

to Christ, "THE LAMB SLAIN FROM THE FOUNDATION OF THE WORLD;" and also from what it recorded in the next chapter, concerning Abel's offering to the Lord the firstlings of his flocks, that Jesus the Lamb of God was prefigured in the garden of Eden by a lamb, or lambs. He might well, therefore, be proclaimed by the Baptist to be "the Lamb of God, which taketh away the sins of the world." When it is said the Lord God made coats of skins, and clothed them, it is not relative to common clothing. This they had made for themselves; but it was typical of that righteousness provided by the Most High, and which was to be wrought out for them by the Lord Jesus, who is called THE LORD OUR RIGHTEOUSNESS. God's clothing Adam and his wife with skins, is an evidence that they sacrificed; for, they had no need of slaying beasts for any other purpose. They were slain, says Dr. Lightfoot, for *sacrifice*, and their skins sewed for clothing. Thus body and soul were provided for; and, in these sacrifices they looked unto Christ, and saw him in a figure. The first death in the world was Christ dying in a figure. The prophet Zacharias, in his song, has these words, "As he spake by the mouth of his holy prophets, which have been since the world began;" hinting that from the very beginning of the world, there were prophets of the Messiah; thus, Adam was a prophet of Christ, and prophesied of him in the name of *Eve*, which signifies *life*; and Eve prophesied of him in the name of *Cain*, chap. 4.

v. 1. "She conceived and bare Cain, and said, I have gotten a man from the Lord," or I have gotten *the* man, the very Jehovah: and also in the name *Seth*, she "bare a son, and called his name Seth: for God, saith she, hath appointed me another seed." Thus Christ was set forth as the propitiation, in a most solemn exhibition of him in a sacrifice. His death was to be the accomplishment of the promise, and the way of reconciliation. Thus Father, Son, and Holy Ghost declared, that by the bloodshedding of the immaculate Lamb, Satan would be conquered; sin taken away and entirely abolished; peace made; iniquity pardoned; the Holy Ghost bestowed; and access opened by the blood of Jesus, for the approach of sinners to God, as reconciled by the death of his Son.

I proceed, thirdly, to set before you the record of the acts and transactions of the Eternal Three, in the cherubic emblems placed at the east of the garden of Eden.

Adam was, in one day, under two vastly different covenants: the form of neither was plainly expressed, but clearly implied. The covenant of grace, and the covenant of works, were so far understood, as for him to feel that he had broken the one, and was, through sovereign love and mercy, brought under the other, which held out to him, first, a root of a seed, as he was; secondly, one who would bring in an infinite righteousness beyond what he knew in his state of purity; thirdly, one who would, by

his obedience and death, destroy the works of the Devil for his own seed. This was mercy, which must in a particular way, unknown to all beside, have warmed his heart and delighted his mind

Christ, as altar, sacrifice, priest, and purifier, having been freely and fully set forth, and the fallen pair having been made partakers of him and his great salvation, which, though but revealed, was as effectual to their acceptance, justification, and pardon, as it is now it has been completely accomplished; the Lord, to prevent Adam from turning aside to the covenant of works, acted in the following way with him:—"And the Lord God said, behold the man is become as one of us to know good and evil:" here is one in the incomprehensible essence, speaking in the language of Us, in an address to the other great ones, in the same undivided Godhead. "*Behold, the man is become as one of us.*" This he foolishly aimed at; but by his very attempt he became, what he was not before, a sinful man: his body mortal, and the subject of death. This was spoken in the hearing of Adam. By it the Lord God points out Satan's lying speech, "Ye shall be as Gods, knowing good and evil;" and would impress the mind of Adam, with a proper sense of his pride and folly, in believing the father of lies, that, under proper views of his sin, he might walk humbly with his reconciled God. "And now, lest he put forth his hand, and take also of the tree of life, and eat and live for ever:" it is observed by the learned Ainsworth, that this speech is imper-

