

A  
Divine and Supernatural

L I G H T,

Immediately imparted to the Soul by the

*SPIRIT* of *GOD*,

Shown to be both a

*Scriptural*, and *Rational* Doctrine;

In a SERMON

Preach'd at *Northampton*,

And Published at the Desire of some of the Hearers.

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By *Jonathan Edwards*, A. M.

Pastor of the Church there.

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Job. 28. 20. — *Whence then cometh wisdom ? and where is  
the place of understanding ?*

Prov. 2. 6. *The LORD giveth wisdom.*

Isa. 42. 18. *Look ye blind that ye may see.*

2 Pet. 1. 19. — *Until the day dawn and the day-star arise  
in your hearts.*

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## THE PREFACE

I am sensible that my consenting that the following Discourse of mine should be published, needs Excuse; but yet don't think it worth the while for me, here, to excuse my self, by declaring how backward I was to it, and how much I was urged, and that I was prevail'd with to do it, more to gratify others, and from an Aim at promoting the Interest of Religion, and the Good of Souls, than by any thought I had of any Honour that I should get by it: for such things, I apprehend, ordinarily make less Impression upon the Readers, to alter their thought of the Author, and his Design, than the Authors generally think for. They at whose desire, and upon whose Account chiefly, this Sermon is printed, are already acquainted with the Circumstances of the Matter; and if any others should happen to see it, and should think it worth their while to read it, I shall only desire of them, that they would put as favourable a Construction upon my herein appearing in Print, as they can; and that they would read the following Discourse with Candour, and without Prejudice against it, either from an Idea of the Author's Forwardness and Ostentation, or the Unfashionableness of the Subject. As to you, that are the People of the Flock, of which CHRIST hath called me to the Oversight, I have no Reason to be jealous that you will have any Prejudice against this Discourse, upon either of those mention'd Accounts, to stand in the way of your duly weighing, and considering, and suitably entertaining the things treated of in it. I have Reason to bless GOD, that here is a more happy Union between us, than that you should be prejudiced against any thing of mine, because 'tis mine; And however the subject is out of Mode in the World, 'tis doubtless your peculiar Happiness, that you have been so thoroughly instructed in such like Doctrine, even from your Beginning: and I rejoice in it, that Providence, in this Day of Corruption and Confusion, has cast my Lot where such Doctrines, that I look upon so much the Life and Glory of the Gospel, are not only own'd, but where there are so many, in whom the Truth of them is so apparently manifest, in their Experience, that any one who has had the Opportunity of Acquaintance with them in such mattes, that I have had, must be very unreasonable to doubt of it. It is pleasant to me to read discourses on such Subjects, and to see such Doctrines well treated of in Books, but much more pleasant, to see them clearly exemplified. If what is here offer'd to you, shall be a means further to establish you in such Truths, and to make those among you, that yet remain in spiritual Darkness and

Blindness, sensible of their Misery, and stir them up earnestly to seek after this spiritual and divine Illumination; and shall be for the Comfort and Edification of those that have Experienced it, I shall have great Reason to rejoice, and be thankful: and I desire your earnest and continual Prayers for me, that I may be the Instrument of much such Good to you, and Glory to GOD therein.

J. E.

## THE REALITY OF SPIRITUAL LIGHT

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*And Jesus answered and said unto him, blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which sits in heaven. (Matthew 16:17)*

Christ addresses those words to Peter upon occasion of his professing his faith in him as the Son of God. Our Lord was inquiring of his disciples, whom men said that he was, not that he needed to be informed, yet only to introduce and give occasion to what follows. They answer that some said he was *John* the Baptist and some *Elias* and others *Jeremias*, or one of the prophets. When they had thus given an account whom others said that he was Christ asks them, whom they said that he was! *Simon Peter*, whom we find always zealous and forward, was the first to answer: he readily replied to the question, *Thou art Christ, the Son of the living God.*

Upon this occasion, Christ says as he does *to* him and *of* him in the text: in which we may observe,

**1.** That *Peter* is pronounced blessed on this account. — *Blessed art thou* — “Thou art a happy man, that thou art not ignorant of this, that *I am Christ, the Son of the living God.* Thou art distinguishingly happy. Others are blinded, and have dark and deluded apprehensions, as you have now given an account, some thinking that I am *Elias*, and some that I am *Jeremias*, and some one thing. And some another, but none of them thinking right, all of them misled. Happy art thou, that art so distinguished as to know the truth in this matter.”

**2.** The evidence of this his happiness declared, *viz.* That God, and he *only*, had *revealed it* to him. This is an evidence of his being *blessed*,

**First**, As it shows how peculiarly favoured he was of God above others: *q.d.* “How highly favoured art thou, that others, wise and great men, the scribes, Pharisees, and Rulers, and the nation in general, are left in darkness, to follow their own misguided apprehensions; and that thou shouldst be singled out, as it were, by name, that my heavenly Father should thus set his love on thee, *Simon Bar-Jona.* — This argues thee *blessed*, that thou shouldst thus be the object of God’s distinguishing love.”

