

---

## A Chappel-Exercise

7 The Doctrine of Christian Religion propounded to us by our Saviour and his Apostles, is set forth with so much simplicity, and yet with so much much repugnancy to that degenerate *Genius* and Spirit that rules in the hearts and lives of Men, that we may truly say of it, it is both the  
5 *Easiest* and *Hardest* thing: it is a Revelation wrapt up in a Complication of mysteries, like that Book of the *Apocalypse*, which both unfolds and hides those great *Arcana* that it treats of; or as *Plato* sometimes chose to explain the secrets of his Metaphysical or Theological philosophy, ὥστε ὁ ἀναγνοὺς μὲ γνῶ, that he that reads might not be able to understand,  
10 except he were a Son of Wisdome, and had been train'd up in the knowledge of it. The Principles of True Religion are all in themselves plain

---

7 *Arcana*] “hidden secrets or mysteries”

8–9 ὥστε ὁ ἀναγνοὺς μὲ γνῶ] “so that the one who reads may not discern”; Plato *Letters*, 2.312d: “For, according to [Archedemus] report, you say that you have not had a sufficient demonstration of the doctrine concerning the nature of ‘the First.’ Now I must expound it to you in a riddling way in order that, should the tablet come to any harm ‘in folds of ocean or of earth,’ he that readeth may not understand.”

---

1 7] This marks the start of Worthington’s *Seventh Discourse*, which he describes as “delivered heretofore in some Chappel-Exercises”. It takes as its text Romans 9, 31-31: “But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone.” Some of the language and ideas prefigure Smith’s first Catechetical Discourse.

5 Complication] “*Complicated*, wrapt up together” Blount, *Glossographia*

10 a Son of Wisdome] cf. Proverbs 10, 5 in the Geneva translation: “He that gathereth in sommer, is the sonne of wisdome: but he that sleepeth in haruest, is the sonne of confusion.”

and easie, deliver'd in the most familiar way, so that he that runs may read them; they are all so clear and perspicuous, that they need no Key of *Analytical* demonstration to unlock them: the Scripture being written *doctis pariter & indoctis*, and yet it is *Wisdome in a mystery which the*  
 5 *Princes of this world understand not*; a *sealed* Book which the greatest Sophies may be most unacquainted with: it is like that *Pillar of Fire* and *of a Cloud* that parted between the Israelites and the Egyptians, giving a clear and comfortable light to all those that are under the manduction and guidance thereof, but being full of darkness and obscurity to those that  
 10 rebell against it. Divine Truth is not to be discerned so much in a mans *Brain*, as in his *Heart*. Divine wisdome is a *Tree of life* to them that find her, and it is only *Life* that can *feelingly* converse with *Life*. All the thin Speculations and subtilest Discourses of Philosophy cannot so well un-

---

1–2 he that runs may read them] recalling Habbakuk 2, 2: “And the Lord answered me and said, write the vision, and make it plaine vpon tables, that he may runne that readeth it.” For the interpretation of the line, see Holt, “So He May Run Who Reads It”  
 4 *doctis pariter & indoctis*] “for the learned and unlearned alike”

4–5 *Wisdome in a mystery which the Princes of this world understand not*] 1 Corinthians 2, 7–8: “But wee speake the wisdome of God in a mysterie, euen the hidden wisdome which God ordeined before the world, vnto our glory. Which none of the princes of this world knewe: for had they knowen it, they would not haue crucified the Lord of glory.”

6–7 *Pillar of Fire* and *of a Cloud*] cf. Exodus 13, 21: “And the Lord went before them by day in a pillar of a cloud, to lead them the way, and by night in a pillar of fire, to giue them light to goe by day and night.”

---

1–2 he that runs may read them] cf. “Natural lights, or the Law written in the heart, improved by that  $\gamma\nu\omega\sigma\acute{o}\nu\ \theta\epsilon\omicron\upsilon$  which is written in the Book of the *Creature* in *Capital Letters*, so that he that runs may read, is that, which this *Treatise* bears Witness to.” Culverwel, *An Elegant and Learned Discourse of the Light of Nature*, “To The Reader”

4 *doctis pariter & indoctis*] the phrase is common; cf. for example, Lactantius, *Divinae Institutiones*, 1.11: “Regnare in caelo lovem vulgus existiment: id et doctis pariter et indoctis persuasum est” (“The ordinary people reckons that Jove rules in heaven; the learned and unlearned alike are convinced of it.”); Erasmus, *Ratio seu methodus verae theologiae* where he says of “the tropes of sacred speech” that parabolic language is most powerfully pleasing because it offers “doctis pariter & indoctis expositum et familiare” (1523, p.12.). [check against modern translation]

5 *sealed* Book] recalling, perhaps, Isaiah 29, 11: “And the vesion of all is become vnto you, as the wordes of a booke that is sealed, which men deliuer to one that is learned, saying, Reade this, I pray thee: and hee saith, I cannot, for it is sealed.”

11–12 *a Tree of life* to them that find her] recalling Proverbs 3, 18: “She is a tree of life, to them that lay hold vpon her: and happy is euery one that retaineth her.”

fold or define any Sensible Object, nor tell any one so well what it is, as his own naked Sense will doe. There is a Divine and Spiritual sense which only is able to converse internally with the life and soul of Divine Truth, as mixing and uniting it self with it; while vulgar Minds behold only the  
 5 body and out-side of it. Though in it self it be most intelligible, and such that mans Mind may most easily apprehend; yet there is a קליפת'הטמאה (as the Hebrew writers call that צר הרע' *incrustamentum immunditiei* upon all corrupt Minds, which hinders the lively taste and relish of it. This is that thick and palpable Darkness which cannot comprehend that divine Light  
 10 that shines in the Minds and Understandings of all men, but makes them to deny that very Truth which they seem to entertain. *The World through wisdom* (as the Apostle speaks) *knew not God*. Those great Disputers of this world were too full of nice and empty Speculations to know him who is only to be discerned by *a pacate, humble and self-denying mind*: their  
 15 Curiosity served rather to dazzle their Eyes then to enlighten them; while they rather proudly braved themselves in their knowledge of the Deity, then humbly subjected their own Souls to a compliance with it; making the Divinity nothing else but as it were a flattering Glass that might reflect and set off to them the beauty of their own Wit and Parts the better: and  
 20 while they seemed to converse with God himself, they rather amorously courted their own Image in him, and fell into love with their own Shape.

---

6 קליפת'הטמאה] "shell of impurity"

7 צר הרע' ] "evil inclination"

7 *incrustamentum immunditiei*] translating קליפת'הטמאה; "an incrustation of filth"; trans. from V. Knox, *The Works of Vicesimus Knox, D.D.: With a Biographical Preface*, VII, p. 44.

11–12 *The World through wisdom ... knew not God*] 1 Corinthians 1, 21: "For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching, to save them that believe."

---

6 קליפת'הטמאה] In the Kabbalah, the three "kelipot jatmayot" are "the totally impure shells" which surround the human spirit, derived from an interpretation of the whirlwind, cloud and fire in Ezekiel 1,4.

7 צר הרע' ] In Judaism the "yetzer hara" is man's selfish inclination or desire to do things which are against the will of God; he term is based on Genesis 6, 5 ("And God saw, that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.") and 8, 21 ("for the imagination of man's heart is evil from his youth:").

Therefore the best acquaintance with Religion is θεοδίδακτος γνῶσις , *a knowledge taught by God*: it is a Light that descends from Heaven which is only able to guide and conduct the souls of men to Heaven from whence it comes. The Jewish Doctors use to put it among the fundamental Articles of their Religion, *That their Law was from heaven*, התורה מן השמים: I am sure we may much rather reckon it amongst the Principles of our Christian Religion in an higher way, That it is an Influx from God upon the Minds of good men. And this is the great designe and plot of the Gospel, to open and unfold to us the true way of recourse to God; a Contrivance for the uniting the Souls of men to him, and the deriving a participation of God to men, to bring in *Everlasting righteousness*, and to establish the true Tabernacle of God in the Spirits of men, which was done in a Typical and Emblematical way under the Law. And herein consists the main preeminence which *the Gospel* hath above *the Law*, in that it so clearly unfolds the Way and Method of Uniting humane nature to Divinity; which the Apostle seems mainly to aim at in these words, *But Israel which followed after the Law of righteousness, &c.*

For the unfolding whereof, we shall endeavour to search out, First, *What the Jewish Notion of a Legal righteousness was, which the Apostle here condemns*. Secondly, *What that Evangelical righteousness, or Righteousness of Faith, is , which he endeavours to establish in the room of it.*

---

1 θεοδίδακτος γνῶσις ] “divinely-taught knowledge”

5 התורה מן השמים ] “the Torah is from heaven”; The axiom, “torah min hashamayim”, forms the eighth of Maimonides’ thirteen fundamental principles of Judaism as set out in his introduction to *Perek Helek*, (*Commentary on the Mishnah*, tractate *Sanhedrin* , Ch.10, Mishnah 1). cf. Abravanel, *Liber de Capite Fidei*, p.6. and Albo, *Sefer ha-Ikkarim*, 1.2.

16–17 *But Israel which followed after the Law of righteousness, &c.*] Romans 9, 31: “But Israel which followed after the Law of righteousness, hath not attained to the Law of righteousness.”

---

1 θεοδίδακτος σοφία ] not necessarily a quotation, but perhaps recalling Lactantius’ θεοδίδακτος σοφία, “divinely-taught wisdom” from *Stromata*, 6.18.

11 to bring in *Everlasting righteousness*] recalling the phrasing of Daniel 9, 24.

11–12 the true Tabernacle of God] recalling Hebrews 8, 2: “A minister of the Sanctuary, and of the true Tabernacle, which the Lord pitched, and not man”

For the First, That which the Apostle here blames the Jews for, seems to be indeed nothing else but an *Epitome* or *Compendium* of all that which he elsewhere disputes against them for: which is not merely and barely concerning the Formal notion of *Justification*, as some may think, viz.

5 Whether the Formal notion of it respects only Faith, or Works in the Person justified (though there may be a respect to that also) it is not merely a subtile School-controversie which he seems to handle; but it is of a greater latitude; It is indeed concerning the whole Way of Life and Happiness, and the proper scope of restoring Mankind to Perfection and Union with the

10 Deity, which the Jews expected by virtue of that Systeme and Pandect of Laws which were delivered upon Mount *Sinai*, augmented and enlarged by the *Gemara* of their own Traditions.

Which that we may better understand, perhaps it may not be amiss a little to traverse the Writings of their most approved ancient Authors, that

15 so finding out their constant received opinions concerning their *Law* and *the Works thereof*, we may the better and more fully understand what S. *Paul* and the other Apostles aim at in their disputes against them.

The Jewish notion generally of the Law is this; “That in the Model of life contained in that Body of Laws, distinguished ordinarily into Moral,

20 Judicial & Ceremonial, was comprised the whole Method of raising Man to his perfection; and that they having only this Book of Laws without them, to converse with, needed nothing else to procure Eternal life, Perfection and Happiness: as if this had been the only means God had for the saving of Men and making them happy, to set before them in an External way a

25 Volume of Laws, Statutes and Ordinances, and so to leave them to work out and purchase to themselves Eternal life in the observance of them.”

Now this General notion of theirs we shall unfold in 2 Particulars.

First, as a Foundation of all the rest, They took up this as an *Hypothesis* or common Principle, “That Mankind had such an absolute power and

30 perfect Free-will, and such a sufficient power within himself to determine himself to Vertue and Goodness, as that he only needed some Law as the Matter or Object to exercise this Innate power about; and therefore needed not that God should doe any thing more for him then merely to acquaint him with his Divine will and pleasure.”

And for this we have *Maimonides* speaking very fully and magisterially, That this was one of their *Radices fidei* or Articles of their Faith, and one main Foundation upon which the *Law* stood. His words are these in *Halacah teshubah* or *Treatise of Repentance*, Chap.5. רשית לבל אדם נתונה אם  
 5 רצה להטות עצמו לדרך טובה יכי *The Power of Free-will is given to every man to determine himself (if he will) to that which is good, and to be good; or to determine himself to that which is evil, and to be wicked, (if he will). Both are in his power, according to what is written in the Law, Behold, Man is become as one of us, to know good and evil: that is to say, Behold this*  
 10 *sort of Creature, Man, is alone (and there is not a Second like to Man) in this, viz. That Man from himself by his own proper knowledge and power knows good and evil, and does what pleaseth him in an uncontrollable way, so as none can hinder him as to the doing of either good or evil.*

And a little after he thus interprets those words in the *Lamentations*, of  
 15 the *repenting Church*, ch.3.40. *Let us search and try our waies, and turn unto the Lord*, הוּאֵיל רְשׁוּתֵינוּ בִּידֵינוּ יֵכִי, *Seeing that we who are endued with the power of Free-will, have most wittingly and freely committed all our*

---

2 *Radices fidei*] “roots of faith”

4–5 [רשית לבל אדם נתונה אם רצה להטות עצמו לדרך טובה יכי] “Free will is granted to all men. If one desires to turn himself to the path of good and be righteous, the choice is his. Should he desire to turn to the path of evil and be wicked, the choice is his. This is [the intent of] the Torah’s statement (Genesis 3:22): ‘Behold, man has become unique as ourselves, knowing good and evil,’ i.e., the human species became singular in the world with no other species resembling it in the following quality: that man can, on his own initiative, with his knowledge and thought, know good and evil, and do what he desires. There is no one who can prevent him from doing good or bad.” *Maimonides, Mishneh Torah*, I (*HaMadda*), 5 (*Teshuvah*), Chapter 5, *Halacha* 1.

14–15 *Lamentations*, of the *repenting Church*, ch.3.40. ] *Lamentations* 3, 40: “ Let vs search and try our waies, and turne againe to the Lord.”

16 [הוּאֵיל רְשׁוּתֵינוּ בִּידֵינוּ יֵכִי] “The prophet] continues explaining, since free choice is in our hands and our own decision [is what prompts us to] commit all these wrongs, it is proper for us to repent and abandon our wickedness, for this choice is presently in our hand. This is implied by the following verse: ‘Let us search and examine our ways and return [to God].’ This principle is a fundamental concept and a pillar [on which rests the totality] of the Torah and mitzvot as [Deuteronomy 30:15] states: ‘Behold, I have set before you

---

2 *Radices fidei*] the phrase has a long resonance in Christian writings; cf. Aquinas, *Summa Theologiae*, II.1.65.art. 4: “caritas est radix fidei et spei”, “charity is the root of faith and hope.”

*transgressions; it is meet and becoming that we should convert our selves by repentance, and forsake all our iniquities, forasmuch as this also is in our power: This is the importance of those words, Let us search and try our ways, and turn unto the Lord. And this is the great Fundamental, the*  
 5 *very Pillar of the Law and Precept, according to what is written Deuter.30. See, I have set before thee this day life and death, good and evil.*

Thus we see *Maimonides*, who was well vers'd in the ancientest Jewish learning, and in high esteem among all the Jews, is pleased to reckon this as a main Principle and Foundation upon which the Law stood; as  
 10 indeed it must needs be, if *Life* and *Perfection* might be acquired by virtue of those Legal precepts which had only an External administration, being set before their External Senses, and promulged to their Ears as the Statute-laws of any other Common-wealth use to be. Which was the very notion that they themselves had of these Laws. And therefore in *Breshith Rabba* (a very ancient Writing) the Jewish Doctors taking notice of that  
 15 passage in the Canticles, *Let him kiss me with the kisses of his mouth*, they thus gloss upon it; *At the time of the giving of the Law, the Congregation of Israel desired that Moses might speak to them, they not being able to heare the words of God himself: and while he spake, they heard,*  
 20 *and hearing forgot; and thereupon moved this debate among themselves, What is this Moses, a man of flesh and blood? and what is his law, that we so soon learn, and so soon forget it? O that God would kiss us with the kisses of his mouth!* that is, in their sense, that God would teach them in a more vital and internal way. And then (as they goe on) Moses makes this  
 25 answer, *שלא יכול להיות עתה אלא יהיה לעתיר לכא בימי המשית יכי*, *That this could not be then: But it should so come to pass in the time to come, in the daies of*

---

today life [and good, death and evil].’ Similarly, [Deuteronomy 11:26] states, ‘Behold, I have set before you today [the blessing and the curse],’ implying that the choice is in your hands.” Maimonides, *Mishneh Torah*, I (*HaMadda*), 5 (*Teshuvah*), Chapter 5, *Halacha* 2-3.

15–16 that passage in the Canticles] Song of Solomon 1, 2: “Let him kisse mee with the kisses of his mouth: for thy Loue is better then wine.”

17–23 *At the time of the giving ... the kisses of his mouth!*] *Shir Hashirim Rabbah* on Song of Solomon 1, 2.

---

14–15 *Breshith Rabba* (a very ancient Writing)] Smith uses the title of the first book of the *Midrash Rabbah*, *Bereshith Rabba*, to refer to the whole collection of texts dating from the 5th to the 8th centuries AD.

*the Messiah, when the Law should be written in their hearts, as it is said, Jer.31. I will write it in their hearts.*

By this we may see how necessarie it was for the Jews, that they might be consistent to their grand Principle of obtaining *Life and Perfection*  
 5 by this *dead letter* and a thing merely without themselves, (as not being radicated in the vital powers of their own Souls) to establish such a power of *Free-will* as might be able uncontrollably to entertain it, and so readily by its own Strength perform all the dictates of it.

And that *Maimonides* was not the first of the Jewish writers who ex-  
 10 pound that passage Gen.3. [*Behold, man is become like one of us, to know good and evil*] of *Free-will*, may appear from the several Chaldee Paraphrasts upon it, which seem very much to intimate that Sense. Which by the way, (though I cannot allow all that which the Jews deduce from it) I think is not without something of Truth, viz. That that Liberty which  
 15 is founded in Reason, and which Mankind only in this lower world hath above other Creatures, may be there also meant. But whatever it is, I am sure the Jewish Commentators upon that place generally follow the rigid sense of *Maimonides*.

To this purpose *R. Bechai*, a man of no small learning both in the  
 20 Talmudick and Cabalistical doctrine of the Jews, tells us, That upon *Adam's*

---

2 Jer.31.] Jeremiah 31, 33: "But this shall be the couenant, that I will make with the house of Israel, After those dayes, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and wil be their God, and they shall be my people."

10 that passage Gen.3.] Genesis 3, 22: "And the LORD God said, Behold, the man is become as one of vs, to know good & euill. And now lest hee put foorth his hand, and take also of the tree of life, and eate and liue for euer:"

---

5 *dead letter*] recalling 2 Corinthians 3, 6: "Who also hath made vs able ministers of the New Testament, not of the letter, but of the spirit: for the letter killeth, but the spirit giueth life."

10–11 [*Behold, man is become like one of us, to know good and evil*] The square brackets indicate Worthington's explanatory addition.

