

RELIGIOUS
AFFECTIONS

A TREATISE BY
JONATHAN EDWARDS

With an Introduction by Joe Rigney

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INTRODUCTION

*R*eligious Affections is a tremendous book. It's potentially a devastating book. The question it addresses—what are the distinguishing marks of one who is in favor with God?—is an unavoidable one for a follower of Christ. How do I know that my faith is genuine? How do I know that I'm a *real* Christian, and not a hypocrite? The possibility that my faith is false, and the fact that this book might help to reveal the falsity, is why it is potentially devastating. But this sort of devastation is a good thing. If my faith is misguided or lacking or deficient or false in some fundamental way, far better that I discover it now than that I arrive at the final judgment only to hear Jesus say, "Depart from me; I never knew you" (Matt. 7:23; Lk. 13:27). Far better for Edwards to devastate me with his writings than for Christ to devastate me with His dismissal. Recovery from the former is possible; repentance is still an option. But there is no recovery from the latter. "It is appointed to man once to die, and then the judgment" (Heb. 9:27).

But the book is potentially devastating for another reason. It's a complicated book, a meticulous book, a book by a veritable genius, written in the style of an 18th century pastor and theologian. It's the fruit of decades of theological reflection on revival, religious experience, the challenge of assurance, and the difficulty of discerning the work of God on earth. It was written on the heels of the First Great

Awakening, the fourth book on the subject by its author, and his most mature reflections on the challenges posed by the revivals that swept Europe and America in the middle of the 18th century. The complexity of the subject and the precision of the author's prose means that this book can be misunderstood. And in misunderstanding, we can be devastated. Our faith might be wrecked, not because it is false, but because it is real, and we wrongly apply Edwards's signs to ourselves.

In commending this to the reader, I'm mindful of both types of devastation. I want to foster the first kind, if needed, and avoid the second kind, if possible. To that end, I want to offer a ten step orientation to the book as a whole. Think of these as ten items to keep in mind as you embark on the difficult but valuable journey before you.

First, a note about structure. The book is divided into three parts. Part One introduces the thesis—true religion, in great part, consists in holy affections—and then proceeds to define what is meant by affections. Part Two then identifies twelve *unreliable* signs of holy affections, and then Part Three identifies twelve *reliable* signs of holy affections (this is the meat of the book). Definitions. Unreliable Signs. Reliable Signs. That's the basic structure.

Second, understanding what Edwards means by affections requires understanding a bit about his view of humanity. As a human being, you are made up of a body and a soul. Your body has five senses, by which you take in impressions from the external world. Your soul, or your mind, has two fundamental faculties or powers. The first is the understanding. It's the faculty by which you perceive, discern, view, and judge things. It tells you *what* something is. The second faculty is the will, by which you like or dislike, love or hate, approve or reject what you perceive with your understanding. If you go to a football game, it's by means of your understanding that you identify the team in purple and gold as the Vikings, and the team in green and yellow as the Packers. But it's by means of your will that you shout and cheer for the Vikings and boo and hiss for the Packers. Crucially, it's the

inclination of the will that governs our actions. Now some inclinations of the will are mild and minor; they barely register at all (like choosing what socks to wear today). But other inclinations of the will are vigorous, persistent, and lively (like choosing whom you're going to marry). Only the latter are termed affections. They are the more vigorous and sensible exercises of the will.

Third, why are affections so important? Affections are often the spring of men's actions. They make the world go round. Without lively affections, few of us would do much of anything. What animates our actions is our loves and hates, our fears and desires, our griefs and our joys. More importantly, affections reveal the fundamental orientation of the heart. When you see what a person loves, hates, fears, desires, rejoices in, and grieves over, you're seeing the bent and tendency of his heart. So if we want to know what kind of heart we have, we need to look to our affections.

Fourth, it's important, however, that we don't make a mistake in evaluating our affections. Edwards is clear that we should primarily focus on the fixity, persistence, and strength of our habitual affections, rather than the immediate intensity of any particular affection. Clarity will keep us from evaluating ourselves (and others) wrongly. A flash of emotion doesn't tell us much one way or another. Nor should we measure the strength of our affections by the immediate outward effects (some of which is determined by personality and culture). Rather, we should mainly be concerned with the strength of our habitual affections, the tendency of our hearts over time and through challenges. This will keep us from jumping to premature conclusions because we have an unusually bad day (or an unusually good one).

Fifth, we need to be clear about what Edwards means by unreliable signs. Unreliable signs are not bad; they're simply unreliable. In other words, the presence of an unreliable sign in your life isn't defective; it just isn't decisive. It doesn't count against you, but neither does it count in your favor. In that sense, unreliable signs don't tell us much. For

EDWARDS'S INTRODUCTION

There is no question whatsoever, that is of greater importance to mankind, and what is more concerns every individual person to be well resolved in, than this: What are the distinguishing qualifications of those that are in favor with God, and entitled to his eternal rewards? Or, which comes to the same thing, What is the nature of true religion? And wherein do lie the distinguishing notes of that virtue and holiness that is acceptable in the sight of God? But though it be of such importance, and though we have clear and abundant light in the word of God to direct us in this matter, yet there is no one point, wherein professing Christians do more differ one from another. It would be endless to reckon up the variety of opinions in this point, that divide the Christian world; making manifest the truth of that declaration of our Savior, "Strait is the gate and narrow is the way, that leads to life, and few there be that find it."

The consideration of these things has long engaged me to attend to this matter, with the utmost diligence and care, and exactness of search and inquiry, that I have been capable of. It is a subject on which my mind has been peculiarly intent, ever since I first entered on the study of divinity. But as to the success of my inquiries it must be left to the judgment of the reader of the following treatise.

