

LECTURE XIII.*

1 John 5. 7.

For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

I INTEND no long discourse upon this subject, nor longer than may consist with the design of going over the several heads of religion, in as plain a manner, and in as short a way as I can. It would very ill agree with such a design, to insist upon, and discourse upon all the several texts of Scripture arguments and objections this way and that, which are wont to be ventilated upon this point. All that can be expected, according to the course I have proposed to use, will be barely to represent that which I take, and which (I hope) we generally agree to be the truth in this matter, in as few and as plain words as is possible. If one should take the large course, which some (it may be) would expect, it would be to make one particular subject the business of a long life's time, and would be to turn this place into a theatre of contentious disputations rather than serious instructions, tending only to gratify vain minds, rather than to edify the sober mind.

I shall not need to stay at all upon the particular controversy about this text, the authenticity of it, which, it is true, is disputed: but upon that account only, that some copies have been found not to have it. But for such as are in doubt thereupon concerning it, I need do no more than recommend them

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(amongst others) to what hath been most judiciously, and, indeed, very charitably written as to that matter by Dr. Hammond, in his annotations on the New Testament, where he hath, with equal judgment and charity, represented how it is very easily supposable that in the transcribing of some copy or another, two verses coming here together, this seventh and eighth that do begin and end, both of them, somewhat alike, the eye of the transcriber might fall upon the latter, and so write without looking back to the former. A very obvious supposition, and a great deal more probable (as it is a great deal more charitable) than to suppose that either side, in the time of the Arian controversy, did design a corruption of the Scripture text; I say, it is a great deal more rational, (as it is more charitable) because indeed it had been a very foolish thing, merely out of favour to one side, to have corrupted the Scripture in that one particular place, leaving other scriptures to stand as they were that speak so fully the same thing, as that 28 Math. 18. 19. and that John 10. 30. "I and my Father are one." It is not likely there should be a designed corruption, where the loss of reputation would be so very great, and the gain and advantage so very little; but we have reason enough to be satisfied that the most ancient copies have it as we here find.

And for the way of managing the discourse upon this subject, I shall not offer at that which some have done, the demonstrating a Trinity in the Godhead in a rational way, as that which some have supposed sufficiently evident by rational light; and which some have made it their business to evince, (both Poiret and others before him,) and with no contemptible endeavour. But whether such do demonstrate their point yea or no, it is to me a very strong demonstration of the strange imbecility of the human mind, that some should think it rationally demonstrable, that, that cannot but be, which others take to be rationally demonstrable cannot be. This, I say, it is a great demonstration to me of; and I do believe that they who do read the other writings of Poiret and others, who think the Trinity rationally demonstrable, and read the writings of Socinus and others, his followers, who think the contrary, will apprehend in other matters, Poiret to be as rational a man as ever Socinus was, or any that followed him. Compare the writings of the one and the other, in other matters; and then I say, it is a strong demonstration, and that which doth require our very serious thoughts, of the imbecility of the minds of men, and how little the confident pretences to rational demonstrations, by interested persons, engaged and dipped in a party this way

and that, are to be relied upon, when some very highly rational men shall undertake to demonstrate, that it is impossible this should be ; when others as rational as they, shall undertake to demonstrate it is impossible not to be. That is, that there could have been no such thing as creation nor indeed any action in the Deity, and consequently, no Deity at all if there were not a Trinity in it. That is, if there were not an eternal mind which, when there was nothing else, should like an intellectual sun turn its beams inward upon itself, and so by consequence, beget an eternal action, its own eternal image, and that there must be an eternal love between that mind begetting, and the mind begotten : and there you have the Trinity in the Deity.

But this I insist not on ; only that it may appear that it is not impossible : and I hope that all pretence that it is, will in due time, and easily vanish. It is so plainly revealed in Scripture, that there is a Trinity in the Godhead, that we may very well take it upon the word of him that reports it to us, and who best (we may be sure) understands his own nature. Take it, I say, amongst those things of God, which are only to be known by the Spirit of God ; as there are things of a man, that are only known by the spirit of a man that is in him : (as the apostle speaks, 1 Cor. 2. 14.) and if the mind and spirit of every particular man, have its own particularities known only to itself, till the man is pleased to reveal and make them known, sure it is very little strange that the divine Being should have his peculiarities too, not otherwise knowable than as he is pleased to reveal them. And if he plainly reveal to us, that there is a Trinity in the Unity of his nature, then surely, to sober inquirers and learners, the business is done.

As to the latter part of the verse, I shall not need to insist upon it, “these three are one,” having, I hope, sufficiently evinced to you the Unity of the Godhead from another text. And I chose to do it from another text rather, that had that expression in it which this hath not. For this doth not expressly say, these three are one God, but it doth say, these three are one. But having already proved to you that the Godhead is but one, it leads us with so much the more clearness (having asserted the doctrine of the unity of the Godhead to be true) to apprehend, that it must be the truth of this place, and so shall have occasion but to repeat concerning that which we have already proved, but not to prove it any more. And therefore, the plain contents of this scripture you may take thus—that there is a Trinity in the Deity, or—if you will, a little more largely—that there are three which we cannot more fit-

ly express or conceive of, than by the name of persons, in the only one Godhead. And,

I. I shall evince the *truth* of this doctrine.

And now to let you see that this is reasonably given you, as the sense and meaning of this place, I shall proceed by some gradual steps : and,

1. To prepare my way, let you see that this is spoken here in this place; it is the doctrine of this place. So that if it can be made appear to be in itself true, we shall have all the reason in the world to conclude, that it is fitly represented as the doctrine held forth in this text. And for the truth of the thing, we shall come to consider from other places afterwards. And,

(1.) It seems very reasonable, inasmuch as we otherwise ascertained that there is but one God, that the one thing wherein the three persons mentioned are said to be united, is the Godhead. "These three are one." One what? It is most reasonable to understand the meaning is, that they are one God, though this be not expressed in the text. For it is very plain, from what hath been already said, that the Godhead can be but one. And when it is said, there are three in heaven that are all one, that one thing which they are said to be, must needs be God, or the Godhead wherein they are said to unite; especially the Father being said to be one of the three, concerning whose Godhead there is no doubt.

(2.) It is very plain, (upon supposition that the three mentioned in the text do unite, or are united in the Godhead,) the meaning must be, that they are one God and no more; that is, that the one God which they are said to be, is but one, is one God and no more. There can be no reason imagined why it should be said they are one, if the intendment were not that they were only one; or that that thing which they are said to be, is but one. To say the Godhead is one, it must always mean one exclusively, that is, that there is no other God but that, that one. And so, that is the thing that these three do unite, or are united in: not one witness, it is not a being united in their end: that cannot be meant here: for it is manifest that the apostle doth vary the form of expression in the following verse, where it is said, "These three agree in one;" all to one purpose, all to one design, all giving one and the same testimony concerning Christ, concerning that Jesus who was descended and come down into this world. But here it is said in the text, they are one, are one thing, not one person, and therefore, it doth signify that they do agree, or do unite and meet in that wherein it is never intended to say or intimate

that they differ : that is, in essence they are united, but not in personality. If it had been a person that was spoken of, then it would have been proper enough, to have spoken of it under the notion of things. But inasmuch as it is the essence, and not the person, that is here intended, therefore it is said, one thing : if we would read the words literally, it is, “ these three are one thing,” that is the meaning of them and so they should be rendered.

(3.) Hereupon it is very rational to conclude, that when it is said, there are three that are united in this one thing, that it must also be understood, they are three and no more, as by one is meant only one, so by three is meant only three. Whereupon,

(4.) It must with equal reason be concluded, that these three which are three, and no more, must needs be some eminent three, and of some very eminent order. And do but pause here a little, and see if light do not spring into your minds about this matter : when it is said there are three (it being by parity of reason to be understood, three and no more) in heaven, Pray what three in heaven can there be, that are three, and no more, of one eminent order, but they must be three divine persons ? Bethink yourselves of it a little : it cannot be three angels, for then it cannot be said, there are three and no more in heaven : and you have not heard of any higher creatures than angels, any superior order of creatures above angels, of which there are three and no more : and it cannot be three Gods, because the Godhead is but one ; there is but one God and no more. Then I beseech you, What is there left ? It is not three angels, it is not three of any sort of creatures superior to angels, of whom there are three and no more. And the Father is here mentioned as one of them, of whose Godhead there can be no doubt : and then pray consider, What can these three be ? Not three creatures, not three Gods ; therefore, they can be nothing but three persons, three substances in the Godhead. Thus then you are gradually led on to see, that this is the plain doctrine of the text, and if you can be convinced that there is in it, *veritas rei, the truth of the thing*, there will be no doubt at all but that it is *veritas loci, the truth of this place*.

2. And that is it I now come to, that is, to evince to you *veritatem rei, the truth of the thing*, that there is a Trinity in the Godhead, that there are three that are all of them this one God. And, I shall (with all possible brevity) labour to prove it to you positively, from other scriptures and scripture-considerations, and then—shew you the unreasonableness of

what is pretended against it, how irrational the pretence is against such a thing. That is, that there should be three who in some one respect are truly to be said and called three, and in some other respect are as truly to be called, or said to be but one. But,

(1.) I come to the positive proof. And because, concerning the personality and deity of the Father there is no question; there is none that will contend with us about that matter, therefore our business will relate to the other two. And concerning them, that is, the Word (as he is here called) and the Holy Ghost, I shall endeavour to evince to you these two things—that they are persons, and—that they are divine persons.

