his saying, *Let it be.* As when the Temple was built, and prepared for God, he took Possession of it as his own House, while the Cloud overshadowed it; even so, while the *Power of the Highest overshadowed* the conceiving Virgin, the *Son of the Highest* took Hold of that which was conceived, by calling it his own, and it was so. *A body hast thou prepared me. Then said I, Lo, I come to do thy will. By the which will we are sanctified, through the offering of the body of Jesus Christ.* And, *Forasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same.* Thus, that holy Thing born of the Virgin, being truly Man, is distinguished from all other Men by its Separation to the Son of God as his own Soul and his own Body; seeing it is thereby not a human, but a divine Person. So, *that holy thing born of Mary is called the Son of God.* And this is the Consequence of the Holy Ghost's coming upon her, and the Power of the Highest overshadowing her; as the Angel said to *Mary*, inquiring, how it should be, that she, not knowing a Man, would conceive in her Womb, and bring forth a Son who should be great, and be called the Son of the Highest? *The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee, shall be called the Son of God.* When we speak of the miraculous Conception pointed out here, we must say, there is a threefold Miracle wrought in this Conception by the Power of the Highest. 1. She who knew not a Man, conceived, and brought forth a Son. 2. That which she conceived, was separate from Sin. 3. And that holy Thing which she conceived and brought forth, was no other Person but the Son of God. If we mean all this when we talk of Christ's miraculous Conception, then we may safely say, he is called the Son of God because of his miraculous Conception. But if the miraculous Conception be understood to mean no more but the first of these exclusive of the other, then nothing can be said more false, and more opposite to the Text; which plainly tells, that not only shall this be the Effect of the Holy Ghost's coming upon the Virgin, that she shall conceive without a Man, but this also shall be the Effect of it, that the holy Thing born of her shall be called the Son of God.

While the Man Jesus is distinguished from all other Men as a divine Person, by being called the Son of God; he is at the same time distinguished from the Father as another Person, by being called his Son. And when we shall think of this *Sonship*, and consider all that the Scripture directs us to conceive as imported in it, we shall see, that it all supposes him to be God, and not another God than the Father, who is *the only true God*: And yet, because it plainly distinguishes him to us from the Father as another Person, there must be some Foundation in the same Godhead for this

Distinction.

Distinction. But, as that cannot be any Property of the divine Nature, whereby the only true God is differenced from all that is not God, we must say the same Thing of it that we say of that which lies at the Bottom of the Distinction of human Persons, who cannot be distinguished by any Property of Humanity, but yet are really different, though we cannot tell how they come to be so, while yet we know very well how they appear to be different.

S E C T. IV.

His Name Son of God imports his being truly God.

THough Christ's being called *the Son of God*, and thereby distinguished to us from the Father, should not import a Generation in the divine Nature; though it should no more import, that the Father begat him by any such divine Generation, than his being called *the Son of Man* imports, that a Man begat him, and so was his Father: yet his being called *the Son of God* must as well import, that he is truly God, as his being called *the Son of Man* imports that he is truly Man. And this must always be supposed as the first Thing in all that the Scripture directs us to conceive as the Import of his Name *the Son of God*, even as all that is imported in the Name *Son of Man* supposes his being Man. It must be so for this plain Reason, That, before either they who at first believed Jesus to be *the Son of God*, or they who at first denied him to be *the Son of God*, could perceive all that the Scripture directs us to think of his *Sonship*, both of them took his calling himself *the Son of God*, to be *making himself God*. And it will appear evidently, from the History of it in the Gospel, that, when this was first published, called in question and disputed, all Parties concerned understood this to be the Sense of it; and, however they differed, agreed all in this.

The Man Christ Jesus, the Pattern of Faith to all his true Followers, who *have the same spirit of faith*, learned from his Infancy this Revelation concerning himself by the Angel to his Mother. For we see him, at twelve Years of Age, putting her in mind of it on occasion of her saying, *Behold, thy father and I have sought thee sorrowing*; saying upon this, *Wist ye not that I must be about my Father's business?* Luke ii. 42. 48. 49. And he was confirmed in the Belief of this Revelation at his Baptism, before he entered on his publick Ministry, when the Holy Ghost descended on him, and he heard this Truth from the Father, *Thou art my beloved Son, in thee I am well pleased*, Luke iii. 22.

The Gospel, or glad Tidings of the Accomplishment of Old Testament Prophecy concerning the Messiah in Jesus, began at the

Baptism of *John*, who saw, and bare record, that this is the Son of God. The Passage in *Isaiah* to which he referred, as foretelling his own coming to manifest him to *Israel*, plainly calls him *the Lord our God*. And *John* foretold his baptizing with the Holy Ghost, and with fire, (which he did on the Day of *Pentecost*), as the full Proof of what he saw and testified at his Baptism. So that he testified that Jesus is the Son of God in that same Sense wherein he was fully proved to be so when the Proof was finished by his baptizing with the Holy Ghost, and with Fire, on the Day of *Pentecost*. *John Baptist* said, he was not worthy to loose his Shoes, who, coming after him, is preferred before him, because he was before him; who cometh from Heaven, and so is above all. He pointed out the Connexion of this Man Jesus with the Father who sent him, and with the Holy Ghost given him without Measure, and distinguished him from all others, as the Speaker of the Words of God, or the Words proper to God, who says and it is done, commands and it stands fast.

When Jesus had heard this Truth from the Father at his Baptism, and was confirmed in the Faith of it by the Holy Ghost's descending and abiding on him; he was then tempted by Satan to doubt of it, and put it again to the Proof, in this Manner, *If thou be the Son of God, command that these stones be made bread*. And this plainly supposes Jesus believing himself to be the Son of God, so as to be truly God; because the Proof that is sought of his being the Son of God, is his speaking as none but God can do, commanding Stones to be made Bread.

In his publick Ministry, the great Scope of his Doctrine, referring to the Old Testament, and of his Miracles, was this Truth that he heard from the Father at his Baptism; as we may see especially from the Gospel of *John*, where most of his Discourses concerning himself are recorded. And we may take a few Instances from that Gospel to shew, that when he said he was the Son of God, he required Men to believe him to be truly God; that his Disciples believed this; and that the *Jews*, who condemned him for calling himself the Son of God, understood that this was his own Sense of this Name.