I am sensible it is much more difficult to judge impartially of that which is the subject of this discourse, in the midst of the dust and smoke of such a state of controversy, as this land is now in, about things of this nature. As it is more difficult to write impartially, so it is more difficult to read impartially. Many will probably be hurt in their spirits, to find so much that appertains to religious affection, here condemned: and perhaps indignation and contempt will be excited in others by finding so much here justified and approved. And it may be, some will be ready to charge me with inconsistency with myself, in so much approving some things, and so much condemning others; as I have found this has always been objected to by some, ever since the beginning of our late controversies about religion. It is a hard thing to be a hearty zealous friend of what has been good and glorious, in the late extraordinary appearances, and to rejoice much in it; and at the same time to see the evil and pernicious tendency of what has been bad, and earnestly to oppose that. But yet, I am humbly but fully persuaded, we shall never be in the way of truth, nor go on in a way acceptable to God, and tending to the advancement of Christ's kingdom till we do so. There is indeed something very mysterious in it, that so much good, and so much bad, should be mixed together in the church of God; as it is a mysterious thing, and what has puzzled and amazed many a good Christian, that there should be that which is so divine and precious, as the saving grace of God, and the new and divine nature dwelling in the same heart, with so much corruption, hypocrisy, and iniquity, in a particular saint. Yet neither of these is more mysterious than real. And neither of them is a new or rare thing. It is no new thing, that much false religion should prevail, at a time of great reviving of true religion, and that at such a time multitudes of hypocrites should spring up among true saints. It was so in that great reformation, and revival of religion, that was in Josiah's time; as appears by Jer. 3:10, and 4:3, 4, and also by the great apostasy that there was in the land, so soon after his reign. So it was in that great outpouring of the Spirit upon the Jews, that

was in the days of John the Baptist; as appears by the great apostasy of that people so soon after so general an awakening, and the temporary religious comforts and joys of many: John 5:35, "Ye were willing for a season to rejoice in his light." So it was in those great commotions that were among the multitude, occasioned by the preaching of Jesus Christ; of the many that were then called, but few were chosen; of the multitude that were roused and affected by his preaching, and at one time or other appeared mightily engaged, full of admiration of Christ, and elevated with joy, but few were true disciples, that stood the shock of the great trials that came afterwards, and endured to the end. Many were like the stony ground, or thorny ground; and but few, comparatively, like the good ground. Of the whole heap that was gathered, great part was chaff; that the wind afterwards drove away; and the heap of wheat that was left, was comparatively small; as appears abundantly, by the history of the New Testament. So it was in that great outpouring of the Spirit that was in the apostles' days as appears by Matt. 24:10-13; Gal. 3:1, and 4:11, 15; Phil. 2:21, and 3:18, 19; and the two epistles to the Corinthians; and many other parts of the New Testament. And so it was in the great reformation from Popery. It appears plainly to have been in the visible church of God, in times of great reviving of religion, from time to time, as it is with the fruit trees in the spring; there are a multitude of blossoms, all of which appear fair and beautiful, and there is a promising appearance of young fruits; but many of them are but of short continuance; they soon fall off, and never come to maturity.

Not that it is to be supposed that it will always be so; for though there never will, in this world, be an entire purity, either in particular saints, in a perfect freedom from mixtures of corruption; or in the church of God, without any mixture of hypocrites with saints, and counterfeit religion, and false appearances of grace with true religion, and real holiness: yet it is evident, that there will come a time of much greater purity in the church of God, than has been in ages past; it is plain by these texts of Scripture: Isa. 52:1; Ezek. 44:6, 7; Joel 3:17;

Zech. 14:21; Psal. 69:32, 35, 36; Isa 35:8, 10; 4:3, 4; Ezek. 20:38; Psal. 37:9, 10, 21, 29. And one great reason of it will be that at that time God will give much greater light to his people, to distinguish between true religion and its counterfeits. Mal. 3:3, "And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer to the Lord an offering in righteousness." With ver. 18, which is a continuation of the prophecy of the same happy times. "Then shall ye return, and discern between the righteous and the wicked, between him that serveth God, and him that serveth him not."

It is by the mixture of counterfeit religion with true, not discerned and distinguished, that the devil has had his greatest advantage against the cause and kingdom of Christ, all along hitherto. It is by this means, principally, that he has prevailed against all revivings of religion, that ever have been since the first founding of the Christian church. By this, he hurt the cause of Christianity, in and after the apostolic age, much more than by all the persecutions of both Jews and Heathens. The apostles, in all their epistles, show themselves much more concerned at the former mischief, than the latter. By this, Satan prevailed against the reformation, began by Luther, Zwinglius, &c., to put a stop to its progress, and bring it into disgrace; ten times more, than by all those bloody, cruel, and before unheard of persecutions of the church of Rome. By this, principally, has he prevailed against revivals of religion, that have been in our nation since the reformation. By this he prevailed against New England, to quench the love and spoil the joy of her espousals, about a hundred years ago. And I think, I have had opportunity enough to see plainly that by this the devil has prevailed against the late great revival of religion in New England, so happy and promising in its beginning. Here, most evidently has been the main advantage Satan has had against us; by this he has foiled us. It is by this means, that the daughter of Zion in this land now lies on the ground, in such piteous circumstances as we now behold her; with

her garments rent, her face disfigured, her nakedness exposed, her limbs broken, and weltering in the blood of her own wounds, and in no wise able to arise, and this, so quickly after her late great joys and hopes: Lam. 1:17, "Zion spreadeth forth her hands, and there is none to comfort her: the Lord hath commanded concerning Jacob, that his adversaries shall be roundabout him: Jerusalem is as a menstruous woman among them." I have seen the devil prevail the same way, against two great revivings of religion in this country. Satan goes on with mankind, as he began with them. He prevailed against our first parents, and cast them out of paradise, and suddenly brought all their happiness and glory to an end, by appearing to be a friend to their happy paradisaic state, and pretending to advance it to higher degrees. So the same cunning serpent, that beguiled Eve through his subtlety, by perverting us from the simplicity that is in Christ, hath suddenly prevailed to deprive us of that fair prospect, we had a little while ago, of a kind of paradisaic state of the church of God in New England.

After religion has revived in the church of God, and enemies appear, people that are engaged to defend its cause, are commonly most exposed, where they are sensible of danger. While they are wholly intent upon the opposition that appears openly before them, to make head against that, and do neglect carefully to look all around them, the devil comes behind them, and gives a fatal stab unseen; and has opportunity to give a more home stroke, and wound the deeper, because he strikes at his leisure, and according to his pleasure, being obstructed by no guard or resistance.