[1.] That they are persons. And here (as I have told you) we have not a fitter notion under which to conceive of them, nor a fitter word in our tongue by which to express or speak of them. Not that we can think, that person being afterwards to be clothed with the notion of divine, can be the same thing with God as with us; because it is impossible any thing can have one common notion to him and to us. That would be altogether inconsistent with the perfection, the universal perfection of the divine Being, to suppose that any notion could be common to him and the creature. For then, he should not comprehend all entity in himself, if there were a notion common to him and to us; for that must import something superior to both, and that were comprehensive of both, and so it would make God but a part of being. Therefore, the word person as any other word whatsoever, that is wont to be applied to, and spoken of God and of us, must be spoken of us but analogically, not univocally, not as if it signified the same thing when it is spoken of him, and when it is spoken of us. And therefore, we are not to judge of a divine person by a human person, or by a created person. The difference is infinite, and the distance is infinite between God and any creature. So any thing that is spoken of him must infinitely differ from whatsoever may be spoken of us under the same name. Therefore, when we speak of a person, among creatures, as signifying an intelligent *suppositum*, *being*, neither *suppositum* nor intelligent can be the same with him and with us. His intellect and ours differ infinitely: and it is so little known how individuations are made among creatures, that it is infinitely more impossible how they are made with God. But that being premised, that these two, the Word and the Holy Ghost are so spoken of in Scripture, as that we have no other way of conceiving otherwise than that they must be spoken of as persons; this I shall endeavour to evince.

First. As concerning the Word, I only premise that which is in itself evident, that by the Word here, and the Son of God elsewhere, must be meant the same thing. As is plain in the first of St. John's Gospel: "In the beginning was the Word:" that which is called the Word there, is called the Son of God presently after, in the same chapter: "The Word was made flesh and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." The Word and the Son are all one. Then, what is there and elsewhere called the Word sometimes, and sometimes Son, or the Son of God, that must needs mean what we can conceive of no otherwise than under the notion of a person. That is, we find the action, from time to time, ascribed to this Word, or this Son, of an intelligent agent, of one that did act understandingly and with design. And we can have no better signification of a person, no clearer notion of one than that is. He is constantly spoken of as an intelligent agent; and concerning that, there can be no difficulty, nor indeed is there any controversy between us and our antagonists, concerning his personality; only they will have him to be but a human person, which we shall in its own place consider by and by. And,

Secondly. Concerning the Holy Ghost, that he also is a person, or such a one as we can conceive of under no other notion than that of a person; that is, as acting intelligently and with design: even so is he most apparently spoken of, from time to time, in Scripture. Hereupon it is said, He bears witness in heaven; as he did in heaven, and from thence, testify concerning Christ, that he was the Son of God, to be heard and obeyed and submitted to as such; and as a dove, descended in visible glory upon him from the heavens. This speaks the act of an intelligent, designing cause on his part, as to what he did in testifying, and so he is very frequently spoken of, as coming for such and such a purpose. "When he is come he shall convince the world." John 16. 7, 8. And (which is most observable) in several parts of these chapters, of the 14. 15. and 16th of that gospel, even there, where he had been spoken of under the name of the Spirit before, when one would expect, in correspondence to that name spirit, it would have been said, *it*, *it*, being neutral, a word of the neuter gender, it is said *he*; when *he* is come, not when *it* is come, he shall convince the world of sin: yea, and even the very laws of grammar and syntax are waved, as if it were on purpose to hold out this one thing to us, that the Holy Ghost was a person. an intelligent Being, working and acting with design: for when we have the word spirit, presently *he* doth follow upon it: and at a very great

distance, in one place, (several verses being interposed) from any other antecedent but spirit. Indeed, in the 14. and 15th chapters, there was the comforter as well as the spirit, to which *he*, might have reference: but still, spirit was the nearer antecedent. But you will find, in the 16th chapter, the 13. and 14th verses, that there is no antecedent for many verses together, besides spirit, and afterwards immediately subjoined *he*, and not *it*, on purpose to signify (and we cannot imagine what it should be to signify besides) the personality of the Holy Ghost. And it is a very unreasonable supposal, that in the form of baptism which we have, Matth. 28. 19. "Go ye, teach all nations, baptizing them, in the name of the Father, and of the Son, and of the Holy Ghost;" that the two first should be persons, (as they are confessed on all hands to be) and that there should be put in the same order with them a quality, as our antagonists would teach us to conceive concerning the Holy Ghost, baptizing them in the name of the Father, and of the Son, and what? of a quality, in the third place. That is, that when the design manifestly was there to state the Object of all practical religion, of the whole of our Christianity, into the believing whereof we are to be baptized, there should be a transient quality put into conjunction with those two great persons, the Father and the Son. Surely, it needs but to stay and to pause here a little, to have light irresistibly strike into the mind of any one that will do so, that will consider how unreasonable it is to imagine, when the design is manifestly to represent and state the entire object of whole Christianity, that is, the Father, the Son and the Holy Ghost, that the two first of these are persons, and the third but a quality. Therefore, that being very plain,

[2.] The second thing that needs to be evinced is, that they are divine persons, and much is done towards that already. It appearing they are persons, they cannot be created persons, they cannot be angels, of which it can be said there are three and no more. But we hear of no intervening order of creatures, above angels and below God. And then what should they be, since they are persons, (as is plain) but divine persons, that do subsist in the Godhead? And to evince this a little more distinctly, but very briefly,

First. Concerning the Word, or the Son, (which you see are both of them names of the same person) how expressly is he often said to be God? In that mentioned first of John, nothing can be spoken more openly nor in plainer words. "In the beginning was the Word, and the Word was with God, and the Word was God." And Psalm 45. 6. "Thy throne O God is

for ever and ever," which the author to the Hebrews (chap. 1. 8.) allegeth to be plainly said to the Son; "And to the Son he said, Thy throne, O God, is for ever and ever." So Romans, 9. 5. "Of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever." And that, 1 John 5. 20. "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true; and we are in him that is true, even in his Son Jesus Christ. This is the true God and eternal life:" most fitly spoken of the Son who was to be the spring of life to us, according to what had been said a little above in the same chapter. "This is the record, that God hath given us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son hath not life."

It is, I know, alleged with a great deal of triumph by some of the adversaries, that he is excluded in another place from being the true God, and that that should not be said of him, when we are told, (John. 17. 3.) "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." If the Father only be true God, then the Son is not. But the inconsequence of this will easily appear to them that shall but consider, how the word *only* is placed. It is placed so as to assert the predicate, and not the subject in the latter proposition. It is not said, Thou only art the true God, and so, that doth not exclude the Son at all. The Father is the only true God, and the Son is the only true God, and the Holy Ghost is the only true God. But it cannot be said that either the Father only is the true God, or the Son only is the true God, or the Holy Ghost only is the true God: but they are each of them that God which is the only true one, and of which there is but one and no more. Do but observe that the word *only* affects not the subject spoken of, but the thing affirmed, or spoken of that subject. The case is but like this, as if I should use these words, "This is the only London." It may be true for ought we know, that there is no other London, but this which is famously called so by that name, but if one should say, "This only is London," that is, this place where we are, and there the *only* should limit the subject, that were false; for there are thousands of places in London as well as this, there are a great many assemblies in London, a great many places of worship and societies besides this: but we may say, "This is the only London," so the difference is plain to any that will consider it.

I might insist much more largely, (but it is not needful to say every thing that might be said in a plain case,) concerning the Son, to prove his divine personality by most manifest attri-

butes of Deity, given him over and over in Scripture, as “The First and the Last :” creating power, as “Him by whom the world was made, and by whom he made the world,” which is over and over said of him. Col. 1. 15. Heb. 1. 3. John 1. beginning. And universal knowledge, Omniscieney, heart knowledge ; “Thou knowest all things, thou knowest that I love thee.” But then,

Secondly. Concerning the divine person of the Holy Ghost, that he also is God ; that doth sure, carry convictive light with it to any that do consider, that when the form of baptism is given (as was said) with design to state the whole object of our religion, “The Father, the Son, and the Holy Ghost” are mentioned together ; and there can be no object of religion but God, none but a divine person : and we find the Holy Ghost frequently mentioned, upon the same account, as one of those eminent three. How many places are there (it were endless to name them) where these three are brought in together, as it were purposely to signify that they were *ejusdem ordinis, of the same order* ; and that we are to conceive of each of them under the same notion, that is, that of Deity, of the Godhead in God. Look but to that 1 Pet. 1. 2. Rom. 1. 4, 5. 2 Thes. 2. 13, 14 : and a great many places besides, where these three are brought in still together. As if it were purposely to signify their being of one order, and as having, in distinct respects, a concern in our great affairs ; those that relate to our salvation and blessedness. Besides, that it must be a great prevarication, to understand that place otherwise than as expressing the Holy Ghost to be God : Acts 5. 3, 4. “Why hath Satan filled thine heart to lie unto the Holy Ghost?—thou hast not lied unto man, but unto God.” And certainly if he were not God, it were the most dangerous thing in all the world, to have him represented to us as if he were : and so tempt men to pay the homage of divine worship to a creature. It is never to be imagined, that there would have been such a snare laid before us, to lead us into so dangerous a mistake as that : things would have been spoken more cautiously, if he had not been God, than, when it was just said before, “Why dost thou lie against the Holy Ghost?” so immediately to say, “Thou didst not lie to man but unto God.” It is not to be thought, (the thing being so full of danger) to place the notion or homage of the Deity upon any thing to which it doth not belong, that there should have been such incautiousness used, or so little caution, as directly to lead and train persons into so perilous a mistake. But besides all this, to put the matter out of all doubt ; whereas, they that will have the Holy Ghost not to be

God, being urged, "What is he then?" do say, "He is the mighty power of God, a certain mighty *vis emissa*, a divine power that *issues from* God for the working such and such effects." As for this conceit, pray do but consider the matter thus, Is the Holy Ghost indeed not God, but the power of God? Why this power which it is said to be, is either a created power, or an uncreated one. If it be an uncreated power, He is God, for every thing that is uncreated is God: if he be then a created power, the created power of God, or the power of God, but created, then it seems God did, without power, create this power, and was without power till he had created it: so that he did the act of creation (which is an act of omnipotency) when he was impotent. It supposes, first, an impotent God, and then supposeth him, when he was impotent, to create his own power; that is, when he was without all power, he did that act which requires an infiniteness of power, to wit, to create. I know nothing that carries clearer evidence with it, than this doth, that the Holy Ghost cannot be that created power which these persons pretend to; or cannot be divine power distinct from God, from the very essence of God. Every thing of God is God, and cannot be otherwise. If he were the power of God and not God, he must have been created power, by God; that is to say, God did create omnipotent power, being before impotent; for this it plainly comes to.