John chap. 5. he says to the *Jews*, accusing him of breaking the Day of God's Rest from his Works, by calling an impotent Man on that Day to take up his Bed and walk, *My Father worketh hitherto, and I work*. Upon this they accuse him of saying, *That God was his Father, making himself equal with God*, and seek the more to kill him. In his answer to this accusation, he acknowledges his Subjection and Subserviency to the Father in his Office and Humanity. But he insists upon his working with his Father, as he said, in every Work proper to God, as the Resurrection and
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the Judgment; and so sharing with him in the Honour or Worship due to God, as manifested and distinguished to Men by these divine Works. And he describes his own proper Manner of working these divine Works, when speaking of the Work of raising Men from Trespases and Sins to Life eternal, and of raising the Dead from their Graves. He says, and it is done. *The voice of the Son of God* raises the Dead, even as it made the Light to shine out of Darkness, when he was working with the Father in these Works from which he rested on the seventh Day. In proof of his being the Son of God in this Sense, he brings the Testimony of *John Baptist*, and of the Works his Father gave him to finish, and the Father's Testimony, whose Word they had not abiding in them, because they believed not in him, as he said. And he directs them to search the Scriptures, as testifying this of him, and plainly turns eternal Life upon the Belief of it.

John chap. 9. the Man that was born blind, upon whom Jesus wrought the divine Work of making him see, suffered Ejection from the Synagogue for the Regard he professed to him, as one who could not have made him see if he were not of God, and as one with whom God was more notably present, than with any Man since the World began. After this, Jesus finds this Man, and says to him, *Dost thou believe on the Son of God?* And, upon his making himself known to him as the Son of God, and his believing him to be so, he worships him, and Jesus receives the Worship from him in that same Character.

John chap. 10. Jesus says, (vers. 30.) *I and the Father are one.* And after he is accused of Blasphemy for saying this, as thereby making himself God, being a Man, he says, (vers. 36.), *Say ye, — Thou blasphemest; because I said, I am the Son of God?* He insists upon his being believed in this, by his doing the Works of his Father, and so calls them to believe the same Thing in these Words, (vers. 38.), *That the Father is in me, and I in him.* And by this the *Jews* still understand him to be making himself God, as before; and therefore seek again to take him. Here we may observe, that he makes his saying, *The Father is in me, and I in him,* the same with his saying, *I am the Son of God*; and this again the same with his saying, *I and the Father are one*; and that he lays the Proof of this that he says upon his doing the Works proper to God. And in the 82d Psalm, to which he refers in answer to their Charge of Blasphemy, we see (vers. 6.) those who are called *sons of the Highest*, by the Word of God that came to them, are by that same Word called *gods*; so that in that Passage *son of the Highest* is the same with *God*. Jesus takes Notice, that they are called *gods*; and he says, *The scripture cannot be broken, i. e. it must be verified.* But verified it could not be in them, who died

like Men, and fell thereby, as any other Princes, from that eminent Station wherein they were *called gods*. It is not every Prince or Potentate among Men that is called *god* in this Psalm. These *called gods* are plainly the Princes of *Israel*, that judged in God's Land, who stood and judged among them in that Theocracy. And they are manifestly distinguished from other Princes on the same very Account on which they are called gods. For in their Office, as Rulers and Judges of *Israel*, they prefigured him who was to rule the House of *Jacob* for ever; and they stood in that Office as his Types, even as the Priests prefigured him in his Priesthood. Therefore they are called gods. And the Scripture calling them so, is not broken; because what is said of these Types, holds fully true in their Antitype; who is plainly enough pointed at in that same Psalm, (vers. 8.), *Arise, O God, judge the earth: for thou shalt inherit all nations. They die like men, and fall like one of the princes; but he arises from the Dead, to judge and to inherit the Church of all Nations.* His Resurrection manifests him to be truly God, the same God that stood in the Congregation of these Mighty, and judged among them to whom the Word of God said, *Ye are gods, and sons of the Highest.* And this Saying holds true in that Man, even that holy Thing conceived by the Virgin, which the Father *sanctified* or separated to be the Soul and Body of his Son, when he *sent him into the world*. For so that Man is truly the Son of the Highest, and truly God: And so the Scripture, calling them gods who prefigured him in his Office among Men, is *not broken*; nor is he blaspheming, in *making himself God being a man*.

From these Instances we may see how Jesus would have Men to understand him when he called himself *the Son of God*. And we may also see, from the Instance of the Man he cured of Blindness, believing on him as the Son of God, and so worshipping him, that they who believed him to be the *Son of God*, as he would have them, looked on him as truly God: For as Jesus maintained, against the Devil, the Worship of God only; so there was not any Point of Religion held with more Zeal among all the Jews at that Time than this, That none but God is to be worshipped. And from these Instances it is likewise evident, that the unbelieving *Jews* understood him to be saying, that God was his Father, in a Way that was *making himself equal with God*; and that he, *being a man, made himself God*; which they called Blasphemy; and for which they sought to kill him as a Blasphemer.

It is very observable, they never at any Time charged him with the Crime of making another God; nor did they ever accuse any of his Followers, that called on his Name, of worshipping another God. But, in place of that, they were obliged to have Recourse to the Law against Blasphemy. And those who did not
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The Son of God.

reckon him a Madman, (*John* x. 20. 21.), would have him to be a Blasphemer; for that he, being a Man, made himself one and the same God with the Father, pretending to shew himself a divine Person, equal with the Father, as having the same divine Nature, by the Works proper to the only true God, in distinction from the Creatures and all Idols. In this same Sense they at last put the Question to him, *Art thou the Christ, the Son of the Blessed?* And, when he owned it was so as they said, they shewed their Zeal for God, against this horrible Reproach upon his Name, in condemning him to Death for *the Blasphemy*. The *Jews* could call themselves the Sons of God, without any Suspicion of Blasphemy, *We have one Father, even God*. And the High Priest and Rulers of the *Jews* might be called *gods*, according to their Law, *Exod.* xxii. 28. But, by their Law against Blasphemy, they alledged he ought to die, *because he made himself the Son of God*, *John* xix. 7. 8. 9. And *Pilate*, hearing that Saying, *was the more afraid*, *went again into the judgment-hall, and saith to Jesus, Whence art thou?* For the Heathen also seem to have had some dark corrupted Notion of the Incarnation among them; of which we have an Instance in the New Testament, *Acts* xiv. 11. 12.

When Jesus was crucified, the *Jews* imitated their Father the Devil, tempting him upon the Faith of his being the Son of God. They said to him on the Cross, *If thou be the Son of God, come down from the Cross*. And they triumphed in his Death, as a Demonstration of the Falshood and Blasphemy of what he professed and taught, and his Disciples believed: *Let him deliver him now, if he will have him; for he said, I am the Son of God*.

The Faith of his Disciples was then staggered, through their remaining under that Prejudice of a secular Messiah, thinking it was proper for the Son of God, coming into the World, to appear in worldly Grandeur at the Head of the *Jewish* Nation, until the Resurrection, delivering him from the Death to which the *Jews* condemned him, determined the Point in question on the Side of their Faith. For thereby the Father demonstrated the Truth that Jesus had heard of him, and *declared him with power to be his Son*, even as he confessed to the *Jews* when they condemned him. He reversed their Sentence in the Resurrection: *He delivered him, for he would have him; because he said, I am the Son of God*. And therefore, when the most doubtful of his Disciples was convinced of his Resurrection, and his Faith, that had been shaken by his Death, was thereby restored to vigorous Action, he confessed it in these Words to him, *My Lord, and my God*; even as the Women, when they first beheld him alive, *held him by the feet, and worshipped him*.