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fect, and must be understood thus: "He (i. e. man) must be driven out, lest he put forth his hand that he may eat and live for ever." The tree of life, and the eating of it, had, in Adam's pure creation state been to him the symbol of eternal life, on his obedience; but it could not be continued to him, fallen by disobedience. The new covenant which man was now under, was not of works, but of faith in Christ, the woman's seed. The Lord God, therefore, to drive man from all confidence in himself, and in any works of his own, and so from all abuse of this tree, that he might fully know that his "*life was hid with Christ in God,*" sent him forth from the garden of Eden to till the ground from whence he was taken; which was a merciful dispensation to find out employment for fallen man. "So he drove out the man:" expelled him out of the garden of Eden: "and he placed at the east of the garden of Eden, cherubims, and a flaming sword, which turned every way, to keep the way of the tree of life." This cherubic representative or substitute of the Eternal Three, was the record of their acts and transactions in the everlasting council and covenant, on the behalf of the elect of mankind. The word *cherubim* signifies a similitude or resemblance: the similitude of the Great Ones. The cherubims placed by the Lord God at the east of the garden of Eden, were a divine institution: before them Adam worshipped. They are very properly stiled by some the primary cherub, and exhibited Jehovah Alehim acting according to their covenant offices;

which they had agreed upon, before the world was, to exercise in the economy of mercy; but not to denote any priority or superiority in the eternal Three. Fire, the father of light, glory-irradiation, is not to give an idea of the beginning of production, but of the manner of existence; so, the holy air, or spirit, expresses distinction. The cherubim, with its apparatus of fire and sword, was at once a solemn record of the acts and transactions of the Eternal Trinity. The cherubim was to afford Adam continual consolation. The agency of the material heavens points out those ideas, whereby God has been pleased to convey ideas of his own essence, and personalities in that essence; and of the respective offices and actions of the GREAT ONES. The emblems of the Eternal Three were retained in those secondary cherubims, copied by MOSES and DAVID, and set up in the Holy of Holies.

The design of this solemn exhibition at the east of the garden of Eden, was "*to keep the very way to the tree of lives.*" The *fire and sword* were hieroglyphically shewn along with the cherubim expressive of the atonement. Fire, an emblem of the Father's wrath, was to flame forth and fall on Christ: and he, the substitute, was to have the sword of vindictive justice sheathed in his sinless humanity. The prophets seem to have an eye to this symbolical representation, when one of them says, "Let thy hand be upon the man of thy right hand, upon the son of man whom thou madest strong for thyself." *Psalm lxxx. v. 17.* And ano-

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ther of them, in the name of Jehovah the Father, says, "Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of Hosts." *Zech.* xiii. v. 7. Without revelation, Adam, before his fall, could have known nothing of the Essence existing, the creator of this system; or, of the analogy between material and immaterial objects. He could not have known the world to have been produced out of nothing, as he was no spectator of that action, unless God had convinced him of his own power and supremacy, and had instructed him, that it was his workmanship, and that he alone was to be obeyed: much less could he have known any thing of Christ, his propitiation for sin, and conquest and victory over Satan, sin, death, and hell, or the covenant of the HOLY ONES, but by immediate and divine revelation: so that the cherubim was an exhibition of redemption, and explanatory of it. The cherubim and flaming sword, or fire returning and circulating back into itself, were the supernatural exhibition, emblematical of the way and means of our salvation; and shewed forth the covenant of grace. The promise "I will put enmity between thee (the old serpent) and the woman, and between thy seed and her seed: it, or he, shall bruise thy head, and thou shalt bruise his heel," was explained by these emblematical figures. Sacrifice was instituted to point out the way till what it typified was completed. This fire and sword were first to bruise the heel of the seed, and then to be turned to the head of the

serpent. This hath been done by the incarnation, obedience, sacrifice, sufferings, and death, of Christ ; and was completed by his swallowing up death in victory. The figures in the cherubic representation are not here named ; but the secondary cherubims, which without doubt were the true copies of the primary ones, are mentioned four times in the Bible ; and from the account given of them in *Exekiel ch. i. v. 10. and c. 10. v. 14.* we are informed of their particular figure, which was the face of a bull, of a lion and man united, and of an eagle. The three conditions of the one substance in the heavens ; fire, light, and air, as the representatives of the Eternal Three, which they have chosen to represent themselves by, are, in the three faces of these three animals in one body, with the human figure united to that of the *lion*, (the emblem of light, the emblem of the second person) very expressive and very proper to convey the knowledge of the Trinity in unity, and the great mystery of redemption. The tree of life or lives, was Christ. The flaming sword was to be turned from sinners belonging to the election of grace, and fall on Christ their surety : thus the way to the real tree of life or lives, was most freely laid open to their view.