**Secondly**, It evidences his blessedness also, as it intimates that this knowledge is above any that *flesh and blood* can reveal. “This is such

knowledge as only my *Father which is in heaven* can give: it is too high and excellent to be communicated by such means as other knowledge is. Thou art *blessed*, that thou knowest what God alone can teach thee.”

The original of this knowledge is here declared, both negatively and positively. *Positively* as God is here declared the author of it. *Negatively*, as it is declared, that *flesh and blood had not revealed it*. God is the author of all knowledge and understanding whatsoever. He is the author of all moral prudence, and of the skill that men have in their secular business. Thus it is said of all in *Israel* that were *wise-hearted* and skilled in embroidering, that God had *filled* them with the *spirit of wisdom*. Exodus 28:3.

God is the author of such knowledge; yet so that *flesh and blood reveals* it. Mortal men are capable of imparting the knowledge of human arts and sciences, and skill in temporal affairs. God is the author of such knowledge by those means: *flesh and blood* is employed as the *mediate* or *second* cause of it: he conveys it by the power and influence of natural means. But this spiritual knowledge spoken of in the text, is what God is the author of and none else: he *reveals* it, an, *flesh and blood reveals it not*. He imparts this knowledge immediately, not making use of any intermediate natural causes, as he does in other knowledge.

What had passed in the preceding discourse naturally occasioned Christ to observe this; because the disciples had been telling how others did not know him, but were generally mistaken about him, divided and confounded in their opinions of him: but *Peter* had declared his assured faith, that he was the *Son of God*. Now it was natural to observe, how it was not *flesh and blood* that had *revealed it to* him, but God; for If this knowledge were dependent on natural causes or means, how came it to pass that they a company of poor fishermen, illiterate men, and persons of low education, attained to the knowledge of the truth while the scribes and Pharisees, men of vastly higher advantages, and greater knowledge and sagacity in other matters, remained in ignorance? This could be owing only to the gracious distinguishing influence and revelation of the Spirit of God. Hence, what I would make the subject of my present discourse from these words, is this

### **DOCTRINE, viz.**

*That there is such a thing as a spiritual and divine light, immediately imparted to the soul by God, of a different nature from any that is obtained*

by natural means. — And on this subject I would,

**I.** Show what this *divine light* is.

**II.** How it is given *immediately by God*, and not *obtained by natural means*.

**III.** Show the truth of the doctrine.

And then conclude with a brief improvement.

**I.** I would show *what this* spiritual and divine light *is*. And in order to it, would show,

**First**, In a few things *what it is not*. And here,

**1.** *Those convictions that natural men may have of their sin and misery*, is not *this* spiritual and divine light. Men in a natural condition may have convictions of the guilt that lies upon them, and of the anger of God, and their danger of divine vengeance. Such convictions are from the *light* of truth. That some sinners have a greater conviction of their guilt and misery than others, is because some have more *light* or more of an apprehension of truth than others. And this *light* and conviction may be from the Spirit of God; *the Spirit convinces men of sin*: but yet nature is much more concerned in it than in the communication of *that spiritual and divine light* that is spoken of in the *doctrine*; it is from the Spirit of God only as assisting *natural principles*, and not as infusing any new principles. *Common grace* differs from *special*, in that it influences only by assisting of *nature*; and not by imparting *grace*, or bestowing any thing *above* nature. The *light* that is obtained is wholly *natural*, or of no superior *kind* to what mere *nature* attains to, though more of *that kind* he obtained than would be obtained if men were left wholly to themselves: or, *in other word*), *common grace* only assists the faculties of the soul to do that more fully which they do by *nature*, as *natural* conscience or reason will by mere *nature* make a man sensible of guilt, and will accuse and condemn him when he has done amiss. Conscience is a *principle natural* to men; and the work that it doth *naturally*, or of itself, is to give an apprehension of *right* and *wrong*, and to suggest to the mind the relation that there is between right and wrong and a retribution. The Spirit of God, in those convictions which unregenerate men sometimes have, assists conscience to do this work in a further degree than it would do if they were left to themselves. He helps it against those things that tend to stupify it, and

obstruct its exercise. But in the *renewing* and *sanctifying* work of the Holy Ghost, those things are wrought in the soul that are *above* nature, and of which there is nothing of the like kind in the soul *by* nature; and they are caused to exist in the soul habitually, and according to such a stated constitution or law that lays such a foundation for exercises in a continued course as is called a *principle* of nature. Not only are remaining *principles* assisted to do their work more freely and fully but those *principles* are restored that were utterly destroyed by the fall; and the mind thenceforward habitually exerts those acts that the dominion of sin had made it as wholly destitute of as a dead body is of vital acts.