And so it is ever likely to be in the church, whenever religion revives remarkably, till we have learned well to distinguish between true and false religion, between saving affections and experiences, and those manifold fair shows, and glistening appearances, by which they are counterfeited; the consequences of which, when they are not distinguished, are often inexpressibly dreadful. By this means, the devil gratifies himself, by bringing it to pass, that that should be offered to God,

by multitudes, under a notion of a pleasing acceptable service to him, that is indeed above all things abominable to him. By this means he deceives great multitudes about the state of their souls; making them think they are something, when they are nothing; and so eternally undoes them; and not only so, but establishes many in a strong confidence of their eminent holiness, who are in God's sight some of the vilest of hypocrites. By this means, he many ways damps and wounds religion in the hearts of the saints, obscures and deforms it by corrupt mixtures, causes their religious affections woefully to degenerate, and sometimes, for a considerable time, to be like the manna that bred worms and stank; and dreadfully ensnares and confounds the minds of others of the saints and brings them into great difficulties and temptation, and entangles them in a wilderness, out of which they can by no means extricate themselves. By this means, Satan mightily encourages the hearts of open enemies of religion, and strengthens their hands, and fills them with weapons, and makes strong their fortresses; when, at the same time, religion and the church of God lie exposed to them, as a city without walls. By this means, he brings it to pass, that men work wickedness under a notion of doing God service, and so sin without restraint, yea with earnest forwardness and zeal, and with all their might. By this means he brings in even the friends of religion, insensibly to themselves, to do the work of enemies, by destroying religion in a far more effectual manner than open enemies can do, under a notion of advancing it. By this means the devil scatters the flock of Christ, and sets them one against another, and that with great heat of spirit, under a nation of zeal for God; and religion, by degrees degenerates into vain jangling; and during the strife, Satan leads both parties far out of the right way, driving each to great extremes, one on the right hand, and the other on the left, according as he finds they are most inclined, or most easily moved and swayed, till the right path in the middle is almost wholly neglected. And in the midst of this confusion, the devil has great opportunity to advance his own interest, and make it strong

in ways innumerable, and get the government of all into his own hands and work his own will. And by what is seen of the terrible consequences of this counterfeit religion, when not distinguished from true religion, God's people in general have their minds unhinged and unsettled in things of religion, and know not where to set their foot, or what to think or do; and many are brought into doubts, whether there be anything in religion; and heresy, and infidelity, and atheism greatly prevail.

Therefore it greatly concerns us to use our utmost endeavors clearly to discern, and have it well settled and established, wherein true religion does consist. Till this be done, it may be expected, that great revivings of religion will be but of short continuance; till this be done, there is but little good to be expected of all our warm debates in conversation and from the press, not knowing clearly and distinctly what we ought to contend for.

My design is to contribute my mite, and use my best (however feeble) endeavors to this end, in the ensuing treatise; wherein it must be noted, that my design is somewhat diverse from the design of what I have formerly published, which was to show the distinguishing marks of a work of the Spirit of God, including both his common and saving operations; but what I aim at now, is to show the nature and signs of the gracious operations of God's Spirit, by which they are to be distinguished from all things whatsoever, that the minds of men are the subjects of, which are not of a saving nature. If I have succeeded, in this my aim, in any tolerable measure, I hope it will tend to promote the interest of religion. And whether I have succeeded to bring any light to this subject or no, and however my attempts may be reproached in these captious and censorious times, I hope in the mercy of a gracious God, for the acceptance of the sincerity of my endeavors; and hope also for the candor and prayers of the true followers of the meek and charitable Lamb of God.

PART I

Concerning the Nature of the Affections and their Importance in Religion

1 Peter 1:8: “Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory.”

In these words, the apostle represents the state of the minds of the Christians he wrote to, under the persecutions they were then the subjects of. These persecutions are what he has respect to, in the two preceding verses, when he speaks of the trial of their faith, and of their being in heaviness through manifold temptations.

Such trials are of threefold benefit to true religion. Hereby the truth of it is manifested, and it appears to be indeed true religion; they, above all other things, have a tendency to distinguish between true religion and false, and to cause the difference between them evidently to appear. Hence they are called by the name of trials, in the verse nextly preceding the text, and in innumerable other places; they try the faith and religion of professors, of what sort it is, as apparent gold is tried in the fire, and manifested, whether it be true gold or no. And the faith of true Christians being thus tried and proved to be true, is “found to praise, and honor, and glory,” as in that preceding verse.

And then, these trials are of further benefit to true religion; they not only manifest the truth of it, but they make its genuine beauty and amiableness remarkably to appear. True virtue never appears so lovely, as when it is most oppressed; and the divine excellency of real Christianity, is never exhibited with such advantage, as when under the greatest trials: then it is that true faith appears much more precious than gold! And upon this account is “found to praise, and honor, and glory.”

And again, another benefit that such trials are of to true religion, is, that they purify and increase it. They not only manifest it to be true, but also tend to refine it, and deliver it from those mixtures of that which is false, which encumber and impede it; that nothing may be left but that which is true. They tend to cause the amiableness of true religion to appear to the best advantage, as was before observed; and not only so, but they tend to increase its beauty, by establishing and confirming it, and making it more lively and vigorous, and purifying it from those things that obscured its luster and glory. As gold that is tried in the fire, is purged from its alloy, and all remainders of dross, and comes forth more solid and beautiful; so true faith being tried as gold is tried in the fire, becomes more precious, and thus also is “found unto praise, and honor, and glory.” The apostle seems to have respect to each of these benefits, that persecutions are of to true religion, in the verse preceding the text.

And, in the text, the apostle observes how true religion operated in the Christians he wrote to, under their persecutions, whereby these benefits of persecution appeared in them; or what manner of operation of true religion, in them, it was, whereby their religion, under persecution, was manifested to be true religion, and eminent-ly appeared in the genuine beauty and amiableness of true religion, and also appeared to be increased and purified, and so was like to be “found unto praise, and honor, and glory, at the appearing of Jesus Christ.” And there were two kinds of operation, or exercise of true

religion, in them, under their sufferings, that the apostle takes notice of in the text, wherein these benefits appeared.

1. Love to Christ: "Whom having not yet seen, ye love." The world was ready to wonder, what strange principle it was, that influenced them to expose themselves to so great sufferings, to forsake the things that were seen, and renounce all that was dear and pleasant, which was the object of sense. They seemed to the men of the world about them, as though they were beside themselves, and to act as though they hated themselves; there was nothing in their view, that could induce them thus to suffer, and support them under, and carry them through such trials. But although there was nothing that was seen, nothing that the world saw, or that the Christians themselves ever saw with their bodily eyes, that thus influenced and supported them, yet they had a supernatural principle of love to something unseen; they loved Jesus Christ, for they saw him spiritually whom the world saw not, and whom they themselves had never seen with bodily eyes.

2. Joy in Christ. Though their outward sufferings were very grievous, yet their inward spiritual joys were greater than their sufferings; and these supported them, and enabled them to suffer with cheerfulness.