Thus far, I think, it is with some competent clearness evident, that these three, the Father, the Word, and the Holy Ghost, (concerning the first, as you have heard, there is no question) are persons; they are that which we cannot conceive of otherwise than under the notion of persons: and they are divine persons, so that there are three divine persons that do subsist in the Godhead, that is but one. So you have this, as the doctrinal truth of this place, and as the real truth in itself, positively evidenced to you.

What is to be said by way of objection against it, we shall next come to. Only upon the whole matter, it seems to me, that there needs a great deal more of humility and reverence and seriousness and fear of the Lord, over-awing the spirits of men, to apprehend this to be the plain doctrine of Scripture, than of further argument in the case. And that will more appear by considering how irrational the pretence is, that this is a thing rationally impossible, that there should be such three, that are but one God. Nothing indeed, would be plainer than that the same cannot be three and one, in one and the same respect: but, that they may be three in one respect, and but one in another respect, we may make appear to be no impossi-

ble thing, and that there is nothing of harshness in it, nay, whereof we have parallel instances, (as far as there can be a parity between God and creatures) that occur to us every day. So that one would wonder how men can stumble in so plain a way, and when there is nothing indeed in view that should occasion it, besides their having indulged themselves, I fear, too much liberty to prevaricate in their own minds, and reasonings before, and then they think it reasonable to justify error by erring always, by never retracting, or by endeavouring to make men believe, that things suggested to them as true, are impossible to be true.

LECTURE XIV.*

3. But now to come to the third part of the proposed work, to vindicate the truth of this doctrine laid down, in the proposition, as to what is objected, and alleged against it, which summarily and generally is but this one thing, into which all results; That it is contrary to the common reason of men, and such as doth in itself imply a contradiction, that three should be but one. And thereupon it is determined by the leader of them, Socinus himself, that if any thing do appear to be never so plainly contained in Scripture, if yet also it do appear to imply a contradiction, or to be contrary to natural reason, any, whatsoever violence, ought rather to be put upon the Scriptures than to admit it. And this goes therefore, with the men of that way, for a principle, that whatsoever seems to be repugnant to their reason, or to imply a contradiction, ought to be rejected, though never so plainly expressed in Scripture, or contained therein.

Now first, I shall say here somewhat to this principle in the general, by which these men do steer themselves in this, and all matters of religion besides. And then secondly, I shall say somewhat in the particular application of it in this case, and shew how very untruly it is alleged here, that this is a doctrine repugnant to the common reason of man, and which doth carry a contradiction in itself.

(1.) As to the principle in general, I shall in short say these things to it:

[1.] That if we can be certain, that any thing is repugnant to the reason of man, as it is such and doth in itself imply a

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contradiction, it ought to be rejected even in duty to God, and as a piece of homage to him. We do owe that homage to our Maker, as the God of truth, to reject every thing that we are sure is contrary to the common reason of man, which he hath put into him, which is truly and purely reason, and which belongs to the Spirit, unto which by the inspiration of the almighty God, that understanding is given, which distinguishes him from the fowls of the air, and the beasts of the field. We do owe it as a homage to the Author of our nature, to reject whatsoever is manifestly contrary to that reason, and which is in itself a contradiction. First, because he is most confessedly the *primum verum, the first truth*. And as all the beams of the sun, in whatsoever way they do shine to us, whether directly, or by never so various refraction, we are sure are all from the sun; so whatsoever rational dictate, that we are most certain, or can be sure is such, which we find arrive to us, we cannot but be sure that it is from the Father of lights, from whom can issue nothing but light; nothing opposite to light or truth: and secondly, That it is impossible we can in duty, or as a homage to God, believe a contradiction, any thing that carries a contradiction in itself, because the highest and primary reason upon which I am to admit any thing for truth, is as it is a production of the first truth, as hath been told you. But I am certain, the same thing cannot be true and false; and therefore, as a deference to God, I cannot have greater reason to believe it, than I have to disbelieve it. If it carry a contradiction in it, and is pretended to be from God, I cannot believe it for any reason, but for the same reason, I am bound to disbelieve it. There is not more weight in one end of the scale than there is in the other: and so it cannot be believed in that case, as a piece of duty unto God: and thereupon, we are as ready to reject every thing, we are sure is contradictory and repugnant to a manifest dictate of reason, as they can be. But,

[2.] If any thing be plainly contained and expressed in the word of God, that seems repugnant to our reason, we are then certain that the seemingness and semblance is false, because we cannot be surer of any thing than that God is true, and that he can never be deceived himself, nor deceive us: that both verity and veracity are most essential to him; and that it is repugnant to his nature, either to be ignorant of any thing, or to lie unto us in any thing. And therefore,

[3.] When there is this competition between any plain words of Scripture and a seeming dictate of reason, we are to censure the latter by the former, and not the former by the lat-

ter: we are to measure the rational dictate, by the divine word, and not the divine word by the seeming rational dictate. And especially,

[4.] When that thing is spoken often in Scripture, in the divine word, and in varied forms of speech, which have all the same manifest sense and meaning, and are not, without the most notorious violence, capable of another. And (which will be the ground of this last mentioned assertion) when,

[5.] That word being professedly and declaredly given us as a rate to measure our sentiments as well as our practices by. If therefore, we should oppose that which seems to us a rational dictate, to the plain expressions of that word, we make that which is to be ruled, the rule; we do in that case regulate our rule, and do not admit that the rule should regulate us. We judge the law, (as the apostle James's expression is, in a case that hath reference to practice, and the case is the same in reference to sentiments, and our judgments of things,) which is certainly very great insolency: that when God, in compassion to the darkness and blindness of our minds, gives us such a rule, a light shining in a dark place unto which we are told, we should do well to take heed, we should reject this rule, and say, we can do better without it, reject this light, and say, we can see better without it. As if one should, out of mere good will, offer himself as a guide to a bewildered traveller that knows nothing of his way, and this traveller should at all turns be controverting with his guide, and say, I know the way and how to steer my course better than you; which would be as well the highest insolency as ingratitude, supposing that guide to be very highly superior and very kindly condescending to do that office in such a case. And again,

[6.] There is yet the more ground for this, when there is among men, and even among wise, and learned, and rational men, a very great division about what is a rational dictate in this case, and what is not. This makes the determination which I have given, to be so much the more reasonable, and makes the pretence on the other hand so much the more absurd, that that should be given for a dictate of common reason wherein most rational men do disagree, at least, therein, as rational men as these pretenders, are of a quite contrary mind: and that cannot be so clear a dictate of common reason, wherein even the most rational men do disagree, and sure then, in that case, one would be glad to be determined by a divine word. And I add,

[7.] That the reason of man, in this our present state, even in things of much inferior concernment, is very dubious and uncertain, in matters wherein religion is not concerned, and so

wherein the minds of men are not apt to be perverted by ill inclination, as in the matters of religion they are. For though it be very true, that it is natural for men to be of some religion, yet it is as true and as evident, that there is an aversion and antipathy in the minds and spirits of men against true religion, against sincere, living religion. And if the reason of man be a very dubious, uncertain thing, even when there is nothing to bias one this way or that, as it is in thousands of instances that might be given most apparently; much more cause have we in matters of religion, and of this nature, not to over attribute unto it. In philosophical matters, wherein men's minds cannot, through prejudice be swayed this way or that, and wherein it is no one's interest that this side be true rather than that side, yet there are the greatest difficulties imaginable in determining what is reason and what not, what is true and what not, as all the controversies in philosophy do shew: and some, wherein it is the hardest matter imaginable, even to the greatest wits that have ever been in the world, to free themselves from the appearance of contradiction, which side soever they had in the controversy. As it is most notorious, to any that know any thing in philosophy, about the *compositum continuum*, whether the *continuum*, that is, a body doth consist of parts always divisible, or of indivisible parts; so that bring it to the minutest thing imaginable, even if it be to the breadth of a hair, whether it be still perpetually divisible or indivisible. It is plain, take one side or the other in that question, and hitherto all the wits in the world have not found how, freely and clearly, to disentangle themselves from contradiction in saying, this is always divisible; or it is sometimes impossible to be divided any further, and the apprehension of that doth (I must acknowledge) greatly lower my reverence to that which goes under the notion of a rational dictate, when in such a case as that of any, the minutest thing you can imagine, even the breadth of a hair, no man shall be able to assert either it is always divisible or sometime indivisible, without entangling himself in such appearances of contradiction as from which, the greatest wits that have ever been, have not been able to shew us the way of being extricated. And when there is such a division, even among the masters of reason, the highest pretenders to it; this is a rational dictate, saith the one side, the quite contrary is a rational dictate, saith the other side, even in this very business of the Trinity itself: whilst some with loud clamour cry out against it as impossible to be, others on the other hand, take upon them to demonstrate it to be utterly impossible that it should not be; that there could be no creation, no Creator if there were not a Trinity.