The Spirit of God acts in a very different manner in the one case, from what he doth in the other. He may indeed act *upon* the mind of a natural man, but he acts *in* the mind of a saint as an *indwelling vital principle*. He acts upon the mind of an unregenerate person as an *extrinsic occasional agent*; for in acting upon them, he doth not unite himself to them; for notwithstanding all his influences that they may possess, they are still *sensual, having not the Spirit*. Jude 19. But he unites himself with the mind of a saint, takes him for his temple, actuates and influences him as a new *supernatural principle* of life and action. There is this difference, that the Spirit of God, in acting in the soul of a godly man, exerts and communicates himself there in his own proper nature. Holiness is the proper nature of the Spirit of God. The Holy Spirit operates in the minds of the godly, by uniting himself to them, and living in them, exerting his own nature in the exercise of their faculties. The Spirit of God may act upon a creature, and yet not in acting communicate himself. The Spirit of God may act upon inanimate creatures as, *the Spirit moved upon the face of the waters*, in the beginning of the creation; so the Spirit of God may act upon the minds of men many ways, and communicate himself no more than when he acts upon an inanimate creature. For *instance*, he may excite thoughts in them, may assist their natural reason and understanding, or may assist other natural principles, and this without any union with the soul, but may act, as it were, upon an external object. But as he acts in his holy influences and spiritual operations, he acts in a way of peculiar communication of himself; so that the subject is thence denominated *spiritual*.

**2.** This spiritual and divine light *does not consist in any impression made upon the imagination*. It is no impression upon the mind, as though one saw



any thing with the bodily eyes. It is no *imagination* or *idea* of an outward *light* or glory, or any beauty of form or countenance, or a visible lustre or brightness of any object. The *imagination* may be strongly impressed with such things; but this is not *spiritual light*. Indeed when the mind has a lively discovery of spiritual things, and is greatly affected by the power of divine light, it may, and probably very commonly doth, much affect the *imagination*; so that *impressions* of an outward beauty or brightness may accompany those spiritual discoveries. But *spiritual light* is not that *impression upon the imagination*, but an exceedingly different shiny. Natural men may have lively *impressions* on their *imaginings*, and we cannot determine but that the devil, *who transforms himself into an angel of light*, may cause *imaginings* of an outward beauty, or visible glory, and of sounds and speeches, and other such things; but these are things of a vastly inferior nature to *spiritual light*.

**3.** *This spiritual light is not the suggesting of any new truths or propositions not contained in the word of God.* This suggesting of new truths or doctrines to the mind, independent of any antecedent revelation of those propositions, either in word or writing, is inspiration; such as the prophets and apostles had, and such as some enthusiasts pretend to. But this *spiritual light* that I am speaking of, is quite a different thing from inspiration. It reveals no new doctrine, it suggests no new proposition to the mind, it teaches no new thing of God, or Christ, or another world, not taught in the Bible, but only gives a due apprehension of those things that are taught in the word of God.

**4.** *It is not every affecting view that men have of religious things that is this spiritual and divine light.* Men by mere principles of nature are capable of being *affected* with things that have a special relation to religion as well as other things. A person by mere nature, for instance, may be liable to be *affected* with the story of Jesus Christ, and the sufferings he underwent, as well as by any other tragical story. He may be the more *affected* with it from the interest he conceives mankind to have in it. Yea, he may be *affected* with it without believing it; as well as a man may be affected with what he reads in a romance, or sees acted in a stage-play. He may be *affected* with a lively and eloquent description of many pleasant things that attend the state of the blessed in heaven, as well as his imagination be entertained by a romantic description of the pleasantness of fairy land, or the like. And a common belief of *the truth of such things*, from education or otherwise, may help forward

their *affection*. We read in Scripture of many that were greatly *affected* with things of a religious nature, who yet are there represented as wholly graceless, and many of them very ill men. A person therefore may have *affecting views of the things of religion*, and yet be very destitute of *spiritual light*. *Flesh and blood* may be the author of this: one man may give another an *affecting view* of divine things with but common assistance; but God alone can give a *spiritual discovery* of them. —

But I proceed to show,

**Secondly**, Positively *what this* spiritual and divine light *is*.

And it may be thus described: *A true sense of the divine excellency of the things revealed in the word of God, and a conviction of the truth and reality of them thence arising*.