11–12 the several Chaldee Paraphrasts upon it] cf. Targum Jonathan: "He is unique among the earthly beings, just as I am unique among the heavenly beings, and what is his uniqueness? To know good and evil, unlike the cattle and the beasts." (*Genesis Rabbah*, 21:5) Targum Onkelos: "And the Lord God said, Behold, man is become singular (or alone, *yechid*) in the world by himself, knowing good and evil."



first transgression, that grand *Liberty of Indifferency* equally to Good or Evil began first to discover it self; whereas before that he was בכלי שכלי *all Intellect and wholly Spiritual*, (as that common Cabalistical Notion was) being from within only determined to that which was Good. But I shall  
 5 at large relate his words, because of their pertinency and usefulness in the Matter now in hand. האדם היה מוכרח על מעשיו קורם שחטא יכי. that is, *Adam before his sin, acted from a necessity of Nature, and all his actions were nothing else but the issues of pure and perfect Understanding. Even as the Angels of God, being nothing else but Intelligences, put forth nothing*  
 10 *else but acts of intelligence; just so was Man before he sinned, and did eat of the Tree of Knowledge of good and evil: But after this transgression, he had the power of Election and Free-will, whereby he was able to will good or evil.* And a little after glossing on those words Gen.3.7. [And the eyes of them both were opened] he addeth המשנו ריצן וכחירה מעץ הדעת יכי *They de-*  
 15 *ri-ved the power of Free-will from the Tree of Knowledge of Good and Evil: And now they became endued with this power of determining themselves to Good or Evil; and this Property is divine, and in some respect a good Property.* So that according to the mind of our Author, the First original & pedigree of *Free-will* is to be derived not so much from the *Æra* of *Cre-*  
 20 *ation*, as from that after-*Epocha* of Mans transgression or *Eating of the forbidden fruit*: so that the Indifferency of mans Will to Good or Evil, and a Power to determine himself freely to either, did then first of all unfold it self; whereas before he conversed like a pure Intelligence with its First cause, without any propension at all to Material things, because determ-  
 25 ined like a proper natural Agent solely to that which is good: and these Propensions arising upon the First transgression to Material things (which they supposed to be in mens power either so to correct and castigate as to prevent any sin in them, or else to pursue in a way of vice) are, if not

---

2 בכלי שכלי ] “all intelligence”

6 האדם היה מוכרח על מעשיו קורם שחטא יכי ] translate and locate (*in Parasha Bereshith*, fol.14, b2.)

13 Gen.3.7. ] Genesis 3,7: “And the eyes of them both were opened, & they knew that they were naked, and they sewed figge leaues together, and made themselues aprons.”

14 המשנו ריצן וכחירה מעץ הדעת יכי ] translate and locate (*in Parasha Bereshith* fol.11, b.2.)

---

13–14 [And the eyes of them both were opened]] The square brackets indicate Worthington’s explanatory addition.

the Form and Essence, yet at least the Original and Root of that יצר הרע which they speak so much of. But of this in another place.

All this we have further confirmed out of *Nachmanides*, an Author sufficiently versed in all Matters concerning the Jewish Religion. His words are these in his Comment upon Deut.30.13. מומן הבריאה יכי *From the time of the Creation Man had a power of Free-Will within him to do Good or Evil according to his own choice, as also through the whole time of the Law; that so he might be capable of Merit in freely chusing what is Good, and of Punishment in electing what is Evil.* Wherein that he tells us that this Free-will hath continued ever since the *Creation*, we must not understand rigidly the very moment of mans *Creation*, but that *Epocha* taken with some latitude, so that it may include the time of mans First transgression: for he after suggests thus much, That before the First Sin *Adam's* power to Good was a mere Natural power without any such Indifferency to Evil; and therefore he makes that State of *Adam* the Model and platform of future perfection which the most ancient Jewish Authors seem to expect in the time of their Messiah, which he expresseth in this manner, לא יחמוד ולא יתאוה *He shall not covet nor desire* (after a sensitive manner) *but Man shall return in the times of the Messiah to that Primitive State he was in before the sin of the First man, who naturally did whatsoever was good, neither was there any thing and its contrary then in his choice.* Upon which Ground he afterwards concludes, That in those times of the Messiah there shall neither be *Merit* nor *Demerit*, because there shall be no *Free-will*, which is the alone Mother and Nurse of both of them: But in

---

1 [יצר הרע] "evil inclination"

5 Deut.30.13] Deuteronomy 30, 13: "Neither is it beyond the sea, that thou shouldest say, Who shall goe ouer the sea for vs, and bring it vnto vs, that we may heare it, and doe it?"

5 מומן הבריאה יכי] translate and locate

18 לא יחמוד ולא יתאוה] translate and locate

---

1 [יצר הרע] the "yetzer hara", in Judaism, is man's propensity to evil. cf. Rashi's commentary on Genesis 2, 25: "he was not imbued with the evil inclination until he ate of the tree, and the evil inclination entered into him, and he knew the difference between good and evil." See "The Struggle in Man Between Good and Evil: An Inquiry Into the Origin of the Rabbinic Concept of Yeşer Hara" by G.H. Cohen Stuart (J.H. Kok, 1984) and Ishay Rosen-Zvi, "Demonic desires : yetzer hara and the problem of evil in late antiquity" (University of Philadelphia, 2011).

- the mean while, That Good and Evil are to men (that I may phrase it in the language of the Stoick) ἐλεύθερα, ἀκώλυτα, ἀπαρεμπόδιστα· none prejudicing or in the least degree hindering from the exercise of this Liberty, neither from within nor from without, *none either in Heaven or in Earth* לֹא מִן הַתַּחַתּוֹנִים 5 מִן הָעֵלְיוֹנִים וְלֹא מִן הַתַּחַתּוֹנִים. And thus the same *Nachmanides* expounds that solemn Attestation, Deut.30.19 wherein Heaven and Earth are called to witness That that day *Life and Death* were set before them; as if God himself had now established such a *Monarchical* power in man which Heaven and Earth should be in league withall and faithfull to.
- 10 Hereupon R. *Saadia Gaon* (so call'd by way of Eminency) doubts not to tell us that the common sense of all the Jewish Doctors was, That this *Liberty to good or evil* was such an *Absolute* kind of authority established in a mans soul, that it was in a sort *Independent* upon God himself; this being, as he saith (in the book call'd *Sepher emunah*) the meaning of that 15 old and vulgar Maxime amongst the Jews, sometimes mentioned in the

---

2 ἐλεύθερα, ἀκώλυτα, ἀπαρεμπόδιστα·] “free, unhindered, free from interference”, from Epictetus, *Encheiridion*, 1, 2, where he says that “the things in our power are by nature free, not subject to restraint nor hindrance”.

4–5 לֹא מִן הָעֵלְיוֹנִים וְלֹא מִן הַתַּחַתּוֹנִים] “neither from above or below”; locate

6 Deut.30.19] Deuteronomy 30, 19: “I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live.”

---

10 R. *Saadia Gaon* (so call'd by way of Eminency) ] Sa'adiah ben Yosef Gaon (882 -942 AD) was an Egyptian born theologian, philosopher and rabbi whose commitment to the importance of reason is fundamental to his most important philosophical text, the *Kitâb al-Amânât wal-'Itiqâdât* or *Sefer ha-'emunot we-hade'ot*, “The Book of Doctrines and Beliefs”. The epithet “Gaon” refers to his appointment as *gaon* or head of the academy at Sura in 928. Smith's copy of ibn Tibbon's translation of the *Sefer ha-'emunot we-hade'ot*, published in Constantinople in 1562, is in the library at Queens'.

13 it was in a sort *Independent* upon God himself] For Gaon's position that “the Creator (be he exalted) does not allow His power to interfere in the least with the actions of men, nor does He compel them to be either obedient or disobedient”, see *Sefer ha-'emunot we-hade'ot* 4, 2; Gaon, *The Book of Doctrines and Beliefs* , 120.

14 *Sepher emunah*] i.e. *Sefer ha-'emunot we-hade'ot*

403.15–404.1 sometimes mentioned in the Talmud] as, for example, Tractates *Niddah* 16b and *Berakoth* 33b in the Babylonian Talmud.

Talmud , יש כל בידי השמים חוץ מיראת השמים , *Omnia sunt in manu Cœli (i. Dei) excepto timore Dei.*

I am not ignorant there is another Axiome of the Jews as common which may seem partly to cross this and what hitherto hath been spoken, viz. בא ליטהר מסייעין אותו בא ליטמא פותחין לו .  
 5 *That assistance is perpetually afforded to all endeavours both of Sanctity and Impiety.* But *Maimonides* hath somewhere told us (and, as I remember, in his *Sepher Hamedang*) how they mince the matter, and mean nothing else by it but this, That when men endeavour after the performance of  
 10 the Law, God in a way of providence furnisheth them with External matter and means, giving them peace and riches and other outward accommodations, whereby they might have advantage and opportunity to perform all that good which their own Free-will determines them to: whereas Wicked men find the like help of External matter and means for promoting and  
 15 accomplishing their wicked and ungodly designs.

[יש כל בידי השמים חוץ מיראת השמים 1 “Everything is in the hands of heaven except the fear of God”; *Sefer ha-emunot we-hade*⊠ot 4, 2, where Gaon writes, “As to the proofs based on Tradition, our ancient Teachers have told us, ‘Everything lies in the hands of God except the fear of God,’ as it says, ‘And now, Israel, what doth the Lord Thy God require of thee, but to fear the Lord Thy God’.” Gaon, *The Book of Doctrines and Beliefs*, p.121. 1–2 *Omnia sunt in manu Cœli (i. Dei) excepto timore Dei*] “All things are in the hand of heaven (i.e God) excepting the fear of God”

7 *Maimonides* hath somewhere told us] Smith summarises part of the final section of the *Sefer ha Madda, Teshuvah*, Chapter 9. Halacha 1, where *Maimonides* says that, “we are promised by the Torah that if we fulfill it with joy and good spirit and meditate on its wisdom at all times, [God] will remove all the’ obstacles which prevent us from fulfilling it, for example, sickness, war, famine, and the like. Similarly, He will grant us all the good which will reinforce our performance of the Torah, such as plenty, peace, an abundance of silver and gold in order that we not be involved throughout all our days in matters required by the body, but rather, will sit unburdened and [thus, have the opportunity to] study wisdom and perform mitzvot in order that we will merit the life of the world to come. ... Similarly, the Torah has informed us that if we consciously abandon the Torah and involve ourselves in the vanities of the time ... then, the True Judge will remove from all the benefits of this world which reinforce their rebellion those who abandoned [the Torah]. He will bring upon them all the evils which prevent them from acquiring [a portion in] the world to come so that they will be destroyed in their wickedness.”

7–8 (and, as I remember, in his *Sepher Hamedang*)] Does this aside represent, perhaps, a later marginal comment which Worthington has inserted into the text?

8 *Sepher Hamedang*] “*Sefer ha-Madda*”, or “The Book of Knowledge” is the first book of *Maimonides’ Mishneh Torah*.

Thus we see how the Jews, that they might lay a Foundation of *Merit*, and build up the stately and magnificent fabrick of their Happiness upon the sand Foundation of a *dead Letter without them*, endeavour to strengthen it by as weak a Rampart of their own *Self-sufficiency* and the Power of their own *Free-will* able (as they vainly imagined) to perform all Righteousness, as being adequate and commensurate to the whole Law of God in its most Extensive and Comprehensive sense and meaning; rather looking upon the *Fall of Man* as *the Rise* of that *Giant-like Free-will* whereby they were enabled to bear up themselves against Heaven it self, as being a great Accessory to their happiness (rather then prejudicial to it) through the access of that multitude of divine Laws which were given to them; as we shall see afterwards. And so they reckoned upon a more Triumphant and Illustrious kind of Happiness victoriously to be atcheived by the *Merit* of their own works, then that Beggerly kind of Happiness (as they seem to look upon it) which cometh like an Alms from Divine bounty. Accordingly they affirm That *Happiness על דרך הגמול* by way of Reward is farr greater and much more magnificent then that which is על דרך החסד by way of Mercy.

The Second Ground of that Jewish Notion of a *Legal Righteousness* is that, "That the Law delivered to them upon Mount *Sina* was a sufficient Dispensation from God, and all that needed to be done by him for the advancing of them to a State of Perfection and Blessedness; and That the proper Scope and End of their Law was nothing but to afford them several waies and means of *Merit*." Which was expressly delivered in the *Mishnah*

16 על דרך הגמול ] "by way of compensation"

17 על דרך החסד ] "by way of charity or kindness"

3 the sand Foundation ] recalling the parable of Matthew 7, 24-7.

8 *Giant-like Free-will* ] cf. John Owen's image of "that vast giant-like hugeness to which", he says, "this great deity of free-will" has grown in *Theomachia Autexousiastike, Or, A Display of Arminianism*; Owen and Burder, *A Display of Arminianism*, p. 262.

15–17 Accordingly they affirm ... *by way of Mercy*.] cf. "For Reason judges that one who obtains some good in return for work which he has accomplished enjoys a double portion of happiness in comparison with one who has not done any work and receives what he receives as a gift of grace ... This being so, our Creator has chosen for us the more abundant portion, namely to bestow welfare on us in the shape of reward, thus making it double the benefit which we could expect without an effort on our part." Gaon, *The Book of Doctrines and Beliefs*, p.94.

23 *Mishnah* ] marginal note: "lib. *Maccoth*, sect.ult."

רצה הקייכה לוכח את ישראל וכו. The meaning whereof is this, That therefore the precepts of the Law were so many in number, that so they might single out where they pleased, and in exercising themselves therein procure Eternal life; as *Obadiah de Bartenora* expounds it, *That whosoever shall*  
 5 *perform any one of the 613 Precepts of the Law* (for so many they make in number) *without any worlds respects, for love of the Precept,* הנה וכה כה לחיי הגנה וכלם הבא *behold, this man shall merit thereby everlasting life.* For indeed they supposed a *Reward* due to the performance of every *Precept*, as we find suggested in the *Mishnah*, in the Book *Pirke Avoth*, in the words of  
 10 the famous *R. Jehuda* וכו בחמורה קלה במצווה זהיר בהמורה וכו, *Be careful to observe the lesser Precept as well as the greater, because thou knowest not the Reward that shall be given to the observation of the Precepts.*

Here we must take notice that this was a great debate among the Jews, which *Precepts* they were that the greatest *Reward* due to the performance of them; in which controversie *Maimonides* in his Comment  
 15 upon this place thus resolves us, That the measure of the *Reward* that was annex'd to the *Negative Precepts* might be collected from the measure of the *Punishments* that were consequent upon the breach of them.

---

1 [ רצה הקייכה לוכח את ישראל וכו ] “God wanted to prove to Israel etc.”; “The Holy one, blessed be he, desired to make Israel worthy, therefore he gave them the law [to study] and many commandments [to do]: for it is said: the Lord was pleased, for his righteousness’ sake, to make the law great and glorious”; *Masechet Makkot*, 23b.

4–7 [ That whosoever shall perform ... everlasting life ] “It is of the fundamental beliefs in the Torah that when man fulfills a mitzvah of the 613 mitzvos as is fitting and properly, and he does not join with that performance any Earthly [ulterior] motivation in any manner; but he performs it for its own sake, with love as I have explained to you, behold...he has merited eternal life.” *Maimonides, Commentary on Makkot*, 23b.

6–7 [ הנה וכה כה לחיי עולם הבא ] “here in this way and this manner life in the world to come”

10 [ והוי זהיר במצווה קלה כבחמורה וכו ] “Be as careful with a minor mitzvah as with a major one, for you do not know the rewards of the mitzvot”; *Pirke Avot*, 2.1.

---

4 *Obadiah de Bartenora*] *Obadiah ben Abraham of Bertinoro* (1445 - c.1515) was an Italian rabbi famous for his commentary on the *Mishnah*, known as “The Bartenura”. *HGW* noted that what follows is from *Maimonides*, not *Bertinoro*. *Smith’s* copy of “*Maimonides Mischnaioth, sive Tractatus Talmudici, cum Commentariis suis et Bartenorae*” (Venice, 1586) included the commentaries of both.

10 the famous *R. Jehuda*] *Yehuda HaNasi* or *Judah the Prince* (135 - 217 AD) was a second century rabbi and redactor of the *Mishnah*. He should not be confused with *Yehudah Halevi*, author of *Kitab al Khazari* cited earlier.

16 upon this place] clarify

But this knot could not be so well solved in reference to the *Affirmative Precepts*, because the *Punishments* annex'd to the breach of them were more rarely defined in the *Law*: accordingly he expresseth himself to this sense, *As for the Affirmative Precepts מצות עשה it is not express'd what Reward is due to every one of them; and all for this end, that we may not know which Precept is most necessary to be observed, and which Precept is of less necessity and importance.* And a little after he tell us that for this reason their Wise men said, העוסק במצוה פטור מן המצוה, *Qui operam dat præcepto, liber est à præcepto*; which he expounds to this sense, That whosoever shall exercise himself about any one Precept, ought without hæsitation or dispute to continue in the performance of it, as being in the mean while freed from minding any other. For if God had declared which Precepts himself had most valued and settled the greatest revenue of happiness upon, then other Precepts would have been less minded; and any one that should have busied himself in a Precept of a lower nature, would presently have left that, when opportunity should be offered of performing a higher. And hence we have also another Talmudical Canon for the performing of Precepts, of the same nature with the former quoted by our foresaid Author, אין מעבירין על המצות, *It is not lawfull to skip over Precepts*, that is, as he expounds it, *When a man is about to observe one Precept, he may not skip over and relinquish that, that so he might apply himself to the observance of another.* And thus, as the performance of any Precept hath a certain *Reward* annex'd to it; so that *Measure* of the *Reward* they suppose to be encreased according to the *Number* of those *Precepts* which they observe, as it is defined by *R. Tarphon* in the foresaid *Mishnah*, c.2. אם למדת תורה הרבה נותנין לך שכר הרכה וכו. *If thou hast been much*

4 מצות עשה ] "positive commandments"

8 העוסק במצוה פטור מן המצוה ] "he who works at a commandment is exempt from the commandment"; locate

8–9 *Qui operam dat præcepto, liber est à præcepto* ] "he who gives attention to a commandment is free from commandment"; Jeremy Taylor translated it more freely: "if he chooses one positive commandment for his business, he may be less careful in any of the rest" J. Taylor, *Works*, VI, p.228.

19 אין מעבירין על המצות ] lit: "you must not skip the unleavened bread (*matzo*)" and locate  
26 אם למדת תורה הרבה נותנין לך שכר הרכה וכו. ] "If you have studied much Torah, you will obtain great reward, etc.;" "If thou hast learned much Law thou wilt be given much reward"; and faithful is the Master of thy work, who will pay thee the reward of thy work;" *Avot* 2

25 *R. Tarphon* ] Rabbi Tarphon or Tarfon was one of the third generation of Mishnah sages who flourished 70 - 135 AD.

*in the study of the Law, though shalt be rewarded much: For faithfull is thy Lord & Master, who will render to thee a Reward proportionable to thy Work.* And a little before we have the same thing in the words of another of their Masters, מרבה תורה מרבה חיים, *Qui multiplicat legem, multiplicat vitam.*

5 And lest they should not yet be liberal enough of God's cost, they are also pleased to distribute Rewards to any Israelite that shall abstain from the breach of a Precept; for so we find it in the *Mishnah* l. *Kiddushin*, *Who-soever keeps himself from the breach of a Precept*, ניתנים לו שכר בעושה מצוה, *shall receive the Reward as if he had kept the Precept.*

10 But this which hath been said concerning the performance of any one Precept, must be understood with this Caution, That the performance of such a Precept be a continued thing, so as that it may compound and collect the performance of many good works into it self; otherwise the single Performance of any one Precept is only available, according to the sense  
15 of the Talmudical Masters, to cast the scale, when a mans Good works and Evil works equally balance one another, as *Maimonides* telleth us in his Comment upon the forename *Mishnah* l. *Kidd.* cap.1.Sect.10 where the words of the Jewish Doctors are these, כל העושה מצוה אחת וכו', *He that observes any one Precept, it shall be well with him, and his days shall be*  
20 *prolonged, and he shall possess the Earth: But he that observes not any*

---

4 [מרבה תורה מרבה חיים] "a lot of Torah, a lot of life"

4 *Qui multiplicat legem, multiplicat vitam*] "he who augments the law augments life"; cf. Johannes Buxtorf, *Florilegium hebraicum: continens elegantes sententias, proverbia, apophthegmata, similitudines*, p.153, and Jeremy Taylor: "Qui multiplicat legem, multiplicat vitam;" 'He that multiplies the law, increases life;' that is, if he did attend to more good things, it was so much the better, but the other was well enough." J. Taylor, *Works*, VI, p.228

7-9 *Who-soever keeps himself from the breach of a Precept*, ניתנים לו שכר בעושה מצוה, *shall receive the Reward as if he had kept the Precept*] "one who desists from transgressing is granted reward like one which performs a precept" *Makkoth*, 3.15. 23b

8 [ניתנים לו שכר בעושה מצוה] "a reward is given as if to him that performs a commandment"  
18 [כל העושה מצוה אחת וכו'] "anyone that one mitzvah etc."; "He who performs one mitzvah [and as a result now has more mitzvot than sins] is well rewarded, his days are prolonged and he inherits the land. But he who does not perform one mitzvah [and as a result, he has more sins than mitzvot] good is not done to him, his days are not prolonged, and he does not inherit the land." *Kiddushin*, 1.10.