There are two things which the apostle takes notice of in the text concerning this joy. 1. The manner in which it rises, the way in which Christ, though unseen, is the foundation of it, viz., by faith; which is the evidence of things not seen: "In whom, though now ye see him not, yet believing, ye rejoice." 2. The nature of this joy; "unspeakable and full of glory." Unspeakable in the kind of it; very different from worldly joys, and carnal delights; of a vastly more pure, sublime, and heavenly nature, being something supernatural, and truly divine, and so ineffably excellent; the sublimity and exquisite sweetness of which, there were no words to set forth. Unspeakable also in degree; it pleasing God to give them this holy joy, with a liberal hand, and in large measure, in their state of persecution.

Their joy was full of glory. Although the joy was unspeakable, and no words were sufficient to describe it, yet something might be said of it, and no words more fit to represent its excellency than these, that it was full of glory; or, as it is in the original, glorified joy. In rejoicing with this joy, their minds were filled, as it were, with a glorious brightness, and their natures exalted and perfected. It was a most worthy, noble rejoicing, that did not corrupt and debase the mind, as many carnal joys do; but did greatly beautify and dignify it; it was a prelibation of the joy of heaven, that raised their minds to a degree of heavenly blessedness; it filled their minds with the light of God's glory, and made themselves to shine with some communication of that glory.

Hence the proposition or doctrine, that I would raise from these words, is this:

DOCTRINE. True religion, in great part, consists in holy affections.

We see that the apostle, in observing and remarking the operations and exercises of religion in the Christians he wrote to, wherein their religion appeared to be true and of the right kind, when it had its greatest trial of what sort it was, being tried by persecution as gold is tried in the fire, and when their religion not only proved true, but was most pure, and cleansed from its dross and mixtures of that which was not true, and when religion appeared in them most in its genuine excellency and native beauty, and was found to praise, and honor, and glory; he singles out the religious affections of love and joy, that were then in exercise in them: these are the exercises of religion he takes notice of wherein their religion did thus appear true and pure, and in its proper glory. Here, I would,

1. Show what is intended by the affections.
2. Observe some things which make it evident, that a great part of true religion lies in the affections.
 1. It may be inquired, what the affections of the mind are?

I answer: The affections are no other than the more vigorous and sensible exercises of the inclination and will of the soul.

God has endued the soul with two faculties: one is that by which it is capable of perception and speculation, or by which it discerns, and views, and judges of things; which is called the understanding. The other faculty is that by which the soul does not merely perceive and view things, but is some way inclined with respect to the things it views or considers; either is inclined to them, or is disinclined and averse from them; or is the faculty by which the soul does not behold things, as an indifferent unaffected spectator, but either as liking or disliking, pleased or displeased, approving or rejecting. This faculty is called by various names; it is sometimes called the inclination: and, as it has respect to the actions that are determined and governed by it, is called the will: and the mind, with regard to the exercises of this faculty, is often called the heart.

The exercise of this faculty are of two sorts; either those by which the soul is carried out towards the things that are in view, in approving of them, being pleased with them, and inclined to them; or those in which the soul opposes the things that are in view, in disapproving of them, and in being displeased with them, averse from them, and rejecting them.

And as the exercises of the inclination and will of the soul are various in their kinds, so they are much more various in their degrees. There are some exercises of pleasedness or displeasement, inclination or disinclination, wherein the soul is carried but a little beyond the state of indifference. And there are other degrees above this, wherein the approbation or dislike, pleasedness or aversion, are stronger, wherein we may rise higher and higher, till the soul comes to act vigorously and sensibly, and the actings of the soul are with that strength, that (through the laws of the union which the Creator has fixed between the soul and the body) the motion of the blood and animal spirits begins to be sensibly altered; whence oftentimes arises some

bodily sensation, especially about the heart and vitals, that are the fountain of the fluids of the body: from whence it comes to pass, that the mind, with regard to the exercises of this faculty, perhaps in all nations and ages, is called the heart. And it is to be noted, that they are these more vigorous and sensible exercises of this faculty that are called the affections.

The will, and the affections of the soul, are not two faculties; the affections are not essentially distinct from the will, nor do they differ from the mere actings of the will, and inclination of the soul, but only in the liveliness and sensibleness of exercise.

It must be confessed, that language is here somewhat imperfect, and the meaning of words in a considerable measure loose and unfixed, and not precisely limited by custom, which governs the use of language. In some sense, the affection of the soul differs nothing at all from the will and inclination, and the will never is in any exercise any further than it is affected; it is not moved out of a state of perfect indifference, any otherwise than as it is affected one way or other, and acts nothing any further. But yet there are many actings of the will and inclination, that are not so commonly called affections: in everything we do, wherein we act voluntarily, there is an exercise of the will and inclination; it is our inclination that governs us in our actions; but all the actings of the inclination and will, in all our common actions of life, are not ordinarily called affections. Yet, what are commonly called affections are not essentially different from them, but only in the degree and manner of exercise. In every act of the will whatsoever, the soul either likes or dislikes, is either inclined or disinclined to what is in view: these are not essentially different from those affections of love and hatred: that liking or inclination of the soul to a thing, if it be in a high degree, and be vigorous and lively, is the very same thing with the affection of love; and that disliking and disinclining, if in a greater degree, is the very same with hatred. In every act of the will for, or towards something not present, the soul is

in some degree inclined to that thing; and that inclination, if in a considerable degree, is the very same with the affection of desire. And in every degree of the act of the will, wherein the soul approves of something present, there is a degree of pleasedness; and that pleasedness, if it be in a considerable degree, is the very same with the affections of joy or delight. And if the will disapproves of what is present, the soul is in some degree displeased, and if that displeasedness be great, it is the very same with the affection of grief or sorrow.

Such seems to be our nature, and such the laws of the union of soul and body, that there never is in any case whatsoever, any lively and vigorous exercise of the will or inclination of the soul, without some effect upon the body, in some alteration of the motion of its fluids, and especially of the animal spirits. And, on the other hand, from the same laws of the union of the soul and body, the constitution of the body, and the motion of its fluids, may promote the exercise of the affections. But yet it is not the body, but the mind only, that is the proper seat of the affections. The body of man is no more capable of being really the subject of love or hatred, joy or sorrow, fear or hope, than the body of a tree, or than the same body of man is capable of thinking and understanding. As it is the soul only that has ideas, so it is the soul only that is pleased or displeased with its ideas. As it is the soul only that thinks, so it is the soul only that loves or hates, rejoices or is grieved at what it thinks of. Nor are these motions of the animal spirits, and fluids of the body, anything properly belonging to the nature of the affections, though they always accompany them, in the present state; but are only effects or concomitants of the affections that are entirely distinct from the affections themselves, and no way essential to them; so that an unbodied spirit may be as capable of love and hatred, joy or sorrow, hope or fear, or other affections, as one that is united to a body.

