

at times, some apprehensions of the wrath of God ; as, particularly, under first awakenings, and convictions of sin ; when the law works a sense of wrath in them, and leaves in them a fearful looking for of judgment, and fiery indignation ; when they flee to Christ, from wrath to come, and say, " Lord, save us, or we perish ;" and afterwards, when under the hidings of God's face, or his afflicting hand is upon them, they imagine that the wrath of God lies hard upon them, and his fierce wrath goes over them, Psalm lxxxviii. 7, 16, see Lam. iii. 1 ; but in reality, there is no wrath comes upon them now ; their afflictions and chastisements are all in love ; and there will be no curse hereafter ; but they shall always see the face of God, and be " in his presence, where are fulness of joy, and pleasures for evermore," Rev. iii. 19, and xxii. 3, 4.

## OF THE HATRED OF GOD.

THERE are some ° that deny that hatred belongs to God ; or that he hates any thing ; and urge a passage in the Book of Wisdom, chap. xi. 25. Thou lovest all things, and hatest none of these that thou hast made ; which is true of the creatures of God, as such ; for as they are made by him they are all very good ; and are loved, delighted in, and not hated by him. Nor is hatred to be considered as a passion in him, as it is in men ; who is a pure, active Spirit, and is solely agent, and not a patient ; is not capable of suffering any thing : much less as it is a criminal passion, by which men, in their worst estate, are described, *hateful, and hating one another*, Tit. iii. 3 ; since he is a perfectly holy Being, and without iniquity. Yet the Scriptures do, in many places, attribute to him hatred both of persons and things, Psalm v. 5, Zech. viii. 17, and most truly and rightly ; and this may be concluded from love being in God, as has been shown ; though this is made use of as an argument against it, because opposite to it ; but where there is love of any person or thing, there will be a hatred of that which is contrary to the object loved : thus good men, as they love those that are good, like themselves, and good things, so they hate that which is evil ; they love God, the chiefest good ; and they hate sin, the chiefest evil, as diametrically opposite to him, Psalm xcvi. 10, Amos v. 15. So the righteous Lord, as he loves righteousness and righteous men, his people ; as they are clothed in the righteousness of Christ, and found in the ways of righteousness ; so he hates unrighteousness, and unrighteous men ; for to the Son of God he saith, *thou lovest righteousness, and hatest iniquity ; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows*, Psalm xlv. 7 ; besides, it is a virtue, yea grace, in good men, to hate sin that dwells in them, and is committed by them, as the apostle did, Rom. vii. 15, for without the grace of God it is not hated ; and also to hate them that hate the Lord, as David did, and for the truth of which he appeals to God, *Do not I hate thee, O Lord, that hate thee ? I hate them with perfect hatred*, Psalm cxxxix. 21, 22. Now if it is a virtue, or owing to the grace of

° Aquinas contr. Gentiles, l. 1, c. 96. Vide Francisc. Silvester, in *ibid.*

God in them, that they do hate sin and sinners, then this must come from God, from whom all grace, and every good gift comes; and consequently must be in him, in a higher degree, even in the most perfect manner; to all which may be added, that hatred, when ascribed to God, sometimes signifies no other than his will to punish sin and sinners, and his execution of it, Psalm v. 5, 6, and so is an act of justice, of punitive justice; *And is God unrighteous, who taketh vengeance?* No; he is righteous in that, as he is in all his works, Rom. iii. 5. For the further illustration of this point, I shall consider both what that is; and who they are God is said to hate.