The Question is not, What Senses we may now devise as import-
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ed in that Name given to Jesus, *the Son of God*? but, What it imported, in the View of all Parties concerned, when it was first published, according to the plain History of the Gospel? Now, there we see, on the one hand, Jesus himself, with *John Baptist* and the Disciples; and, on the other hand, the Devil, and the *Jews*, with their Rulers, engaged in solemn Controversy about it, that issued in the Death of Jesus: And we see the Father, appealed to on both Sides, interposing by the Resurrection. And, on all Hands, the Designation *Son of God*, as applied to Jesus, bears this Sense, That he is as truly God as the Son of Man is Man. For his saying, *I am the Son of God*, in any other Sense, could not be called Blasphemy by the *Jews*; nor could it have drawn Worship to him from any Believer of it among them at that Time. In any other View of it, he would have fairly denied the Charge of *making himself God*, and so cleared himself of Blasphemy, and would not have received Worship as the Son of God; or else, we may be very sure, he had not been raised from the dead.

S E C T. V.

The Scripture-account of Christ's Sonship.

CHRIST'S Name, *the Son of God*, then, plainly imports his God-head, the same with the Father's: But, at the same Time, it as plainly distinguishes him to us from the Father, as another divine Person. And, when we search the Scriptures for the Import of this *Sonship*, it is not to be expected, that we, who are not capable of knowing what it is that constitutes different Persons among the Creatures, are to be taught by the Scriptures what lies at the Bottom of the Distinction of divine Persons. We can only learn how they appear to be different Persons; which is all we can know of the Difference of Persons.

Now, the Son of God appears to us another Person than the Father, and the Scripture represents him to us different from the Father, on these three Accounts, on which he is called his Son.

1. *The proper Product and Object of the Father's Love to us.*

The Son of God is shewed to be another than the Father, by his *sending him forth made of a woman*; the Sender, we know, must be another than his Sent: Even as we know the *Holy Ghost* to be another than the Father and the Son, by the Son's *sending him to us from the Father*, calling him *another Comforter*. In the New Testament Jesus is often spoke of as the *sent of God* and the *sent of the Father*. And this is taken from those Passages in the Old Testament, where
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we find him appearing in human Likeness, foreshewing his Incarnation, and called *the Angel (i. e. the Sent) of the Lord*, and worshipped as *the Angel Redeemer, the Angel God's Face, the Angel in whom is God's Name, and the Angel of the Covenant*. This is that *Angel of the Lord*; that is, he whom God sends in a Way peculiar to himself. And here is that *sending* for which alone he, appearing of old to the Fathers as a Man, was called *the Angel*, or, in the New Testament, the *Sent of God*, Gal. iv. 4. 5. *When the fulness of the time was come, God sent forth his Son made of a woman, made under the law, to redeem.*

Now, in his coming forth from the Father who sent him forth, and in his coming into the world, he is the only proper Product of the Father's Love towards us; whereby it appears fully in a Gift answerable to the Love that gave it: And therefore Jesus is called *his only begotten Son, and the Son of his Love*. For God so loved the world, that he gave his only begotten Son. But, if Jesus were not a divine Person, of infinite Dignity and Worth, his coming forth from the Father, sending him into the World, could not be the perfect Product of the Father's Love; and the Gift would come infinitely short of the Grace that gave it. And therefore his being called the Son of God, on this Account, supposes him to be God.

We do not, according to Scripture, think of him as *the Son*, altogether abstractly from his Humanity. But, at the same Time, we cannot think, with the Scripture, of his coming forth from God, without thinking of his Divinity: For thus it was the Disciples thought of it when they believed it, *John xvi. 30. Now we are sure that thou knowest all things.—By this we believe that thou camest forth from God.*

John Baptist, testifying of Jesus as above all, among other Things he says to this Purpose, distinguishes him in these Words, *John iii. 35. For the Father loveth the Son*. And, if we think of him as the proper Object of the Father's Love, for which he is called his *beloved Son*, (as *Isaac* was called *Abraham's only begotten, whom he loved*), this also supposes his infinite Worth; because, without this, he could never be an Object any way adequate to the divine Love. God saw every Thing in the first Creation good, as made by his *Word*. They were amiable to him in being so as the *Word* said. Therefore, *Prov. chap. 8.* he says, *I was daily his delight*. Sinners of Mankind are beloved only in him: *He hath made us accepted in the beloved*. And, in the new Creation, God shall rejoice in all his Works gathered together in one in his beloved Son their Head: For in Jesus the divine Love finds an Object worthy of itself, even a divine Object.

II. *The Father's perfect Likeness.*

Again, he appears to be another than the Father, and to differ from him as his Son, by being his proper Likeness. When he appeared as a Man to the Fathers, he was called *the Face of God*. And it was the Privilege of *Moses*, to whom he *spoke face to face, to behold the similitude of the Lord*. Therefore Jesus says to his Disciples, *He that hath seen me, hath seen the Father*. And he is styled *the image of the invisible God*.

It would seem, that Men must have some Image of God, and that they need some Representation of him to fix their Minds upon in worshipping him. The Scripture points out Jesus Christ as the Image of the invisible God, in whose Face the divine Glory shines; forbidding us the Use of any other Image of God in his Worship, as Idolatry. And this is one great Reason why we are forbid to make any Image of God, that it changes the Glory of God, and makes it less in the Representation; as the Apostle says, *They changed the glory of the incorruptible God into an image made like to corruptible man*. Yet the great Design of Scripture-revelation is to shew us the Glory of God in the Man Jesus. And this is the Reason why it often speaks of the eternal, immortal, and invisible God, as of a Man with human Passions and bodily Parts. This will be understood by us when we perceive, that the Man, who is the true Image of God, is not a human, but a divine Person, the Son of God; and so the Father is properly represented in him. Therefore, when the Apostle sets him forth (*Heb. chap. 1.*) as the *brightness of his glory, and his express image*, he then points him out as the same Person *by whom he made the worlds, and who upholds all things by the word of his power*.