The affections and passions are frequently spoken of as the same; and yet in the more common use of speech, there is in some respect

a difference; and affection is a word that in its ordinary signification, seems to be something more extensive than passion, being used for all vigorous lively actings of the will or inclination; but passion for those that are more sudden, and whose effects on the animal spirits are more violent, and the mind more overpowered, and less in its own command.

As all the exercises of the inclination and will, are either in approving and liking, or disapproving and rejecting; so the affections are of two sorts; they are those by which the soul is carried out to what is in view, cleaving to it, or seeking it; or those by which it is averse from it, and opposes it.

Of the former sort are love, desire, hope, joy, gratitude, complacence. Of the latter kind are hatred, fear, anger, grief, and such like; which it is needless now to stand particularly to define.

And there are some affections wherein there is a composition of each of the aforementioned kinds of actings of the will; as in the affection of pity, there is something of the former kind, towards the person suffering, and something of the latter towards what he suffers. And so in zeal, there is in it high approbation of some person or thing, together with vigorous opposition to what is conceived to be contrary to it.

There are other mixed affections that might be also mentioned, but I hasten to,

II. The second thing proposed, which was to observe some things that render it evident, that true religion, in great part consists in the affections. And here,

1. What has been said of the nature of the affections makes this evident, and may be sufficient, without adding anything further, to put this matter out of doubt; for who will deny that true religion consists in a great measure, in vigorous and lively actings of the inclination and will of the soul, or the fervent exercises of the heart?

That religion which God requires, and will accept, does not consist in weak, dull, and lifeless wishes, raising us but a little above a state

of indifference: God, in his word, greatly insists upon it, that we be good in earnest, “fervent in spirit,” and our hearts vigorously engaged in religion: Rom. 12:11, “Be ye fervent in spirit, serving the Lord.” Deut. 10:12, “And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord the God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart, and with all thy soul?” and chap. 6:4, 5, “Hear, O Israel, the Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy might.” It is such a fervent vigorous engagedness of the heart in religion, that is the fruit of a real circumcision of the heart, or true regeneration, and that has the promises of life; Deut. 30:6, “And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thy heart, and with all thy soul, that thou mayest live.”

If we be not in good earnest in religion, and our wills and inclinations be not strongly exercised, we are nothing. The things of religion are so great, that there can be no suitableness in the exercises of our hearts, to their nature and importance, unless they be lively and powerful. In nothing is vigor in the actings of our inclinations so requisite, as in religion; and in nothing is lukewarmness so odious. True religion is evermore a powerful thing; and the power of it appears, in the first place in the inward exercises of it in the heart, where is the principal and original seat of it. Hence true religion is called the power of godliness, in distinction from the external appearances of it, that are the form of it, 2 Tim. 3:5: “Having a form of godliness, but denying the power of it.” The Spirit of God, in those that have sound and solid religion, is a spirit of powerful holy affection; and therefore, God is said “to have given the Spirit of power, and of love, and of a sound mind,” 2 Tim. 1:7. And such, when they receive the Spirit of God, in his sanctifying and saving influences, are said to be “baptized with the Holy Ghost, and with fire;” by reason of the power and fervor of those exercises the Spirit of God excites in their hearts, whereby their

hearts, when grace is in exercise, may be said to “burn within them;” as is said of the disciples, Luke 24:32.

The business of religion is from time to time compared to those exercises, wherein men are wont to have their hearts and strength greatly exercised and engaged, such as running, wrestling or agonizing for a great prize or crown, and fighting with strong enemies that seek our lives, and warring as those, that by violence take a city or kingdom.

And though true grace has various degrees, and there are some that are but babes in Christ, in whom the exercise of the inclination and will, towards divine and heavenly things, is comparatively weak; yet everyone that has the power of godliness in his heart, has his inclinations and heart exercised towards God and divine things, with such strength and vigor that these holy exercises do prevail in him above all carnal or natural affections, and are effectual to overcome them: for every true disciple of Christ “loves him above father or mother, wife and children, brethren and sisters, houses and lands: yea, than his own life.” From hence it follows, that wherever true religion is, there are vigorous exercises of the inclination and will towards divine objects: but by what was said before, the vigorous, lively, and sensible exercises of the will, are no other than the affections of the soul.

2. The Author of the human nature has not only given affections to men, but has made them very much the spring of men’s actions. As the affections do not only necessarily belong to the human nature, but are a very great part of it; so (inasmuch as by regeneration persons are renewed in the whole man, and sanctified throughout) holy affections do not only necessarily belong to true religion, but are a very great part of it. And as true religion is of a practical nature, and God hath so constituted the human nature, that the affections are very much the spring of men’s actions, this also shows, that true religion must consist very much in the affections.

Such is man’s nature, that he is very inactive, any otherwise than he is influenced by some affection, either love or hatred, desire, hope,

fear, or some other. These affections we see to be the springs that set men agoing, in all the affairs of life, and engage them in all their pursuits: these are the things that put men forward, and carry them along, in all their worldly business; and especially are men excited and animated by these, in all affairs wherein they are earnestly engaged, and which they pursue with vigor. We see the world of mankind to be exceeding busy and active; and the affections of men are the springs of the motion: take away all love and hatred, all hope and fear, all anger, zeal, and affectionate desire, and the world would be, in a great measure motionless and dead; there would be no such thing as activity amongst mankind, or any earnest pursuit whatsoever. It is affection that engages the covetous man, and him that is greedy of worldly profits, in his pursuits; and it is by the affections, that the ambitious man is put forward in pursuit of worldly glory; and it is the affections also that actuate the voluptuous man, in his pursuit of pleasure and sensual delights: the world continues, from age to age, in a continual commotion and agitation, in a pursuit of these things, but take away all affection, and the spring of all this motion would be gone, and the motion itself would cease. And as in worldly things, worldly affections are very much the spring of men's motion and action; so in religious matters, the spring of their actions is very much religious affection: he that has doctrinal knowledge and speculation only, without affection, never is engaged in the business of religion.