This *spiritual light* primarily consists in the former of these, viz. A real sense and apprehension of the divine excellency of things revealed in the word of God. A spiritual and saving conviction of the truth and reality of these things, arises from such a sight of their divine excellency and glory; so that this conviction of their truth is an effect and natural consequence of this sight of their divine glory. There is therefore in this *spiritual light*,

**1.** A true sense of the divine and superlative excellency of the things of religion, a real sense of the excellency of God and Jesus Christ, and of the work of redemption and the ways and works of God revealed in the gospel. There is a *divine and superlative glory* in these things; an excellency that is of a vastly higher kind, and more sublime nature, than in other things; a glory greatly distinguishing them from all that is earthly and temporal. He that is spiritually *enlightened* truly apprehends and sees it, or has a sense of it. He does not merely rationally believe that God is glorious, but he has a sense of the gloriousness of God in his heart. There is not only a rational belief that God is holy, and that holiness is a good thing, but there is a sense of the loveliness of God's holiness. There is not only a speculatively judging that God is gracious, but a sense how amiable God is on account of the beauty of this divine attribute.

There is a twofold knowledge of good of which God has made the mind of man capable. The *first*, that which is merely *speculative* or *notional*, as when a person only speculatively judges that any thing is, which, by the agreement

of mankind, is called good or excellent, *viz.* That which is most to general advantage, and between which and a reward there is a suitableness, — and the like. And the *other* is, that which consists in the sense of the heart, as when the heart is sensible of pleasure and delight in the presence of the *idea* of it. In the *former* is exercised merely the speculative faculty, or the understanding, in distinction from the will or disposition of the soul. In the *latter*, the will, or inclination, or *heart* are mainly concerned.

Thus there is a difference between *having an opinion* that God is holy and gracious, and *having a sense* of the loveliness and beauty of that holiness and grace. There is a difference between *having a rational judgment* that honey is sweet, and *having a sense* of its sweetness. A man may have the *former* that knows not how honey tastes, but a man cannot have the *latter* unless he has an *idea* of the taste of honey in his mind. So there is a difference between believing that a person is beautiful, and having a *sense* of his beauty. The *former* may be obtained by hearsay but the *latter* only by seeing the countenance. When the heart is sensible of the beauty and amiableness of a thing it necessarily feels pleasure in the apprehension. It is implied in a person's being heartily sensible of the loveliness of a thing, that the *idea* of it is pleasant to his soul; which is a far different thing from having a rational opinion that it is excellent.

**2.** *There arises from this sense of the divine excellency of things contained in the word of God, a conviction of the truth and reality of them; and that either indirectly or directly.*

**First,** *Indirectly* and that two ways.

**1.** *As the prejudices of the heart, against the truth of divine things, are hereby removed; so that the mind becomes susceptible of the due force of rational arguments for their truth.* The mind of man is naturally full of *prejudices against divine truth*. It is full of enmity against the doctrines of the gospel; which is a disadvantage to those *arguments* that prove their *truth*, and causes them to lose their force upon the mind. But when a person has discovered to him the divine excellency of Christian doctrines, this destroys the enmity, removes those *prejudices*, sanctifies the reason, and causes it to be open to the *force of arguments for their truth*.

Hence was the different effect that Christ's miracles had to convince the disciples, from what they had to convince the scribes and Pharisees. Not that

they had a stronger reason, or had their reason more improved; but their reason was sanctified, and those blinding *prejudices*, that the scribes and Pharisees were under, were removed by the sense they had of the excellency of Christ, and his doctrine.

**2.** *It not only removes the hindrances of reason, but positively helps reason.* It makes even the speculative notions more lively. It engages the attention of the mind, with more fixedness and intenseness to that kind of objects, which causes it to have a clearer view of them, and enables it more clearly to see their mutual relations, and occasions it to take more notice of them. The *ideas* themselves that otherwise are dim and obscure, are by this means impressed with the greater strength, and have a light cast upon them; so that the mind can better judge of them. As he that beholds objects on the face of the earth, when the light of the sun is cast upon them, is under greater advantage to discern them in their true forms and natural relations, than he that sees them in a dim twilight.

The mind being sensible of the excellency of divine objects, dwells upon them with delight; and the powers of the soul are more awakened and enlivened to employ themselves in the contemplation of them, and exert themselves more fully and much more to purpose. The beauty of the objects draws on the faculties, and draws forth their exercises; so that reason itself is under far greater advantages for its proper and free exercises, and to attain its proper end, free of darkness and delusion. — But,

***Secondly,*** A true sense of the divine excellency of the things of God's word doth more *directly* and *immediately* convince us of their truth; and that because the excellency of these things is so superlative. There is a beauty in them so divine and God-like, that it greatly and evidently distinguishes them from things merely human, or that of which men are the inventors and authors, a glory so high and great, that when clearly seen, commands assert to their divine reality. When there is an actual and lively discovery of this beauty and excellency, it will not allow of any such thought as that it is the fruit of men's invention. This is a kind of *intuitive* and *immediate* evidence. They believe the doctrines of God's word to be divine, because they see a divine, and transcendent, and most evidently distinguishing glory in them; such a glory as, if clearly seen, does not leave room to doubt of their being of God, and not of men.