We may stay here a little to consider how God says he would have himself represented among Sinners, when he forbids them to make any Image whereby to worship him. He says in the second Commandment,

— *For I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me, and shewing mercy unto thousands of them that love me, and keep my commandments.*

He would appear to Men, and have them know him as the *jealous God*, setting forth the Covenant with *Israel* as a Marriage-covenant, and every Transgression of his Law, requiring Love, as an Appearance of Hatred to him, and of the Breach of Covenant, provoking him to *Jealousy*. Jealousy belongs to Love, and always supposes it. *Solomon* connects it with Love when he says, *Love is strong as death, jealousy is cruel as the grave*. Jealousy is the Rage of injured Love. When God would manifest himself

himself to be *Love*, and shew the divine Love in the Way of *Grace* and *Mercy* among Sinners, as he says, *shewing mercy to thousands*, then he will shew the *Jealousy* of his *Love*. If his *Mercy* to Sinners appear, his *Wrath* against Sin, *i. e.* the infinite Opposition of his Nature, which is Love, unto every Transgression of his Law requiring Love, must appear also. Therefore he takes to himself the *Name Jealous*, (*Exod. xxxiv. 14.*); which is saying in one Word all that is proclaimed to *Moses* (*vers. 5. 6. 7.*) of the divine Goodness and *Mercy* forgiving Sin, and yet not clearing the Guilty, as the *Name* or Character of *Jehovah*.

He proposes to shew himself as the jealous *God* among Sinners of Mankind, by using the divine Prerogative of visiting the Iniquity of one upon another; even as we see in the Gospel the Iniquities of the Ungodly, and Enemies to God, visited upon Jesus, to reconcile them to God. And of this we have a Shadow or Figure in the Use of this divine Prerogative in *Israel*; where God, who forbade even their Kings to put the Children to Death for the Iniquity of their Parents, visited the Sins of *Manasseh* upon the third and fourth Generation at the Captivity. When the *Jews* found Fault with this as *unequal*, (*Ezek. chap. 18.*), by using this Proverb to set it to the Ridicule, *The fathers have eaten sour grapes, and the childrens teeth are set on edge*; the Lord vindicates this Use of the divine Prerogative in these Words: *All souls are mine, the soul of the father and the soul of the son is mine*. But, if they would not be satisfied in this, he shews them, that they behoved, every one, to live by his own Righteousness, or die by his own Sin. And so, being all Sinners, (for their Ways were unequal), there could be no Life for any of them, as none of them could turn himself from all Unrighteousness, and do that which is right, without turning aside to any Iniquity. In like manner says Jesus to one in the Gospel, *If thou wouldst enter into life, keep the commandments*; and to another, *Thou shalt love the Lord thy God with all thy heart, soul, and strength, and thy neighbour as thyself. This do, and thou shalt live*. And his Apostle says to the same Purpose, *If there had been a law given which could have given life, verily righteousness should have been by the law; but the scripture hath concluded all under sin*. And again, *As many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things written in the book of the law, to do them*. And again, *I had not known sin, — except the law had said, Thou shalt not covet*. The Lord foretells the Time, by the Prophet *Jeremiah*, when there would be no more Occasion for that Proverb in the Land of *Israel*; because it was, in the Fulness of Time, to have its End, even as the Sacrifices, in him who is made Sin for Sinners, that they might be made the Righteousness.

teousness of God in him. But, while God dealt in this Manner with *Israel*, visiting the iniquity of the fathers on the children, he thereby signified his visiting *Adam's* Iniquity on his Posterity, and his visiting the Iniquity of the Thousands to whom he shews Mercy upon the promised Seed *Jesus Christ*. For it is impossible, without this Way of visiting Iniquity, to know the Name of the only true God as proclaimed to *Moses*, *Keeping mercy for thousands, forgiving iniquity, and yet not clearing the guilty.*

When he thus visits the Iniquity of Thousands that hated him, he thereby shews Mercy to them, forgiving their Iniquity: For they to whom he shews Mercy are the same that hated him, being alienated and enemies in their minds by wicked works, whose Iniquities he visits in this Manner; seeing they that love him, and keep his commandments, have no need of Mercy, and cannot be the Objects of pardoning Grace. But, when Sinners, Enemies to God, obtain Mercy in this Manner, this is the Effect of it upon them, They become Lovers of him; and that appears in their keeping of his Commandments. The great Trial of this Obedience, in *Israel*, was in the Law forbidding Idolatry. And the Trial of it in the New Testament Church is in the Commandment of Love to one another, as believing in the Name of the Son of God, in whom the Father is well pleased. As to which the Apostle *John* says, *This is the love of God, that we keep his commandments.* And, again, he says, *This is his commandment, that we believe in the name of his Son *Jesus Christ*, and love one another, as he gave us commandment. He that keepeth his commandments, dwelleth in him, and he in him.*

From what has been said on the second Commandment, we may perceive, that *Jesus*, suffering for sins, the just for the unjust, that he might bring us to God, is the true Image of God. He represents him to us as the jealous God, as the righteous Father, whom the world knew not, till he manifested his Name; and as the just God the Saviour, glorying in his Justice and Mercy over all Idols, and every false God that Men worshipped. And so the Apostle says, He that purged our sins by himself, and sat down on the right hand of the Majesty on high, is the brightness of the Father's glory, and the express image of his ground of glorying, *Heb. i. 3.* Therefore also, in the Account the Revelation gives us of the Worship paid to this Image of God, by the whole Church, and the innumerable Company of Angels, we see the Worshippers consider him as the Lamb that was slain, alive from the Dead, in the midst of the throne or Mercy-seat. See likewise *Col. i. 14. 15.*

Now, supposing *Jesus* to be the most glorious Creature, loving Righteousness, and hating Iniquity most fervently, and undergoing the most intense Sufferings for the Sins of his People; this would

would still come infinitely short of a full Representation of the divine *Jealousy*, or a perfect Image of the *jealous God*. The Glory of the divine Jealousy would be changed, and made infinitely less in him that represents it, if he who is given to be the Propitiation were not a divine Person. And therefore they who do not believe him to be so, do as little believe this Scripture-character of God. They hesitate as much in the Confession of the Name of God as in the Confession of the Name of the Son of God. They are ready to put the same Question as to both that was of old put concerning the first Revelation to Man, *Yea, hath God said?*

But, when we believe Jesus to be a divine Person, and consider him as the Son of God, the perfect Likeness of the Father, we then worship him in coming to the Father *through the vail of his flesh*, without any Fear of worshipping one who is not God, or of transgressing any Command against Idolatry.

His Disciples, who believed on him as the *Word made flesh*, *tabernacling with them*, and so beheld his glory, *the glory as of the only begotten of the Father*, did also converse familiarly with him as their Brother-man, without any such Terror and Dread of his Majesty, as the *Israelites* were possessed with upon hearing his Voice from *Sinai*. For he was not always setting God before their Eyes, as he did sometimes when working the Works of God. That was what they could not bear. Such a near View of the divine Majesty set before them, made them *fear exceedingly*, and cry out, much like *Israel at Sinai*, *Depart from me, for I am a sinful man, O Lord*. But, when they saw him thus, they then *saw the Father*, who hath no other Godhead but the same that he shewed them in himself. Therefore he says to them, *Ye know him, and have seen him*. And, to the Disciple that asked him to shew them the Father, he says, *Have I been so long time with you, and yet hast thou not known me? He that hath seen me, hath seen the Father. Believest thou not, that I am in the Father, and the Father in me?* Even as to that View of his Glory which they had in believing on him as the Son of God, we cannot suppose, that they always had it in their familiar Conversation with him. Neither have Believers in him to this Day always that View as oft as they think and speak of him. And we find Jesus sometimes reprovng them, as speaking and acting disagreeably to their Faith. But, when their Faith was by any means called up to Exercise, then they beheld his glory, *the glory as of the only begotten of the Father*; and so they knew the Father.