3. Nothing is more manifest in fact, than that the things of religion take hold of men's souls, no further than they affect them. There are multitudes that often hear the word of God, and therein hear of those things that are infinitely great and important, and that most nearly concern them, and all that is heard seems to be wholly ineffectual upon them, and to make no alteration in their disposition or behavior; and the reason is, they are not affected with what they hear. There are many that often hear of the glorious perfections of God, his almighty power and boundless wisdom, his infinite majesty, and that

holiness of God, by which he is of purer eyes than to behold evil, and cannot look on iniquity, and the heavens are not pure in his sight, and of God's infinite goodness and mercy, and hear of the great works of God's wisdom, power and goodness, wherein there appear the admirable manifestations of these perfections; they hear particularly of the unspeakable love of God and Christ, and of the great things that Christ has done and suffered, and of the great things of another world, of eternal misery in bearing the fierceness and wrath of Almighty God, and of endless blessedness and glory in the presence of God, and the enjoyment of his dear love; they also hear the peremptory commands of God, and his gracious counsels and warnings, and the sweet invitations of the gospel; I say, they often hear these things and yet remain as they were before, with no sensible alteration in them, either in heart or practice, because they are not affected with what they hear; and ever will be so till they are affected. I am bold to assert, that there never was any considerable change wrought in the mind or conversation of any person, by anything of a religious nature, that ever he read, heard or saw, that had not his affections moved. Never was a natural man engaged earnestly to seek his salvation; never were any such brought to cry after wisdom, and lift up their voice for understanding, and to wrestle with God in prayer for mercy; and never was one humbled, and brought to the foot of God, from anything that ever he heard or imagined of his own unworthiness and deserving of God's displeasure; nor was ever one induced to fly for refuge unto Christ, while his heart remained unaffected. Nor was there ever a saint awakened out of a cold, lifeless flame, or recovered from a declining state in religion, and brought back from a lamentable departure from God, without having his heart affected. And in a word, there never was anything considerable brought to pass in the heart or life of any man living, by the things of religion, that had not his heart deeply affected by those things.

4. The holy Scriptures do everywhere place religion very much in the affection; such as fear, hope, love, hatred, desire, joy, sorrow, gratitude, compassion, and zeal.

The Scriptures place much of religion in godly fear; insomuch, that it is often spoken of as the character of those that are truly religious persons, that they tremble at God's word, that they fear before him, that their flesh trembles for fear of him, and that they are afraid of his judgments, that his excellency makes them afraid, and his dread falls upon them, and the like: and a compellation commonly given the saints in Scripture, is "fearers of God," or, "they that fear the Lord." And because the fear of God is a great part of true godliness, hence true godliness in general, is very commonly called by the name of the fear of God; as everyone knows, that knows anything of the Bible.

So hope in God and in the promises of his word, is often spoken of in the Scripture, as a very considerable part of true religion. It is mentioned as one of the three great things of which religion consists, 1 Cor. 13:13. Hope in the Lord is also frequently mentioned as the character of the saints: Psal. 146:5, "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God." Jer. 17:7, "Blessed is the man that trusteth in the Lord, and whose hope the Lord is." Psal. 31:24, "Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord." And the like in many other places. Religious fear and hope are, once and again, joined together, as jointly constituting the character of the true saints; Psal. 33:18, "Behold, the eye of the Lord is upon them that fear him, upon them that hope in his mercy." Psal. 147:11, "The Lord taketh pleasure in them that fear him, in those that hope in his mercy." Hope is so great a part of true religion, that the apostle says, "we are saved by hope," Rom. 8:24. And this is spoken of as the helmet of the Christian soldier. 1 Thess. 5:8, "And for a helmet, the hope of salvation;" and the sure and steadfast anchor of the soul, which preserves it from being cast away by the storms of this evil world. Heb. 6:19, "Which hope we have as

an anchor of the soul, both sure and steadfast, and which entereth into that within the veil." It is spoken of as a great fruit and benefit which true saints receive by Christ's resurrection: 1 Pet. 1:3, "Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead."

The Scriptures place religion very much in the affection of love, in love to God, and the Lord Jesus Christ, and love to the people of God, and to mankind. The texts in which this is manifest, both in the Old Testament and New, are innumerable. But of this more afterwards.

The contrary affection of hatred also, as having sin for its object, is spoken of in Scripture as no inconsiderable part of true religion. It is spoken of as that by which true religion may be known and distinguished; Prov. 8:13, "The fear of the Lord is to hate evil." And accordingly the saints are called upon to give evidence of their sincerity by this; Psal. 97:10, "Ye that love the Lord hate evil." And the Psalmist often mentions it as an evidence of his sincerity; Psal. 101:2-3, "I will walk within my house with a perfect heart. I will set no wicked thing before mine eyes; I hate the work of them that turn aside." Psal. 119:104, "I hate every false way." So ver. 128. Again, Psal. 139:21, "Do I not hate them, O Lord, that hate thee?"

So holy desire, exercised in longings, hungerings, and thirstings after God and holiness, is often mentioned in Scripture as an important part of true religion; Isa. 26:8, "The desire of our soul is to thy name, and to the remembrance of thee." Psal. 27:4, "One thing have I desired of the Lord, and that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple." Psal. 42:1, 2, "As the hart panteth after the water brooks, so panteth my soul after thee, O God; my soul thirsteth for God, for the living God: when shall I come and appear before God?" Psal. 63:1, 2, "My soul thirsteth for thee, my flesh

longeth for thee, in a dry and thirsty land, where no water is; to see thy power and thy glory, so as I have seen thee in the sanctuary." Psal. 84:1, 2, "How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God." Psal. 119:20, "My soul breaketh for the longing that it hath unto thy judgments at all times." So Psal. 73:25, and 143:6, 7, and 130:6. Cant. 3:1, 2, and 6:8. Such a holy desire and thirst of soul is mentioned, as one thing which renders or denotes a man truly blessed, in the beginning of Christ's sermon on the mount, Matt. 5:6: "Blessed are they that do hunger and thirst after righteousness; for they shall be filled." And this holy thirst is spoken of, as a great thing in the condition of a participation of the blessings of eternal life; Rev. 21:6, "I will give unto him that is athirst, of the fountain of the water of life freely."

The Scriptures speaks of holy joy, as a great part of true religion. So it is represented in the text. And as an important part of religion, it is often exhorted to, and pressed, with great earnestness; Psal. 37:4, "Delight thyself in the Lord; and he shall give thee the desires of thine heart." Psal. 97:12, "Rejoice in the Lord, ye righteous." So Psal. 33:1, "Rejoice in the Lord, O ye righteous." Matt. 5:12, "Rejoice, and be exceeding glad." Phil. 3:1, "Finally, brethren, rejoice in the Lord." And chap. 4:4, "Rejoice in the Lord always; and again I say, Rejoice." 1 Thess. 5:16, "Rejoice evermore." Psal. 149:2, "Let Israel rejoice in him that made him; let the children of Zion be joyful in their king." This is mentioned among the principal fruits of the Spirit of grace; Gal. 5:22, "The fruit of the Spirit is love," &c. The Psalmist mentions his holy joy, as an evidence of his sincerity. Psal. 119:14, "I have rejoiced in the way of thy testimonies, as much as in all riches."