Such a conviction of the truths of religion as this, arising from a sense of their divine excellency, is included in saving faith. And this original of it, is that by which it is most essentially distinguished from that common assent, of which unregenerate men are capable.

**II.** I proceed now to the second thing proposed, *viz.* To show *how this light is immediately given by God, and not obtained by natural means.*

And here,

**1.** *It is not intended that the natural faculties are not used in it.* They are the subject of this light; and in such a manner, that they are not merely passive, but active in it. God, in letting in this *light* into the soul, deals with man according to his nature, and makes use of his rational *faculties*. But yet this *light* is not the less *immediately* from God for that, the *faculties are made use of* as the subject, and not as the cause. As the use we make of our eyes in beholding various objects, when the sun arises, is not the cause of the light that discovers those objects to us.

**2.** *It is not intended that outward means have no concern in this affair.* It is not in this affair, as in inspiration where new truths are suggested: for by this light is given only a due apprehension of the same truths that are revealed in the word of God; and therefore it is not given without the word. The gospel is employed in this affair. This *light* is the “*light of the glorious gospel of Christ,*” 2 Corinthians 4:4. The gospel is as a glass, by which this light is conveyed to us. 1 Corinthians 13:12. “*Now we see through a glass.*” But

**3.** When it is said that this *light* is given immediately by God, and that obtained by natural means, *hereby is intended, that it is given by God without making use of any means that operate by their own power or natural force.* God makes use of means, but it is not as mediate causes to produce this effect. There are not truly any second causes of it, but it is produced by God *immediately*. The word of God is no proper cause of this effect, but is made use of only to convey to the mind the subject-matter of this saving instruction: and this indeed it doth convey to us by *natural force* or influence. It conveys to our minds these doctrines, it is the cause of a notion of them in our heads, but not of the sense of their divine excellency in our hearts. Indeed a person cannot have *spiritual light* without the word. But that does not argue, that the word properly causes that *light*. The mind cannot see the excellency of any doctrine, unless that doctrine be first in the mind, but

seeing the excellency of the doctrine may be immediately from the Spirit of God, though the conveying of the doctrine or proposition itself may be by the word. So that the notions which are the subject-matter of this *light*, are conveyed to the mind by the word of God; but that due sense of the heart, wherein this *light* formally consists, is immediately by the Spirit of God. As *for instance*, the notion that there is a Christ, and that Christ is holy and gracious, is conveyed to the mind by the word of God, but the sense of the excellency of Christ by reason of that holiness and grace, is nevertheless immediately the work of the Holy Spirit. — I come now,

**III.** To show *the truth of the doctrine*, that is, to show *that there is such a thing as that spiritual light that has been described, thus immediately let into the mind by God.*

And here I would show briefly, that this doctrine is both scriptural and rational.

**First**, *It is scriptural.* My text is not only full to the purpose, but it is a doctrine with which the Scripture abounds. We are there abundantly taught, that the saints differ from the ungodly in this, that they have the knowedly, of God, and a sight of God, and of Jesus Christ. I shall mention but few texts out of many: 1 John 3:6. "*Whosoever sinneth, hath not seen him, nor known him.*" 3 John 11. "*He that doth good, is of God: but he that doth evil, hath not seen God.*" John 14:19. "*The world seeth me no more, but ye see me.*" John 17:3. "*And this is eternal life, that they might know thee, the only true God, and Jesus Christ whom thou hast sent.*" This knowledge, or sight of God and Christ, cannot be a mere speculative knowledge, because it is spoken of as that wherein they differ from the ungodly. And be these scriptures it must not only be a different knowledge in degree and circumstances, and different in its effects; but it must be entirely different in nature and kind.

And this light and knowledge is always spoken of as immediately given of God, Matthew 11:25-27. "*At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight. All things are delivered unto me of my Father: and no man knoweth the Father, save the Son, and he to whomsoever the Son will reveal him.*" Here this effect is ascribed exclusively to the arbitrary operation and gift of God bestowing this knowledge on whom he

will, and distinguishing those with it who have the least natural advantage or means for knowledge, even *babes*, when it is denied to the *wise* and *prudent*. And imparting this knowledge is here appropriated to the Son of God, as his sole prerogative. And again,

*“For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ.”* (2 Corinthians 4:6.)

This plainly shows, that there is a discovery of the divine superlative glory and excellency of God and Christ, peculiar to the saints; and also, that it is as immediately from God, as light from the sun: and that it is the immediate effect of his power and will. For it is compared to God’s creating the light by his powerful word in the beginning of the creation, and is said to be by the Spirit of the Lord, in the 18th verse of the preceding chapter. God is spoken of as giving the knowledge of Christ in conversion, as of what before was hidden and unseen, Galatians 1:15, 16. *“But when it pleased God, who separated me from my mother’s womb, and called me by his grace, to reveal his Son in me.”* — The Scripture also speaks plainly of such a knowledge of the word of God, as has been described, as the immediate gift of God;

*“Open thou mine eyes, that I may behold wondrous things out of thy law.”* (Psalm 119:18.)