III. *The Father's proper Heir.*

Jesus is known to be another Person than the Father, and is distinguished from him as his Son, by being his *Heir*. He is *his Son, whom he hath appointed Heir of all things*, Heb. i. 2. *John Baptist* said this of him when he testified, that he is the Son of God, *John iii. 35. The Father loveth the Son, and hath given all things into his hand.* And Jesus himself says, *All things are delivered unto me of my Father*; and again, *All things that the Father hath are mine*. He is the Heir of all that he hath; like *Isaac* the only begotten of *Abraham*; who gave Gifts to his other Children, but gave all to his only Son *Isaac*.

When he is called *the First-born of every creature*, this plainly signifies, that he is among the Creatures; even as his being called *the First-born from the dead*, says, that he was among the Dead. By being truly Man, he stands in a Connexion both with the bodily and spiritual Creation, both with the visible and invisible Creatures: For Man is the Creature in whom they both, as it were, meet and stand connected. God has shewed his Design to restore the Creation that was made subject to Vanity through the Entrance of Sin, to *make all things new, and to create new heavens, and a new earth.* And the Execution of this glorious Design, has its Beginning in the Man born of the Virgin, that holy Thing which is called the Son of God. The new Creation begins in that which was born of her through the Power of the Highest overshadowing her. And the exceeding Greatness of the Might of his Power that wrought in Christ when he raised him from the Dead, and set him at his own right Hand, Head over all Things to his Body the Church, is the Beginning of that Strength whereby the new Heavens and the new Earth shall be created. Therefore he calls himself *the beginning of the creation of God*, Rev. iii. 14. *Jacob* gave a Description of the First-born; when, speaking of his own First-born, and declaring *Reuben* unfit for that Dignity, he said, — *My first-born, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power*, Gen. xlix. 3. These Words have their full Force, when applied to God's First-born, the Beginning of his Strength in the new Creation. The Excellency of Dignity, and the Excellency of Power and Dominion over the Creation, becomes him, and is most proper to him, without any thing like a Competitor among the Creatures. And the Apostle gives this good Reason for it, (*Col. i. 15. 16. 17.*), *For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created*

created by him, and for him. And he is before all things, and by him all things consist.

Agreeably to this it is said, (*Heb. i. 1. 2.*), *That God appointed the Son heir of all things, by whom also he made the worlds.* He is fit to inherit all that God hath, and to give his Brethren of Mankind a Title to it, as joint Heirs with him, by his being that divine Person by whom all Things were created. And God's Inheritance is due to the Righteousness that Jesus wrought for his Brethren, as its Reward; because it is the Righteousness of the Son of God.

THE WORD OF GOD.

REV. xix. 13.

—His name is called *THE WORD OF GOD.*

A Heathen Author gives these Words of *Moses* as a notable Instance of the Sublime, *God said, Let there be light, and there was light:* For nothing could be said more grand, or more becoming God. This distinguishes him as God from all created and dependent Beings, that what he pleases to say is done as said, that *he said, Let it be, and it was.* The Psalmist points out this, as the Matter of the divine Praise, to all the Creatures, *Psal. cxlviii. 5. Let them praise the name of the Lord: for he commanded, and they were created.* And he calls upon Men to worship him on this very Account, *Psal. xxxiii. 6. 8. 9. By the word of the Lord were the heavens made, and all the host of them by the spirit of his mouth.—Let all the earth fear the Lord: let all the inhabitants of the world stand in awe of him. For he spake, and it was; he commanded, and it stood.* For this gives Men an awful View of the eternal Power and Godhead that is shewed to them in the Things that are made. And this View we have by Revelation. For by faith we understand that the worlds were framed BY THE WORD OF GOD. And the Apostle *Peter* says, the Scoffers at Scripture-revelation are willingly ignorant of this, *That by the word of God the heavens were of old, and the earth standing out of the water, and in the water. Whereby the world that then was, being overflowed with water, perished. But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment, and perdition of ungodly men.*

Abraham, the Father of the Faithful, when he believed God's Word calling him the father of many nations, considered God as calling these things that be not as though they were; and so he was fully

fully persuaded, that the Word of God, calling him a Father, would take Effect, against all Appearances to the contrary.

And, in the Prophecies of the Old Testament, the only true God distinguishes himself from all false Gods, by the Operation of his Word; or by this, that he says, and it is so. We may take these Instances.

Is. xliiii. 12. *I have declared, and have saved, and I have shewed, when there was no strange god among you: therefore ye are my witnesses, saith the Lord, that I am God.*

Chap. xliv. 7. 8. *And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come? — Have not I told thee from that time, and have declared? Ye are my witnesses. Is there a God besides me?*

Chap. xlvi. 3. *I have declared the former things, from the beginning: and they went forth out of my mouth, and I shewed them, I did them suddenly, and they came to pass.*

Verf. 5. *I have even from the beginning declared to thee; before it came to pass I shewed thee: lest thou shouldst say, Mine idol hath done them, and my graven image, and my molten image hath commanded them.*

Verf. 12. 13. 14. *Hearken unto me, O Jacob, and Israel, my called, I am he, I am the first, I also am the last. Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens. I call unto them, they stand up together. All ye assemble yourselves and hear: which among them hath declared these?*

When John calls the Son of God *the Word*, and says, he was in the beginning, and that all things were made by him, (John chap. 1.), he plainly refers to the Account that Moses gave of the creation, which represents the Action of the three divine Persons in that Work, and points out the proper Agency of the Son of God, by speaking, *God said, Let it be, and it was.* For, in all divine Works, the Manner of working proper to this Person, is represented to us in the very same Way: He upholds all things by the word of his power, Heb. i. 3. And when he himself tells us, that he works also with the Father in the divine Work of raising the Dead, he sets before us this his own proper Manner of working in that Work of God, John v. 25. 28. 29. *Verily verily I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. — Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth, they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.*

This may lead us to think of that most ancient and venerable
Symbol

Symbol or Sign of the divine Presence, *the Voice*, that struck the Minds of Men with an awful Sense and Dread of the divine Majesty, making them thoroughly sensible of the Presence of Jehovah.