Religious sorrow, mourning, and brokenness of heart, are also frequently spoken of as a great part of true religion. These things are often mentioned as distinguishing qualities of the true saints, and a great part of their character; Matt. 5:4, "Blessed are they that mourn; for they

shall be comforted." Psal. 34:18, "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit." Isa. 61:1, 2, "The Lord hath anointed me, to bind up the broken-hearted, to comfort all that mourn." This godly sorrow and brokenness of heart is often spoken of, not only as a great thing in the distinguishing character of the saints, but that in them, which is peculiarly acceptable and pleasing to God; Psal. 51:17, "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise." Isa. 57:15, "Thus saith the high and lofty One that inhabiteth eternity, whose name is holy, I dwell in the high and holy place; with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Chap. 66:2, "To this man will I look, even to him that is poor, and of a contrite spirit."

Another affection often mentioned, as that in the exercise of which much of true religion appears, is gratitude; especially as exercised in thankfulness and praise to God. This being so much spoken of in the book of Psalms, and other parts of the holy Scriptures, I need not mention particular texts.

Again, the holy Scriptures do frequently speak of compassion or mercy, as a very great and essential thing in true religion, insomuch that good men are in Scripture denominated from hence; and a merciful man and a good man are equivalent terms in Scripture; Isa. 57:1, "The righteous perisheth, and no man layeth it to heart; and merciful men are taken away." And the Scripture chooses out this quality, as that by which, in a peculiar manner, a righteous man is deciphered; Psal. 37:21, "The righteous showeth mercy, and giveth;" and ver. 26, "He is ever merciful, and lendeth." And Prov. 14:21, "He that honoreth the Lord, hath mercy on the poor." And Col. 3:12, "Put ye on, as the elect of God, holy and beloved, bowels of mercies," &c. This is one of those great things by which those who are truly blessed are described by our Savior; Matt. 5:7, "Blessed are the merciful, for they shall obtain mercy." And this Christ also speaks of, as one of the

weightier matters of the law; Matt. 23:23, "Woe unto you, scribes and Pharisees, hypocrites, for ye pay tithe of mint, and anise, and cumin, and have omitted the weightier matters of the law, judgment, mercy, and faith." To the like purpose is that, Mic. 6:8, "He hath showed thee, O man, what is good: and what doth the Lord require of thee, but to do justice, and love mercy, and walk humbly with thy God?" And also that, Hos. 6:6 "For I desired mercy, and not sacrifice." Which seems to have been a text much delighted in by our Savior, by his manner of citing it once and again, Matt. 9:13, and 12:7.

Zeal is also spoken of, as a very essential part of the religion of true saints. It is spoken of as a great thing Christ had in view, in giving himself for our redemption; Tit. 2:14, "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." And this is spoken of, as the great thing wanting in the lukewarm Laodiceans, Rev. 3:15, 16, 19.

I have mentioned but a few texts, out of an innumerable multitude, all over the Scripture, which place religion very much in the affections. But what has been observed, may be sufficient to show that they who would deny that much of true religion lies in the affections, and maintain the contrary, must throw away what we have been wont to own for our Bible, and get some other rule, by which to judge of the nature of religion.

5. The Scriptures do represent true religion, as being summarily comprehended in love, the chief of the affections, and fountain of all other affections.

So our blessed Savior represents the matter, in answer to the lawyer, who asked him, which was the great commandment of the law. Matt. 22:37-40: "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Which last words signify

as much, as that these two commandments comprehend all the duty prescribed, and the religion taught in the law and the prophets. And the apostle Paul does from time to time make the same representation of the matter; as in Rom. 13:8, "He that loveth another, hath fulfilled the law." And ver. 10, "Love is the fulfilling of the law." And Gal. 5:14, "For all the law is fulfilled in one word, even in this, Thou shalt love thy neighbor as thyself." So likewise in 1 Tim. 1:5, "Now the end of the commandment is charity, out of a pure heart," &c. So the same apostle speaks of love, as the greatest thing in religion, and as the vitals, essence and soul of it; without which, the greatest knowledge and gifts, and the most glaring profession, and everything else which appertains to religion, are vain and worthless; and represents it as the fountain from whence proceeds all that is good, in 1 Cor. 13 throughout; for that which is there rendered charity, in the original is *agape*, the proper English of which is love.

Now, although it be true, that the love thus spoken of includes the whole of a sincerely benevolent propensity of the soul towards God and man; yet it may be considered, that it is evident from what has been before observed, that this propensity or inclination of the soul, when in sensible and vigorous exercise, becomes affection, and is no other than affectionate love. And surely it is such vigorous and fervent love which Christ speaks of, as the sum of all religion, when he speaks of loving God with all our hearts, with all our souls, and with all our minds, and our neighbor as ourselves, as the sum of all that was taught and prescribed in the law and the prophets.

Indeed it cannot be supposed, when this affection of love is here, and in other Scriptures, spoken of as the sum of all religion, that hereby is meant the act, exclusive of the habit, or that the exercise of the understanding is excluded, which is implied in all reasonable affection. But it is doubtless true, and evident from these Scriptures, that the essence of all true religion lies in holy love; and that in this divine affection, and an habitual disposition to it, and that light which is the

foundation of it, and those things which are the fruits of it, consists the whole of religion.

From hence it clearly and certainly appears, that great part of true religion consists in the affections. For love is not only one of the affections, but it is the first and chief of the affections, and the fountain of all the affections. From love arises hatred of those things which are contrary to what we love, or which oppose and thwart us in those things that we delight in: and from the various exercises of love and hatred, according to the circumstances of the objects of these affections, as present or absent, certain or uncertain, probable or improbable, arise all those other affections of desire, hope, fear, joy, grief, gratitude, anger, &c. From a vigorous, affectionate, and fervent love to God, will necessarily arise other religious affections; hence will arise an intense hatred and abhorrence of sin, fear of sin, and a dread of God's displeasure, gratitude to God for his goodness, complacency and joy in God, when God is graciously and sensibly present, and grief when he is absent, and a joyful hope when a future enjoyment of God is expected, and fervent zeal for the glory of God. And in like manner, from a fervent love to men, will arise all other virtuous affections towards men.