What could the psalmist mean, when he begged of God to *open his eyes*? Was he ever blind? Might he not have resort to the law and see every word and sentence in it when he pleased? And what could he mean by those *wondrous things*? Were they the wonderful stories of the creation, and deluge, and Israel’s passing through the Red sea, and the like? Were not his eyes open to read these strange things when he would? Doubtless by *wondrous things in God’s law* he had respect to those distinguishing and wonderful excellencies, and marvellous manifestations of the divine perfections and glory, contained in the commands and doctrines of the word, and those works and counsels of God that were there revealed. So the Scripture speaks of a knowledge of God’s dispensation and covenant of mercy and way of grace towards his people, as peculiar to the saints, are given only by God,

*“The secret of the Lord is with them that fear him; and he will show them his covenant.”* (Psalm 25:14.)

And that a true and saving belief of the truth of religion is that which arises from such a discovery, is also what the Scripture teaches. As John 6:40.

*“And this is the will of him that sent me, that every one who seeth the Son, and believeth on him, may have everlasting life;”* where it is plain that a true faith is what arises from a spiritual sight of Christ. And, John 17:6, 7, 8. *“I have manifested thy name unto the men which thou gavest me out of the world. — Now they have known that all Things whatsoever thou hast given me, are of thee. For I have given unto them the words which thou gavest me, and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me,”* where Christ’s manifesting God’s name to the disciples, or giving them the knowledge of God, has that whereby they knew that Christ’s doctrine was of God, and that Christ himself proceeded from him, and was sent by him. Again, John 12:44, 45, 46. *“Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me, seeth him that sent me. I am come a light into the world, that whosoever believeth on me, should not abide in darkness.”* There believing in Christ, and spiritually seeing him, are parallel.

Christ condemns the Jews, that they did not know that he was the Messiah, and that his doctrine was true, from an inward distinguishing taste and relish of what was divine, in Luke 12:56, 57. He having blamed the Jews, that though they could *discern the face of the sky* and of the earth, and signs of the weather, that they could not *discern those times* — or as it is expressed in *Matthew, the signs of those times* — adds, *“yea, and why even of your own selves, judge ye not what is right?”* i.e. without extrinsic signs. Why have ye not that sense of true excellency, whereby Ye may distinguish that which is holy and divine? Why have ye not that savour of the things of God, by which you may see the distinguishing glory, and evident divinity, of me and my doctrine?

The apostle *Peter* mentions it as what gave him and his companions good and well-grounded assurance of the truth of the gospel, that they had seen the divine glory of Christ.

*“For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty.”* (2 Peter 1:16.)



The apostle has respect to that visible glory of Christ which they saw in his transfiguration: that glory was so divine, having such an ineffable appearance and semblance of divine holiness, majesty, and grace, that it evidently denoted him to be a divine person. But if a sight of Christ's outward glory might give a rational assurance of his divinity, why may not an apprehension of his spiritual glory do so too? Doubtless Christ's spiritual glory is in itself as distinguishing, and as plainly shows his divinity, as his outward glory, — nay, a great deal more: for his spiritual glory is that wherein his divinity consists: and the outward glory of his transfiguration showed him to be divine, only as it was a remarkable image or representation of that spiritual glory. Doubtless, therefore, he that has had a clear sight of the spiritual glory of Christ, may say, *I have not followed cunningly devised fables, but have been an eye-witness of his majesty*, upon as good grounds as the apostle, when he had respect to the outward glory of Christ that he had seen. But this brings me to what was proposed next, viz. To show that,

***Secondly***, This doctrine is *rational*.

1. It is rational *to suppose, that there is really such an excellency in divine things — so transcendent and exceedingly different from what is in other things — that, if it were seen, would most evidently distinguish them*. We cannot *rationally* doubt but that things *divine*, which appertain to the Supreme Being, are vastly different from things that are *human*, that there is a high, glorious, and God-like excellency in them, that does most remarkably difference them from the things that are of men, insomuch that if the difference were but seen, it would have a convincing, satisfying influence upon any one, that they are *divine*. What reason can be offered against it? Unless we would argue, that God is not remarkably distinguished in glory from men.