---

7 so we find it in the *Mishnah* l. *Kiddushin*] actually, not in I(iber) *Kiddushin*, but in *Makkoth*, 3.15.



one Precept, it shall not be well with him, nor shall his days be prolonged, nor shall he inherit the Earth. Which words are thus expounded by Maimonides, He that observes any one Precept, &c. that is, so as that by the addition of this work to his other good works, his good works outweigh his evil works, and his merits preponderate his demerits.

For the better understanding whereof we must know, That the Jewish Doctors are wont to distinguish Three sorts of Men, which are thus ranked by them, צדיקים נמורים *men perfectly righteous*, רשעים נמורים *men perfectly wicked*, and כינונם, *a middle sort of men betwixt them*. Those they are wont to call *perfectly righteous*, who had no transgression or demerits that might be counted fit to be put into the balance against their Merits; and those they call'd simply צדיקים *righteous*, whose Merits outweighed their demerits: Whereas on the other side the *perfectly wicked* in their sense were such as had no Merits at all; and those *simply wicked*, whose demerits made the weightiest scale: And the *Middle sort* were such as their good deeds and evil deeds equally balanc'd one another. Of this First sort of Men, viz. *the perfectly righteous*, they supposed there might be many; and *such the Pharisees* seem to have been in their own esteem, in our Saviours time. And according to his Notion our Saviour may seem to have shaped his answer to that *Young man* in the Gospel, who asked him, *What shall I doe to inherit eternal life?* To which our Saviour answers, *Keep the Commandments*; which our Saviour propounds to him in so great a latitude, as thereby to take him off from his self-conceit, and

8 צדיקים נמורים] "saintly or righteous person"

8 רשעים נמורים] "evil person or criminal"

12 צדיקים] "pious or moral"

14 רשעים] "evil, criminal"

21 *What shall I doe to inherit eternal life?*] Matthew 19, 16: "And behold, one came and said vnto him, Good master, what good thing shall I do, that I may haue eternall life?"

22 *Keep the Commandments*;) Matthew 19, 17: "And he said vnto him, Why callest thou me good? there is none good but one, that is God: but if thou wilt enter into life, keep the commandements."

2–3 expounded by Maimonides] locate comment on Kiddushin 1.10 and provide translation

6–7 the Jewish Doctors are wont to distinguish Three sorts of Men] cf. Maimonides, *Mishneh Torah, Teshuvah*, 3.1: "Each and every person has merits and sins. A person whose merits exceed his sins is [termed] righteous. A person whose sins exceed his merits is [termed] wicked. If [his sins and merits] are equal, he is termed 'an intermediate one'."

that he might be convinced upon reflexion on himself, that he had fallen short of Eternal life, in failing of a due performance of the Divine law. But he insisting upon his own *Merit* in this respect, enquires of our Saviour whether there be yet any one thing wanting to make him a צדיקם נמורים *one perfectly righteous*. To this our Saviour replies, *If thou wilt be perfect, goe and sell that thou hast*, &c. The meaning of which Reply may, as I conceive, be this, to convince him of his imperfect Obedience to, and compliance with, the law of God. But secondly, for the *Medii*, or those that were in *the middle rank* of men, the Jewish Doctors had divers Rules, as,

1. In case mans Evil works and Good works were equal, the addition of one either way might determine them to Eternal life or misery. 2. That in case a mans Evil works should preponderate and weigh down his Good, yet he may cast the scale by *Repentance*, if he will; or in the other world by chastisements and punishments he may make expiation for them. These & the like ways they have found out, lest any of their fraternity should miscarry. To all which we must take in this *Caution* which they are pleased to deliver us, viz. That Mens Works have their different weight; some Good works being so weighty that they may weigh in the balance against many Evil works, and *vice versâ*.

All which we shall find largely set down by *R. Albo*, I *de fundamentis fidei*, and partly by *R. Saadia*: but especially by *Maimonides* in his Treatise of *Repentance*, chap.3. who also tells us of other Expedients provided by their *Law* for the securing of *Merit* and Happiness, which I shall not here mention. And indeed in fine they have found out so many artifices to entail a *Legal righteousness* and *Eternal happiness* upon *all* the Israelites, that (if it be possible) none might be left out of Heaven: as may partly appear by

---

4–5 whether there be yet any one thing wanting to make him a צדיקם נמורים *one perfectly righteous*] Matthew 19, 20: “The young man saith vnto him, All these things haue I kept from my youth vp: what lacke I yet?”

5–6 *If thou wilt be perfect, goe and sell that thou hast*, &c.] Matthew 19, 21: “Iesus said vnto him, If thou wilt be perfect, goe and sell that thou hast, and giue to the poore, and thou shalt haue treasure in heauen: and come and follow me.”

8 *Medii*] “men in the middle”

---

9 the Jewish Doctors had divers Rules] Smith’s summary reflects R. Simeon b. Yohai’s comments in *Kiddushin*, 1.10.

that Question captiously proposed to our Saviour, *Master, are there few that shall be saved?* whereby they expected to ensnare him, they themselves holding a General Salvation of all the Jews by virtue of the Law, however their wickedness might abound. Which we find expressly set  
 5 down by *Maimonides* in the fore-named place, כל הרשעים שעונותיהם מרובים, וכו', *All wicked ones whose Evil deeds exceed their Good deeds, shall be judged according to the Measure of their Evil deeds so exceeding; and afterwards shall have a portion in the World to come;* שכל ישראל יש להם חלק, לעולם הבא  
 10 אף על, *for that all Israelites have a portion in the World to come, and this notwithstanding their Sins.* Now that *Maxime* of their, *All Israelites have a portion in the world to come,* is taken out of the *Mishnah* I. *Sanhedr.* c.11. where it is put down as the most Authentick opinion of the Jewish Doctors; only some *Few* there are there recited who are excepted from this happiness; otherwise their greatest Malefactors are not  
 15 excepted from it: for so *Obadiah de Bartenora* unfoldeth their meaning, וכו' אפילו אלו שנתחייבו מיתה וכו' *even such as are judged by the great Synedrium worthy of death for their wickedness, these have a portion in* בעולם הבא *in the world to come.* I know here that the Notion of *The World to come* is differently represented by *Nachmanides* and *Maimonides*, and their fol-  
 20 lowers. But whether *Maimonides* his sect or the other prevail in this point, it is not much material, seeing both sides conclude that this *Seculum fu-*

---

1–2 *Master, are there few that shall be saved?*] Luke 13, 23-4: “Then said one vnto him, Lord, are there few that be saued? And he said vnto them, Striue to enter in at the strait gate: for many, I say vnto you, will seeke to enter in, and shall not be able.”

5–6 [ כל הרשעים שעונותיהם מרובים וכו' ] “all wicked persons whose iniquities exceed their merits are judged according to their sins, and have a portion in the world to come; for all Israelites, notwithstanding that they have sinned, have a portion in the life hereafter;” *Mishneh Toreh, Teshuva* 1.5

8–9 [ שכל ישראל יש להם חלק לעולם הבא ] “all Israel has a part in the world to come”

9–10 [ אף על פי שחטאו ] even including their many sins

16 [ אפילו אלו שנתחייבו מיתה וכו' ] “even those convicted of the death penalty”

17 [ בעולם הבא ] “in the next world”

---

11–12 *Mishnah* I. *Sanhedr.* c.11.] The statement opens *Sanhedrin* 11.1, which then goes on to list the few exceptions.

16 Synedrium] the court of the Sanhedrin

18–19 the Notion of *The World to come* is differently represented by *Nachmanides* and *Maimonides*] Basically, *Nachmanides* argued for the resurrecton of an eternal body, opposing *Maimonides*' belief in an ultimately incorporeal afterlife.

*turum* or *World to come*, points out such a state of happiness, as should not revolve or slide back again into Misery.

And by the way we may observe what a *Lean* and *Spiritless Religion* this of the *Jews* was, and how it was nothing else but a Souleless and Liveless form of External performances, which did little or nothing at all reach the Inward man, being nothing but a mere Bodily kind of drudgery and servility: and therefore our Saviour when he modells out Religion to them Matth.5. he points them out to *Something fuller of inward life and spirit*, and such a one as might make them *Perfect, as their Father in heaven is Perfect*. Such dull heavy-spirited Principles as this *Talmudical* doctrine we have quoted affordeth us, is very like began to possess the Chair in *Antigonus* his time, who therefore put in this Caution against part of it, That God was not to be served so much upon the account of *Merit* and for hope of Wages, as out of *Love*; though his Disciples *Sadoc* and *Baithus*, the founders of the sect of the *Sadducees*, straining that sober Principle too far, might more strengthen that *Mercenary* belief amongst the other Doctors which they had before before entertained.

But before I leave this Argument, it may not be amiss to examine also what the *Cabbalistical* *Jews* thought concerning this matter in hand; which in summe is, *That the Law delivered upon Mount Sinai was a Device God had to knit and unite the Jews and the Shechinah or Divine presence together*. Therefore they are pleased to stile it in the Book *Zohar* (which is one of the ancientest monuments we have of the Jewish learning) גנוזי דהיי, *the Treasures of life*. And as if the living God could be united to the Souls

---

9–10 *Perfect, as their Father in heaven is Perfect*] Matthew 5, 48: “Be yee therefore perfect, euen as your father, which is in heauen, is perfect.”

13–14 That God was not to be served so much upon the account of *Merit* and for hope of Wages, as out of *Love*] “Antignos of Socho received the tradition from Shimon the Righteous. He would say: Do not be as slaves, who serve their master for the sake of reward. Rather, be as slaves who serve their master not for the sake of reward. And the fear of Heaven should be upon you.” *Pirke Avoth*, 1.3.

23 גנוזי דהיי] perhaps דמיי “the treasures of life”

---

12 *Antigonus*] Antigonus of Soko was a scholar from the third century BC associated with the origin of the Pharisees, and through his supposed disciples, Tzadok or Saduc and Simon of Boethus, the Saducees. The maxim quoted by Smith is his only surviving statement.

of men by such a *dead letter* as this was, (as it is stiled by the Apostle, 2 Cor.3.) they are pleased to make this External administration the great *Vinculum Dei & hominis*. And to this purpose *R. Simeon ben Jochai* (the Compiler of the fore-quoted Book, which is a mystical Comment upon the Pentateuch) discourseth upon those words *Deut.30.20. He is thy life, and the length of thy days* upon which he grounds this Observation, שכניחה לא מתישבה אלא עם תורה *The Schechinah or Divine Presence is no where established but by the Mediation of the Law:* and a little after he thus magnifies the study of the Law, כל מאן רשתרל אוריחה וכו, *Whosoever doth exercise himself in the Law, doth merit the possession of the upper inheritance which is in the holy kingdome above; and doth also merit the possession of an inheritance here below in this World.* Where by the way we may take notice that the ancient Jews looked upon the Inheritances of the land of *Canaan* as being *Typical* and significative of an higher inheritance in the kingdome of heaven; both which they supposed to be the due rewards of mens works:and therefore they talk so much in the same place of Guardian Angels which are continually passing to and fro between Heaven and Earth, as the Heralds and Messengers of Mens good works to God in Heaven. And further upon those words in *Levit.18.5. Ye shall keep my statutes and judgements; which if a man doe, he shall live in them* he tells us, *That the portion of Israel is meritorious, because that the Holy Blessed One delighteth in them above all the Idolatrous Nations; and out of his*

---

3 *Vinculum Dei & hominis* ] “tie between God and man”

5 *Deut.30.20* ] Deuteronomy 30, 20: “That thou maiest loue the Lord thy God, and that thou mayest obey his voyce, and that thou mayest cleaue vnto him: for he is thy life, and the length of thy dayes, that thou mayest dwell in the land, which the Lord sware vnto thy fathers, to Abraham, to Isaac, and to Iacob, to giue them.”

6–7 שכניחה לא מתישבה אלא עם תורה ] “the holy spirit is not settled but only with the law”

9 כל מאן רשתרל אוריחה וכו ] translate and locate

19 *Levit.18.5.* ] Leviticus 18, 5: “Yee shall therefore keepe my statutes, and my iudgements: which if a man doe, hee shall liue in them: I am the Lord.”

---

1–2 (as it is stiled by the Apostle, 2 Cor.3.) ] again recalling 2 Corinthians 3, 6

3–5 *R. Simeon ben Jochai* (the Compiler of the fore-quoted Book, which is a mystical Comment upon the Pentateuch) ] Simeon ben or bar Yohai or Yochai (c.100 - 160 AD) was a famous sage and teacher, to whom the *Zohar* was attributed by Moses de Leon (c.1250 -1305), who may well have been its real author. Only the first part of the *Zohar* constitutes a commentary on the Pentateuch.

9 כל מאן רשתרל אוריחה וכו ] HGW notes that “Similar expressions to the above occur frequently in the *Zohar*, though they are not found in the part referred to.”

*favour and goodness to them* בימוסן דקשוט, *the laws of Truth, and planted amongst them the Tree of life; and the Schechinah was with them. Now what doth all this signifie? Thus much, That since the Israelites are signed with the Holy seale in their flesh, they are thereby acknowledged for the*  
 5 *Sons of God: as on the contrary, They that are not sealed with this mark in their flesh, are not the Sons of God, but are the children of uncleanness: Wherefore it is not lawful to contract familiarity with them, or to teach them the Words of the Law.* Which afterwards is urged further by another of their Masters, *Whosoever instructeth any uncircumcised person* אפי את  
 10 *though but in the least precepts of the Law, doth the same as if he should destroy the World, and deny the name of the Holy Blessed One.*

All which plainly amounts to thus much (as we had before out of the Talmudists,) That the Law was given unto the Israelites for this purpose,  
 15 To enrich them with good works, and to augment their Merits,, & so to establish the foundations of Life & Blessedness amongst them; and to make it a *Medium* of the Union between God and Men, as *R. Eliezer* in the same Book speaketh of the near Union between these Three, *the Holy Blessed One, the Law, and Israel.*

20 There is one Passage more in our fore-named Author *R. Simeon ben Jochai*, at the end of *Parashah Jethro*, which (though it be more Mystical then the rest, yet) may be well worth our observing, as more fully hinting the *Perfection of the Law*, & setting that forth as an absolute and complete *Medium* of rendring a man *Perfect*; upon which *R. Jos. Albo* in his  
 25 third Book *de fundamenteis* hath spent two or three Chapters. Thus therefore, as if the *Law* was the great Magazine and Store-house of *Perfection*, our foresaid Author there telleth us, *That when the Israelites stood upon*

---

1 [בימוסן דקשוט] translate and locate

9–10 [אפי את ועירא דאוריתא] translate and locate

---

17 *R. Eliezer*] i.e. Rabbi Eliezer ben Hurcanus.

17–18 in the same Book] i.e. the Zohar

21 *Parashah Jethro*] *Parashah Jethro* is seventeenth weekly portion of the Torah, comprising Exodus 18, 1 - 20, 23.

24–25 upon which *R. Jos. Albo* in his third Book *de fundamenteis* hath spent two or three Chapters] identify chapters in *Sefer ha-Ikkarim*.

Mount Sinai they saw God עינא כעינא, eye to eye, or face to face, and understood all Secrets of the Law, and all the arcana superna & inferna, &c. and then he adds, „ That the same day in which the Israelites stood upon Mount Sinai, אעכר זוהמא מניהין, all uncleanness passed away from them, and all their  
 5 Bodies did shine in brightness like to the Angels of heaven when they put on their bright shining Robes to fit themselves for the Embassy upon which they are sent by God their Lord. And a little after, thus: And when their uncleanness passed away from them, the bodies of the Israelites became shining and clear without any defilement; and their Bodies did shine כזוהרא  
 10 as the brightness of the Firmament. And thus concludeth all, When the Israelites received the Law upon Mount Sinai, אתכשם עלמא, the world was then perfum'd with a most aromattick smell, and Heaven and Earth were established, and the Holy Blessed One was known above and below, and he ascended in his glory above all things.

15 By all which Mystical and Allegorical Expressions our Author seems to aim at this main Scope, viz. To set forth the Law as that which of it self was sufficient, without any other Dispensation from God, for the perfecting of those to whom it was dispensed; and to make them Comrehensours of all Righteousness here and Glory hereafter: Which they are wont to set forth  
 20 in that transcendent state of Perfection which the Israelites were in at the receiving of the Law; whence it hath been an ancient Maxime amongst them, *In Statione montis Sinai Israelitae erant sicut Angeli ministerii*.

And thus we have endeavoured to make good that which we first propounded, namely, to shew That the grand Opinion of the Jews concerning  
 25 the way of Life and Happiness was this, viz.

---

1 עינא כעינא ] translate

2 arcana superna & inferna, ] “celestial and infernal secrets”

4 אעכר זוהמא מניהין ] translate

9–10 כזוהרא דרקיעא ] translate

11 אתכשם עלמא ] translate

22 *In Statione montis Sinai Israelitae erant sicut Angeli ministerii*] “On the station of Mount Sinai the Israelites were like the ministering angels”; cf. Vorstius’ translation of *Pirke Rabbi Eliezer*, 41 in Vorstius, *Capitula R. Elieser*: p.111: “Tota ista generatio, quae audivit vocem Sancti ben. in monte Sinai, promerita fuit fieri velut angeli ministerii” (“all that generation which heard the voice of the Holy One (blessed be he) on Mount Sinia, were worthy to become like ministering angels”)

That the Law of God externally dispensed, and only furnished out to them in Tables of Stone and a Parchment-roll, conjoined with the power of their own Free-will, was sufficient both to procure them acceptance with God, and to acquire Merit enough to carry them with spread sails into the  
 5 Harbour of Eternal rest and blessedness.

So that by this time we may see that those Disputes which S. Paul and other Apostles maintain against the Jews touching the Law and Faith, were not merely about that one Question, *Whether Justification formally and precisely respects Faith alone*; but were of a much greater latitude.