These things being said in reference to that principle in the general, I now come,

(2.) To the application of it to this objection; that is, that this is a doctrine, (say some) to common and rational principles, contradictory in itself, that three should be one.

That we may speak to this with the more clearness, we shall—consider what it is, from Scripture, we assert concerning this matter, and then—shew how unreasonably this is pretended to be repugnant to reason, or to imply any thing of a contradiction.

[1.] What it is we do from Scripture assert in this matter, and what we do not. For we must distinguish here, between plain Scripture doctrine and the bold determinations of some schoolmen. We do not think we are obliged to justify every determination of a confident and presuming schoolman, as if it were divine writ. But what from Scripture we do affirm is, That there are three in the Godhead, that these three are some way distinguished from one another, otherwise they could not be three, there were no pretence to call them three. We find they have distinct names; that is plain—the Father, the Word or Son, and the Spirit or the Holy Ghost, over and over. But there must be somewhat of distinction among themselves, otherwise there were no pretence to call them three, if they were no way distinguishable.

Again, we do affirm they are so far distinguished from one another as, that can be said concerning one which cannot be said concerning the other. As when we say, “The Word was made flesh,” (which you know the Scripture speaks,) the meaning is, not that the Father was made flesh, or the Spirit was made flesh, but that the Son was made flesh. When it is said, (as it often is,) that the Spirit or the Holy Ghost is sent by the Father, or the Son, the meaning is, not that the Father sends himself, or that the Son sends himself. Therefore, they are so far distinct from one another as, that is said of the one which cannot be said of the other. But then, how much greater the distinction is, we pretend not to say, because the Scripture doth not say it. Only this we do say, We can think of no notion by which they are so fitly distinguishable as that of personality, as that of their being distinct persons; that we do find plainly said concerning one of them, the Father, (who is so called in that Heb. 1. 3.) that the Son is the express image of his person. So we render the word *hypostasis* fitly and aptly enough. And they being so frequently mentioned together, as we find they are, it doth naturally suggest to us, that there should be a suppositality. And concerning the personality of

the Son too, there is no question; but as concerning the Holy Ghost, he being so frequently spoken of under the notion He, and, (as was noted to you) the gender varied on purpose, contrary to strict grammar, we ought also, to conceive of him, under the notion of a person: though at the same time (we have told you) it is impossible that the notion of a person should be the same with God and amongst men, and that for the reason which hath been mentioned to you. Only, we have nothing by which more fitly to conceive it, than by this notion. Then, so much as this, being what we do affirm and assert to be the doctrine of the Scriptures, and to be Scripture in this case, then, I say,

[2.] This is very unreasonable and pretenceless, to affirm that this is contradictory in itself, or any way opposite or contrary to the plain dictates of reason. For where should the contradiction lie? It is only pretended to lie in this, that the same thing cannot be three and one. And it is easily admitted, that the same thing cannot be three and one, in the same respect wherein they are but one. But nothing hinders, but that the same may be, in different respects, that is, in those respects wherein they are three, they are not only one: in that respect wherein they are but one, they cannot be three. But, that in divers respects, the same thing may be three and one, or that there may be a trinity, a triad, in one and the same thing, the instances are so many, so plain and so notorious in other inferior things, that it is absurd and unreasonable to pretend this to be contradictory, or contrary to the dictate of nature. Let us go to the most obvious thing that can be thought of. If I should go no further but only to give you an instance of this book which I have here in my hand, it hath its breadth, its length and its thickness, as you all easily see and apprehend, but its breadth is not its length, nor is its length its thickness, neither of these are one another, yet all the same book: that is, this thing which is so long, so broad and so thick is this book. If we speak of a man, he is a very vegetative creature, and he is a sensitive creature, and he is a rational and intelligent creature, and yet, it is most plain, vegetation is not sensation, nor sensation intellection. The sun, it hath belonging to it, light and heat and motion: that luminous body is the sun, that califective body is the sun, and that moving body is the sun. These three are all but one sun: and yet there are three in it as is evident. The world is full of instances of the like nature. We can hardly think of any sort of things wherein this may not be exemplified. And whereas, the greatest quarrel is about personality, there is nothing more plain than that

one and the same man may sustain three persons, the person of a father, the person of a son, and the person of a magistrate, and the like. Many persons may be sustained by one and the same man; the notion of person, in the strict and common sense, being only taken for the circumstances of their state and condition who are spoken of, and not as denoting this or that particular essence; and so to be a man, and this or that person is not all one: and so to be God, and this or that person in the Godhead is not all one. The same man may endure, and may *sustentare*, may put on, and may bear, several persons: and so it is no repugnancy to reason at all that the same God do so too. And therefore, this pretence of the irrationality or contradictoryness of this doctrine, doth itself want a pretence; there can be really no ground for it. And so much hath been so far said, by some of the late zealous contenders in this case the other way, that they are brought to say and publish, that truly he must be a madman that will say there cannot be three persons in the same God. That we find published not long ago: so far doth that pretence vanish, that this doctrine must be rejected as being irrational and contradictory. And if we would take the notion of person and personality, in the most strict and scholastic sense, it would be with very great arrogance that they must pretend this doctrine (taken even in that sense) to be contrary to a common, rational dictate, when as it is so very well known first, that the very notion of individuation or personality, suppositality, or more generally personality, in reference to rational beings, is one of the most disputed things in the world. And how absurd is it to say, that this or that is opposite to a common rational dictate, about which, (as was said before,) the most learned men, and the highest pretenders to reason have constantly disagreed. There must first, before this can be said, some one common notion of personality and individuation be fixed, which all men must assent to, as soon as ever they hear it, that must command assent to it in every man's mind. But about these things there is the greatest disagreement, and hath constantly been, ever since the name of a schoolman or metaphysician hath been known in the world. And then, secondly, besides that, there is so great a disagreement among schoolmen and metaphysicians, about the notions of suppositality, personality and individuality, that they who will conclude this to be against a rational dictate, must be able to evince, that the notion of personality must be the same with us and with God, which it will be impossible for them ever to evince, and the contrary whereof (as hath been said) is demonstrable. That is, were it ever so certain that there can-

not be three finite persons partaking the same finite nature, it will be hence no consequence, that there cannot be three infinite persons partaking the same infinite nature, or communicating in the same infinite nature: no reason, for a parallel cannot be drawn so much as with a plausible pretence, between what is finite and what is infinite, in this case.

But to shut up all that I intend, as to the polemical part of this discourse, I shall only leave these few things, which will plainly represent to us that this doctrine may be conceived, and hath not that difficulty in it which commonly hath been thought.

As,

First. It is out of all question that God is but one, can be but one. And,

Secondly. That whatsoever is necessarily, is God. Whatsoever is in being, from a necessity in nature, is God; than which no principle can be plainer. And,

Thirdly. That whatsoever is by dependance on the divine will, is creature; whatsoever is not of necessity, but by mere dependance on the divine will, that is all creature. "Thou hast created all things, and for thy pleasure they are and were created."

Fourthly. If therefore, we do suppose the Son and the Holy Ghost to be from the Father, by a necessity of nature, an eternal necessity of nature, and not by dependance upon his will, they will not be creatures, because nothing is creature but what depends upon the will and pleasure of the Creator. And if they be not creatures, what are they then? Then they must be God, and yet both of them from the Father too: for all that do assert the Trinity, do acknowledge the Father to be *fons trinitatis, the fountain of the Trinity*: and if from this fountain, the Son be one way, and the Holy Ghost be another way, both from the Father; that is, the Son from the Father immediately, and the Holy Ghost from the Father and the Son, and this, not by choice, but by an eternal necessity of nature, here is this doctrine as easily conceivable as any that I know of whatsoever, that lies not within the compass of our manifest demonstration. And my business is not now to demonstrate to you that thus it is, but that it is very easily conceivable that thus it may be. That is, that the Son and the Holy Ghost may be from the Father, and that we are sure they are from him by an eternal necessity of nature, and not by choice. It is not by his pleasure they are and were, but by eternal necessity of nature they are from him as he is originally from himself. That is, they are always and eternally in that nature which is self-originate. And here is no contradiction, nor the least appearance or shadow of it in all this.

And thus far now, hath our labour been taken up as to this subject, about the truth of it : that is, to prove and to vindicate it. Our next business, which only remains, will be about the importance of it, the great usefulness of it, and the mighty weight and stress that lie upon it. At present I leave this with you, that I know nothing more needful to clear our apprehensions, and make our minds very calm and serene, in reference to this doctrine of the Trinity than first, high, adoring thoughts of God, and secondly, mean thoughts of ourselves. If we can but think highly enough of God, and meanly enough of ourselves, and how unmeet and incompetent such moles and worms of the earth as we are, must needs be to make an estimate of his nature, and how things are with him, otherwise than he is pleased graciously and freely to declare to us concerning himself, there will be nothing then in all this doctrine that we shall stumble at, nothing that we shall receive with difficulty, and nothing but what we may receive with great use and advantage to ourselves.