I proceed, lastly, to view the foundation laid in all this for faith and hope in God : it being hereby evidenced, that where sin abounded, grace did much more abound.

The revelation of Christ in the word of promise ; for such it was to the fallen pair, though it was delivered threatening-wise to the devil in the serpent ;

with the instituted sacrifice and cherubic figures, contained the whole Gospel in epitome: all that follows after is built upon it, and is nothing more or less than an explanation, and unfolding of what was contained in it. It is expressly declared by the Apostle Peter, speaking of Christ, that "to him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." *Acts* x. v. 43. Adam and his wife were the first believers in Christ Jesus, the first prophets who spake of him; and they received their knowledge and faith concerning Christ, his incarnation, righteousness, and death, and that it was founded on the will, council, and covenant of the Eternal Three, by the immediate revelation and teaching of the Holy Ghost; who produced in their minds a supernatural birth, gave them an understanding to know what was set before them in the promise of a Saviour, and led them into an acquaintance with the way and manner in which he would atone for their sin, and bring in an everlasting righteousness: so that in this word of promise was an immutable foundation laid for faith and hope in God. Christ was set forth as the object of it; his blood and death were most clearly expressed, and his righteousness revealed as the robe which alone could cover and make righteous in the sight of God; and the Three in Jehovah were represented as bearing witness to their own acts, and hieroglyphically shewing how the sword of divine justice, and the fire of infinite wrath should be stretched out, and fall on, and be executed on, the surety, the man of Jehovah's right

hand; that son of man whom he had made strong for himself: *Psalm lxxx. v. 17.* and the revelation thus made of Christ most exactly suited the case. The devil had been too strong for the innocent pair. He deceived the woman; and though Adam was not deceived, yet, by listening to his sensual part, he became a sinner. Thus the declaration concerning the woman's seed, as the serpent bruiser, was most divinely adapted to their case; as this great and illustrious one would, by bruising his head, most effectually destroy his works, and make death and hell his footstool.

In the instituted sacrifices, and in the clothing which the Lord God had put upon them, they viewed Christ the Lamb of God, as the only sacrifice for sin, as Jehovah their righteousness; and, through the light and teaching of the Lord the Spirit, they understood how sin would be atoned for, removed from them, and put away for ever out of the sight, and from before the Lord: and, as they worshipped before the Lord at the east of the garden of Eden, where the LORD GOD, JEHOVAH ALEHIM inhabited the cherubim, they had, in the instituted emblems, as clear and expressive an evidence and prelude to what was really to be done upon the earth by one of the persons in the Deity, who would inhabit and dwell in the man Christ Jesus, and make atonement for sin, and open the gate of everlasting life to all his people, as could be given them. Thus they found health and cure, life, and everlasting consolation, imparted to their minds, and fully experienced that where sin abounded, grace did much

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more abound. Never did free grace more gloriously display itself! It was a triumph indeed! and these persons who had been the instruments of making way for the introduction of sin and death, were blessed with the knowledge that “*grace would reign through righteousness unto eternal life, by Jesus Christ our Lord.*”

Thus the very era of grace began with an exhibition of the death of Christ in type and figure : and all that follows this, throughout the bible, is but an elucidation of what was taught Adam immediately upon his fall. It is the root, marrow, and substance of the whole Scriptures. The high priests, sacrifices, atonements, purifications, perfumes, and the cherubim of glory in the Holy of Holies, were but a drawing out of this revelation, sacrifice, and cherubic exhibition, to more public view. The Book of Psalms was written to give a perfect account and description of what the seed of the woman, the real David, the beloved of Jehovah, was to be, do, and suffer, to accomplish the salvation of his Church ; and finally to bruise Satan under his and her feet.