10 Having done with the First Enquiry, we now come to the Second, which was this, *What the Evangelical Righteousness or the Righteousness of Faith is which the Apostle sets up against that of the Law, and in what Notion the Law is considered by the Apostle*: Which in summe was this, viz. That the Law was the Ministry of death, and in it self an *External and Live-*  
 15 *less* thing, neither could it procure or beget that *Divine life* and spiritual Form of Godliness in the Souls of men, which God expects from all the heirs of Glory, nor that Glory which is only consequent upon a true Divine life. Whereas on the other side the *Gospel* is set forth as a mighty *Efflux*  
 20 and Emanation of *life and spirit* freely issuing forth from an Omnipotent source of Grace and Love, as that true God-like vital influence whereby the Divinity derives it self into the Souls of men, enlivening and transforming them into its own likeness, and strongly imprinting upon them a Copy of its own Beauty and Goodness: Like the Spermatical virtue of the Heavens, which spreads it self freely upon this Lower world, and subtly  
 25 insinuating it self into this benumbed feeble earthly Matter, begets life and motion in it. Briefly, *It is that whereby God comes to dwell in us, and we in him.*

But that we may the more distinctly unfold the Difference between *That Righteousness which is of the Law, & That which is of Faith*, & so the  
 30 better shew how the Apostle undermines that fabrick of Happiness which

---

26–27 *It is that whereby God comes to dwell in us, and we in him*] 1 John 4, 13: “Hereby know wee that we dwell in him and he in vs, because hee hath giuen vs of his Spirit.”

---

23–24 Like the Spermatical virtue of the Heavens] note required  
 25 benumbed] cf. earlier uses of the word



the Jews had built up for themselves; we shall observe First in general, That the main thing which the Apostle endeavours to beat down was, that proud and arrogant conceit which they had of *Merit*, and to advance against it the notion of the Divine grace and bounty as the only Fountain of all Righteousness and Happiness. For indeed that which all those Jewish notions, which we have before taken notice of, aim principally at, was the advancing of the weakened Powers of Nature into such an height of Perfection as might render them capable of *Meriting* at Gods hands: and that *Perfection* which they speak so much of (as is clear from what hath been said) was nothing else but a mere sublimation of their own Natural Powers and Principles, performed by the strength of their own Fancies. And therefore these Contractors with Heaven were so pleased as to look upon Eternal life as a fair Purchase which they might make for themselves at their own charge; as if the spring and rise of all were in themselves: their eyes were so much dazled with those foolish fires of *Merit* and *Reward* kindled in their own Fancies, that they could not see that light of Divine grace and bounty which shone about them.

And this *Fastus* and swelling pride of theirs (if I mistake not) is that which S. *Paul* principally endeavours to chastise in advancing *Faith* so much as he doth in opposition to *the works of the Law*. For which purpose he spends the First and Second Chapters of this Epistle to the Romans in drawing up a charge of such a nature both against Gentiles and Jews, but principally against the Jews, who were the grand Justiciaries, that might make them bethink themselves of imploring Mercy, and of laying aside all plea of Law and Justice; and so chap.3.27. he shuts up all with a severe check to such presumptuous arrogance, ποῦ οὖν ἡ καύχησις; *Where then is boasting?* This seems then to be the main End which S. *Paul* every where aims at in opposing *Faith* to *the works of the Law*, namely to establish the Foundation of Righteousness and Happiness upon the Free mercy and grace of God: the glorifying and magnifying of which in the real

25 chap.3.27] Romans 3, 27: "Where is boasting then? It is excluded. By what Law? Of works? Nay: but by the Law of faith."

26 ποῦ οὖν ἡ καύχησις; ] "where then [is] the boasting"

15 foolish fires] cf. the "foolish fires hat fetch their birth from terrene exudations" of p.16

18 *Fastus*] again

manifestations of it he holds forth upon all occasions, as the designe & plot of the Gospel-administration; seeing it is impossible for men by any Works which they can perform to satisfie God's Justice for those Sins which they have committed against him, or truly to comply with his Divine will, without his Divine assistance. So that the Method of reconciling men to God, and reducing of straying Souls back to him, was to be attributed wholly to another Original then that which the Jews imagined. But

Secondly, That *Righteousness of Faith* which the Apostle sets up against the *Law*, and compares with it, is indeed in its own nature a *Vital and Spiritual administration*, wherein God converseth with Man; whereas the *Law* was merely an *External or Dead thing* in it self, not able to beget any true Divine life in the Souls of Men. All that *Legal Righteousness* which the Jews boasted so much of, was but *from the Earth, earthly*; consisting merely in *External performances* & so falling extremely short of that *Internal & God-like frame of Spirit* which is necessary for a true conjunction and union of the Souls of Men with God, and making them capable of true Blessedness.

But that we may the more distinctly handle this Argument, we shall endeavour to unfold *the true Difference between the Law and the Gospel*, as it seems evidently to be laid down every where by S. Paul in his Epistles: and the Difference between them is clearly this, *viz.* That the *Law* was merely an *External* thing, consisting in such Precepts which had only an *Outward administration*; but the *Gospel* is an *Internal* thing, a *Vital Form and Principle* seating it self in the Minds and Spirits of Men. And this is the most proper and formal *Difference* between the *Law* and *Gospel*, that the one is considered only as an *External* administration, and the other as an *Internal*. And therefore the Apostle 2 Cor.3.6,7. calls the *Law* *διακονίαν*

---

27 2 Cor.3.6,7.] 2 Corinthians 3, 6-7: "Who also hath made vs able ministers of the New Testament, not of the letter, but of the spirit: for the letter killeth, but the spirit giueth life. But if the ministration of death written, and ingrauen in stones, was glorious, so that the children of Israel could not stedfastly beholde the face of Moses, for the glory of his countenance, which glorie was to be done away:"

418.27-419.1 *διακονίαν γράμματος*] "the ministry of the letter"; adapted from 2 Corinthi-

---

6 reducing] in the latinate sense of "leading back"

13 *from the Earth, earthly*] recalling 1 Corinthians 15, 47: "The first man is of the earth, earthy: The second man is the Lord from heauen."

γράμματος and θανάτου, *the ministration of the law and of death*, it being in it self but *a dead letter*; as all that which is without a mans Soul must needs be. But on the other side he calls the *Gospel* (because of the Intrinsic and Vital administration thereof in living impressions upon the Souls of men) Διακονίαν πνεύματος *the Ministration of the Spirit*, and Διακονίαν τῆς δικαιοσύνης, *the Ministration of righteousness*. By which he cannot mean the *History* of the Gospel, or those *Credenda* propounded to us to believe; for this would make the Gospel it self as much an *External* thing as the *Law* was, and according to the External administration as much a killing or dead letter as the Law was: and so we see that the preaching of *Christ crucified* was to the Jews a *Stumbling-block*, and to the Greeks *Foolishness*. But indeed he means a *Vital efflux* from God upon the Souls of men, whereby they are *made partakers of Life and Strength* from him: and therefore (ver.7.) he thus Exegetically expounds his own meaning of that short description of the *Law*, namely that it was διακονία τοῦ θανάτου ἐν γράμμασιν, ἐντετυπωμένη ἐν λίθοις: which, I think, may be fitly translated, *it was a dead (or liveless) administration* (for so sometimes by an Hebraisme the Genitive case *in regimine* is put for the Adjective) or else *an administration of death exhibited in letters, and engraven in tables of Stone*: and therefore he tells us (ver.6.) what the *Effect* of it was in those words, Τὸ γράμμα ἀποκτείνει, *The letter killeth*, as indeed all External precepts which have not a proper vital radication in the Souls of men, whereby they are able to secure them from the transgression of them, must needs doe. Now to this *dead* or *killing letter* he opposeth (ver.8.) *a quickning*

---

ans 3, 6.

1 θανάτου] “of death”; adapted from 2 Corinthians 3, 6.

5 Διακονίαν πνεύματος] “the ministry of the spirit”; adapted from 2 Corinthians 3, 8.

5–6 Διακονίαν τῆς δικαιοσύνης] “the ministry of righteousness”; adapted from 2 Corinthians 3, 9.

7 *Credenda*] “things which are to be believed”

15–16 διακονία τοῦ θανάτου ἐν γράμμασιν, ἐντετυπωμένη ἐν λίθοις:] lit. “ministry of death in letters having been engraven on stones”; 2 Corinthians 3, 7.

18 *in regimine*] Latin for “in a construct relation”

21 Τὸ γράμμα ἀποκτείνει] “the letter kills”; adapted slightly from 2 Corinthians 3. 6.

---

3–4 Intrinsic] Blount’s gloss on “intrinsic” is “inward, secret, occult”.

17–18 sometimes by an Hebraisme the Genitive case *in regimine* is put for the Adjective] In Hebrew, when two or more nouns should be taken together, they are said to be in a “construct relation”, which expresses possession; Smith’s point is that θανάτου (“of death”) functions as an adjective (“dead”).

*Spirit*, or the Διακονία τῆς δικαιοσύνης, *the ministration of righteousness*, that is, *the Evangelical administration*. So that the *Gospel* or *Evangelical administration* must be an *Internal impression* a vivacious and Energetical Spirit and Principle of Righteousness in the Souls of men, whereby  
 5 they are *inwardly* enabled to express a real conformity thereto. Upon this Ground the Apostle further pursues the *Effects* of both these from the 14. verse to the end.

By all which the Apostle means to set forth to us How vast a Difference there is between the *External* manifestations of God in a Law of  
 10 Commandments, and those *Internal* appearances of God whereby he discovers the mighty power of his Goodness to the Souls of men.

Though the History and outward Communication of the Gospel to us *in scriptis*, is to be always acknowledged as a special mercy & advantage, and certainly no less Privilege to Christians then it was to the Jews to be  
 15 the Depositories of the Oracles of God: yet it is plain that the Apostle, where he compares the Law and the Gospel, and in other places, doth by the Gospel mean something which is more then a piece of Book-learning, or an Historical narration of the free love of God in the several contrivances of it for the Redemption of mankind. For if this were all that is  
 20 meant properly by the *Gospel*, I see no reason why it should not be counted *as weak and impotent* a thing, as *dead a letter* as the Law was, (as we intimated before;) and so there would be no such vast *Difference* between them as the Apostle asserts there is; the one being properly an *External declaration of Gods will*, the other an *Internal manifestation of Divine life*  
 25 *upon mens Souls*: and therefore Gal.3.21. he so distinguisheth between this double Dispensation of God, that this *Evangelical dispensation* is a

---

1 Διακονία τῆς δικαιοσύνης] “ministry of righteousness”; 2 Corinthians 3, 9.

13 *in scriptis*] “in writing”

25 Gal.3.21.] Galatians 3, 21: “Is the Lawe then against the promises of God? God

---

6–7 the *Effects* of both these from the 14. verse to the end] The verses deal with the removal of the “vaile” over the readings of the Jews, and the “open face” with which Christians see “the glorie of the Lord”.

14–15 then it was to the Jews to be the Depositories of the Oracles of God] recalling Romans 3, 1-2: “What aduantage then hath the lew? or what profit is there of Circumcision? Much euery way: chiefly, because that vnto them were committed the Oracles of God.”

vital and quickening thing, able to beget a Soul and Form of Divine goodness upon the Souls of men; which because *the Law* could not doe, it was laid aside, as being insufficient to restore man to the favour of God, or to make him partaker of his righteousness. *If there had been a Law*  
 5 *which could have given life*, ὄντως ἂν ἐκ νόμον ἦν ἡ δικαιοσύνη, *verily Righteousness should have been by the Law*; where by δικαιοσύνη he seems to mean the same thing which he meant by it when in his Epistle to the *Corinthians* he calls the Oeconomy of the Gospel διακονίαν δικαιοσύνης  
 10 *the ministration of righteousness*, or as תּוּכִיחַ is taken among the Jewish writers for acceptance with God, and that Internal form of Righteousness that qualifies the Soul for Eternal life: and so he takes it in a far more large and ample sense than that External righteousness of *Justification* is: and indeed it seems to express *the Just state* of those who are renewed by the Spirit of God, and made partakers of that Divine life which is emphatically called *the Seed of God*. For this δικαιοσύνη *Righteousness*, which he  
 15 here speaks of, is the proper result of an enlivening and quickening Law, which is this *New Law* of the Gospel in opposition to that *Old Law* which was administred only *in scriptis*: and therefore this *New Law* is called in the Epistle to the *Hebrews*, chap.8.6. &c. κρείττων διαθήκη *the better Covenant*, whereas the *Old* was *faulty*. In which place this is put down as  
 20 the Formal difference between the *Legal* and *Evangelical* administration, or the *Old* and *New Covenant*, That the *Old Covenant* was only externally

---

forbid: for if there had beene a Lawe giuen which could haue giuen life, verily righteousness should haue bene by the Law.”

5 ὄντως ἂν ἐκ νόμον ἦν ἡ δικαιοσύνη ] lit. “indeed anyhow from out of [the] law would have emerged righteousness”; the Greek is a slight misquotation.

6 δικαιοσύνη ] “righteousness”

8–9 διακονίαν δικαιοσύνης ] “the ministry of righteousness”; 2 Corinthians 3, 9.

9 תּוּכִיחַ ] lit. “success”

18 *in scriptis*: ] “in writing”

19 Epistle to the *Hebrews*, chap.8.6. ] Hebrews 8, 6: “But now hath he obtained a more excellent ministerie, by how much also he is the Mediatour of a better Couenant, which was established vpon better promises.”

19 κρείττων διαθήκη ] “better covenant”; slightly adapted from Hebrews 8, 6.

---

8 Oeconomy] recalling 1 Corinthians 9, 17, where οἰκονομίαν is translated in 1611 as “dispensation”.

15 *the Seed of God*] recalling the language of Galatians 3, 16: “Now to Abraham and his seede were the promises made. He saith not, And to seeds, as of many, but as of one, And to thy seed, which is Christ.”

promulgated and wrapt up as it were in Ink and Parchment, or, at best, *engraven upon tables of Stone*; whereas this *new Covenant* is set forth in *living characters imprinted upon the Vital powers of men Souls*, as we have ver.10, 11. *This is the Covenant that I will make, &c. I will put my*  
 5 *Laws into their Minds, and write them in their Hearts:* and therefore the *Old Covenant* is v.7. said not to be ἄμεμπτος an *unblameable* or *faultless thing*, because it was not able to keep off transgressions, or hinder the violation of it self, no more then an Inscription upon some Pillar or Monument is able to inspire life into those that read it and converse with  
 10 it: the *Old Law* or *Covenant* being in this respect no other then all other Civil Constitutions are, which receive their efficacy merely from the willing compliance of men Minds with them, so that they must be enlivened by the Subject that receives them, being *dead things* in themselves. But the *Evangelical* or *New Law* is such a thing as it an *Efflux of life and power* from  
 15 God himself the Original thereof, & *produceth life* wherever it comes. And to this double Dispensation, viz. of *Law* and *Gospel*, doth S. *Paul* clearly refer 2 Cor.3.3. *You are the Epistle of Christ, ministred by us, written not with ink, but with the Spirit of the living God, not in tables of Stone:* which last words are a plain Gloss upon that mundane kind of adminstring the  
 20 *Law* in a *mere External way*, to which he opposeth the *Gospel*. And this Argument he further pursues in the 7 and 8 chapters of the Epistle to the *Romans*, in which last chap. v.2. he stiles the *Gospel* νόμον τοῦ πνεύματος τῆς ζωῆς *the Law of the spirit of life*, which was able to destroy the power

2 *engraven upon tables of Stone*] 2 Corinthians 3, 7 again

4 ver.10, 11.] Hebrew 8, 10: "For this is the Couenant that I will make with the house of Israel after those dayes, saith the Lord: I wil put my Lawes into their minde, and write them in their hearts: and I will be to them a God, and they shalbe to me a people."

5–6 the *Old Covenant* is v.7. said] Hebrews 8, 7: "For if that first Couenant had bene faultles, then should no place haue bene sought for the second."

6 ἄμεμπτος ] "faultless" or "blameless"; cf. Philippians 3, 6.

22 in which last chap. v.2.] Romans 8, 2: "For the law of the spirit of life, in Christ Iesus, hath made me free from the law of sinne and death."

22–23 νόμον τοῦ πνεύματος τῆς ζωῆς ] "the law of the spirit of life"

10–12 being in this respect no other then all other Civil Constitutions are, which receive their efficacy merely from the willing compliance of men Minds with them] Perhaps an indication of Smith's republican leanings.

16–17 doth S. *Paul* clearly refer 2 Cor.3.3.] 2 Corinthians 3, 3: "Forasmuch as yee are manifestly declared to be the Epistle of Christ ministred by vs, written not with inke, but with the spirit of the liuing God, not in tables of stone, but in fleshy tables of the heart."

of Sin, and to introduce such a spiritual and heavenly frame of Soul into men, as whereby they might be enabled to express a chearfull compliance with the Law of God, and demonstrate a true heavenly conversation and God-like life in this world.

5 We read in *Iamblichus* and others, of the many preparatory Experiments used by *Pythagoras* to try his Scholars whether they were fit to receive the more sublime and sacred pieces of his Philosophy; and that he was wont to communicate these only to Souls in a due degree purified and prepared for such doctrine, μετὰ ψυχῆς μυσίσεις καὶ καθαρμούς; and  
10 what did all this signifie but only this, that he might be all these Methods work and mold the Minds of his Hearers into such a fit Temper, as that he might the better stamp the Seal of his more Divine Doctrine upon them, and that his Discourses to them περὶ δικαίων τε καὶ καλῶν καὶ ἀγαθῶν of  
15 *things just and lovely and good* might be written τῷ ἔντι ἐν ψυχῇ *truly and really in the Soul*, that I may use *Plato's* words in his *Phaedrus*, where he commends the Impressions of Truth which are made upon mens Souls above all *outward Writings*, which he therefore compares to *dead pictures*. By this we see what the wisest and best Philosophers thought of this Internal writing; But it peculiarly belongs to God to write the Laws  
20 of Goodness in the Tables of men hearts. All the outward Teachings of

9 μετὰ ψυχῆς μυσίσεις καὶ καθαρμούς; ] “after initiations and purifications of the soul”; cf. Arcerius, *Iamblichu Chalkideōs ... logoi dyo*, p.79.

13 περὶ δικαίων τε καὶ καλῶν καὶ ἀγαθῶν ] “about justice and beauty and goodness”; Plato, *Phaedrus* 278a.

14 τῷ ἔντι ἐν ψυχῇ ] “really written in a soul”; *Phaedrus* 278a.

5 We read in *Iamblichus* and others] The principal account of Pythagoras’ initiation of his students is in *Iamblichus’ Vita Pythagorae*, XVII; cf. Arcerius, *Iamblichu Chalkideōs ... logoi dyo*, pp. 76 -83.

13–14 *of things just and lovely and good*] Smith’s translation recalls Philippians 4, 8: “Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are iust, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there bee any vertue, and if there bee any praise, thinke on these things:” This was one of Whichcote’s favourite texts: see Whichcote, *Works*, IV, pp. 1-155.

15–18 where he commends ... to *dead pictures*] summarising Socrates’ contrast between the “majestic silence” of paintings and the “living speech” which is “written in the soul of the learner”, in *Phaedrus* 275d - 276a.

18 the wisest and best Philosophers] that is to say, Plato.

men are but dead things in themselves. But God's imprinting his Mind and Will upon mens hearts is properly that which is called *the Teaching of God*, and then they become *living* Laws written in the *living* Tables of men Hearts fitted to receive and retain Divine impressions. I shall only adde  
 5 that speech of a Chymist not impertinent in this place, *Non tam discendo quàm patiendo divina perficitur Mens humana*.

And that we may come a little nearer to these words upon which all this present Discourse is built, this seems to be the Scope of his argument in this place, where this νόμος δικαιοσύνης *Law of righteousness* may fairly be  
 10 parallel'd with that which before he called νόμον πνεύματος *the law of the spirit*, and which he therefore call δικαιοσύνην πίστεως *the righteousness*

---

5–6 *Non tam discendo quàm patiendo divina perficitur Mens humana*] “The human mind is perfected not so much by learning as by experiencing (or suffering) the divine”; Croll, *Oswaldi Crollii Basilica Chymica: Pluribus selectis & secretissimis propria manuali experientia approbatis descriptionibus, & usu remediorum chymicorum selectissimorum aucta*, p.39; Pinnell translates as “the mind of man is perfected and compleated by a passive reception of Divine things” Pinnell and Croll, *Philosophy Reformed & Improved in Four Profound Tractates: The I. Discovering the Great and Deep Mysteries of Nature*, p.49.