LECTURE XV.*

Therefore, now for the *importance* and *use* of this doctrine, much may be conceived of that, if it be considered how the stamp and impression of a Trinity doth run through the world. A noted writer, of our time, hath said very much to that purpose, of which I shall say but little. Take the whole universe of created beings and you have every where a Trinity instamped. It is observable enough in that great triad, the several things conceivable under each member, of nature, morality and religion. But it is with religion that we are concerned, and wherein the practice of it doth principally appear, and is most considerable. Our religion you do know, objectively considered, is made up of doctrines to be believed, and of duties to be done, and of benefits to be sought, and these are comprised in those three noted summaries, the creed, the decalogue, and the Lord's prayer. In these three, there is some impression and resemblance of the Trinity in the divine nature. That is, of that power and of that wisdom and knowledge, and of that benignity and love, which are the three great most noted principles we have to conceive of, and that we cannot but distinctively conceive of, we cannot otherwise

* Preached April 17. 1691.

conceive of, than as distinct in the simple union of the Godhead; and which may probably enough correspond to, and be the very notion of, Father, Son, and Spirit.

Why now, if we consider doctrinals in the first place, the doctrines that do make up the first and most noble part of the scheme of religion, you know how they all depend upon, and are reduced to, the notions that are given us of the Father, Son and Holy Ghost; upon these three heads hangs the frame of Christian doctrine. That is, of the Father considered as God Creator; and of the Son considered as God Redeemer; and of the Holy Ghost considered as God Sanctifier. Which three great works of God, though it be true that they do each of them owe themselves to the concurrence of each of the persons according to that known maxim, *opera Trinitatis ad extra sunt indivisa*;* which is undoubtedly a true and clear one: yet each of these is appropriated to each of the persons severally, not exclusively, but eminently. And that we may understand that aright, when it is said, the Father creates, it is to be understood eminently, not exclusively, of the Son and the Holy Ghost: and so as to the rest. When we profess to believe in God as the Creator of heaven and earth, that is, in God the Father, as he is the first Fountain of all being, uncreated and created too; why though that be plainly said, yet it is as plainly said, that without the Word was nothing made; and that by him, that is, the Word, even he—who is said to be “the brightness of his Father’s glory and the express image of his person,” the worlds were made: and that they were made by the Spirit of his mouth; and that the Spirit did move upon the waters, that is, upon the fluctuating chaos, which we must suppose to have been first made, before things were made out of it: and that it was first made is the most demonstrable thing, in all the world; otherwise, it were, itself, a necessary and self original being, and so God; the notion of God would not be all-comprehending, or there would be something *præter Deum*, besides God, originally and naturally, and of itself. So again, as to the work of redemption, that was designed by the Father, but wrought by the Son, and applied by the Holy Ghost. These are plain things and abundantly evident in Scripture as, if I should turn from text to text, you would see. But I must suppose you to understand it already. You cannot then but see the mighty importance of this doctrine of the Trinity in our religion. We shall have occasion to press that further by and by. But now hereupon, I shall, for putting a period to the discourse on

* The Holy Trinity, in external operations, is not divided.

this subject, subjoin several instructions in reference hereto.
As,

1. That we should all learn to adore the wonderful divine condescension, that he should so far unveil himself, and make known so much of the things of his own nature and being, to such despicable beings as we. We can never wonder enough at this. Indeed, I have many times considered, it is a very instructive thing, that so many of the pagans should discover so very reverential thoughts of God, upon this account, and under this notion, as they apprehend his Being to be inscrutable, unsearchable, as that inscription on one of their temples doth import, "I am he that was, and he that is, and he that shall be, and no one hath ever unfolded my veil." Such reverential apprehensions, had they (however they came by them,) of the inscrutableness and occultness of the Divine Being, that there were such arcana, such secrets veiled from all eyes, that could never possibly be looked into. Now that God should take such poor creatures as any of us are, and let us see so far into the veil, that, whereof we could have had no certain apprehensions, if he had not told us, how wonderful is it! Though some have made it very much their business, (after they had got the hint from Scripture concerning the Trinity,) to shew how rational it was; not only to shew how consistent it was with reason, (which is a very justifiable undertaking and a great piece of right done to our religion,) some carry the matter higher, (as I told you,) and undertake to demonstrate it to be necessary, and that we cannot conceive of the nature of God, and of that great work of his, the creation of the world, in-reference to one another otherwise. But this is to strain beyond what the exigency of the case doth require. It may however, (by that improvement I have already made of it too,) serve somewhat to rebuke the proud confidence of that sort of men, who represent this doctrine as contrary to a common, rational dictate, the common sense and reason of mankind. That is most insolently pretended when, as (unless they will assume to themselves that there can be no such thing as a rational distate, that is not stamped at their mint) I say, unless they would assume that to themselves, it must appear very incongruous to pretend that such a thing is impossible to be, when others at the same time, (who may for ought I know lay as good a claim to that of being the men, and that wisdom shall die with them as they can,) should say with so much confidence, it is impossible not to be; and that there could be no such thing as a Creator and a creation, if it were not so.

But waving this disquisition, since it is most certainly not

impossible in itself, it is very adorable that God should come, and so graciously discover to us that so it is; when we see how useful it is, and how expedite a frame of religion it lays open before us: that he should discourse to such children, such weaklings as we, at that rate concerning his own nature; "I will tell you how things are with me: now in the Godhead these are co-existent from all eternity, Father, Son and Spirit: and this I would not have hid from you; I would have you to be possessed with right notions and apprehensions of my nature thus far, that thus it is with me, and in me." You would wonder that a great and wise prince should take upon him to discourse his arcana with a peasant, a mean, ignorant peasant. But we do not enough wonder at this condescension of God, upon this ground, that we do not enough set ourselves to consider the distance between God and creatures, and what mere nothings we are to him, and that when we have the most exalted thoughts that our minds are capable of, concerning any created being whatsoever, and then descending to the meanest sort of creatures we can think of, the distance is not only greater, but it is still infinitely greater between the great God and us. What then have we left to do, but to fall down and wonder, fall down and adore, and cry out, "Whence is it to us that thou shouldst let us know so much of thyself?" that whereas, the things of God are never to be known distinctly, otherwise than as the Spirit of God doth reveal them, that Spirit of God should be the Author to us, of such a revelation as this, which we have contained in the Bible, concerning this great and most important mystery.

2. Let us learn this too, not to think it a small matter, now that we are informed that there is in the Godhead, Father, Son and Spirit; that all three should so far concern themselves as we find they do, and be so constantly concerned as they are about our affairs. If all the potentates on earth should concern themselves about the life of one single fly, it were not so strange a thing, it were not so great a stoop. We should consider with ourselves over and over, What am I? what am I, and what is my life, that the eternal Father, and the eternal Son, and the eternal Spirit, should all concern themselves from eternity about me? And again,

3. It should further instruct us into this, to fasten the apprehension deep in our souls, of the great concernment of the doctrine, that it may lie with weight upon us, as a seal that doth not make impression unless it be pressed on; that we should endeavour and intend more to press on this doctrine, this truth upon our own souls, that it may make the proper,

due impression, that we may be delivered up into the mould and form of it: as the expression is, Rom. 6. 17. And to that purpose, let us bethink ourselves, how miserably (where this doctrine is not entertained) the scheme of Christianity, and the Christian religion are scattered and torn by the want, or by the denial of it. This apprehension should urge us so as that the doctrine should lie with greater weight and pressure upon our spirits, because where it is not received, away go the great limbs of Christian religion. The Deity of the Son of God, that is abandoned and cashiered: well, and what then becomes of our religion? Do you not think yourselves concerned in this matter? What! Are you willing to venture your souls otherwise than in the hands of a Divine Saviour, when you know yourselves to be sinners, to be guilty creatures? Do you think it will answer the exigency of your case, to have an atonement made for you of no greater value than if one mere man were made a sacrifice for another? And if that would do, suppose one man were as good as another; why inasmuch as all are sinners, when he goes to satisfy another's sin, who shall satisfy for his sin? Or how shall he satisfy for his own? And suppose an innocent man should be made on purpose (as it is supposed in this present case) to be a sacrifice; that is still but man for man. It is true, he hath no sin of his own to satisfy for, but suppose he could satisfy for the sin of another man, there must then, be as many innocent men created as there are guilty men, at that rate. But would not you be loath to hazard your souls upon such conceits as these? and to quit your hold of a mighty God for your Saviour? of this assurance, that he who is to be your Saviour is known by the name of "the mighty God, the everlasting Father, and the Prince of Peace?" Would you be content to abandon this, that he is to be your Saviour who is God blessed for ever; who before the worlds were made was with God; and in time was made flesh, and dwelt among us; that word that was with God, and that was God, and by which all things were made, without which nothing was made, that was made, was made flesh? An amazing thing it is to me, how men that pretend to believe the divine authority of the Bible, can disentangle themselves from such a place as this, "The Word was made flesh." They that will have Jesus Christ never to have been, no such person ever to have been, before he was born of the Virgin Mary, I would then know of them, "What was that, that was made flesh?" It was the word that was made flesh; there was somewhat before this flesh was made, or it was nothing, that was made flesh. And every one that under-

stands the ordinary use of this expression (flesh) knows it doth not signify the person of a man, but the whole of a man, not the body only: for when it is said, "in his sight there shall no flesh be justified," what is the meaning of that? That the bodies of men shall not be justified? Surely not. But thus, from not believing this doctrine, proceeds the denial of that great and noble propitiation, once for all made for the sins of men, under the proper notion of a propitiation or an expiatory sacrifice to atone for sin, and take away guilt. Again hereupon,