If Christ should now appear to any one as he did on the mount at his transfiguration; or if he should appear to the world in his heavenly glory, as he will do at the day of judgment; without doubt, his glory and majesty would be such as would satisfy every one, that he was a divine person, and that religion was true: and it would be a most reasonable and well-grounded conviction too. And why may there not be that stamp of divinity, or divine glory, on the word of God, on the scheme and doctrine of the gospel, that may be in like manner distinguishing and as *rationally* convincing, provided

it be but seen? It is rational to suppose, that when God speaks to the world, there should be something in his word vastly different from men's word. Supposing that God never had spoken to the world, but we had notice that he was about to reveal himself from heaven, and speak to us immediately himself, or that he should give us a book of his own inditing; after what manner should we expect that he would speak? Would it not be *rational* to suppose, that his speech would be exceeding different from men's speech, that there should be such an excellency and sublimity in his word, such a stamp of wisdom, holiness, majesty, and other divine perfections, that the word of men, yea of the wisest of men, should appear mean and base in comparison of it? Doubtless it would be thought *rational* to expect this, and *unreasonable* to think otherwise. When a wise man speaks in the exercise of his wisdom, there is something in every thing he says, that is very distinguishable from the talk of a little child. So, without doubt, and much more, is the speech of God to be distinguished from thee of the wisest of men; agreeable to Jeremiah 23:28, 29. God having there been reprovng the false prophets that prophesied in his name, and pretended that what they spake was his word, when indeed it was their own word, says, "*The prophet that bath a dream, let him tell a dream, and he that hath my word, let him speak my word faithfully: what is the chaff to the wheat? Saith the Lord. Is not my word like as a fire? Saith the Lord: and like a hammer that breaketh the rock in pieces.*"

**2.** *If there be such a distinguishing excellency in divine things; it is rational to suppose that there may be such a thing as seeing it.* What should hinder but that it may be seen? It is no argument, that there is no such distinguishing excellency, or that it cannot be seen, because some do not see it, though they may be discerning men in temporal matters. It is not *rational* to suppose, if there be any such excellency in divine things, that wicked men should see it. Is it *rational* to suppose, that those whose minds are full of spiritual pollution, and under the power of filthy lusts, should have any relish or sense of divine beauty or excellency; or that their minds should be susceptible of that *light* that is in its own nature so pure and heavenly? It need not seem at ail strange, that sin should so blind the mind, seeing that men's particular natural tempers and dispositions will so much blind them in secular matters; as when men's natural temper is melancholy, jealous, fearful, proud, or the like.

3. *It is rational to suppose, that this knowledge should be given immediately by God, and not be obtained by natural means.* Upon what account should it seem unreasonable, that there should be any *immediate* communication between God and the creature? It is strange that men should make any matter of difficulty of it. Why should not he that made all things, still have something *immediately* to do with the things that he has made! Where lies the great difficulty, if we own the being of a God, and that he created all things out of nothing, of allowing some immediate influence of God on the creation still! And if it be *reasonable* to suppose it with respect to any part of the creation, it is especially so with respect to reasonable intelligent creatures, who are next to God in the gradation of the different orders of beings, and whose business is most *immediately* with God, and *reason* teaches that man was made to serve and glorify his Creator. And if it be *rational* to suppose that God *immediately* communicates himself to man in any affair, it is in this. It is rational to suppose that God would reserve that knowledge and wisdom, which is of such a divine and excellent nature, to be bestowed immediately by himself and that it should not be left in the power of second causes. Spiritual wisdom and grace is the highest and most *excellent* gift that ever God bestows on any creature: in this the highest excellency and perfection of a rational creature consists. It is also immensely the most *important* of all divine gifts: it is that wherein man's happiness consists, and on which his everlasting welfare depends. How *rational* is it to suppose that God, however he has left lower gifts to second causes, and in some sort in their power, yet should reserve this most excellent, divine, and important of all divine communications, in his own hands, to be bestowed *immediately* by himself, as a thing too great for second causes to be concerned in? It is rational to suppose, that this blessing should be immediately from God, for there is no gift or benefit that is in itself so nearly related to the divine nature. Nothing which the creature receives is so much a participation of the Deity: it is a kind of emanation of God's beauty, and is related to God as the light is to the sun. It is therefore congruous and fit, that when it is given of God, it should be immediately from himself, and by himself, according to his own sovereign will.

It is *rational* to suppose, that it should be beyond man's power to obtain this *light* by the mere strength of natural reason; for it is not a thing that belongs to reason, to see the beauty and loveliness of spiritual things; it is not a