9 νόμος δικαιοσύνης ] “a law of righteousness”; Romans 9, 31

10 νόμον πνεύματος ] “a law of the spirit”; adapted from Romans 8, 2: “For the law of the spirit of life, in Christ Iesus, hath made me free from the law of sinne and death.”

11 δικαιοσύνην πίστεως ] “righteousness of faith”; adapted from Romans 9, 30: “What shall wee say then? That the Gentiles which followed not after righteousness, haue

---

3 Tables] i.e. tablets

5 Chymist] marginal note: *Crollius Oswald Croll* (c.1563 - 1609), professor of medicine at the University of Marburg, was a famous Paraclesian and proponent of iatrochemistry, described by Hugh Trevor-Roper as “a founding father of modern chemistry” Trevor-Roper, *Europe's Physician: The Various Life of Sir Theodore de Mayerne*, p.85.

5–6 *Non tam discendo quàm patiendo divina perficitur Mens humana*] HGW objects to Smith's use of the quotation, in which, he argues, Croll's “real sense is ... quite perverted” He interprets the context as an assertion of “the Platonic theory” that “all knowledge was possessed by the human intellect ... before it was united to the body.” Croll says that all knowledge “is subject to forgetfulness and will vanish” except “Essential intrinsicall knowledge”, which comes not from study, experience or age, nor from words and the “wrangling of reason, but the mind of man is perfected and compleated by a passive reception of divine things” (Pinnell and Croll, *Philosophy Reformed & Improved in Four Profound Tractates: The I. Discovering the Great and Deep Mysteries of Nature*, p.49), which Pinnell glosses, perhaps misleadingly, as “not by study and paines, but by patience and submission.”



of *faith*, because it is received from God in a way of believing. For I cannot easily think that he should mean nothing else in this place but merely the Righteousness of Justification, as some would perswade us, but rather that his Sense is much more comprehensive, so as to include the state  
 5 of Gospel-dispensation, which includes not only *Pardon of sins*, but an *inward spirit of Love, Power, and of a sound Mind*, as he expresseth it 2 Tim.1.7. And this he thus opposeth to the *Law*, Rom.10.6., &c. *But the Righteousness of Faith speaketh on this wise; Say not in thy heart, Who shall ascend into heaven? &c. or, Who shall descend into the deep? But*  
 10 *what saith it? The Word is nigh thee, even in thy mouth, and in thy heart, that is, the word of faith which we preach.* In which words *Cunæus* in his *De Repub. Hebr.* would have us to understand some *Cabbala* or Tradition amongst the Jews for this meaning of that place, Deut.30.12. from which these words are borrowed, which as they there stand, seem not to carry  
 15 that Evangelical sense which here *S. Paul* expounds them into; though yet *Cunæus* hath not given us any reason for this opinion of his. But indeed the Jewish writers generally, who were acquainted with the principles of

---

attained to righteousness, euen the righteousness which is of faith:"

6–7 2 Tim.1.7. ] 2 Timothy 1, 7: "For God hath not giuen vs the spirit of feare, but of power, of loue, and of a sound minde."

7 Rom.10.6., &c.] Romans 10, 6-8: "But the righteousness which is of faith, speaketh on this wise: Say not in thine heart, Who shall ascend into heauen? That is to bring Christ down from aboue. Or, Who shall descend into the deepe? That is to bring vp Christ againe from the dead. But what saith it? The word is nigh thee, euen in thy mouth, and in thy heart, that is the word of faith which we preach,"

12–13 *De Repub. Hebr.* would have us to understand some *Cabbala* or Tradition amongst the Jews for this meaning of that place] *Cunæus* says not only that the Jews had a cabalistic tradition, but that Paul was aware of it when he cited Deuteronomy in the Epistle to the Romans; no rabbinical or others texts are cited in support of this view. *Cunæus, Petri Cunæi De republica Hebraeorum, libri III: Hebraea & Graeca omnia verbo tenus reddita Latine sunt: aut, postquam relata abunde sententia eorum est apponuntur: ut tardare haec res lectorem non possit*, III. 8, pp. 384 - 6.

13 Deut.30.12.] Deuteronomy 30, 12: "It is not in heauen, that thou shouldest say, Who shal goe vp for vs to heauen, and bring it vnto vs, that wee may heare it, and doe it?"

---

11 *Cunæus*] *Petrus Cunæus* or *Peter van de Kun* (1586 - 1638) was a Dutch scholar, and professor of Latin, politics and jurisprudence at Leyden. "The Hebrew Republic" was "the most powerful statement of republican theory in the early years of the Dutch Republic" Tuck, *Philosophy and Government 1572 - 1651*, p.169. For an account of the man and the work, see *Cunæus, Eyffinger, and Wyetzner, The Hebrew Republic*, pp.ix -lxxvi.

the *Cabbala*, commenting upon that place do wholly refer it to the times of the Messiah, making it parallel with that place of *Jeremy* which defines the New Covenant to be a writing of the Law of God in mens hearts. And thus that *Life* and *Salvation* that results from the *Righteousness of Faith* is all, as Faith it self is, deriving from God gratuitously dispensing himself to the Minds of men: Whereas if *Life* could have been by the *Law*, its Original and Principal must have been resolved into men themselves who must have acted that *dead matter without them*, and have produced that Virtue and Energy in it, by their exercising themselves therein, which of it self it had not; as the Observance of any Law enables that Law it self to dispense that Reward which is due to the observance of it: and therefore the *Righteousness of the Law* was so defin'd, that *he that did those things should live in them*. And thus the New Testament every where seems to present to us this twofold Dispensation or Oeconomy, the one consisting in an *External and written law of Precepts*, the other in *Inward life and power*. Which *S.Austin* hath well pursued in his Book *de Litera & Spiritu*, from whom *Aquinas* (who endeavours to tread in his foot-steps) seems to have taken first of all an occasion of moving that Question, *Utrum Lex nova sit lex scripta, vel lex indita*; and thus resolves it, That the *New Law* or *Gospel* is not properly *lex scripta*, as the *Old* was, but *Lex indita*: and that

---

2–3 *Jeremy* which defines the *New Covenant* to be a writing of the *Law of God in mens hearts* ] *Jeremiah* 31, 33: "But this shall be the couenant, that I will make with the house of Israel, After those dayes, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and wil be their God, and they shall be my people."

16 *de Litera & Spiritu* ] "On the Letter and the Spirit", an anti-Pelagian work dating from 412.

18–19 *Utrum Lex nova sit lex scripta, vel lex indita* ] "whether the new law should be a written law or an imparted law"

20 *lex scripta* ] "a written law"

20 *Lex indita* ] "an imparted law"

---

10–11 as the Observance of any Law enables that Law it self to dispense that Reward which is due to the observance of it] stuff to explain

16 *S.Austin* ] i.e. St Augustine

17 *Aquinas* (who endeavours to tread in his foot-steps) ] In *Summa Theologiae* IIa, *quaestio* 106a, 1 *conclusio*, *Aquinas* answers his question whether the new law of the Gospel is "a written law, or is instilled in the heart" (*quaestio* 106), by referring to St Augustine, *De Spiritu et Litera*, xxiv, where he says that "as the law of deeds was written on tables of stone, so is the law of faith inscribed on the hearts of the faithful". *Aquinas* concludes that "principaliter nova lex est lex indita" ("the new law is in the first place a law that is inscribed on our hearts").

the *Old Law* is *foris scripta*, the other *intus scripta*, written in the tables of the Heart.

Now from all this we may easily apprehend how much the *Righteousness of the Gospel transcends that of the Law*, in that it hath indeed a true  
 5 *command over the inward man* which it acts and informs; whereas the *Law* by all its *menaces and punishments* could only *compell* men to an *External observance* of it in the *outward man*; as the Schoolmen have well observed, *Lex vetus ligat manum, Lex nova ligat animum*.

And herein *S. Paul* every where magnifies this Dispensation of the  
 10 free mercy & grace of God, as being the only sovereign remedy against all the inward radicated maladies of sin and corruption, as that *Panacea* or *Balsamum vitae* which is the universal restaurative of decayed & impotent Nature. So he tells us Rom.6. *Sin shall not have dominion, because we are not under the law, but under grace*. And this is that which made him  
 15 so much extol his acquaintance with Christ in the Dispensation of grace,

---

1 *foris scripta*] “written externally”

1 *intus scripta*] “written internally”

8 *Lex vetus ligat manum, Lex nova ligat animum*] “The old law binds the hands, the new law binds the soul”

11 *Panacea*] “an *Universal Medicine*, or a Medicine that cures all Diseases in all circumstances, Ages and Constitutions, of which divers are to be met with in Books of Chymistry.” Blount, *Glossographia*; the *panacea amwaldina* of Georg am Wald (1554-1616) was one of the best known.

12 *Balsamum vitae*] “balm of life”

13 Rom.6.] Romans 6, 14: “For sinne shall not haue dominion ouer you, for yee are not vnder the Law, but vnder Grace.”

---

8 *Lex vetus ligat manum, Lex nova ligat animum*] In *Summa Theologiae* IIa, *quaestio* 108a, 1 *argumentum* 3, Aquinas objects the difference between the old and the new law is that “*vetus lex cohibet manum, sed lex nova cohibet animum*” (“the old law restrains the hand, whereas the new law restrains the soul”).

11 radicated] Blount glosses: “rooted, or that has taken root.” Blount, *Glossographia* 12–13 the universal restaurative of decayed & impotent Nature] The idea of a *panacea* or *balsamum vitae* is much medical as alchemical, associated particularly with Paracelsus and the iatrochemists, like Croll and van Helmont. Smith’s copy of van Helmont’s *Ortus Medicinae* (1648) is in his bequest to Queens’. For Cudworth’s metaphor of “a Sovereigne and Medicinall” gospel, see Cudworth, *A Sermon Preached before the Honourable House of Commons, at Westminster March 21, 1647*, p.43.

and to despise all things as loss, *Philip.3.* where among his other Jewish privileges having reckoned up his blamelessness in all points touching the Law, he undervalues them, and counts all loss διὰ τὸ ὑπερέχον τῆς γνώσεως, *for the excellency of the knowledg of Christ Jesus.* In which place  
 5 the Apostle doth not mean to disparage *a real inward righteousness* and the strict observance of the Law; but his meaning is to shew how poor and worthless a thing all *Outward observances* are in comparison of a true *Internal conformity* to Christ in the renovation of the Mind and Soul according to his Image and likeness; as is manifest from v.9, 10. &c.:  
 10 in which he thus delivers his own meaning of *that knowledge of Christ* which he so much extoll'd, very emphatically, *That I may be found in him, not having mine own righteousness which is of the Law, but that which is through the faith of Christ, the righteousness which is of God by faith.* Where by the way we may further notice what this δικαιοσύνην πίστεως  
 15 and δικαιοσύνη θεοῦ, *the righteousness of faith and the righteousness of God* (which we have already spoke much of) is according to his own true meaning, as he expounds himself, viz. a *Christ-like Nature* in a mans Soul, or Christ appearing in the Minds of men by the mighty power of his Divine Spirit, and thereby deriving a true participation of himself to them:  
 20 so we have it v. 10. *That I may know the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death.* And thus *Christ and Moses* are opposed, as *Christ* is the Dispenser of Grace

---

1 *Philip.3.* ] Philippians 3, 8: "Yea doubtlesse, and I count all things but losse, for the excellencie of the knowledge of Christ Iesus my Lord: for whom I haue suffered the losse of all things, and doe count them but doung, that I may win Christ,"

3–4 διὰ τὸ ὑπερέχον τῆς γνώσεως ] "because of the excellency knowledge"; Philippians 3, 8.

11–13 That I may be ... of God by faith ] Philippians 3, 9: "And be found in him, not hauing mine owne righteoussesse, which is of the Law, but that which is through the faith of Christ, the righteoussesse which is of God by faith:"

14 δικαιοσύνην πίστεως ] "righteousness of faith"

15 δικαιοσύνη θεοῦ, ] "righteousness of God"

20–21 That I may ... unto his death ] Philippians 3, 10: "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable vnto his death"

---

9 v.9, 10. &c. ] Philippians 3, 9-10

17–19 *Christ-like Nature* in a mans Soul, or Christ appearing in the Minds of men by the mighty power of his Divine Spirit, and thereby deriving a true participation of himself to them ] required

and Truth, of Gods free and gratuitous bounty, of Life and Substance: whereas *Moses* was but the Minister of the Law, of Rites and Shadows.

But it may perhaps be questioned whether the same *Internal* dispensation of God was not as well under the *Law*, as since our Saviour's coming, and so consequently that the Jews were equally partakers thereof; and also it could be no new thing to them.

To all which I might reply, That this Dispensation of grace was then a more Mystical thing, and not so manifested to the world as it hath been since our Saviours coming. Secondly, This dispensation of Free grace was not that which properly belonged to the Nation of the Jews, but only a Type and shadow it.

For the fuller understanding of which and all that hath been spoken, we must know, That before our Saviour's coming the great Mysteries of Religion being wrapt up in Hieroglyphicks and Symbolical rites, (the unfolding of which was reserved for him who is the great Interpreter of Heaven and Master of Truth) God was pleased to draw forth a Scheme or Copy of all that divine Oeconomy and Method of his commerce with mankind, and to make a draught of the whole artifice thereof in External matter: and therefore he singled out a Company and Society of men of the same common Extraction, marked out from all other sorts of men by a character of Genealogical Sanctity (for so *Circumcision* was) collected and united together by a common band of Brotherhood; and this he set up as an Emblem of a divine and holy seed or society of men which are all by way of Spiritual generation descended from himself. And hence it is that the Jews (the whole Jewish nation universally considered) who were but a mere Representative of this Spiritual fraternity & congregation, are called the *Holy seed* or the *Holy people*. Then afterwards amongst these he erects a Government & *Politie*, & rules over them in the way & manner of a *Political* prince, as hath been long since well observed by *Josephus*, who therefore properly calls the Jewish government *θεοκρατίαν*, a *Theocracy*, or the *Government of God himself*.

---

30 *θεοκρατίαν*] "rule by God"

---

30 *θεοκρατίαν*] The term comes from *Josephus' Contra Apion*, where he says "our legislator (i.e., Moses) had no regard to any of these forms (monarchy, oligarchy, republic),

And thus in a *Scheme* or Figure he shadows forth that Spiritual king-  
dome and government which he would establish amongst that Divine so-  
ciety of men, in reference to which we have so much mention made of  
*the Kingdome of heaven* in the Gospel, which is not generally and solely  
5 meant of the *State of glory*, much less of any outward *Church-rites*, but  
mainly of that *Idea* and Exemplar of which the Jewish *Theocracy* was an  
imitation. Lastly, as a Political Prince God draws forth a *Body of laws* as  
the Political Constitutions and Rules of this Government which he had  
10 set up, chusing Mount *Sinai* for the Theatre whereon he would promulge  
those Laws by which all his Subjects should be governed. And so I doubt  
not but that Preface by which the Law is usher'd in, Exod.20. which  
speaks of God's mercy in delivering them from the *Egyptian* thraldome,  
may very well be allegorized and mystically expounded. And all this was  
to signifie and set forth that *Law* which was to goe forth from mount *Sion*,  
15 the promulgation whereof was to be in a Vital and Spiritual way among  
the Subjects of this Spiritual Kingdom. To all which we may add those  
*Temporal inheritances* which he distributed to the Jewish families, in imi-  
tation of that Eternal blessedness and those *Immortal inheritances* which  
he shares out amongst his Spiritual Sons and Subjects in Heaven. And  
20 this I the rather add, because here the Jews are much perplex'd about un-  
tying this knot, namely, what the Reason should be that their *Law* speaks  
so sparingly of any *Eternal reward*, but runs out *generally* in promises of  
Mundane and *Earthly blessings* in the land of *Canaan*. But by this we may  
see the true Reason of that which the Apostle speaks concerning them,  
25 2 Cor.3.14. *Until this day τὸ αὐτὸ κάλυμμα the same vail in the reading of*

---

11 that Preface by which the Law is usher'd in, Exod.20.] Exodus 20, 2: "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage:"  
25 2 Cor.3.14.] 2 Corinthians 3, 14: "But their mindes were blinded: for vntill this day remaineth the same vaile vntaken away, in the reading of the old testament: which vaile is done away in Christ."

25 τὸ αὐτὸ κάλυμμα] "the same veil"

---

but he ordained our government to be what, by a strained expression, may be termed a Theocracy, by ascribing the authority and the power to God, and by persuading all the people to have a regard to him" (2.17.165). Smith's source may well be Cunaeus, *Petri Cunaei De republica Hebraeorum, libri III: Hebraea & Graeca omnia verbo tenus reddita Latine sunt: aut, postquam relata abunde sententia eorum est apponuntur: ut tardare haec res lectorem non possit*, p.4.

9 promulge] "to noise abroad, to publish or proclaim" Blount, *Glossographia*

*the Old Testament μένει μὴ ἀνακαλυπτόμενον remain untaken away.* That *Vail* which was on *Moses* his face was an Emblem of all this great Mystery: and this *Vail* was upon the face of the Jews in their reading the Old Testament; they dwelling so much in a carnal converse with these  
 5 Sacramental Symbols which were offered to them in the reading of the Law, that they could not see through them into the thing signified thereby, and so embraced Shadows in stead of Substance, and made account to build up Happiness and Heaven upon that Earthly Law to which properly the Land of *Canaan* was annex'd: whereas indeed this *law* should have  
 10 been their *School-master to have led them to Christ* whose Law it pre-figured; which that it might doe the more effectually, God had annexed to the breach of any one part of it such serve Curses, that they might from thence perceive how much need they had of some further Dispensation. And therefore this state of their is set forth by *a state of bondage* or  
 15 πνεῦμα δουλείας . For all External precepts carry perpetually an aspect of austerity and rigour to those Minds that are not informed by the internal sweetness of them. And this is it only which makes the *Gospel* or the *New Law* to be a *Free, Noble and Generous* thing , because it is seated in the *Souls* of men: and therefore *Aquinas* out of *Austin* hath well observed

---

1 μένει μὴ ἀνακαλυπτόμενον] “remains not being lifted”

10 *School-master to have led them to Christ*] Galatians 3, 24: “Wherefore the Law was our Schoolemaster to bring vs vnto Christ, that we might be iustified by Faith.”

15 πνεῦμα δουλείας ] “a spirit of bondage”; Romans 8, 15: “For ye haue not receiued the spirit of bondage againe to feare: but ye haue receiued the spirit of adoption, whereby we cry, Abba, father.”

---

1–2 That *Vail* which was on *Moses*] Exodus 34, 33-35 tells of how Moses would veil his face when speaking to the people, but remove the veil when he “went in before the Lord to speake with him.”