Gen. iii. 8. 10. *They heard the voice of the Lord God walking in the garden in the cool of the day.—I heard thy voice in the garden, and I was afraid.*

Heb. xii. 19. 26.—*And the voice of words, which they that heard, intreated that the word should not be spoken to them any more.—Whose voice then shook the earth. Exod. xix. 19.—God answered him in the voice. Num. vii. 89.—Moses—heard the voice of one speaking unto him from off the mercy-seat.*

1 Kings xix. 11. 12. 13.—*And behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; the Lord not in the wind: and after the wind an earthquake; the Lord not in the earthquake: and after the earthquake a fire; the Lord not in the fire: and after the fire a still small voice. And it was, when Elijah heard, that he wrapped his face in his mantle, and went out, and stood in the entering of the cave: and behold, the voice was to him, and said, What dost thou here, Elijah?*

Psal. lxxviii. 33.—*Lo, he gives, in his voice, the voice of strength.*

By the Signs and Miracles that Jesus did to shew himself to be the Son of God, he appears to be the same who said in the Creation, *Let there be light, and there was light.* He shews himself working these divine Works as it becomes God to work. Take these Instances.

Mark v. 41. 42. *And he took the damsel by the hand, and saith unto her, Talitha cumi, which is, being interpreted, Damsel, (I say unto thee), arise. And straightway the damsel arose, and walked.*

Luke vii. 14. 15.—*And he said, Young man, I say unto thee, Arise. And he that was dead, sat up, and began to speak.*

John xi. 43. 44. *He cried with a loud voice, Lazarus, come forth. And he that was dead came forth.*

Matth. xii. 10. 13. *Then saith he to the man, (whose Hand was withered), Stretch forth thine hand: and he stretched it forth.*

Mark ii. 9.—12. —*Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee? or to say, Arise, and take up thy bed and walk? But, that ye may know that the Son of man hath power on earth to forgive sins, he saith to the sick of the palsy, I say unto thee, Arise, and take up thy bed, and go thy way into thine house. And immediately he arose, and took up the bed, and went forth.*

Chap. iv. 39. 41. *And he arose, and rebuked the wind, and said unto the sea, Peace, be still: and the wind ceased, and there was a great calm.—And they feared exceedingly, and said, What manner of man is this, that even the wind and the sea obey him?*

Matth. viii. 5.—11. The Centurion, who, seeing him in the Form of a Servant, said to him, *I am not worthy that thou shouldst come under my roof: but speak the word only, and my servant shall be healed*, acknowledged him in the strongest Manner to be God, even under that Form, believing him to be the same that said in the Beginning, *Let there be light, and there was light*. And therefore Jesus said upon it, *I have not found so great faith, no not in Israel*; signifying at the same time, that this should be Faith of all those of every nation that shall sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven.

In every divine Work, the divine Three act inseparably, as they are one and the same God, however distinguished from one another. The Son always speaks the Mind of the Father. *He declares*, John i. 18. And what he says, must be by the almighty Energy of the Holy Ghost, the *spirit of his mouth*, always making it so as he says, according to the Mind of the Father; who therefore sees it good. So it was in the Creation, according to the Account of Moses. So it is in all the divine Works. And in them all the Son is he that *says and it is done, commands and it stands fast*. Therefore he is distinguished to us by the Name of *the Word of God*.

The Father and the Holy Ghost both testify of him. When the Father testifies of him as his beloved Son, in whom he is well pleased, he refers Men to him as the Speaker of his Mind, the Speaker of the Words of God, saying, *Hear ye him*. And when the Holy Ghost inspired the Prophets, to declare the Words of God concerning the Sufferings of Christ, and the following Glory, he testified in them as *the Spirit of Christ*, who is the Speaker of the Words of God, 1 Pet. i. 11.—*What—the Spirit of Christ which was in them did signify, when it testified before-hand the sufferings of Christ, and the glory that should follow*. John Baptist, setting forth the Excellency of Jesus as the Son of God, speaks of him as sent of the Father, and furnished with the Holy Ghost in his human Nature, to attend upon his Words, and make them effectual; and distinguishes him from all others, as the Speaker of the divine Words, John iii. 31. 33. 34.—*He that is of the earth, is earthly, and speaketh of the earth: he that cometh from heaven, is above all. He that hath received his testimony, hath set to his seal, that God is true. For he whom God hath sent, speaketh the words of God: for God giveth not the Spirit by measure. And therefore he speaks (vers. 26.) of eternal Life and Damnation as attending on his Words*.

We see the divine Three distinguished and all concurring in that grand divine Work of making the Word Flesh. In that Work, the Father appears as sending him forth, made of a Woman, made under the Law. On account of which sending, he was in the Old Testament

The Word of God:

Testament called *the Angel of the Lord*, when he appeared in human Likeness for shewing his Incarnation; and in the New Testament, *the Sent of God*. And his human Soul and Body was conceived holy in the Womb of the Virgin by the Energy of the Holy Ghost, and was prepared to the Son of God by the Power of the Highest overshadowing her. But the Word himself wrought also in his being made Flesh. He came forth from the Father, and came into the World. He took hold of that Seed of Abraham, even that holy Thing conceived by the Virgin; so that it became his own Soul and his own Body. And this he is said to have done by speaking: For thus we see his Work, in taking part with us of Flesh and Blood, described to us, *Psal. xl.* and *Heb. x. 5. 6. 7.*—*When he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me.—Then said I, Lo, I come—to do thy will, O God.* This Saying made the Body prepared him, his own Body. This Saying made all that was done and suffered in that Body, when offered up, the Doing and Suffering of no other Person but the eternal Word, the Person that said, *Lo, I come to do thy will.* And when it was so as he said, the Father saw it good, and testified of Jesus, *Thou art my beloved Son, in thee I am well pleased;* even as when he said in the Creation, *Let there be light, and there was light,* the Father saw the light, that it was good.

He did the Will of the Father, in the offering of his Body a Sacrifice to him, for the Manifestation of the divine Justice in the Remission of Sins. And he offered up himself *without spot, through the eternal Spirit;* by which also he had been conceived holy in the Womb. But his own proper Part in this Work, wherein the Father and the Holy Ghost were thus concurring, was the *offering up of himself.* And this he did in those Prayers and Supplications wherein he presented himself, in the Name of his People, before the Father, as his Son, obedient to the utmost Self-denial, in the Extremity of his Sufferings, and cried for Salvation from that Death to which he submitted for his People, *Heb. v. 7. 8.* And the Father heard his Voice, because it was the Voice of his Son, and saved him from Death. See the Power of this Voice calling to the Father described by the Psalmist, *Psal. xviii. 6. 7. &c.*

We find his Resurrection, that great divine Work, ascribed to the Father, as well pleased in his Obedience to the Death for his People, and rewarding it with eternal Life from the Dead. And it is also ascribed to the Power of the Holy Ghost quickening him. But he himself says, *I have power to take my life again.* He was brought again from the dead by the blood of the everlasting covenant, his own Blood. And his Resurrection was the Effect of his Intercession, when he poured out his soul unto death, making intercession

sion for the transgressors. It was the Effect of the voice of his blood, the same Voice that shook the Earth at Sinai, *Heb. xii. 24. 25. 26.* The Psalmist describes it in this Manner, *Psal. xxi. 2. 4. Thou hast not withholden the request of his lips.—He asked life of thee; thou gavest him length of days for ever and ever.*