The eternal priesthood of the Son of God is evacuated and reduced to a nullity: and all upon this, that an alterity cannot be conceived in the Godhead. Not that there is therein, *Aliud et aliud, one diverse from another*, but that there is there *personæ altera et altera, one person distinct from another*. But because this is not apprehended, nor will be apprehended, therefore, say they, There can be no such thing as a propitiatory sacrifice, such as we, such as the Scripture, such as the gospel doth most expressly speak of, that is, of him who was God offered up unto God. For, say they, There is but one person in the Godhead; and a satisfier and a satisfied, must be two persons, there must be in such a case an alterity of persons *personæ altera et altera*, and so they truly reason. He that doth satisfy and he that is satisfied must be two persons: this is most certain, but they, not admitting the alterity of persons, therefore exclude the whole doctrine. And then,

That mighty power that is to go forth from the Divine Spirit, for the breaking of the bands of iron, and the rescuing of captive souls out of the devil's power; to turn men from darkness to light, and from the power of Satan unto God, all that is reduced to nothing too. And so there is no other Christianity left in the world but a certain sort of self-sprung religion: no power but that which I can be the author of to myself, what I have of mine own: or else if they will have more, they do speak altogether unintelligibly and contrary to the plain sense of things: that is, they will not have the Holy Ghost to be a distinct person in the Godhead, but (as they call it) the power of God, meaning a quality. But I take what hath been said against that, to be truly as plain demonstration as can be used in any case whatsoever. The Holy Ghost is called the divine power. Comply with them so far, then say I, This divine power is either created power or uncreated. If this divine power be created, then they must suppose God, while he was without power to create power; that is, that God being first impotent, created power and became omnipotent. But if they will say, It

is an uncreated power, then they say what we say: then it is God: the Holy Ghost is God. But he is God so as he is capable of being sent, and sent of the Father, and so that he must be a distinct person in the Godhead. But the stress of all that mighty affair which is to be wrought in the souls of men, when they are sanctified; of children of the devil, and friends of hell, to be made children of God, and meet to be partakers of an inheritance with them that are sanctified, with the saints in light: all that mighty work that is to be done by an Almighty Spirit, must be proportionally diminished as the cause is diminished, as the agent is diminished and reduced, by their doctrine, to a mere creature. Therefore, I say, labour to apprehend deeply, the mighty importance of this doctrine, and to fix the apprehensions of it, and to have it wrought in your souls, that so such a truth may no more be capable of being torn away from thence than one faculty of your souls can be torn from another. And,

4. Labour to savour and relish such truth, this truth, this doctrine, labour to get the savour and relish of it into your souls; that is, to receive this truth in the love of it. It is a matter of dangerous importance, when truth of this kind which concerns the vitals of religion, is received merely as an airy notion, and is not digested, doth not enter and sink deep into our hearts, and that which must entertain and admit there: even into the very centre of our souls must be the love of it. "They received not the truth in the love of it, that they might be saved." 2 Thess. 2. 10. And what became of that matter? When they did so lightly adhere to divine truth as one doth to a thing that he doth not love, or that is not united to his soul by love, they easily suffered their souls to be cheated of it: and then, for their not loving this truth, (it being a thing most highly criminal not to love divine truth, not to love so great and sacred a thing) God gave them up to strong delusions, to believe lies, that they all might be damned who received not the truth, but had pleasure in unrighteousness. Such truth they could take no pleasure in, but they could take pleasure in unrighteousness. "Let them go," saith God, "the way that the inclinations of their own wicked hearts carries them to." There is that kindred, that alliance between the soul and truth, that there is a violence done to both if they be severed, and if the soul do not inwardly love truth, as that which is most nearly allied to it. They that are after the Spirit do savour the things of the Spirit, as they that are after the flesh do savour the things of the flesh. And this is the way to become most stable christians, when souls and truth come to be united and knit together in love, meet-

ing in one and the same common centre, and even in this as the centre; as you may see in that place which I will recommend to your present perusal, and future serious thoughts. Colos. 2. 2. Saith the apostle, "I would, that ye knew what great conflict I have had for you, (as he introduceth it to them by what he saith in the foregoing verse) that your hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God." And what is comprehended in this mystery of God? that is, of the Father and of Christ; it is generally expressed first, "the mystery of God," and then particularly, "of the Father and of Christ." The former *and*, is not copulative but exigetical: "To the acknowledgment of the mystery of God, and," that is, even, or to wit, of the Father and of Christ. That is, the mystery of God doth comprehend these two. The Holy Ghost is not always mentioned, being expressly enough so in many other texts. But here is the very sum of our religion in this mystery, "the mystery of God," to wit, "of the Father and of Christ;" two particular expressions including the general one, from both which, (as other scriptures sufficiently instruct us,) the Holy Ghost issues forth, as the great and mighty Agent to accomplish all the great things, which by Christian religion are to be effected in the world. And this was the apostle's deep concern on the behalf of these christians. "You cannot imagine," saith he, "what conflict I have about these things; that you might be strong christians:" and how? "That you may be knit together in love, unto the riches of the full assurance of understanding," all loving together, all agreeing together to love the same truths, the same doctrines, and thereby to have it incorporated, inwrought into you, that you may be able to say, "I can as soon suffer limb to be torn from limb, as suffer such truth as this to be torn away from my soul:" that that is to be bought and never to be sold, never to be parted with on any terms, "What! part with that? or be indifferent towards that? or let my mind hover or be in suspense? why it is my very life, my life lies here: shall I in the midst of a tempestuous sea, being safely brought to a firm and stable rock, quit my rock and go to floating again amidst the raging waves?" So will any man reckon in this matter, that hath any care or concern for his soul. Again,

5. You may hence learn, how we are to eye God in our transacting the great business of covenanting with him; that is, as God the Father, God the Son, and God the Holy Ghost; which that initial seal of the covenant doth plainly enough dictate, when we are required to be baptized in the name of the

Father, and of the Son and of the Holy Ghost. When I enter into covenant with God to take him for my God, if I am first solemnly to do it yet; or if I am with solemnity, from time to time, to renew my covenant, we must consider how we are to do it; we must not think of taking God abstractly or taking one person alone. But we must take God the Father, and God the Son, and God the Holy Ghost for our God. Do not think your baptism signifies nothing, when it is directed to be administered in that order, in the name of the Father, the Son and the Spirit. So you are to consider with yourselves, "I am to be a devoted one, I am a devoted one, and must continue so, to God the Father, God the Son, and God the Holy Ghost." A wonderful thing that we should be a congregation of such persons dwelling on earth, who have these names named upon us, that such a claim should be laid from heaven to us, I claim every one of you for mine, for mine, saith the Father, you were baptized in my name; and so the rest. Why should we not walk up and down this world with this sense on our minds, with this thought often renewed, often impressed upon us?

LECTURE XVI.*

6. It lets us see how we are to understand the relation that results from such a covenant between God and us, whereby we become related to God the Father, God the Son, and God the Holy Ghost, and they become related to us: you have heard under what distinct notions, principally, but not exclusively, each of the persons is related to us. The Father as Creator, not excluding the Son and Spirit: the Son as Redeemer, not excluding the Father and Spirit, the Spirit as Sanctifier, not excluding the Father and Son. We have shewn you concerning each of these, that creative power (according as the Scripture teacheth us to conceive) is from the Father, as the Fountain, through the Son as the way of its conveyance, (in respect whereof some speak of a natural mediatorship belonging unto the Son of God before the ordinate one) and by the agency of the Holy Ghost, who is represented as the immediate Agent in all the operations of God towards the creature, whether in the sphere of nature or of grace. And we are to look upon the Son as under the notion of the Redeemer, but so as to understand that this redemption

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was designed by the Father, and is applied by the Holy Ghost : and upon the Holy Ghost as the Sanctifier, and yet still to understand that this his sanctifying work was pre-determined by the Father, procured by the Son, and effected by himself. When therefore, we are to consider God as related to us as our God, ("this God is our God, he will be our guide even unto death") we must take in and bring together each of these notions, and conceptions concerning him ; we must take in the conceptions of each of the persons, " God the Father, God the Son, and God the Holy Ghost is my God." Somewhat agreeable to what the ancient philosopher saith, concerning relatives, *Relata sunt quorum totum esse est ad aliud* ; that is, *relatives are such things, the whole of which appertains to another.* Why so ? All that is conceivable in the Divine Being is, in this case, all to us. The fulness of God is to be considered with relation to us so far as is needful, so far as we are capable : he doth not reserve himself from us in any thing of it. How admirable a thing is this ! How great and high thoughts ought we to have concerning the privilege state of our case ! Indeed, there is nothing that we have to consider of this God, or to look after the knowledge of, to answer the curiosity of a vain mind ; but every thing or any thing that may answer the necessity of a perishing soul, of a soul that must otherwise be miserable and lost. Whatsoever is requisite to our real felicity and blessedness, we may look to all that is in God as determined by a special relation unto us. " As I am such (saith God) I am such entirely yours, all for you, wholly yours." Therefore, did the everlasting covenant that comprehends and conveys all this, yield such solace to the soul of dying David, 2 Sam. 23. 5. "Thou hast made with me an everlasting covenant ordered in all things and sure, for this is all my salvation and all my desire." " I care for nothing beyond this." The great thing that the covenant doth convey, is God : and by it, it is, that God the Father, Son and Spirit do become related to us as ours, if once we do take hold of the covenant, if once we put in our claim, and do but lay the ground by that act of our own interest : our claimable interest doth depend upon that ; that very act of taking, accepting, "laying hold" as the expression is in that 56 Isaiah, for the encouragement of poor strangers that might possibly apprehend they were quite cut off from God. "No, let the sons of the strangers that take hold of my covenant encourage themselves ; that makes me theirs : I am theirs, if they do but lay hold ; it is but take and have," as afterwards, in this chapter where the text is, it is said concerning the Son especially, "He

that hath the Son hath life, and he that hath not the Son hath not life." And he hath him who hath once taken him. Again,