18 a *Free, Noble and Generous* thing] A phrase reminiscent of Whichcote; cf. where he speaks of “The free, noble, and generous notions of *divine* and *heaven-born truth*.” Whichcote, *Works*, III, p. 257

431.19–432.1 therefore *Aquinas* out of *Austin* hath well observed another difference between the *Law* and *Gospel*] In *Summa Theologiae* IIa, *quaestio* 107, *art*1, *arg* 2, *Aquinas* says: “Praeterea, Augustinus dicit, in libro contra Adamantum Manich. Discip., quod brevis differentia legis et Evangelii est timor et amor” (“Further, Augustine says in the book against Adamantum, the disciple of Manichaeus that there is little difference between the Law and Gospel - fear and love”), citing *Contra Adimantum Manichaei Discipulum*, 17. Augustiine’s actual words are: “Nam haec est brevissima et apertissima differentia duorum Testamentum, timor et amor: illud ad veterem, hoc ad

another difference between the *Law* and *Gospel*, *Brevis differentia inter Legem & Evangelicum est Timor & Amor*. This I rather observe, because the true meaning of that *Spirit of Bondage* which the Apostle speaks of is frequently mistaken. We might further (if need were) for a confirmation of  
 5 this which we have spoken concerning the *Typicalness* of the whole Jewish Oeconomy appeal to the third and fourth chapters of the Epistle to the *Galatians*, which cannot well be understood without this Notion, where we have the Jewish Church, as a *Type* of the true Evangelical Church, brought in as a Child in it's Minority in servitude under Tutors and Governours, shut up under the Law till that time of that Emphaticall revelation  
 10 of the great Mysterie of God should come, till the Day should break, and all the shadows of the Night flee away.

That I may return from this Digression to the Argument we before pursued, this briefly may be added, That under the Old Covenant and in  
 15 the time of the Law there were amongst the Jews *some* that were *Evangelised*, that were *re, non nomine Christiani*; as under the Gospel there are so *many* that *Judaize*, are of as *Legal* and *Servile* Spirits as the Jews,

---

1–2 *Brevis differentia inter Legem & Evangelicum est Timor & Amor*] “the short difference between the Law and the Gospel is Fear and Love.”

11–12 till the Day should break, and all the shadows of the Night flee away] Song of Solomon 2, 17: “Until the day break, and the shadows flee away, turn, my beloved, and be thou like a roe or a young hart upon the mountains of Bether.” or 4, 6: “Untill the day breake, and the shadowes flee away, I will get mee to the mountaines of myrrhe, and to the hill of frankincense.

16 *re, non nomine Christiani*] “in fact, though not in name, Christians”

---

novum hominem pertinet” (“For this is the briefest and most evident difference between the two testament, fear and love: the one belongs to the old, the other to the new man”) Migne, *Patrologiae cursus completus: sive bibliotheca universalis, integra uniformis, comoda, oeconomica, omnium SS. Patrum, doctorum scriptorumque ecclesiasticorum qui ab aevo apostolico ad usque Innocentii III tempora floruerunt ... [Series Latina, in qua prodeunt Patres, doctores scriptoresque Ecclesiae Latinae, a Tertulliano ad Innocentium III]*, 42, 159. They support Smith's interpretation, which is close to Donne's: “*Brevissima differentia Testamentorum, Timor & Amor*; This distinguishes the two Testaments, The Old is a Testament of *fear*, the New of *love*.” Donne, *Sermons*, 6. p.112.

6–7 the third and fourth chapters of the Epistle to the *Galatians*] Smith is thinking particularly of Galatians 3, 23–29 and Galatians 4, 21 – 31.

10 Emphaticall] “*Emphatical*, spoke with Earnestness or Emotion of Mind” Blount, *Glossographia*



*children of the Bond-woman*, resting in mere External observances of Religion, in an outward seeming Purity, in a Form of Godliness, as did the Scribes and Pharisees of old.

From what hath hitherto been discoursed, I hope the Difference between  
 5 both Covenants clearly appears, and that the *Gospel* was not brought in  
 only to hold forth a new Platform and Model of Religion; it was not brought  
 in only to refine some Notions of Truth, that might formerly seem discol-  
 oured and disfigured by a multitude of Legal rites and ceremonies; it was  
 not to cast our Opinions concerning the Way of Life and Happiness only  
 10 into a New mould and shape them in a *Pedagogical* kind of way: it is not  
 so much a *System* and *Body* of saving Divinity, but the *Spirit* and *vital*  
*Influx* of it spreading it self over all the Powers of mens Souls, and quick-  
 ening them into a Divine life: it is not so properly a Doctrine that is wrapt  
 up in ink and paper, as is it a *Vitalis Scientia*, a living impression made  
 15 upon the Soul and Spirit. We may in a true sense be as *Legal* as ever  
 the Jews were, if we converse with the *Gospel* as a *thing only without*  
*us*; and be as far short of the *Righteousness of God* as they were, if we  
 make the Righteousness which is of Christ by Faith to serve us only as an  
*Outward Covering*, and endeavour not after an Internal transformation of  
 20 our Minds and Souls into it. The *Gospel* does not so much consist *in Ver-*  
*bis* as *in Virtute*: Neither doth *Evangelical* dispensation therefore please  
 God so much more then the *Legal* did, because, as a finer contrivance of  
 his Infinite understanding, it more clearly discovers the Way of Salvation  
 to the Minds of men; but chiefly because it is a more Powerful Efflux of  
 25 his Divine goodness upon them, as being the true Seed of a happy Im-  
 mortality continually thriving and growing on to perfection. I shall adde  
 further, The *Gospel* does not therefore hold forth such a transcendent  
 priviledge and advantage above what the *Law* did, only because it ac-  
 quaints us that Christ our true High Priest is ascended up into the Holy of  
 30 holies, and there in stead of the bloud of Bulls and Goats hath sprinkled

---

14 *Vitalis Scientia*] “a living knowledge”

20–21 *in Verbis*] “in words”

21 *in Virtute*] “in virtue”; an adequate translation for “virtus” is difficult, it encompasses even more than Blount’s definite of the English word: “*Virtue*, Efficacy, Power, Force, Quality, Property” Blount, *Glossographia*.

---

1 *children of the Bond-woman*] alluding again to Galatian 4,21-31.

the Ark and Mercy-seat above with his own blood: but also because it conveys that *bloud of sprinkling* into our defiled Consciences, to purge them from dead works. Farr be it from me to disparage in the least the Merit of Christ's blood, his becoming obedient unto death, whereby we  
 5 are justified. But I doubt sometimes some of our *Dogmata* and Notions about Justification may puff us up in far higher and goodlier conceits of our selves then God hath of us; and that we profanely make the unspotted righteousness of Christ to serve only as a *Covering* to wrap up our foul deformities and filthy vices in; and when we have done, think our selvs in  
 10 as good credit and repute with God as we are with our selves, and that we are become Heaven's darlings as much as we are our own. I doubt not but the Merit and Obedience of our Saviour gain us favour with God, and potently move down the benign influences of Heaven upon us: But yet I think we may sometimes be too lavish and wanton in our imaginations, in  
 15 fondly conceiting a greater change in the Esteem which God hath of us then becomes us, & too little reckon upon the Real and Vital Emanations of his favour upon us.

Therefore for the further clearing of what hath been already said, and laying a ground upon which the next part of our Discourse (viz. *Concerning the Conveiance of this God-like righteousness to us by Faith*) is to proceed, We shall here speak something more to the business of Justification and Divine Acceptance, which we shall dispatch in two Particulars.  
 20

Our first Proposition is that. *The Divine judgement and estimation of every thing is according to truth of the thing; and Gods acceptance or disacceptance of things is suitable and proportionable to his judgement.*  
 25

---

2 *bloud of sprinkling*] Hebrews 12, 24: "And to Iesus the mediatur of the new Couenant, and to the blood of sprinckling, that speaketh better things then that of Abel."

5 *Dogmata*] "teachings", here with a critical sense.

---

7-8 the unspotted righteousness of Christ] cf. the metrical translation in the Scottish Book of Common Prayer of Psalm 112, 3: "With Riches, Wealth shall ever be within his House in Store: and his unspotted Righteousness, endures for evermore" Scotland, *The book of common-prayer, and administration of the sacraments; and other parts of divine service for the use of the Church of Scotland. With a paraphrase of the Psalms in metre by King James the VI.*, p.398. KJV reads: "Wealth and riches shalbe in his house: and his righteousnesse endureth for euer." Later uses of the phrase are usually amongst non-conformists.

Thus S. Peter plainly tells us Act.10. *God is no respecter of persons; But every one that worketh righteousness is accepted of him.* And God himself posed *Cain* (who had entertained those unworthy and ungrounded suspicions of his partiality) with that Question, *If thou doest well, shalt thou not be accepted?* Wheresoever God finds any stamps and impressions of Goodness, he likes and approves them, knowing them well to be what they indeed are, nothing else but his own Image and Superscription. Wherever he sees his own Image shining in the Souls of men, and a conformity of life to that Eternal Idea of Goodness which is himself, he loves it and takes a complacency in it, as that which is from himself, and is a true Imitation of himself. And as his own unbounded Being & Goodness is the Primary and Original object of his Immense and Almighty Love: so everything that partakes of him, partakes proportionably of his Love; all Imitations of him Participations of his Love and Goodness are perpetually adequate and commensurate the one to the other. By so much the more *acceptable* any one is to God, by how much the more he comes to *resemble* God. It was a common Notion in the old *Pythagorean* and *Platonick* Theology, Τὸν Δία μετασηματισθέντα εἰς τὸν ἔρωτα &c. as *Proclus* phraseth it, That the Divinity transformed into Love, and enamour'd with it's own unlimited Perfections and spotless Beauty, delighted to copy forth and shadow out itself as it were in created Beings, which are perpetually embraced in the warm bosome of the same Love, which they can never swerve nor apostatize from, till they also prove apostate to the estate of Creation. And certainly it is true in our Christian divinity, that that Divine light and goodness which flows forth from God, the Original of all, upon the Souls of men, never goes solitary and destitute of *Love*,

1 Act.10.] Acts 10, 34-5: "Then Peter opened his mouth, and said, Of a trueth I perceiue pt God is no respecter of persons: But in euery nation, he that feareth him, and worketh righteousnesse, is accepted with him."

2-4 God himself posed ... that Question] Genesis 4, 7: "If thou doe well, shalt thou not be accepted? and if thou doest not well, sinne lieth at the doore: And vnto thee shall be his desire, and thou shalt rule ouer him."

18 Τὸν Δία μετασηματισθέντα εἰς τὸν ἔρωτα &c.] "The God metamorphosed into that love"; adapted from Proclus, *Commentary on the Timaeus*, 156a, where, after citing the Chaldean Oracles on the unity of "all things ... woven together intellectually in the all the light of the father" through love, he writes: "And perhaps looking to this Pherecydes said that Zeus when he was about to fabricate, was changed into Love" T. Taylor, *The Commentaries of Proclus on the Timaeus of Plato*, II. p.55; cf. Proclus, *In Platonis Timaeum commentaria*, II. p. 54.

*Complacency* and *Acceptation*, which is alwaies lodg'd together with it in the Divine Essence. And as the Divine *Complacency* thus dearly and tenderly entertains all those which bear a similitude of true Goodness upon them; so it alwaies abandons from it embraces all Evil, which never doth  
 5 nor can mix it self with it: The Holy Spirit can never suffer any unhallowed or defiled thing to enter into it or to unite it self with it. Therefore in a sober sense I hope I may truly say, There is no perfect or through-reconciliation wrought between God and the Souls of men, while any defiled or impure thing dwells within the Soul, which cannot truly close with God, nor God  
 10 with that. The Divine *Love* according to those degrees by which it works upon the Souls of men in transforming them into its own likeness, by the same it renders them more *acceptable* to it self, mingleth it self with and uniteth it self to them: as the *Spirit* of any thing mixeth it self more or less with any *Matter* it acts upon, according as it works it self into it, and so  
 15 makes a way and passage open for it self.

Upon this account I suppose it may be that S. *James* attributes a kind of *Justification* to *Good works*, which unquestionably are things that God *approves* and *accepts*, and all those in whom he finds them, as seeing there *a true conformity to his own Goodness and Holiness*. Whereas on  
 20 the other side he disparageth that *barren, sluggish* and *drowsie Belief*, that a lazy Lethargy in Religion began in his times to hugg so dearly, in reference to *acceptation* with God. I suppose I may fairly thus gloss at his whole Discourse upon this Argument: God respects not *a bold, confident and audacious Faith*, that is big with nothing but its own *Presumptions*.  
 25 It is not because our Brains swim with *a strong Conceit* of God's Eternal love to us, or because we grow big and swell into a mighty bulk with airy fancies and presumptions of our acceptance with God, that makes us ere the more acceptable to him: It is not all our *strong Dreams* of being in favour with Heaven that fills our hungry souls ere the more with it: It is not  
 30 *a pertinacious Imagination* of .our Names being enrolled in the Book of

16–17 S. *James* attributes a kind of *Justification* to *Good works*] Smith is thinking of James 2, 17 - 26, where he argues from the position that “faith, if it hath not works, is dead being alone” to affirm that “by workes a man is iustified, and not by faith only.”

30 *pertinacious*] “*Pertinacious*, (Lat.) (i.e. that holds fast) obstinate, stubborn, or stiff in Opinion” Blount, *Glossographia*

436.30–437.1 our Names being enrolled in the Book of life,] “The names of the Elect are said to be *written in the Book of life*, by an usuall *metaphor*: for we commonly write

life, or of the Debt-books of Heaven being crossed, or of Christ being ours, while we find him not living within us, or of the washing away of our sins in his blood, while the foul and filthy stains thereof are deeply sunk in our own Souls; it is not, I say, a *pertinacious Imagination* of any of these that  
 5 can make us ere the better: And a mere *Conceit* or *Opinion* as it makes us *never the better in reality* within our selves; so it cannot render us *ere the more acceptable* to God who judges of all things as they are. No, it must be a *true Compliance with the Divine Will*, which must render us such as the Divinity may take pleasure in. In Christ Jesus neither Circumcision nor  
 10 *Uncircumcision availeth any thing* (nor any Fancy built upon any other External privilege) *but the keeping of the Commandments of God*. No, but *if any man does the will of God, him will both the Father and the Son love; they will come in to him and make their abode with him*. This is the Scope and Mark which a true *Heaven-born Faith* aims at; and when  
 15 it hath attain'd this End, then is it indeed perfect and compleat in its last accomplishment. And by how much the more ardency and intention *Faith* levels at this mark of inward goodness and divine activity, by so much the more perfect and sincere it is. This is that which God *justifies* it being just and correspondent to his own good pleasure: and in whomsoever  
 20 he finds this, both *it* and *they* are *accepted* of him. And so I come to the second Particular.

---

9–10 *In Christ Jesus neither Circumcision nor Uncircumcision availeth any thing*] Galatians 6, 15: “For in Christ Iesus neither circumcision auailleth any thing nor vncircumcision, but a new creature.”

11 *but the keeping of the Commandments of God*] 1 Corinthians 7, 19: “Circumcision is nothing, and vncircumcision is nothing, but the keeping of the Commandements of God.”

12–13 *if any man does the will of God, him will both the Father and the Son love; they will come in to him and make their abode with him*] John 14, 23: “Iesus answered, and saide vnto him, If a man loue mee, he will keepe my wordes: and my Father will loue him, and wee will come vnto him, and make our abode with him.”

---

down the names of such who are deare to unto us, that we may continually remember them: so God, having in his eternall counsell elected some to salvation, hath *written their names in the Book of life*: ... The metaphor also may be understood of the Sonship of the Elect, so that *to be written in the Book of life*, shews that they are heires of glory.” Pareus, *A Commentary Upon the Divine Revelation of the Apostle and Evangelist John*, p.302. cf. Cudworth’s comments on “peeping into those hidden Records of Eternity, to see whether our names be written there in golden characters” Cudworth, *A Sermon Preached before the Honourable House of Commons, at Westminster March 21, 1647*, p.11

*God's justifying of Sinners in pardoning and remitting their sins carries in it a necessary reference to the sanctifying of their Natures; without which Justification would rather be a glorious name than a real privilege to the Souls of men. While men continue in their wickedness, they do but*  
 5 *vainly dream of a device to tie the hands of an Almighty Vengeance from seizing on them: No, their own Sins, like so may armed Gyants, would first or last set upon them, and rend them with inward torment. There needs no angry Cherub with a flaming Sword drawn out every way to keep their unhallowed hands off from the Tree of Life : No, their own prodigious*  
 10 *Lusts, like so many arrows in their sides, wold chase them, their own Hellish natures would sink them low enough into eternal death, and chain them up fast enough in fetters of darkness among the filthy fiends of Hell. Sin will alwaies be miserable; and the Sinner at last, when the empty bladders of all those hopes and expectations of an aiery mundane Happiness, that did here bear him up in this life, shall be cut, will find it like*  
 15 *a Talent of Lead weighing him down into the bottomless gulf of Misery. If all were clear towards Heaven, we should find Sin raising up storms*

---

8–9 angry Cherub ... Tree of Life] as in Genesis 3, 24: “So he droue out the man: and he placed at the East of the garden of Eden, Cherubims, and a flaming sword, which turned euery way, to keepe the way of the tree of life.”

---

6–7 like so may armed Gyants, would first or last set upon them, and rend them with inward torment] perhaps recalling the myth of the origin of the Spartoi, who sprang as armed men from the dragons' teeth sown by Cadmus, or Polyphemus in *Odyssey* XIII. For an overview of Renaissance views of giants, see Brumble, *Classical Myths and Legends in the Middle Ages and Renaissance: A Dictionary of Allegorical Meanings*, pp. 138–9.

10 like so many arrows in their sides] Perhaps recalling Psalms 38, 2: “ For thine arrowes sticke fast in me; and thy hand presseth me sore.” Arrows are more commonly a metaphor for divine chastisement, though cf. the discussion of Donne's use of it by Covington, *Wounds, Flesh, and Metaphor in Seventeenth-Century England*, pp.146–7.

11–12 chain them up fast enough in fetters of darkness] recalling 2 Peter 2, 4: “For if God spared not the Angels that sinned, but cast them downe to hell, and deliuered them into chaines of darkenesse, to be reserued vnto iudgment:”

16 *a Talent of Lead*] recalling Zechariah 5, 7–8: “And behold, there was lift vp a talent of lead: and this is a woman that sitteth in the midst of the Ephah. And he said, This is wickednesse, and he cast it into the midst of the Ephah, and he cast the weight of lead vpon the mouth thereof.”

in our own Souls. We cannot carry Fire in own bosoms, and yet not be burnt. Though we could suppose our selves nere so much to be at truce with Heaven, and all divine displeasure laid asleep; yet would own Sins, if they continue unmortified, first or last make an *Ætna* or *Vesuvius* within us. Nay those Sun-beams of Eternal Truth, that by us are detained in unrighteousness, would at last in those hellish vaults of vice and darkness that are within us kindle into an unquenchable fire. It would be of small benefit to us, That Christ hath triumph'd over the principalities and powers of darkness *without us*, while Hell and Death, strongly immur'd in a Fort of our own Sins and Corruptions, should tyrannize *within us*: That his Blood should speak peace in heaven, if in the mean while our own Lusts were perpetually warring and fighting in and against our own Souls: That he hath taken off our guilt and cancell'd that hand-writing that was against us, which bound us over to Eternal condemnation; if for all this we should continue fast sealed up in the Hellish dungeon of our own filthy Lusts. Indeed we could not expect any relief from Heaven out of that misery under which we lie, were not Gods displeasure against us first pacified and our Sins remitted: But should the Divine Clemency stoop no lower to us then to a *mere pardon* of our sins and an abstract Justification, we should never arise out of that Misery under which we lie. This is the Signal and Transcendent benefit of our free Justification through the Bloud of Christ, that God's offence justly conceived against us for our sins (which would have been an eternal bar and restrain to the Efflux of his Grace upon us) being taken off, the Divine grace and bounty may flow forth upon us. The Fountain of the Divine grace and love is now unlock'd and opened, which our Sins had shut up; and now the Streams of holiness and true goodness

---

1–2 We cannot carry Fire in own bosoms, and yet not be burnt.] as in Proverbs 6, 27: "Can a man take fire in his bosome, and his clothes not be burnt?"