May the Lord the Spirit give you light to see the truth of this ; then those sermons which follow will cast lustre on the sacred page : or rather, will serve to point out to you, that there is no part of the Bible but is full of Christ, and that the revelation of him is founded on the covenant of the Eternal Three : so that the doctrine of the Trinity is the foundation of the whole. Amen.



SERMON II.



THE DESTRUCTION OF THE OLD WORLD BY THE FLOOD; WITH AN ACCOUNT OF ITS RENOVATION. THE DISTINGUISHING FAVOR THE LORD GOD SHEWED NOAH; WITH THE BLESSING RENEWED TO HIM AND HIS DESCENDANTS; ALSO AN ACCOUNT OF HIS SACRIFICE, WHICH WAS A TESTIFICATION OF HIS FAITH IN CHRIST, AND OFFERED AS A MEMORIAL OF THE SACRIFICE OF JESUS, WHICH WAS TO PERFECT FOR EVER.



GENESIS, viii. 20, 21, 22.

And Noah builded an altar unto the Lord, and took of every clean beast, and of every clean fowl, and offered burnt-offerings on the altar. And the Lord smelled a sweet savor; and the Lord said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth: neither will I again smite any more every living thing as I have done.

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While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease.

AS sin entered into the world, and death by sin, and so the sentence of death passed upon all men in the first man, in whom all have sinned; so the Holy Ghost is pleased to set before us the fruits and most awful effects of it.

He tells us, Gen. v. 3. that “ Adam lived an hundred years, and begat a son *in his own likeness, after his image*, and called his name Seth.” Sinful Adam could convey no other image than his own; “ That which is born of the flesh is flesh,” altogether carnal and corrupt; so that we see from hence, that the fountain from which all mankind were to derive their nature being corrupt, and this being conveyed through the channel of generation, by which every one was to receive his own distinct personality, they all must, as the consequence of it, be perfectly and totally corrupted and defiled with all the guilt of original sin; and also have inherently in their nature conveyed to them, a privation of all good, and a positive inclination to all evil; so that “ there is none righteous, no not one.” As Christ, the seed of the woman, was the foundation of the church, and the object of faith and hope, from the first revelation of him in the garden of Eden; and as the supernatural exhibition of the

cherubim and flaming sword was the antediluvian gospel and place of worship, so the Holy Ghost is pleased to give us an account of ten generations from the creation to the flood, and of ten antediluvian patriarchs, who were believers on the Son of God; to whom his person, name, future incarnation and salvation, were precious. Two of these persons divided the whole of that space of time which ran out from the creation to the destruction of the world by the flood, viz. Adam and Methuselah; the one the first man, the other the oldest man that ever was in the world. The former lived to see Lamech, the ninth generation, and died aged nine hundred and thirty years: he was the first of all the patriarchs who was removed to heaven. Methuselah lived to the very month in which the flood began, and died nine hundred and sixty-nine years old. Between the death of Adam and Methuselah, it pleased the Lord to translate Enoch to glory without his seeing or tasting death. This was next after Adam's death, when he had lived on earth as many years as there are days in the year, and finished his course like a sun on earth; seven patriarchs remaining to be witnesses of it: and as Adam's death preached mortality, so Enoch's translation taught immortality. The names of these patriarchs were vastly significant. *Adam*, was the common name of the first man and woman, and of their posterity given by the

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Lord himself, see Gen. v. 2. to shew that he hath made of one blood all men, and all nations of men. *Seth*, born in original sin, was regenerated and made an holy man by the eternal Spirit of God, and his name signifies, put or placed for a foundation, to point out the necessity of building on Christ for salvation.

Enos, in whose days religion was corrupted by idolatry, which, as it began at his birth, his name signifies sorrowful; to point it out as matter of sorrow to the godly in that age.

Cainan, signifies mourner; he and others mourned for the corruption of the times.