7. This serves specially to instruct us concerning our application to God in prayer. That is, that we must still comprehend in our thoughts, Father, Son, and Spirit together; the Father, Word, and Holy Ghost, as it is expressed in the text. I know and have particularly understood from some, that they have been full of dubious, perplexing thoughts, how to steer aright in their applications to God, making their solemn addresses so as to run into neither of those things which they have pretended to have been, both of them, their fear and confusion: on the one hand, by not ascribing distinctly to each of the persons what they should; or blasphemy on the other hand, by ascribing what was not due; what was not to be ascribed. But our way is very plain, if we do but consider what the Scriptures say concerning these three substances in the Godhead, and what copies it sets us of applying ourselves hereupon. That is, to the eternal Father, through the eternal Son, by the eternal Spirit; so we ought to apply ourselves, and here is nothing to lead us into confusion or indistinction of thoughts in so doing. It is plain we have the Father always represented as the original Foundation of all light, all life, all being, all excellency, all perfection, whether created or uncreated. He is then a most adequate terminative Object of our worship in such application and supplication. We go properly to the Fountain of all good. Whither should we go else? But he is (especially to those that have been in delinquency and transgression) inaccessible: we need a mediator: there could no mediator answer the exigency of our case, that was not God as well as man: we need a Divine Mediator, a God Mediator, we cannot expect that God should do any thing for us but for the sake of God, or for his sake who was God: so we are always taught to apply ourselves, to direct our addresses: and so we are to expect the answers of them: that is, that prayer must ascend through Christ, and that blessings are to descend through him. "Blessed be the God and Father of our Lord Jesus, who has blessed us with all spiritual blessings in heavenly places," through him. Eph. 1. 3. And we are to suppose that whatsoever is done for us, in answer to our prayers, when they are accepted, it must be by the agency of the Holy Ghost. The state of our case is such, as to require an infinite almighty Agent to work in us, and to work for us, the things that are necessary to our present support, and to our final blessedness. And we are hereupon, taught by our Lord himself, in respect to the final and terminative Object of

such worship, (that of prayer for instance) to pray unto the Father; "Our Father which art in heaven"—so we are taught to pray. "I bow my knees unto the Father of our Lord Jesus Christ." Ephes. 3. 14. Yea, and so our Lord Jesus Christ did pray himself: "I will pray the Father and he shall give you another Comforter." John 14. 16. "Father forgive them; for they know not what they do." Luke 23. 24. And to him he renders solemn acknowledgment by way of thanksgiving. "I thank thee, O Father, Lord of heaven and earth." Matth. 11. 25. And when he did so, (as we find his was a very praying life, in the days of his flesh, here in this world,) it is very vainly and foolishly alleged that then he must, according to our doctrine and notion, be supposed to pray to himself: it is a very vain and idle pretence. And so I find indeed, that the arguments of that sort of adversary, that is, they that do impugn the divinity of the Son of God, tend to prove, generally, nothing but that which we never deny, that is, that Christ was man. This is the thing that by many arguments they set themselves most industriously to prove, which none of us deny, that Christ was man. Who doth doubt it? But they would thence conclude that because he is man, therefore he could not be God; which is their absurd and foolish consequence, when we know it was so plainly, so very plainly said, that the Word which, in that text, is said to be with God, is also said to be God: and the same Word is said to be made flesh, to be incarnate, to have assumed and taken on flesh: that is, not as if it did, in becoming flesh, cease to be what it was before, but did only add an assumed nature to a divine; and therefore, there being two natures now meeting together in that one person, it was no way unintelligible, but that he should do that in the one nature which was impossible he should do in or by the other. That is, as man he did grow, and as a man he did die, and as man he did pray, when as God he could do none of these. But he that was God did do these things, though not as he was God. He that was God, did lay down his life, as in that 3rd. chapter of this epistle, verse 16. "Hereby perceive we the love of God, that he" (that same he that was God) "laid down his life for us." And so he that was God, shed his blood for us. Acts 20. 28. "Feed the flock of God (his church) which he hath purchased with his own blood;" his own, who was God; though as God, we know he could neither bleed nor have blood. But whereas, the Son of God, as he was the Son of God and God, did pray, and praying, apply himself to the Father, so are we to do, to pray, and in praying, apply ourselves to the Father as we are led by that great example. But then, we being nothing but

creatures, we have the whole Deity in view as the Object of our worship and addresses. But not the Deity, abstractly considered, but the Deity as subsisting in these three persons. The Deity abstractly considered, in the case of our Lord himself, was neither the Object, nor the Subject of prayer; God, as God, did neither pray nor was prayed unto by him; did not pray, for it was the man, the man Christ that prayed; nor abstractly, nor merely as God, was he the Object of prayer: but as the Godhead did subsist in the person of the Father, so did the man Christ apply himself to him, and so could in no sort be said to pray to himself, in praying to him. But now, I say, we who are nothing but creatures, we have the entire Godhead, not abstractly, but as subsisting in three persons, to apply ourselves unto, and those persons conceived of, according to the order they are represented to stand towards one another, and to be related one to another. As we told you already, when we pray to the Father, as the final and terminative Object of our prayers, we are at the same time, to conceive the Son as through whom the prayer is to be transmitted, together with the answer, the good we are to expect and pray for: and the Holy Ghost, as by whose power to pray, and by whose power the answer of prayer is to be effected too. And so it is God that our prayers must respect, God to whom, God through whom, and God by whom. Pray to God, through God and from God, and so our prayer hath every way to do with God. Our prayer, as it is to be through the mediation of Christ, so both it and its answer are to be wrought by the Holy Ghost: we are in that great and sacred work of praying, to deliver up ourselves to the conduct of the Holy Ghost, and so we are to do in the whole of our course. "As many as are the sons of God they are led," *oracled* (as that word signifies, Rom. 8. 14) "by the Spirit of God." Which Spirit is a Spirit of adoption, (as it afterwards follows,) the Spirit that belongs to the state of worship, as they are sons, that teaches them to cry "Abba Father." And because they are sons, he hath sent the Spirit of his Son into their hearts, as it is said in that parallel place, Gal. 4. 6. And we are required to pray always in the Spirit. Ephes. 6. 18. And in the Holy Ghost: 20th verse of the epistle to Jude. "Praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."

Put all this together, and then every prayer of ours, ought to respect each person in the Godhead. That is, it ought to be to God, through God, and from God: even as the answer, it is to be in the same order, originally God's answer, through Christ, and by the Holy Ghost. And so we run into no con-

fusion, when we suffer ourselves to be governed by Scripture light. And we can be in no danger of incurring the guilt of blasphemy: for we do not ascribe to any of these persons more than the Scripture doth plainly teach us to ascribe. And as our Saviour saith concerning himself, so may we concerning each of these persons: when the Scripture saith so and so, and doth attribute such and such things to them, will any one say, that he blasphemeth that saith, that the eternal Father is God, or the eternal Son is God, or the eternal Spirit is God? Scripture most expressly saying these things as words can speak them. And again,

8. This should further teach us how to steer our whole course in this world: our business here on earth, ought to be (in the main of it) religion: we ought to make religion our business. The business of religion, while we are in this imperfect state, is only a motion Godward. The religion of the way, is coming to God. So that any one who is sincerely religious and Godly, will be able to make answer to this question, What is the main business of your life? This true answer he can make, "My main business is to make towards God, I am aiming at God, tending towards God, as one that hath been removed and set at a distance from him, and so am to be brought back to him." It was this, Christ died for, the just for the unjust, to bring us to God. Now this being the state of our case, we are distant from him, in nearness to whom consists our duty and felicity. When we are to take and direct our course Godward, we must have a final term for our motion: "Whither are you going?" "Why my course is tending and directed Godward." This motion must have for its ultimate term, God the Father. This is the sense and language of an inquiring soul, when once it comes to understand what the Scripture doth so plainly reveal; that there are in the Godhead, Father, Son and Holy Ghost. Their sense, I say, is what we find expressed, John 14. 8. "Shew us the Father and it sufficeth us:" "do but shew us the Father, and we have enough: our great inquiry is after the Father, the Fountain and Original of all things, in whom is our life and our only hope." "Well," saith our Saviour (meeting that genius and sense of such an inquirer) "I know where you would be, and who you are seeking: and have you so long known me, and are ignorant of the Father? Come, I will be your Conductor, I will be your Guide, no man cometh to the Father but by me." And therefore, as there must be a final term of this motion, so there must be a way leading thereto. "Why, I am the way, the truth and the life, (John 14. 6.) no man cometh unto the Father, but by me." What is consider-