4 *Vesuvius*] There had been a major eruption in 1631; for an account of which, see Cocco, *Watching Vesuvius: A History of Science and Culture in Early Modern Italy*, pp. 52 - 78.

8–9 the principalities and powers of darkness] as in Ephesians 6, 12: "For wee wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darknes of this world, against spirituall wickednes in high places."

9 strongly immur'd in a Fort ] The imagery of internal strife which runs through the passage cannot but have a particular resonance in a time civil war.

12–14 That he hath taken off our guilt and cancell'd that hand-writing that was against us] recalling Colossians 2, 14: "Blotting out the handwriting of ordinances, that was against vs, which was contrary to vs, and tooke it out of the way, nayling it to his Crosse:"

from thence freely flow into all gasping Souls that thirst after them. The warm Sun of the Divine love, when it breaks through and scatters the thick Cloud of our iniquities that had formerly separated between God & us, it immediately breaks forth upon us with *healing in its wings*; it exerciseth  
 5 the mighty force of its own light and heat upon our dark and benumbed Souls, begetting in them a lively sense of God, and kindling into sparks of Divine goodness within us. This Love, when once it hath chased away the thick Mist of our Sins, it will be *as strong as Death upon us, as potent as the Grave: many Waters will not quench it, nor the Floods drown it*. If  
 10 we shut not the windows of our Souls against it, it will at last enlighten all those Regions of darkness that are within us, and lead our Souls to the Light of Life, Blessedness and Immortality. God pardons mens Sins out of an Eternal designe of destroying them; and whenever the sentence of death is taken off from a Sinner, it is at the same time denounced  
 15 against his Sins. God does not bid us be warm'd and be fill'd, and deny us those necessaries which our starving and hungry Souls call for. Christ having made peace through the bloud of his cross, the Heavens shall be no more as Iron above us: but we shall receive freely the vital dew of them, the former and the later Rain in their season, those Influences  
 20 from above, which Souls truly sensible of their own Misery and Imperfection uncessantly gape after, that Righteousness of God which drops from above from the unsealed Spring of Free goodness which makes glad the

---

4 *healing in its wings*] Malachi 4, 2: "But vnto you that feare my Name, shall the Sunne of righteousnesse arise with healing in his wings, and shall goe foorth and grow vp as calues of the staule."

---

8–9 *as strong as Death upon us, as potent as the Grave: many Waters will not quench it, nor the Floods drown it*] recalling Song of Solomon 8, 6-7: "Set mee as a seale vpon thine heart, as a seale vpon thine arme: for loue is strong as death, iealousie is cruel as the graue: the coales thereof are coales of fire, which hath a most vehement flame. Many waters cannot quench loue, neither can the floods drowne it: if a man would giue all the substance of his house for loue, it would vtterly be contemned."

17–18 the Heavens shall be no more as Iron above us] as in Leviticus 26, 19: "And I will breake the pride of your power, and I will make your heauen as yron, and your earth as brasse."

19 the former and the later Rain] as in Hosea 6, 3: "Then shal we know, if we follow on to know the Lord: his going forth is prepared, as the morning; & he shall come vnto vs, as the raine; as the latter and former raine vnto the earth."

22 the unsealed Spring] recalling Song of Solomon 4, 12: "A garden inclosed is my sister, my spouse: a spring shut vp, a fountaine sealed."



city of God. This is that Free Love and Grace which the Souls of Good men so much triumph in; This is that Justification which begets in them lively Hopes of an happy Immortality in the present Anticipations thereof which spring forth from it in this life. And all this is that which we have  
 5 called sometimes *the Righteousness of Christ*, sometimes *the Righteousness of God*; and here, *the Righteousness which is of Faith*. In Heaven it is a not-imputing of sin; in the Souls of men it is a reconciliation of rebellious Natures to Truth and Goodness. In Heaven it is the lifting up the light of God's countenance upon us, which begets a gladsome entertainment in  
 10 the Souls of men, holy and dear reflections and reciprocations of Love: Divine Love to us, as it were by a natural emanation, begetting a Reflex love in us towards God, which, like that Ἔρωϛ and Ἀντερωϛ spoken of by the Ancients, live and thrive together.

We come now to the last part of our Discourse, *viz. To shew the Way by*  
 15 *which this God-like and Gospel-righteousness is convey'd to us*; and that is *by Faith*. This is that powerful Attractive which by a strong and divine Sympathy draws down the virtue of Heaven into the Souls of men, which strongly and forcibly moves the Souls of good men into a conjunction with that Divine goodness by which it lives and grows: This is that Divine Im-  
 20 press that invincibly draws and sucks them in by degrees into the Divinity, and so unites them more and more to the Centre of Life and Love: It is something in the hearts of men which, feeling by an Occult and inward sensation the mighty insinuations of the Divine goodness, immediately

---

12 Ἔρωϛ ] "Love"

12 Ἀντερωϛ ] "counter-Love"

12–13 by the Ancients ] specifically, Pausanias, I,xxx,i and Plato, *Phaedrus* 255. Also invoked at the end of the first discourse.

---

8–9 the lifting up the light of God's countenance upon us ] recalling Psalms 4, 6: "There be many that say, Who wil shew vs any good? Lord lift thou vp the light of thy countenance vpon vs."

16 that powerful Attractive ] Blount's gloss makes clear the extent to which Smith's use of the term is metaphorical: "*Attraction*, is the drawing of one thing to another; in natural Philosophy it signifies that universal Tendency which all Bodies have towards one another, from which a great many of the surprizing Phenomena of Nature may be easily accounted for." Blount, *Glossographia*.

22 Occult ] in the sense of "hidden"

23 insinuations ] Blount again: "a winding one's self in by degree, a getting into Favour by degrees; also an Intimation or slight touch of thing." Blount, *Glossographia*

complies with it, and with the greatest ardency that may be is perpetually rising up into conjunction with it; and being first begotten and enlivened by the warm Beams of that Goodness, it alwaies breaths and gasps after it for its constant growth and nourishment. It is then fullest of life and vivacity, when it partakes most freely of it; and perpetually languisheth when it is in any measure devoured of that sweet and pure nourishment it derives from it.

But that we may the more clearly unfold this business, *How Gospel-righteousness come to be communicated through Faith* we shall lay it forth in 2 Particulars.

First, *The Gospel lays a strong foundation of a chearfull dependance upon the Grace and Love of God, and affiance in it.* We have the greatest security and assurance that may be given us of God's readiness to relieve such forlorn and desolate creatures as we are: That there are no such dreadful Fates in Heaven as are continually thirsting after the bloud of sinners, insatiably greedy after their prey, never satisfied till they have devoured the Souls of men. Lest we should by such dreadful apprehensions be driven from God, we are told of the *Bloud of sprinkling that speaks better things*, for us; of a mighty *Favourite* solliciting our Cause with perpetual *intercessions* in the Court of heaven; of a *new and living way* to the Throne of grace and to the Holy of holies which our Saviour hath *consecrated through his flesh*: We are told of a great and mighty Saviour *able to save to the utmost* all that come to God by him: We heare of the most compassionate and tender *Promises* that may be from the Truth it self, that

---

18–19 *Bloud of sprinkling that speaks better things*] referring again to Hebrew 12, 24  
 20 *a new and living way*] Hebrews 10, 20: "By a new and liuing way which hee hath consecrated for vs, through the vaile, that is to say, His flesh:"  
 22–23 *able to save to the utmost*] Hebrews 7, 25: "Wherefore he is able also to saue them to the vttermost, that come vnto God by him, seeing hee euer liueth to make intercession for them."

---

15–16 dreadful Fates in Heaven as are continually thirsting after the bloud of sinners, insatiably greedy after their prey] Smith is thinking rather of the Erinyes of Aeschylean drama, the vengeful furies, rather than the Moira, the "apportioners" or Fates. cf. Cudworth, *A Sermon Preached before the Honourable House of Commons, at Westminster March 21, 1647*, p. 3b

Whosoever comes to him he will in no wise cast out; that *They that believe*  
*on him, out of them should flow streams of living water*: We hear of the  
 most *gracious invitations* that Heaven can make to *all weary and heavy-*  
*laden* sinners to come to Christ, that they may find rest: The great Secrets  
 5 of Heaven and the *Arcana* of Divine Counsells are revealed, whereby we  
 are acquainted that *Glory to God in the highest, Peace on earth, Good will*  
*towards men*, are sweetly joined together in Heavens harmony, and hap-  
 pily combin'd together in the composure of it's Ditties: That the *Glory of*  
*the Deity* and *Salvation of men* are not *allaied* by their union one with an-  
 10 other, but both *exalted* together in the most transcendent way, that Divine  
 love and bounty are the supreme rulers in Heaven and Earth, καὶ φθόνος  
 ἔξω ἴσταται τοῦ χόρον There is no such thing as *sowre Despight and Envy*  
 lodged in the bosome of that ever-blessed being above, whose name is  
 LOVE, and all whose Dispensations to the Sons of men are but the dis-  
 15 preadings and distended radiations of his Love, as freely flowing forth  
 from it through the whole orbe and sphear of its creation as the brightest  
 light from the Sun in the firmament, of whose benign influences we are  
 then only deprived when we hide and withdraw our selves from them. We  
 are taught that *the mild and gentle breathings of the Divine Spirit* are mov-  
 20 ing up and down in the World to produce life, and to revive and quicken  
 the Souls of men into a feeling sense of a blessed Immortality. This is  
 that mighty Spirit that will, if we comply with it, *teach us all things*, even

---

1 *Whosoever comes to him he will in no wise*] John 6, 37: "All that the Father giueth mee, shall come to mee; and him that commeth to me, I will in no wise cast out."

1-2 *They that believe on him, out of them should flow streams of living water*] John 7, 38: "He that beleeueth on me, as the Scripture hath saide, out of his belly shall flow riuers of liuing water."

3-4 *all weary and heavy-laden*] Matthew 11, 28: "Come vnto me all yee that labour, and are heauy laden, and I will giue you rest."

6-7 *Glory to God in the highest, Peace on earth, Good will towards men*] Luke 2, 13-14: "And suddenly there was with the Angel a multitude of the heauenly hoste praising God, and saying, Glory to God in the highest, and on earth peace, good wil towards men."

11-12 καὶ φθόνος ἔξω ἴσταται τοῦ χόρον] "ill-will or jealousy stands outside the heavenly choir"; adapted from *Phaedrus*, 247a

22 *teach us all things*] John 14, 26: " But the Comforter, which is the holy Ghost, whom the Father wil send in my name, he shal teach you al things, & bring al things to your remembrance, whatsoever I haue said vnto you."

---

12 *sowre Despight and Envy*] Smith's translation of φθόνος.

the hidden things of God; mortifie all the lusts of rebellious Flesh, and *seal us up to the day of redemption*. We are taught that with all holy boldness we may *in all places lift up holy hands to God, without wrath or doubting*, without any sowre thoughts of God, or fretfull jealousies, or harsh

5 surmises. We can never distrust enough in our selves, nor ever trust too much in God. This is the great *Plerophory*, and that full confidence which the Gospel every where seems to promote: and should I run through all the Arguments and Solicitations that are there laid down, to provoke us to an entertainment thereof, I should then run quite through it from one

10 end to another: it containing almost nothing else in the whole Complex and Body of it but *strong and forcible Motives* to all *Ingenuous addresses* to God, and the most effectual *Encouragement* that may be to *all chearfull dependance* on him, and *confident expectation of all assistance* from him to carry on our poor endeavours to the atchievement of Blessedness,

15 and that in the *most plain* and simple way that may be, *sine fraude & fuco*, without any double mind or mental reservation; Heaven is no acquainted so feelingly with our wicked arts and devices. But it is very strange that where God writes *Life* so plainly in fair Capital letters, we are so often apt to read *Death*; that when he tells us over and over, that Hell & destruction

20 arise from our selves, that they are the workmanship of our own hands, we will needs understand their Pedigree to be from Heaven, and that they were conceived in the Womb of Life and Blessedness. No, but the Gospel tells us we are not to come to *Mounts of burning*, nor unto *blackness and darkness and tempest*, &c. Hebr.12.v.18. Certainly *a lively Faith* in

---

1–2 *seal us up to the day of redemption*] Ephesians 4, 30: “And grieve not the holy Spirit of God, whereby yee are sealed vnto the day of redemption.”

3–4 *in all places lift up holy hands to God, without wrath or doubting*] 1 Timothy 2, 8: “I will therefore that men pray euery where, lifting vp holy handes without wrath, and doubting.”

6 *Plerophory*] “assured persuasion” or “full assurance”, reflecting the word *πληροφορία* in Hebrews 10, 22: “Let vs drawe neere with a true heart in full assurance of faith, hauing our hearts sprinkled from an euill conscience, and our bodies washed with pure water.”

15 *sine fraude & fuco*] “without deceit and without colouring”

24 Hebr.12.v.18.] Hebrews 12, 18: “For yee are not come vnto the mount that might be touched, and that burned with fire, nor vnto blacknesse, and darknes, and tempest,”

---

1 mortifie all the lusts of rebellious Flesh] recalling Colossians 3, 5: “Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry.”

this *Love* of God, and a sober converse with his *Goodness* by a cordial entertainment and through perswasion of it, would *warm* and chase benumbed Minds, and *thaw* our Hearts frozen with *Self-love*; it would make us *melt* and dissolve out of all *Self-consistencie*, and by a *free and noble*

5 *Sympathie* with the Divine love to yield up our selves to it, and dilate and spread our selves more fully in it. This would banish away all *Atheisme* and ireful slavish *Superstition* ; it would cast down every high thought and proud imagination that swells within us, and exalts it self against this sovereign Deity; it would free us from all those poor, sorry, pinching and

10 particular Loves that here intrall the Souls of men to Vanity and Baseness; it would lead us into the true liberty of the sons of God, filling our Hearts once enlarged with the sense of it with a *more generous and universal love*, as unlimited and unbounded as true Goodness it self. Thus *Moses-like* conversing with God in the Mount, and there beholding his

15 glory shining thus out upon us in the face of Christ, we should be deriving a Copy of that Eternal beauty upon our own Souls, and our thirstie and hungry spirits would be perpetually sucking in a true participation and image of his glory. A true divine *Love* would wing our Souls, and make them take their flight swiftly towards Heaven and Immortality. Could we once

20 be throughly possess'd and mastered with a full confidence of the Divine love, and God's readiness to assist such feeble, languishing creatures as we are, in our assays after Heaven and Blessedness, we should then, finding our selves borne up by an Eternal and Almighty strength, dare to adventure courageously and confidently upon the highest designes of

25 Happiness, to assail the kindgome of heaven with a holy gallantry and violence, to pursue a course of well-doing without weariness; knowing that our labour shall not be in vain in the Lord, and that we shall receive our Reward, if we faint not: We should work out our salvation in the most industrious manner, trusting in God as one ready to instill strength and

---

6–7 all *Atheisme* and ireful slavish *Superstition*] A pattern reversed in the later catechetical discourses.

14 *Moses-like* conversing with God in the Mount] recalling 2 Corinthians 3, 18: "But we all, with open face beholding as in a glasse the glory of the Lord, are changed into the same image, from glorie to glorie, euen as by the spirit of the Lord."

14–15 his glory shining thus out upon us in the face of Christ] recalling 2 Corinthians 4, 6: "For God who commaunded the light to shine out of darkenes, hath shined in our hearts, to giue the light of the knowledge of the glory of God, in the face of Iesus Christ."

25–26 to assail the kindgome of heaven with a holy gallantry and violence] Again, Smith uses language with a topical resonance.

power into all the vital faculties of our Souls: We should *press towards the mark, for the prize of the high calling of God in Christ Jesus, that we may apprehend that for which also we are apprehended of Christ Jesus.*

5 If we suffer not our selves to be robb'd of this Confidence and Hope in God as ready to accomplish the desires of those that seek after him, we may then walk on strongly in the way to Heaven and not be weary; we may run and not faint. And the more the Souls of men grow in this blissfull perswasion, the more they shall mount up like Eagles into a clear Heaven, finding themselvs rising higher and higher above all those filthy

10 mists, those clouds and tempests of a slavish Fear, Despair, Fretfulness against God, pale Jealousies, wrathfull and embittered Thoughts of him, or any struggling or contests to get from within the verge of his Power and Omniscieny, which would mantle up their Souls in black and horrid Night.

I mean not all this while by this *holy Boldness and Confidence and*

15 *Presence of Mind* in a Believer's converse with the Deitie, that high pitch of Assurance that wafts the Souls of good men over the Stygian lake of Death, and brings them to the borders of life; that here puts them into actual possession of Bliss, and reestates and reestablishes them in Paradise: No, That more general acquaintance which we may have with God's

20 *Philanthropy* and Bounty, ready to relieve with the bowells of his tender compassions all those starving Souls that call upon him, (for surely he will never doe less for fainting and drooping Souls then he doth for the young Ravens that cry unto him) that converse which we are provoked by the Gospel to maintain with God's unconfined love, if we understand

---

1-2 *press towards the mark, for the prize of the high calling of God in Christ Jesus,* ]  
 Philippians 3, 14: "I presse toward the marke, for the price of the high calling of God in Christ Iesus."

5-7 we may then walk ... and not faint] Isaiah 40, 31: "But they that waite vpon the Lord, shall renew their strength: they shall mount vp with wings as Eagles, they shal runne and not be weary, and they shall walke, and not faint."

8 they shall mount up like Eagles] *ibid.*

---

13 mantle] in the sense of "conceal" or "cloak"

22-23 for the young Ravens that cry unto him] recalling Psalms 147,9 : "He giueth to the beast his foode: and to the yong rauens which crie."; and Luke 12, 24: "Consider the rauens, for they neither sow nor reape, which neither haue storehouse nor barne, and God feedeth them: How much more are yee better then the foules?"

it aright, will awaken us out of our drowsie Lethargy, and make us *aske of him the way to Sion with our faces thitherward*: This will be digging up fresh fountains for us while we goe through the valley of *Baca*, whereby refreshing our weary Souls we shall *goe on from strength to strength until we see the face of our* loving, and ever-to-be-loved, *God in Sion*. And so I come to the next Particular wherein we shall further unfold how this *God-like righteousness* we have spoken of, is conveighed to us by Faith: and that is this,

A true Gospel-faith is no lazie or languid thing, but a strong ardent breathing for and thirsting after divine Grace and Righteousness: it doth not only pursue an ambitious project of raising the Soul *immaturely* to the condition of a darling Favourite with Heaven, while it is unripe for it, by procuring a mere empty Pardon of sin; it desires not only to stand upon clear terms with Heaven by procuring the crossing of all the Debt-books of our sins there; but it rather pursues after an *Internal participation of the Divine nature*. We often hear of a *Saving Faith*; and that, where it is, is not content to wait for Salvation till the world to come; it is not patient of being an Expectant in a Probationership for it untill this Earthly body resignes up all it's worldly interest, that so the Soul might then come into its room: No, but it is here perpetually gasping after it, and effecting of it in a way of serious *Mortification and Self-denial*: it enlarges and dilates it self as much as may be according to the vast dimensions of the Divine love, that it may comprehend *the height and depth, the length and breadth* thereof, and fill the Soul, where it is seated, *with all the fullness of God*: it breeds a strong and insatiable appetite where it comes after true Goodness. Were

---

1–2 *aske of him the way to Sion with our faces thitherward*:] Jeremiah 50, 5: “They shall aske the way to Zion with their faces thitherward, saying, Come, and let vs ioyne our selues to the Lord, in a perpetuall Couenant that shall not be forgotten.”