Mahalaleel, signifies a praiser of the Lord.

Jared, which signifies descending, implies that the world was descending from bad to worse.

Enoch, signifies dedicated to God. He was the seventh generation from Adam; and he prophesied, says Dr. Lightfoot, of the wickedness that *Lamech*, the seventh from Adam in Cain's line, had brought in, and the judgments of God, which would be brought on the world for it and other crimes.

Methuselah, signifies, they die by a dart; or, he dieth, and then is the dart; or, he dieth, and then it is sent.

Lamech, signifies a man smitten with grief, on account of the corruption of all flesh, and the future punishment which would most certainly come upon them for it.

Noah, signifies a comforter, or rest.

The translation of Enoch, in the year of the world from the creation, 1042, was a pledge to the faithful in that age, of their resurrection from the grave of death to life eternal; and a most comfortable evidence and assurance to them of a glorious and blessed immortality. The space of time from the creation to the flood was one thousand, six hundred, and fifty-six years.

The subject which I have before me concerning the dissolution of the old world, and its reformation, which includes with, and in it, the favor shewn to Noah, and the blessing pronounced on him after he came forth out of the ark, in which his descendants were interested, as well as himself, must, for the clear statement of it, be subdivided; and when this is properly arranged and digested into distinct particulars, a way will be opened to give an account of his sacrifice, offered at his coming out of the ark, and proof will be given that it was a memorial of the sacrifice of Jesus.

That my text may not be forgotten, I will here recite it:

“ And Noah builded an altar unto the Lord, and took of every clean beast, and of every clean fowl, and offered burnt-offerings on the altar. And the Lord smelled a sweet savor; and the Lord said in his heart, I will not again curse the ground any more for man's sake; for the imagi-

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nation of man's heart is evil from his youth; neither will I again smite any more every living thing as I have done; while the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease."

As an introduction to my text, I will consider, in a brief manner, the dissolution of the old world by the waters of a flood, and give some general account of the moral and physical causes thereof, and likewise of its renovation. This I will set before you in distinct sections, as the Lord shall be pleased to enable me.

I will then proceed to set forth the distinguishing blessing shewn to Noah and his sons, with his grateful sense of it, and the way in which he expressed it. This will bring me to my text, in which we shall see the new world beginning with a solemn exhibition of Christ's death, as the sacrifice of atonement, and Jehovah bearing a divine testimony of its being remembered by him with unspeakable delight; "the Lord smelled a sweet savor." I will cast this also into sections, that it may be more clearly understood: and may the Lord shine upon and add his blessing to the whole. Even so, blessed Jesus, Amen.

Let me first, by way of introduction to the following sections, observe, that the fifth chapter of Genesis gives us the exact chronology from

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the creation down to the flood, and that all the antediluvian patriarchs there recorded, belonged to the high and holy line of election. They were the woman's seed, from Seth down to Noah, and are mentioned in the genealogy of our Lord and Savior, given us in the third chapter of Luke's gospel. Adam and Methuselah lived about two hundred and forty years together. Enoch almost suggested the very year when the deluge would take place. He lived nearly a thousand years before it, and gave his son a name which pointed out when it would be. He also prophesied of the second coming of Christ to judge all flesh, see Jude 14, 15.

Noah seems to be called the eighth from Enos, in 2 Peter ii. 5. in whose time the world began to be corrupt.

When each of the patriarchs' ages are summed up, it is added, that he died; to shew, not only that their long lives were borne down by death, but also that they came to their graves in peace, and were not taken away with the ungodly. Lamech, the father of Noah, gave him a name which pointed him out as a figure and type of Christ; he was as the savior of the world, in building the ark, by which he and his family were saved from perishing by water; also as the restorer of the new world; and in offering a sacrifice in which the Lord smelled a sweet savor. Lamech said on naming him, "This same

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shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed." He was born in the year of the world, 1056. He begat three sons, Shem, Ham, and Japhet. Shem was not his first-born, though he is placed first; because he was preferred of God before his brethren. Japhet was the eldest, and was born when his father was five hundred years old. Shem was next, and was born when Noah was five hundred and two years of age: and Ham was the youngest. The flood was in the six hundredth year of Noah's life, and in the year of the world, 1656, the tenth generation from Adam.