When we consider the Word made Flesh as Mediator between God and Men, acting for us to the Father, and again in his Name towards us, as he says, *I will declare thy name unto my brethren; in the midst of the church will I sing praise unto thee; we may see him in this Office as the Speaker of the Word of Power, and so having Power with God and with Men.* And we have a Sample of both in the Resurrection of Lazarus, *John. xi. 41.—44. Jesus lift up his eyes, and said, Father, I thank thee, that thou hast heard me. And I knew that thou hearest me always; but, because of the people which stand by, I said it, that they may believe that thou hast sent me. And when he had thus spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth.*

Acting in our Name toward the Father, he asks, and obtains whatsoever he asks. He says, and it is done. For the Father hears the Voice of his Son always. He interceeds by his own Blood, speaking better Things than Abel's, and still prevails with the Father.

Psal. ii. 7. 8. I will declare the decree: the Lord hath said unto me, Thou art my Son, this day have I begotten thee. Ask of me, and I shall give the heathen thine inheritance.

John xiv. 16. I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever.

Luke xxii. 31. I have prayed for thee, that thy faith fail not.

Heb. vii. 25.—He is able—to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them.

And acting in the Father's Name toward us, he speaks to us. He declares his Father's Name to his Brethren, gives them his Words, makes them alive from Trespases and Sins by his Voice, and makes them clean through the Word that he has spoken to them. The Dead in their Graves shall hear his Voice, and come forth. And the Word that he has spoken, shall judge us in the last Day. For this is the sharp Sword that goeth out of his Mouth, wherewith he shall smite the Nations, *Rev. xix. 15.* with *Heb. iv. 12.*

Now, because he is the Speaker of the Word of Power, whereby all Things were created and are upheld, whereby the Dead are raised and judged, and whereby the Wicked are destroyed, and his own People eternally saved; and because Heaven and Earth shall pass away, but his Words shall not pass away: therefore *his name is called the Word of God.*

Man made in the Image of God.

GEN. i. 26.

And God said, Let us make man in our image, after our likeness.

Moses represents God, in making the World, as speaking, as working according to the Speaking, and as satisfied in the Work done as said, *Gen. i. 14. 16. 18. 20. 21. 24. 25.*

The Energy is ascribed to the Spirit of God, *vers. 2. And the Spirit of God moved* upon the face of the waters.* He appears in like manner in the Work of Redemption, as *the power of the Highest overshadowing.*

And the Satisfaction in the Work done as said, may appear proper to the Father, from *Prov. viii. 27.--30.* where Wisdom says, *Then was I by him:—and I was daily his delight.* For this explains what was said by Moses in the Conclusion of the Works of the several Days, *And God saw that it was good.* The Father appears the same Way in the Work of Redemption: *This is my beloved Son, in whom I am well pleased.*

It remains, that the Agency of the Son should be represented, in these Words, *God said.* We have seen this imported in his Name *the Word of God*, and that he appears even so in the Work of Redemption, *John i. 18. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared.*

He says here, *Let us make man.* It has been observed, that the plural divine Name **ELOHIM** seems originally designed to intimate the Plurality of divine Persons in the same one Godhead which is asserted in the Name **JEHOVAH**, *Deut. vi. 4. Jehovah our Elohim one Jehovah:* And so it is said here, *Let us make.* This Observation is much supported by *Gen. iii. 22. And Jehovah Elohim said, Behold, man is become like one of us.* And the peculiar Connexion of the divine Persons, working inseparably in every divine Work, is Ground sufficient for calling any one of them by the common Name *Elohim.*

In our image, after our likeness. And, *vers 27. So God created man in his own image, in the image of God created he him.*

The Apostle supposes this to be in view when, speaking of our Recovery from the Corruption of Sin, he says, (*Eph. iv. 24.*), *Put on the new man, which after God is created in righteousness, and true holiness.* And, *Col. iii. 10.—The new man, which is renewed in knowledge, after the image of him that created him.*

Man was made to know, and to love God, Righteousness and Holiness

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* Compare *Deut. xxxii. 11.* in the Hebrew.

Holiness in Man is his Conformity to the divine Law, which requires *Love*, as *God is Love*. The Gospel, that manifests him more fully to be Love, (1 John iv. 8. 9. 10.), calls us to be Followers of him, as dear Children walking in Love; and points out this to us as *Righteousness*, (John iii. 4. 7. 10.), and *Holiness*, 1 Pet. i. 22. Eph. i. 4. — *That we should be holy, and without blame before him in love.*

When our Lord gives the Sum of the Law, that is, the Rule of Righteousness and Holiness to Man, (Matth. xxii. 36.—40.), he refers to these Words of Moses, (Deut. vi. 4. 5.), *Thou shalt love the Lord thy God in all thy heart, and in all thy soul, and in all thy might.* In place of *thy Might* in Moses, we have in Matthew *thy Mind*. And Mark and Luke give us both *Strength* and *Mind* for it.

Here we see that in Man which is capable of knowing and loving God, plainly distinguished into three. And in each of these three he should love the Lord his God, in his whole *Heart*, and in his whole *Soul*, and in his whole *Mind*. The same Distinction is intimated to us in other Words by the Apostle, 1 Thess. v. 23. *And the very God of peace sanctify you wholly, and your whole heart and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.* The *Body* here cannot be considered abstractly from the Principle of Life. It must be the *Body* as living: For so only is it capable of *Blame* or of *Sanctification*. And by this we may perceive, that it is the same very Thing in Man, which knows and loves God, or is blameable in Disaffection to him, that animates, or enlivens his *Body*. Again, we have this same Distinction insinuated, Heb. iv. 12. *For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of the soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the HEART.*

That one Thing which lives in Man, is called in distinction from the *Flesh*, which it animates, sometimes the *Heart*, sometimes the *Spirit of a Man*, and sometimes the *Soul*; as in Psal. xvi. 9. 10. with Acts ii. 26. 27. 31.—*His soul was not left in hades, neither his flesh did see corruption.* His *Soul* did not remain in the separate State till his *Flesh* corrupted in the *Grave*. Yet this same *Soul*, distinguished from the *Flesh*, or this same *Spirit*, distinguished from the *dust that returns to the earth*, (Eccl. xii. 7.), is again distinguished into three, by the Names of *Heart*, and *Soul*, and *Mind*.

The making of Man is described (Gen. ii. 7.) in this Manner: *And the Lord God formed man dust from the ground, and breathed into his nostrils the breath of LIVES **, and man became a living soul.

God breathed into his Nostrils the Breath of three distinct Lives.