4 *goe on from strength to strength*] Psalms 84, 7: “They goe from strength to strength: euery one of them in Zion appeareth before God.”

23 *the height and depth, the length and breadth*] Ephesians 3, 18: “May be able to comprehend with all Saints, what is the breadth, and length, and depth, and height:”

24 *with all the fullness of God*:] Ephesians 3, 19: “And to know the loue of Christ, which passeth knowledge, that yee might bee filled with all the fulnesse of God.”

---

3 the valley of *Baca*] as in Psalms 84, 6: “Who passing through the valley of Baca, make it a well: the raine also filleth the pooles.”

14–15 the crossing of all the Debt-books of our sins] again recalling Colossians 2, 14

I to describe it, I should doe it no otherwise then in the language of the Apostle; It is that whereby *we live in Christ, and whereby he lives in us*; or, in the dialect of our Saviour himself, Something so powerfully sucking in the precious influences of the Divine Spirit, that the Soul where it is,  
 5 is continually flowing with living waters issuing out of it self. A truely-believing Soul by an ingenuous affiance in God and an eager thirst after him is alwaies sucking from the full breasts of the Divine love; thence it will not part, for there, and there only, is its life and nourishment; it starves and faints away with grief and hunger, whensoever it is pull'd  
 10 away from thence; it is perpetually hanging upon the arms of Immortal Goodness, for there it finds its great strength lies; and as much as may be armes it self with the mighty Power of God, by which it goes forth like a Gyant refreshed with wine to run that race of Grace & Holiness that leads to the true *Elysium* of Glory, and that heavenly *Canaan* which is  
 15 above. And whensoever it finds it self enfeebled in its difficult Conflict with those fierce and furious Corruptions, those tall sons of *Anak*, which arising from our terrene and sensual affections, doe here encounter it in the Wilderness of this world; then turning it self to God, and putting it self under the conduct of the Angel of his presence, it finds it self presently out  
 20 of weakness to become strong, enabled from above to put to flight those mighty armies of the aliens. True *Faith*, (if you would know it by its rise and pedigree) it is begotten of the Divine bounty and fulness manifesting it self to the Spirits of men, and it is conceived and brought forth by a

---

5 continually flowing with living waters issuing out of it self] as in John 7, 38: "He that beleueeth on me, as the Scripture hath saide, out of his belly shall flow riuers of liuing water."

7 sucking from the full breasts] cf. Smith's assertion earlier of the "restless motion" in the soul that "nothing will satisfie it but the full breasts"

12-13 like a Gyant refreshed with wine] From Coverdale's translation of Psalms 78, 65: "So the Lord awaked as one out of sleep : and like a giant refreshed with wine." (KJV 1611 reads: "Then the Lord awaked as one out of sleepe: and like a mighty man that shouteth by reason of wine.")

16 those tall sons of *Anak*] The sons of Anak, the Anakim, are mentioned several times in the Old Testament, always emphasising their size and strength , e.g. Numbers 13, 33: "And there we saw the giants, the sonnes of Anak, which come of the giants: and wee were in our owne sight as grasshoppers, and so wee were in their sight."

20-21 enabled from above to put to flight those mighty armies of the aliens] like Caleb in Joshua 15, 13-14.



deep and humble sense of *Self-indigency* and Poverty. *Faith* arises out of *Self-exinanition*, seating and placing it self in view of the Divine plenitude and Allsufficiency; and thus (that I may borrow those words of S. Paul) we received the sentence of death in our selves, that we should not trust  
 5 in our selves but in him. The more this Sensual, Brutish and *Self-central* life thrives and prospers, the more divine Faith languisheth; and the more that decays, and all *Self-feeling*, *Self-love*, and *Self-sufficiency* pine away, the more is true Faith fed and nourished, it grows more vigorous: and as Carnal life wasts and consumes, so the more does Faith suck in a true  
 10 divine and spiritual life from the *Αὐτοζωή* who hath life in himself, and freely bestowes it to all those that heartily seek for it. When the Divinity united it self to Humane nature in the person of our Saviour, he then gave mankind a pledge and earnest of what he would further doe therein, in assuming of it into as near a conjunction as might be with Himself, and in dispensing  
 15 and communicating himself to Man in a way as far correspondent and agreeable as might be to that first Copy. And therefore we are told of *Christ being formed in us*, and *the Spirit of Christ dwelling in us*; of our *being made conformable to him*, of *having fellowship with him*, of *being*

---

1 *Self-indigency*] “a lack or want within the self”

2 *Self-exinanition*] “an emptying of the self”; 1660 reads “self-examination”, corrected in the errata.

4–5 we received ... but in him] 2 Corinthians 1, 9: “But we had the sentence of death in our selues, that we should not trust in our selues, but in God which raiseth the dead.”

10 *Αὐτοζωή*] “self-life”

---

17 *Christ being formed in us*] recalling Galatians 4, 19: “My litle children, of whom I trauaile in birth againe, vntill Christ bee formed in you:”

17 *the Spirit of Christ dwelling in us*;] perhaps recalling Romans 8, 11: “But if the spirit of him that raised vp Iesus from the dead, dwell in you: he that raised vp Christ from the dead, shall also quicken your mortall bodies, by his spirit that dwelleth in you.”

17–18 *of our being made conformable to him*] perhaps recalling Philippians 3, 10: “That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable vnto his death,”

18 *of having fellowship with him*] recalling 1 John 1, 3: “That which wee haue seene and heard, declare we vnto you, that ye also may haue felowship with vs; and truely our fellowship is with the Father, and with his Sonne Iesus Christ.”

449.18–450.1 *of being as he was in this world*] recalling 1 John 4, 17: “Herein is our loue made perfect, that wee may haue boldnesse in the day of Iudgement, because as hee is, so are we in this world.”

as he was in this world, of living in him and his living in us , of dying, and rising again, and ascending with him into Heaven, and the like: because indeed the same Spirit that dwelt in him, derives it self in its mighty Virtue and Energy through all believing Souls, shaping them more and more into  
 5 a just resemblance and conformitie to him as the first Copy & Pattern: Whence it is that we have so many waies of unfolding the *Union* between Christ and all Believers set forth in the Gospel. And all this is done for us by degrees through the efficacy of the Eternal spirit, when by a true  
 10 *Faith* we deny our selves and our own Wills, submit our selves in a deep sense of our own folly and weakness to his Wisdome and Power, comply with his Will, and by a holy affiance in him subordinate our selves to his pleasure: for these are the Vital acts of a Gospel-Faith.

And according to this which hath been said I suppose we may fairly gloss upon S. *Paul's* Discourses which so much prefer *Faith* above *Works*.  
 15 We must not think in a Gyant-like pride to scale the walls of Heaven by our own Works, and by force thereof to take the strong Fort of Blessedness, and wrest the Crown of Glory out of God's hands whether he will or no. We must not think to commence a suit in Heaven for Happiness upon such a poor and weak plea as our own *External* compliance with the  
 20 *Old Law* is. We must not think to deal with God in the Method of *Commutative Justice*, and to challenge Eternal life as the just Reward of our great *Merits*, and the hire due to us for our labour and toil we have took in God's Vineyard. No, *God resists the proud, but gives grace to the humble*: it must be

---

23 *resists the proud, but gives grace to the humble*:] James 4, 6: "But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble."

---

1 of living in him and his living in us] recalling 1 John 4, 16: "And we haue knowen and beleued the loue that God hath to vs. God is loue, and hee that dwelleth in loue, dwelleth in God, and God in him."

15 Gyant-like pride] perhaps recalling Orgoglio ("pride") in Spenser's *The Faerie Queene*, I.7.

15–18 scale the walls ... take the strong Fort ... wrest the Crown ... whether he will or no] It is difficult to avoid relating Smith's language to the politics of his time.

20–21 *Commutative Justice*] commutative justice is concerned with the mutual dealings between two persons of equal or nearly equal status. The term originates with Aquinas, *Summa Theologiae*, IIa, IIae, 61.1

22–23 the hire due to us for our labour and toil we have took in God's Vineyard] alluding to the parable in Matthew 20, 1–16.

an humble and Self-denying address of a Soul dissolved into a deep and piercing sense of its own Nothingness and unprofitableness, that can be capable of the Divine bounty: *he fills the hungry with good things, but the rich he sends empty away*. They are the *hungry and thirsty* Souls, alwaies  
 5 gasping after the living springs of Divine grace, as the parchd ground in the desert doth for the dew of Heaven, ready to drink them in by a constant dependance upon God; Souls that by a living, watchfull and diligent *Faith* spreading forth themselves in all obsequious reverence and love of him, wait upon him as the Eyes of an handmaid wait upon the hand of her  
 10 Mistress: These are they that he delights to satiate with his goodness. Those that being master'd by a strong sense of their own indigency, their pinching and pressing povertie, and his All-sufficient fulness, trust in him as an Almighty Saviour, and in the most ardent manner pursue after that Perfection which his grace is leading them to; those that cannot satisfie  
 15 themselves in a bare performance of some External acts of righteousness, or an External observance of a Law without them, but with the most greedy and fervent ambition pursue after such an acquaintance with his Divine Spirit as may breath an inward life through all the powers of their Souls, and beget in them a vital form and soul of Divine goodness; These  
 20 are the *spiritual* seed of faithful *Abraham*, the sons of the Free-woman

---

3–4 *he fills the hungry with good things, but the rich he sends empty away*] Luke 53, 1: “He hath filled the hungry with good things; and the rich he hath sent empty away.” cf. Psalms 107, 9.

9–10 *as the Eyes of an handmaid wait upon the hand of her Mistress*] Psalms 123, 2: “Beholde, as the eyes of seruants looke vnto the hand of their Masters, and as the eyes of a maiden, vnto the hand of her mistresse: so our eyes waite vpon the Lord our God, vntill that he haue mercy vpon vs.”

20 *spiritual* seed of faithful *Abraham*] Galatians 3, 16: “Now to Abraham and his seede were the promises made. He saith not, And to seeds, as of many, but as of one, And to thy seed, which is Christ.”

20 the sons of the Free-woman] Galatians 4, 22-24: “For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. Which

---

1 humble and Self-denying address] Is this an echo of the “Self-denying Ordinance”, first moved in late 1644 and passed in April the following year, suggesting the date of this work?

9–10 *as the Eyes of an handmaid wait upon the hand of her Mistress*] cf. Culverwel’s use of the same verse in a different context. Both men use the same translation, which is neither that of 1611, nor that the Book of Common Prayer.

and heirs of the promises, to whom all are made *Yea and Amen in Christ Jesus*; These are they which shall abide in the house for ever, when the sons of the Bond-woman, those that are only *Arabian* proselytes, shall be cast out.

- 5 For the further illustration of some things especially in the latter part of this Discourse, it may not be amiss in some Particulars (which might easily be enlarged) to shew *How the Undertaking of Christ* (that Great Object of Faith) *is greatly advantageous and available to the giving full relief and ease to our Minds and Hearts, and also to the encouraging us*  
10 *to Godliness, or a true God-like righteousness.*

- In the General therefore we may consider, That full and evident assurance is given hereby to the world, *That God doth indeed seek the saving of that which is lost*; and men are no longer to make any doubt or scruple of it. Now what can we imagine more available to carry on a Designe  
15 of Godliness, and to rouze dul and languid Souls to an effectual minding of their own Salvation, then to have this News sounding in their Ears by men that (at the first promulgation thereof) durst tell them roundly in the

---

things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar.”

1 heirs of the promises] Galatians 3, 29: “And if yee be Christs, then are ye Abrahams seed, and heires according to the promise.”

2 These are they which shall abide in the house for ever] conflating 1 John 2, 17: “And the world passeth away, and the lust thereof, but hee that doeth the will of God, abideth for euer.”, John 8, 35: “And the seruant abideth not in the house for euer: but the Sonne abideth euer.” and Psalms 23, 6: “Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever.”

2–4 the sons of the Bond-woman ... shall be cast out] Galatians 4, 30: “Neuerthelesse, what saith the Scripture? Cast out the bondwoman and her sonne: for the son of the bondwoman shall not bee heire with the son of the freewoman.”

12–13 *seek the saving of that which is lost*] Luke 19, 10: “For the sonne of man is come to seeke, and to saue that which was lost.”

---

3 *Arabian* proselytes] referring to Acts 2, 10-11, which mentions the presence proselytes and Arabs at the Pentecostal gift of tongues, in the list of those who heard the apostles speak in their own language.

5 For the further illustration] Worthington describes what follows as “An Appendix to the foregoing Discourse.” It may well represent a later comment by Smith on what he had written.

Name of God, that God required them every where to repent, for that his Kingdome of grace was now apparent; and that he was not only willing, but it was his gracious designe to save & recover his lost Sinners who had forsaken his Goodnesse? Particularly, That the whole business of Christ  
 5 is very advantageous for this purpose, and highly accommodate thereto, may appear thus:

1. We are fully assured that God hath this forementioned designe upon lost men, because here is one (*viz.* Christ) that partakes every way of *Humane Nature*, whom the Divinity magnifies it self, and carries  
 10 through this World in Humane infirmities and Sufferings to Eternal glory: a clear manifestation to the World that God had not cast off *Humane Nature*, but had a real mind to exalt and dignifie it again.

2. The way into the Holy of holies or to Eternal happiness is laid as open as may be by Christ, in his *Doctrine, Life, and Death*: in all which  
 15 we may see with open face what *Humane Nature* may attain to, and how it may by *Humility, Self-denial* and *divine Love*, a Christ-like life, rise up above all visible heavens into a state of Immortal glory and bliss.

3. Here is a manifestation of *Love* given, enough to *thaw* all the *iciness* of mens hearts which *Self-love* had quite frozen up: For here is One who  
 20 in *Humane Nature* most heartily every where denying himself, is ready to doe any thing for the good of Mankind, and at last gives up his life for the same purpose; and that according to the good will and pleasure of that Eternal love which *so loved the World, that he gave this beloved and his only-begotten Son, that whosoever believeth in him, should not perish, but have everlasting life.*  
 25

---

23–25 *so loved the World, that he gave this beloved and his only-begotten Son, that whosoever believeth in him, should not perish, but have everlasting life*] John 3, 16: “For God so loued þe world, that he gaue his only begotten Sonne: that whosoever beleueeth in him, should not perish, but haue euerlasting life.”

---

15 with open face] recalling 2 Corinthians 3, 18: “But we all, with open face beholding as in a glasse the glory of the Lord, are changed into the same image, from glorie to glorie, euen as by the spirit of the Lord.”

16–17 rise up above all visible heavens] recalling Ephesians 4, 10: “He that descended, is the same also that ascended vp far aboue all heauens, that he might fill all things.”

4. Whereas every *Penitent* Sinner carries a *sense of Guilt* upon his own Conscience, is apt to *shrink* with cold chill fears of offended Majesty, and to *dread* the thoughts of violated Justice: He is assured that Christ hath laid down his life, and thereby made propitiation & atonement for sin; That He hath laid down his life for the Redemption of him; and so  
 5 in *Christ we have Redemption through his blood, even the forgiveness of sins*. Thus may the Hearts of all Penitents, troubled at first with sense of their own guilt, be *quieted*, and fully establish in a living Faith and Hope in an Eternal goodness; seeing how their Sins are remitted through the  
 10 blood of Jesus that came to die for them and save them, and through his blood they may have free access unto God.

5. Seeing *Sin* and *Guilt* are apt continually to beget a *jealousie* of God's Majesty and Greatness, from whom the Sinner finds himself at a vast distance, he is made acquainted with a *Mediator* through whom he  
 15 may address himself to God without this *jealousie* or *doubting*; for that this *mediator* likewise is *one of Humane Nature* that is highly beloved and accepted of God, he having so highly pleased God by performing his Will in all things. Certainly it is very decorous and much *for the Ease of a Penitent's mind*, (as it makes also *for the disparagement of Sin*) that our  
 20 Addresses to God should be through a Mediator. The *Platonists* wisely observ'd that between the Pure Divinity and Impure Sinners as there is no Union, so no Communion: it is very agreeable every way and upon all account, that they who in themselves are altogether unworthy and under demerit, should come to God by a Mediator.

---

6–7 *Christ we have Redemption through his blood, even the forgiveness of sins*] Ephesians 1, 7: "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace,"

---

20–22 The *Platonists* ... no communion] The ultimate source of this idea is Phaedo 67b ("it is not permitted to the impure to attain the pure"), but Smith might equally have derived it from any number of intermediaries, such as Proclus' *Commentary on the Timaeus*, 65d T. Taylor, *The Commentaries of Proclus on the Timaeus of Plato*, I. p.212, or Iamblichus' *Theurgia* 6.14, where he says that "no communion occurs between the pure and its opposite" Iamblichus et al., *Iamblichus, De Mysteriis*, p.283. Smith, of course, puts it in distinctly Christian terms.

Thus the Scripture every where seems to represent and hold forth Christ in the forenamed Particulars, (without descending into Niceties and Subtilties, such as the School-men and others from them have troubled the World with) in a very full and ample manner, that so the Minds of true  
 5 Believers (that are willing to comply with the Purposes of God for their own Eternal peace) might in all Cases find something in Christ for their *relief*, and make use of him as much as may be to encourage and help on Godliness: for by this whole Undertaking of Christ manifested in the Gospel God would have to be understood *Full relief of Mind and Ease of*  
 10 *Conscience*, as also *all Encouragement to Godliness*, and *Disparagement of Sin*. And indeed the whole business of Christ is *the greatest Blow to Sin* that may be; For the World is taught hereby, that there is no Sinning upon cheap and easie terms: men may see that God will not return so easily into favour with Sinners; but he will have his Righteousness acknowledged,  
 15 and likewise their own Demerit. And this Acknowledgement he is once indeed pleased to accept of in the person of our Saviour: yet if men will not now turn to him, and accept his favour, they must know that there is no other Sacrifice for Sin.

By these Particulars we have briefly touch'd upon (to name no more) it  
 20 may appear, That when we look into the Gospel, we are taught to believe that Christ hath done, according to the good pleasure of God, every thing for us that *may truly relieve our Minds*, and *encourage us to Godliness*, a God-like Righteousness far exceeding the righteousness of the Scribes

---

10 *all Encouragement to Godliness*] Perhaps a recollection of the 1559 Injunctions, which said that "all ministers and readers of public prayers, chapters, and homilies shall be charged to read leisurely, plainly, and distinctly; and also such as are but mean readers shall peruse over before, once or twice, the chapters and homilies, to the intent they may read to the better understanding of the people, and the more encouragement to godliness." (Injunction 53).

22 *may truly relieve our Minds*] "relieve" is one of Whichcote's favourite verbs; cf. "the primary *internal*, impulsive motive to God, to relieve and compassionate us" Whichcote, *Works*, II, p.78; our duty "to relieve, to pity, to compassionate any one in misery", p.220; "let us revenge ourselves on our enemies as God doth us; that is, relieve, help and compassionate them", p.250; "thus is God further moved, and inclined toward us, to relieve, compassionate, and pardon us ... Christ ... is ready to relieve us", p. 265; "the internal disposition of the mind, *that* is religion itself ... a readiness to compassionate, to relieve, help and supply: these are vital acts of religion", p. 392.

22 *encourage us to Godliness*] Another favourite verb of Whichcote's: cf. "it is the wonderful grace of God to fortify and encourage our minds to come to him" Whichcote,

and Pharisees.

---

*Works*, I, p.112; "he that endeavours to purify himself shall not want the divine assistance to encourage and assist him", p.194-5; "It is a matter of heart's ease and satisfaction, and doth encourage us to make application unto God" Whichcote, *Works*, II, p.49-50; "if we take notice of the riches of his *grace or promises*, they will encourage us", p.187;