The last verse of the fourth chapter of this book, speaks of the profanation of Cain's seed, and how it began to be introduced very awfully in the days of Enos. The beginning of the sixth chapter speaks of this corruption as crept into the family of Seth, the very church itself; and this by their following the cursed example of Lamech, who was the first polygamist in the world. The church of God, the members of the church, the descendants of the patriarchs in the line of Seth, married carelessly and promiscuously with the daughters of men, the descendants of Cain, the first murderer. Hence they also became loose in their manners, and evil and corrupt in their lives and conversations. They became a giant-like race, and as they multiplied

on the face of the earth, they filled it with lust, rapine, and violence. This was the case before God denounced the destruction of the world: and so great was the apostacy of the human race, and so far were they from being reclaimed from their horrible crimes, that they went on after the denunciation and warning given by Enoch, Methuselah, and even Lamech and Noah, in the same acts of open rebellion and defiance of Jehovah. This made way for the Lord to give them another solemn warning by the ministry of Noah, saying, "My Spirit shall not always strive with man, for that he also is flesh," wholly carnal, notwithstanding all my warnings; yet I will now fix and pronounce the exact space of time, from this my last warning to its execution, it shall be one hundred and twenty years.

The justice of God in his procedure with sinful man, was expressed by the particular notice he took of men.

By the eye of his omniscience and omnipresence, he looked upon the earth, and 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." The Holy Ghost adds, "And it repented the Lord that he had made man on the earth, and it grieved him at his heart:" which words fully imply that there were none on the earth, whom the Lord respected, (Noah, and his family only excepted;) so

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that it was only on account of the second Adam, the Lord from heaven, in whom Noah believed, or he would have consumed the earth wholly, so as not to renew it after the deluge, as he has done. Jehovah being immutable, may will a change, but he cannot change to will; therefore repentance cannot properly be attributed to God: and the best explication of these words, is to consider them as expressive of the indignation of God against sin, and sinners out of Christ: he hates sin with a perfect hatred, and will damn the sinner who dies in his sins, eternally for it.

Having given these general hints, by way of introduction, I proceed to consider in section the first, the dissolution of the world, by the waters of the flood; but it may be necessary to observe the situation and circumstances of the globe, and also of its inhabitants prior to that event.

I quote the following, which I conceive as very just, and conveying very clear ideas to the mind concerning this subject, from a French author, translated into English, under the title of *Spectacle de la Nature*; or, *Nature Displayed*.

“Although the earth before the deluge, as well as now, consisted of several strata of matter, laying one upon another; of mountains, valleys, plains, great collection of waters or seas, and all other parts essentially necessary to the

constitution of an habitable globe ; yet notwithstanding, its form then, was probably different from what it is at present ; and its atmosphere, or firmament, not exactly the same as now. And this cannot be denied, seeing that God who wrought a change in the life of man, might as easily effect the same in the structure or form of his dwelling. And St. Peter seems plainly to authorise such a supposition, when he says, the ancient world perished by water ; the heavens and the earth, which now are, being reserved unto the fire of the last day, 2 Peter iii. 6, 7. Let us suppose now, that the former earth described its annual orbit, or élipsis, round the sun, having its axis perpendicular to the plane of its orbit, that is, without having a greater inclination to one part of it than another. Let us suppose also, that as this earth was designed to be the habitation of a very long lived race of men, who were to multiply exceedingly ; the surface of the land was much greater than that of the sea, which, the better to accommodate mankind with room, was partly open, and partly concealed under the earth ; so that there were on all sides large magazines of water, or different seas, which held a communication with each other under ground, by means of one common receptacle or rendezvous of water ; and the scriptures seem to countenance such a disposition or distribution of waters, by