6. The religion of the most eminent saints we have an account of in the Scripture, consisted much in holy affections.

I shall take particular notice of three eminent saints, who have expressed the frame and sentiments of their own hearts, and so described their own religion, and the manner of their intercourse with God, in the writings which they have left us, that are a part of the sacred canon.

The first instance I shall take notice of, is David, that "man after God's own heart;" who has given us a lively portraiture of his religion in the book of Psalms. Those holy songs of his he has there left us, are nothing else but the expressions and breathings of devout and holy affections; such as an humble and fervent love to God, admiration of his glorious perfections and wonderful works, earnest desires,

thirstings, and pantings of soul after God, delight and joy in God, a sweet and melting gratitude to God, for his great goodness, a holy exultation and triumph of soul in the favor, sufficiency, and faithfulness of God, his love to, and delight in the saints, the excellent of the earth, his great delight in the word and ordinances of God, his grief for his own and others' sins, and his fervent zeal for God, and against the enemies of God and his church. And these expressions of holy affection, which the psalms of David are everywhere full of, are the more to our present purpose, because those psalms are not only the expressions of the religion of so eminent a saint, that God speaks of as so agreeable to his mind; but were also, by the direction of the Holy Ghost, penned for the use of the church of God in its public worship, not only in that age, but in after ages; as being fitted to express the religion of all saints, in all ages, as well as the religion of the Psalmist. And it is moreover to be observed, that David, in the book of Psalms, speaks not as a private person, but as the Psalmist of Israel, as the subordinate head of the church of God, and leader in their worship and praises; and in many of the psalms speaks in the name of Christ, as personating him in these breathings forth of holy affection; and in many other psalms he speaks in the name of the church.

Another instance I shall observe, is the apostle Paul; who was in many respects, the chief of all the ministers of the New Testament; being above all others, a chosen vessel unto Christ, to bear his name before the Gentiles, and made a chief instrument of propagating and establishing the Christian church in the world, and of distinctly revealing the glorious mysteries of the gospel, for the instruction of the church in all ages; and (as has not been improperly thought by some) the most eminent servant of Christ that ever lived, received to the highest rewards in the heavenly kingdom of his Master. By what is said of him in the Scripture, he appears to have been a person that was full of affection. And it is very manifest, that the religion he expresses in his epistles, consisted very much in holy affections.

It appears by all his expressions of himself, that he was, in the course of his life, inflamed, actuated, and entirely swallowed up, by a most ardent love to his glorious Lord, esteeming all things as loss, for the excellency of the knowledge of him, and esteeming them but dung that he might win him. He represents himself, as overpowered by this holy affection, and as it were compelled by it to go forward in his service, through all difficulties and sufferings, 2 Cor. 5:14, 15. And his epistles are full of expressions of an overpowering affection towards the people of Christ. He speaks of his dear love to them, 2 Cor. 12:19, Phil. 4:1, 2 Tim. 1:2; of his “abundant love,” 2 Cor. 2:4; and of his “affectionate and tender love,” as of a nurse towards her children, 1 Thess. 2:7, 8: “But we were gentle among you, even as a nurse cherisheth her children; so, being affectionately desirous of you we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us.” So also he speaks of his “bowels of love,” Phil. 1:8, Philem. 5, 12, and 20. So he speaks of his “earnest care” for others, 2 Cor. 8:16, and of his “bowels of pity,” or mercy towards them, Phil. 2:1; and of his concern for others, even to anguish of heart,” 2 Cor. 2:4: “For out of much affliction and anguish of heart, I wrote unto you with many tears; not that you should be grieved, but that ye might know the love which I have more abundantly unto you.” He speaks of the great conflict of his soul for them, Col. 2:1. He speaks of great and continual grief that he had in his heart from compassion to the Jews, Rom. 9:2. He speaks of “his mouth’s being opened, and his heart enlarged” towards Christians, 2 Cor. 6:11: “O ye Corinthians, our mouth is open unto you, our heart is enlarged.” He often speaks of his “affectionate and longing desires,” 1 Thess. 2:8; Rom. 1:11; Phil. 1:8, and 4:1; 2 Tim. 1:4. The same apostle is very often, in his epistles, expressing the affection of joy, 2 Cor. 1:12 and 7:7, 9, and 16; Phil. 1:4, 2:12, and 3:3; Col. 1:34; 1 Thess. 3:9. He speaks of his “rejoicing with great joy,” Phil 4:10, Philem. 1:7; of his “joying and rejoicing,” Phil. 2:17, and “of his rejoicing

exceedingly," 2 Cor. 7:13, and of his being "filled with comfort, and being exceeding joyful," 2 Cor. 7:4. He speaks of himself as "always rejoicing," 2 Cor. 6:10. So he speaks of the triumphs of his soul, 2 Cor. 2:14, and of his "glorying in tribulation," 2 Thess. 1:4, and Rom. 5:3. He also expresses the affection of hope; in Phil. 1:20, he speaks of his "earnest expectation, and his hope." He likewise expresses an affection of godly jealousy, 2 Cor. 11:2, 3. And it appears by his whole history, after his conversion, in the Acts, and also by all his epistles, and the accounts he gives of himself there that the affection of zeal, as having the cause of his Master, and the interest and prosperity of his church, for its object, was mighty in him, continually inflaming his heart, strongly engaging to those great and constant labors he went through, in instructing, exhorting, warning, and reproofing others, "travailing in birth with them;" conflicting with those powerful and innumerable enemies who continually opposed him, wrestling with principalities and powers, not fighting as one who beats the air, running the race set before him, continually pressing forwards through all manner of difficulties and sufferings; so that others thought him quite beside himself. And how full he was of affection, does further appear by his being so full of tears: in 2 Cor. 2:4, he speaks of his a many tears;" and so Acts 20:19; and of his "tears that he shed continually night and day," ver. 31.

Now if anyone can consider these accounts given in the Scripture of this great apostle, and which he gives of himself, and yet not see that his religion consisted much in affection, must have a strange faculty of managing his eyes to shut out the light which shines most full in his face.

The other instance I shall mention, is of the apostle John, that beloved disciple, who was the nearest and dearest to his Master, of any of the twelve, and was by him admitted to the greatest privileges of any of them; being not only one of the three who were admitted to be present with him in the mount at his transfiguration, and at the raising of Jairus's daughter, and whom he took with him when he