able in all motion, is especially considerable in this. In every motion there must be a final term, and there must be a way to move in. The Father, he is the final term—the Son, he tells us, he is the way. But then there must be a third thing, there must be an acting, moving principle besides, and that must be the Holy Ghost, and can be no other. It is by that one Spirit that all who shall approach to God must have access to him, even to him the Father, considered under the notion of the Father. Jews and Gentiles have been wont (as that was the noted distinction) to divide the world. Now we find both spoken of in the same context, Ephes. 2. His business was to make them nigh who were afar off. The Gentiles were afar off, the Jews were comparatively nigh: now Christ was to make them nigh too, and both of them were to have access by one and the same Spirit to the Father: from the 13th to the 18th verse. Whoever have a mind to return, to come back to God, (from whom, in the common apostacy, all have made a defection and cut themselves off,) here is the course and method of their procedure, they must propound to themselves God the Father, (the Fountain of all life and blessedness) to whom they must come, to whom they must be bending and directing their course, and to whom they must guide their course in the way he hath prescribed, and that is, by his own Son: “No man cometh to the Father (saith our Saviour) but by me.” And they must be acted on in this way towards that final term and end, by the power of the Holy Ghost. There can be no motion without the concurrence of such a third, unto which there is a correspondency here. That is, no man can move, but he moves somewhat towards some term, nor can he move, but it must be in some way. Nor again, can he move but it must be from some motive principle, that carries him through this way to that end. And so you may easily represent to yourselves the business of your lives here in this world. My business is from day to day, to tend towards the eternal Father by the eternal Son and under the conduct and influence of the eternal Spirit. These are obvious and useful instructions, in reference to the doctrine that hath been opened to you from the text, that do more directly concern and relate to the subject we have thus far been upon.

But there is somewhat else, in reference to the present purpose, upon this subject, which is collateral, and will be of use to us, however, to take notice of too. Our great design upon this text, was to observe to you, that there are such a three in the Godhead; three and no more, as we have observed and insisted, of one certain order, Father, Son, and Spirit, that do

subsist in the Godhead, which is but one. But the apostle doth here not only take notice what they are, that are thus in heaven, but what also they do, how they are employed, amidst the glory of the heavenly state. And he tells us they "bear record in heaven: the Father, the Word and the Holy Ghost, and these three are one." You see who the witnesses are, in the words of the text, and may see, a little lower, what is the matter of their testimony, (as I was hinting to you but now) that is, in sum, the truth of the Christian religion, or the whole constitution of the Mediator. This is the record, (as it is presently subjoined) that God hath given us eternal life, and that this life is in his Son. He hath an infinite fulness of life to convey, to communicate, and to diffuse through a desolate world, a world lost in death and darkness. And how is it to be conveyed? in what way is it to be communicated? Why it is all treasured up in his Son, he hath constituted and appointed a Mediator, that in him it might be deposited, and that by him and through him, it might be transmitted and made to diffuse itself, and flow amongst lost and perishing souls. This was the matter of this testimony. Why let us take so much of instruction from hence,

That since those Three glorious Three that are in heaven, are bearing record to the truth of our religion, of Christianity, that is, that God hath a design to communicate life to lost and perishing souls, and hath treasured up that life in order to this communication in his Son: since this is their record, their testimony, I pray let us take care that we duly receive it. Be afraid of slighting that testimony, the matter whereof, is of so great importance to ourselves, and the Authors whereof, are the three glorious Persons in the Godhead, so venerable and so great Ones. When they are said to bear record in heaven, or to testify in heaven, the meaning is, not that their testimony is performed in heaven terminative, but originaliter, that is, these witnesses do testify from heaven, concerning this matter which is of so great importance to the sons of men on earth. And pray see that we receive their testimony, as after it follows; If the testimony of a man (who is of any credit) ought not to be slighted; the testimony of God is greater. We have the testimony of God the Father, God the Son, and God the Holy Ghost, concerning this one thing, that there is a design of saving sinners, and giving life to them through his Son, and that this life is only in this way to be communicated and conveyed to perishing and undone souls: what an awe should this lay upon our souls that are perishing! And it is to us, that this salvation is offered. They are dead themselves, as the apostle's ex-

pression is, "You are dead, but your life is hid with Christ in God." This being the state of our case, tremble at the thought of slighting such a record, such a testimony, that proceeds from these three great Witnesses that do bear record in heaven. That is, the Father testifies concerning his Son, "This is my beloved Son in whom I am well pleased:" The Son, that eternal Word, testifying concerning the man to whom he united himself, replenishing that man with a divine glory, so as that glory descending from heaven, and accompanying him in his descent from heaven, shone visibly in him as the glory of the only begotten Son of the Father, full of grace and truth. For he, at the same time when, after his descent, he had united himself with flesh is said to be the Son of Man, who came down from, and who is in, heaven. John 3. 13. He was therefore, testifying from heaven, and was actually in heaven, when also he was actually united with this man on earth. And the Holy Ghost, he testifying from heaven, by descending on this same man, in visible glory like a dove and lighting upon him. Thus, here was God the Father, testifying from heaven, and the eternal Word testifying, and the ever blessed Spirit testifying, from heaven, and their testimony meeting all in one point, namely, that Christ the Mediator is he by whom life is to be conveyed from the God of all grace unto undone, perishing, lost souls.

And consider in reference to this further, that as this is a testimony to us, it is our concernment, and is incumbent on us so to comport ourselves as that it may finally prove a testimony for us, and not a testimony against us. This testimony is directly to us, that is, that this is God's appointed way for saving lost souls and bringing of them to life and blessedness, and consequently, according as the design of this testimony is comported with or not, it will be either for us or against us. For us, if it can be recorded at last concerning us, such and such have had the gospel preached unto them, Christ hath been offered, God hath been offering himself in Christ; and they have obeyed the gospel, they have complied with the call, they have received the Son of God. Oh! how great a thing would it be to have a record in heaven for that? How did Job solace himself in this, "My record is in heaven." When you can appeal to the records in heaven touching transactions between God and you, and you can say, "Lord, thou didst make an offer to me of thy Son, thou didst require me to receive him as my Lord and Saviour; I have done so, I appeal to thee whether it be not recorded above, let the records of heaven be searched, see, whether I be not recorded a believer, one that

hath resigned up my soul to God in Christ by the power of the eternal Spirit, to be entirely and absolutely his for ever. O! how blessed a thing will it be to have such a record in heaven concerning you and for you? He that knows all things knows that such a one hath received Christ in truth, such a one hath truly believed, such a one loves the Lord Jesus in sincerity."

And how fearful, by consequence, will it be to have it recorded in heaven against you "So long, so many days, so many years hath such a one lived under the gospel,—so often hath a Christ been tendered to him, and been refused by him, and there he stands in the records of heaven, a refuser of the grace of God, refuser of his Christ, despiser of the great salvation, that hath been published and proclaimed and "begun to be spoken by the Lord himself, and was confirmed by them that heard him, God bearing them witness by divers miracles and gifts of the Holy Ghost."

And besides, that we are thus to take notice of what is doing above; how these Three employ themselves, their bearing record in heaven, consider too (and therewith I shall shut up all) where it is that this work is doing, that these Three are bearing this record in heaven. Let us consider a little, and take this instruction from it, that it very ill becomes us to alienate ourselves from heaven and disregard the affairs and concerns of heaven. For we find that our affairs and concerns who dwell on earth are minded in heaven. In heaven there is a concern about such poor, wretched creatures as we upon earth. It is very unworthy dealing if we live here upon earth, groveling in the dust of it, and very seldom think any thought of heaven. When, in heaven, by that glorious Triad above, we see our concerns while we are upon earth are not forgotten, are not disregarded. These great and glorious Ones in heaven, are taken up about our affairs. Sure it should provoke us to look upwards much and often, adoringly. It should suggest from time to time this thought to us, that the intercourse between heaven and earth is not cut off. Still (as abject creatures as we are in this our low estate) these glorious persons above are concerned about us. Certainly, it should be often considered by us, that we have mighty attractives to draw our minds and thoughts upwards, God the Father, God the Son, and God the Holy Ghost still bearing a record from heaven to us about things that are of the greatest and highest concerns for us to mind.

And it should, in fine, provoke us to have aspirings upwards, towards the blessedness and perfection of the heavenly state. In heaven, these three bear record, the Father, the Word, and

the Holy Spirit. Who can think of this, and not say, "O that I were there! O that I were there! Then will this glorious mystery of the Trinity lie open to my view." It is in that seat of the divine glory that these Three are performing this kind office towards the poor children of men, even amidst the light and glory of the heavenly state. The time will come that we may hope to ascend, and be caught up into this region of light, and in that light to see light, so that as whatsoever is dark and obscure and unknown, and unrevealed, concerning this glorious Three and One, will be done away. When once we ascend and get up thither into the regions of light and bliss, where the glory of the Eternal Being doth display itself, we shall then know as we are known: we cannot know now but in part, and see but in part, but we shall then know perfectly and fully, and as we are known; so far as the capacity of created nature can admit. O! how pleasant should our aspiring upward to these Three be, where they do thus testify and bear record. How often should we be directing our thoughts and spirits, and the longing of our souls towards these regions of light and bliss, saying within ourselves, "When shall a period be put to the time of my converse with bats and moles in this base earth? when shall I hear the divine voice from the throne of glory that shall say to me, Ascend and come up hither, and see the things whereof thou hast hitherto but heard by the hearing of the ear?"