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calling this vast bed or storehouse by the name of the profound abyss, and the different gathering of the waters, by the name of seas, as being many. From these two different suppositions, which are neither repugnant to scripture nor philosophy, naturally flow all those particulars which we find in scripture, in the traditions of the ancients, and in the present state of the world. Now the axis of the earth not being inclined to the plane of the elliptic, the plane of the earth's equator coincided with the plane of its natural orbit, and consequently intersected the body of the sun, or, in other words, the earth's equator was always opposite to the sun. From such a situation, it necessarily follows, that all the climates of the earth, except the middle of the torrid zone, enjoyed a constant and pleasant temperature of weather ; day and night were equally divided to all places alike, consisting each of twelve hours ; the air was always pure and serene, and there was a perpetual spring all over the globe ; the sun and moon regulated the course of the year, not by diversities of seasons, but by the change of places ; the earth in its annual revolution in its orbit round the sun, passing under the twelve constellations of the zodiac, so that when it was under *Libra*, the sun appeared to be under *Aries* ; and when the earth passed under the sign *Scorpio*, the sun seemed to be in *Taurus*. The

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revolution which the sun seemed to perform in one year, the moon did really perform every month, renewing its phases then perpendicularly, as it does now. Thus did these two lights, which presided one over the day, and the other over the night, serve as two regulators to mankind, whereby to fix the length of the year, and to measure the several portions of time.

“By a natural consequence of this uniform temperature, which presided every where, and at all times, the trees perpetually retained their verdure, and brought forth fruit, blossomed and budded at the same time; the present crop was but an earnest of what was to succeed, and uninterrupted plenty exalted her full horn in every place.

“The clemency and temperature of the air could not fail of having a beneficial influence on the bodies of men, and causing longevity.”

These seem to have been precisely the circumstances of the old world.

Section 2. The inhabitants of the old world, having enjoyed, according to what has been suggested, a perpetual spring, and a state of health and strength agreeable therewith, could not conceive that they were in any danger from the waters of a flood. Hence, though Noah preached to them, and the Spirit of Christ in his ministry, testified that God's wrath would break out fully upon them at the fixed season; yet they lived in

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a total neglect of the Lord and his worship, and continued in their unbelief.

In consequence of their exceeding sinfulness, the Lord said, "I will destroy man whom I have created, from the face of the earth, both man and beast, and the creeping things, and the fowls of the air, for it repenteth me that I have made them." Though all were thus corrupt, yet there was a root of election which secured the church, and its preservation in the ark." "But Noah found grace in the eyes of the Lord;" and the Holy Ghost describes him as a just, or justified man, and perfect in his generation, and as one who walked with God. He was a believer in Christ; he worshipped the Lord in the belief of what was revealed in the word of promise, concerning the woman's seed, and presented himself at the place of divine worship, before the cherubims which Jehovah inhabited at the east of the garden of Eden, in the belief of the incarnation, sacrifice, obedience, and death of our most blessed and precious Immanuel; and walked with God in the same faith that Enoch did. The Lord singled him out, and commanded him to build an ark, chest, or coffin, to keep men and living things from the water. The form, dimensions, partitions, length, breadth, and height of it, with its one window and door, are all expressly given him. It was in shape like a coffin for a man's body; six times as long as it was

broad, and ten times as long as it was high ; the top of it was like the ridge of a coffin ; it was to be made of gopher wood, which, it may be, was a kind of cedar tree ; and it was to be pitched within and without with pitch : all which Noah performed according to the command of Jehovah. The apostle says, " By faith Noah being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house ; by the which he condemned the world, and became heir of the righteousness which is by faith," Heb. x. 7.

Section 3. The Lord God informs Noah of his great design upon the world of the ungodly, saying, " I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life from under heaven ; and every thing that is in the earth shall die." To accomplish this, was a most wonderful event, and Jehovah speaks of it as such. The author quoted so largely in the first section, gives the following account as a conjecture concerning the physical cause of it. " The Lord God took the axis of the earth, and inclined it some few degrees towards the northern stars, and behold, this little deviation produced a thorough change in the order and economy of the natural system of the world, and seemed to give birth to a new heaven and a new earth. By this inclination of the axis, the equator of necessity became depressed