1. Man

* See the Hebrew.

The Image of God in Man.

1. Man was made to live by his Breath a Life the same with the Plants. Plants have a Life; they are nourished; they generate their kind; they grow from a Seed; they die: But they have not the sensitive Life.

The Spirit of the Beast, that animates its Flesh, lives in it the Life that is in the Plants. The Beasts grow up from a Seed; they are nourished, and their Blood circulates by their Breath; and they generate their kind, and die, as the Plants. Even so does Man. And though this vegetative Life in Animals be most intimately connected with the sensitive, yet it is really distinct from it; because we see it in the Plants without Sense.

But this is peculiar to Man, even as to this same Life that is common to him with the Plant and the Brute, that he is accountable to God upon it. It is, in him, under the Direction of the divine Law, by which he is judged. And he is blameable in passing the Bounds set there, even as to his Eating and Drinking, and generating his Species. He must love God in this whole Life, so that every Action and Enjoyment of it may be pure from any Stain of that Enmity which shews itself in Disobedience to God's Law. For the Thoughts and Intents of Man's Heart affect his Stomach, and Nourishment, and the Circulation of his Blood, and the Power of generating his Kind. This whole Life in Man was engaged in the first Transgression, and was forfeited by that Transgression, by which he became mortal, *Gen. iii. 19.*

2. Man was made to live by his Breath that same Life which the Beasts also have, in distinction from the Plants. The Beasts have a Life distinct from that which is common to them with the Plants. They have Sensation and Reflexion, and they have the Passions; as Man also hath. But, however this Life in Man be connected with that Life which is peculiar to him; yet it must be truly distinct from that. It must be really another Life; because we find it in the Beasts in all its Variety of Action and Enjoyment, without any Capacity of that Correspondence with God which Man has in the Life that is peculiar to him.

And this is proper to Man, even with respect to the Life that he lives in common with the Beasts, that in him it is under the Direction of the divine Law, and of the Knowledge he hath of the Judgment of God, whereof the Beasts are incapable. He is blameable and chargeable with Enmity against God, in passing the Bound his Law sets to all the Actions and Enjoyments of this Life that is common to him with the Beasts. For as God makes himself known to Man by means of his Sensations and Reflexions; so his Love or Hatred to God manifested to him, moves and conducts all his Passions, and influences that whole Life that he has in common with the Brutes. This whole Life was also engaged in the first Transgression,

Transgression, and was forfeited by that Disobedience. He became subject to the Miseries of the Passions of Shame, Fear, and Sorrow, till he expired.

3. God breathed into Man's Nostrils the Breath of another Life proper to himself, in distinction from the Plants and Brutes. He inspired him with the Knowledge and Love of himself, and with that Sense of his Favour and Love which is the proper Happiness of Man. The reverse of this Life that the Soul of innocent Man lived in the Body, is Alienation from God, with the Sense of his Displeasure, which is the Misery proper to Man, and is called *Death*; as Life is said to lie in his Favour, and the Light of his Countenance. Thus Man died that Day he ate of the forbidden Tree. He became alienated from God, lost the blefsful Sense of his Favour; and so became ashamed and afraid, as sensible of the divine Displeasure, which his Conscience shewed him he justly deserved.

Thus we may see God breathed into that which he formed of the Dust of the Ground, the *Breath* of three distinct *Lives*: And this Man was yet but one *living Soul*. So he was made after the Likeness of *Elohim*. If it shall be thought that this is going too nicely to Work with the *Hebrew* singular and plural; then let it be considered, that the Style of *Moses* is very nice and exact, in this Passage, as to the singular and plural. See his Words: *In the image of Elohim created he HIM, male and female created he THEM*. And see how the Apostle builds upon this, *1 Cor. xi. 7. The man is the image and glory of God, but the woman is the glory of the man*.

However immaterial the human Soul be, we have no Reason to think it capable to live at all without Matter, or without any Body. For, when it is divested of its own Body by Death, it is not quite naked in that separate State, but clothed with another Mansion or Vehicle, wherein it lives as in the Body. And when *Paul* was caught up into the third Heaven, and conversed there, he says he cannot tell whether he was in his own Body, or out of it. Now, the Soul clothed with that Mansion, must move and actuate it as its Body, and so live in it. And it must likewise have suitable Sensations by it, with Reflexions on them, Seeing and Hearing; as *Paul* heard Words; and as *Moses*, not in his own Body, conversed with Jesus at the Transfiguration. And, in that Mansion, it must also have some kind of Correspondence with God. So it will still live all the three Lives while it lives at all. For when it shall be re-united to its own Body, however that Body be changed, it must be enlivened, moved and actuated by the Soul. By Means of it, the Soul must have suitable Sensations, with Reflexions on these. And it shall also have a Correspondence with God in the Body. So it will live the three distinct Lives for ever.

Now,

Now, when Man was made to know and to love God in his whole Heart, in his whole Soul, and in his whole Mind, the Image of *Elohim* was stamped on that Frame which God made of Dust from the Ground. And this earthy Frame, made a living Soul by God's breathing into it the Breath of Lives, may yet further be said to be made after God's Likeness, as being made to prefigure the second *Adam*, the Head of the new Creation, even that *heavenly Man*, who is *the Lord*, and the true and only perfect Image of God.

For the first Creation, when it was finished in Man, was not the great Work that God intended. He had in View that new Creation, whereof the last *Adam*, who is the Lord, is the Head. He makes a more perfect Discovery of God among the Creatures, and unites them with God in himself, in a far more glorious Manner, than could be done in the first Man *Adam*, who was but *the Type of him to come*, Rom. v. 14.

The Apostle distinguishes the first *Adam*, the Type, from the second, who comes after him, as prefigured by him, in this Manner, 1 Cor. xv. 45. 46. 47.—*The first man Adam was made a living soul, the last Adam a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man of the earth, earthy; the second man the Lord from heaven.* He distinguishes the Soul of the second Man, as animating his Body raised from the Dead; and this Life from the Dead is communicate from him to all his People, that bear his Image in the Resurrection. The last *Adam* is made a *quickeningspirit*. He distinguishes the Body of the last *Adam* as raised from the Dead, now in Heaven, and heavenly, and as it will appear when he shall come from thence at the Resurrection of the Just, *the heavenly*, vers. 48. 49. And he distinguishes the second Man from the first, by his being *the Lord*.

The natural earthy Man, who was first, was made to prefigure the spiritual and heavenly Man who comes after him, and is the Lord: 1st, In his Dominion, *Psal. viii.* with *Heb. ii. 5.—9.* 2^{dly}, In his Union with the Church, partaking with him in that Dominion, *Eph. v. 25.—30.* 3^{dly}, In his Headship, representing his People, *Rom. v. 14.—19.* 4^{thly}, In his Life in the true Paradise, *Rev. ii. 9. &c.*

T H E E N D.