speculative thing, but depends on the sense of the heart. Reason indeed is necessary in order to it, as it is by reasons only that we are become the subjects of the means of it; which means I have already shown to be necessary in order to it, though they have no proper causal influence in the affair. It is by reason that we become possessed of a notion of those doctrines that are the subject-matter of this *divine light*, or knowledge; and reason may many ways be indirectly and remotely an advantage to it. Reason has also to do in the acts that are immediately consequent on this discovery: for seeing the truth of religion from hence, is by reason; though it be but by one step, and the inference he immediately: so reason has to do in that accepting of and trusting in Christ, that is consequent on it. But it we take reason strictly — not for the faculty of mental perception in general, but for ratiocination, or a power of inferring by arguments — the perceiving of spiritual beauty and excellency no more belongs to reason, than it belongs to the sense of feeling to perceive colours, or to the power of seeing to perceive the sweetness of food. It is out of reason's province to perceive the beauty or loveliness of any thing: such a perception does not belong to that faculty. Reason's work is to perceive truth and not excellency. It is not ratiocination that gives men the perception of the beauty and amiableness of a countenance, though it may be many ways indirectly an advantage to it; yet it is no more reason that immediately perceives it, than it is reason that perceives the sweetness of honey: it depends on the sense of the heart. — Reason may determine that a countenance is beautiful to others, it may determine that honey is sweet to others, but it will never give me a perception of its sweetness.

I will conclude with a very brief *improvement* of what has been said.

**First**, This doctrine may lead us *to reflect* on the goodness of God, that has so ordered it, that a saving evidence of the truth of the gospel is such, as is attainable by persons of mean capacities and advantages, as well as those that are of the greatest parts and learning. If the evidence of the gospel depended only on history, and such reasonings as learned men only are capable of, it would be above the reach of far the greatest part of mankind. But persons with an ordinary degree of knowledge are capable, without a long and subtle train of reasoning, to see the divine excellency of the things of religions they are capable of being taught by the Spirit of God, as well as learned men. The evidence that is this way obtained, is vastly better and more satisfying, than all that can be obtained by the arguings of those that are most learned, and

greatest masters of reason. And babes are as capable of knowing these things, as the wise and prudent; and they are often hid from these when they are revealed to those. 1 Corinthians 1:26, 27. “*For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called. But God hath chosen the foolish things of the world.*”

**Secondly**, This doctrine may well put us upon examining ourselves, whether we have ever had this divine light let into our souls. If there be such a thing, doubtless it is of great importance whether we have thus been taught by the Spirit of God; whether *the light of the glorious gospel of Christ, who is the image of God, hath shined unto us, giving us the light of the knowledge of the glory of God in the face of Jesus Christ*; whether we have *seen the Son and believed on him*, or have that faith which arises from a spiritual sight of Christ.

**Thirdly**, All may hence be *exhorted*, earnestly *to seek this spiritual light*.

To influence and move to it, the following things may be considered.

**1.** This is the most *excellent and divine* wisdom that any creature is capable of. It is more excellent than any human learning; it is far more excellent than all the knowledge of the greatest philosophers or statesmen. Yea, the least glimpse of *the glory of God in the face of Christ* doth more exalt and ennoble the soul, than all the knowledge of those that have the greatest speculative understanding in divinity without grace. This knowledge has the most noble object that can be, *viz.* The divine glory and excellency of God and Christ. The knowledge of these objects that wherein consists the most excellent knowledge of the angels, yea, of God himself.

**2.** This knowledge is that which is above all others *sweet and joyful*. Men have a great deal of pleasure in human knowledge, in studies of natural things; but this is nothing to that joy which arises from this *divine light* shining into the soul. This *light* gives a view of those things that are immensely the most exquisitely beautiful, and capable of delighting the eye of the understanding. This *spiritual light* is the dawning of the light of glory in the heart. There is nothing so powerful as this to support persons in affliction, and to give the mind peace and brightness in this stormy and dark world.

**3.** This light is such as *effectually influences the inclination, and changes the*

*nature of the soul.* It assimilates our nature to the divine nature, and changes the soul into an image of the same glory that is beheld.

*“But we all with open face, beholding as in a glass the glory of the Lord, are changed into the same image from pillory to glory, even as by the Spirit of the Lord.”* (2 Corinthians 3:18.)

This knowledge will wean from the world, and raise the inclination to heavenly things. It will turn the heart to God as the fountain of good, and to choose him for the only portion. This *light*, and this only, will bring the soul to a saving close with Christ. It conforms the heart to the gospel, mortifies its enmity and opposition against the scheme of salvation therein revealed: it causes the heart to embrace the joyful tidings, and entirely to adhere to, and acquiesce in the revelation of Christ as our Saviour: it causes the whole soul to accord and symphonize with it, admitting it with entire credit and respect, cleaving to it with full inclination and affection; and it effectually disposes the soul to give up itself entirely to Christ.

**4.** This light, and this only, *has its fruit in an universal holiness of life.* No merely notional or speculative understanding of the doctrines of religion will ever bring to this. But this light, as it reaches the bottom of the heart, and changes the nature, so it will effectually dispose to an universal obedience. It shows God as worthy to be obeyed and served. It draws forth the heart in a sincere love to God, which is the only principle of a true, gracious, and universal obedience; and it convinces of the reality of those glorious rewards that God has promised to them that obey him.