i. What this is he hates, *i. e.* sin. This is consistent with his not hating any of his creatures, for sin is no creature of his: he is not the author of sin; all the creatures, he made were very good; but sin was not among them; every creature of God is good, and not to be refused, rejected, and hated by men; as none are by God, as such; but sin is not any of them. Sin must be hateful to God, since it is so contrary to his nature, to his will, and to his righteous law. All sin is an abomination to him; but there are some sins that are particularly observed as hated by him, as idolatry, Deut. xvi. 22, Jer. xlv. 3—5, perjury, Zech. viii. 17, all insincere and hypocritical acts of worship, Isa. i. 14, 15, Amos v. 21, sins against the two tables of the law; as murder, which stands among the six things which God hates, Prov. vi. 16—18; fornication, adultery, community of wives; the deeds of the Nicolaitans he is said to hate, Rev. ii. 6, 15, theft, robbery, rapine, and violence of every sort; all kind of injury to the persons and properties of men, Psalm xi. 5, Isa. lxi. 8, and every evil thing a man may imagine against his neighbour, Zech. viii. 17. And all this is true of each of the divine persons. God the Father has shown his hatred of sin by the judgments he has executed in casting down from heaven to hell the angels that sinned, driving Adam and Eve out of paradise, bringing a flood upon the world of the ungodly, raining fire and brimstone on Sodom and Gomorrah; with other instances in following ages, and later ones; and by the chastisements of his own people, when they sin and transgress his law; but in nothing more than by the condemnation of sin in the flesh of Christ, when he suffered in the room and stead of his people, as their Surety and Saviour; and so by the punishment of wicked men to all eternity. The Son of God has given sufficient proof of his loving righteousness, and hating iniquity, of whom these things are expressly said, Psalm xlv. 7, Heb. i. 8, 9, and are true of him as a divine person, and as Mediator, and as man; and this he has done by inveighing against the sins of the Jews in his time; by his severe usage of the buyers and sellers in the temple: and by his exhortations and threatenings to men to sin no more, lest worse things came unto them: and the Holy Ghost is not only grieved by the sinful actions and behaviour of men; but may be vexed by them, so as to turn to be their enemy, and fight against them, Isa. lxiii. 10. Which leads me to consider,

ii. Who they are that God hates. They are sinners, *workers of iniquity*, Psalm v. 5, not men, as men, but as sinful men; and not all that sin, or have sin in them; for then all would be hated, for all have

sinned in Adam, and by actual transgressions; and none, even the best of men, are without it, Rom. iii. 23, 1 John i. 8, but workers of it, traders in it, whose whole lives are one continued series of sinning; to those it will be said, I never knew you; I never loved you, I always hated you; *depart from me, ye that work iniquity*, Matt. vii. 23; make a trade of it; make it the business of their lives, continually and constantly commit it, John viii. 34, 1 John iii. 8, 9; and God is impartial, he hates all the workers of iniquity; and brings down his indignation and wrath, tribulation and anguish, on every soul of man that does evil, of the Jew first, and also of the Gentile, Rom. ii. 8, 9. The Scriptures speak of a hatred of some persons antecedent to sin, and without the consideration of it; which, though it may be attended with some difficulty to account for, yet may be understood in a good sense, and consistent with the perfections of God, and with what has been said of his hatred of sin and sinners; for thus it is said of Jacob and Esau, personally considered; *Jacob have I loved, but Esau have I hated*, Mal. i. 2, and which was before the one had done any good, or the other done any evil; as the apostle says, Rom. ix. 11—13. *The children not being yet born, neither having done any good or evil; that the purpose of God, according to election, might stand; not of works, but of him that calleth; it was said unto her, to Rebekah, the mother of them, whilst they were in her womb, The elder shall serve the younger; as it is written, Jacob have I loved, but Esau have I hated.* And what is said of these, is true of all the objects of election and non-election. And now let it be observed, that this hatred is to be understood, not of any positive hatred in the heart of God towards them, but of a negative and comparative hatred of them; that whereas while some are chosen of God, and preferred by him, and are appointed to obtain grace and glory, and to be brought to great dignity and honour; others are passed by, neglected, postponed, and set less by; which is called a hatred of them; that is, a comparative one, in comparison of the love shown, and the preference given to others; in this sense the word is used in Luke xiv. 26. *If any man hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple:* the meaning of which cannot be, that a man must have positive hatred of such near relations, and of his own life; but that he should be negligent of these in comparison of Christ; postpone them to him, set less by them, have a less affection for them than him, and so prefer him unto them; in like sense are we to understand the above expression concerning Esau, and all reprobates: and that this may appear yet clear, it should be observed, that in this business there are two acts of the divine will; the one is a will not to bestow benefits of special goodness; not to give grace, nor to raise to honour and glory; and this God may do antecedent to and without any consideration of sin; but act according to his sovereign will and pleasure; since he is under no obligation to confer benefits, but may bestow them on whom he pleases; as he himself says, *Is it not lawful for me to do what I will with mine own?* Matt. xx. 15. The other act of the divine will is, to inflict evil; and that is always for sin, and in consideration of it; for

though sin is not the cause of the act of the will, it is the cause of the thing willed, which is not willed without the consideration of it; they are the wicked God has made, or appointed, to the day of evil, and no other; ungodly men, whom he has foreordained to that condemnation, vessels of wrath, fitted for destruction by sin; on whom it is the will of God to show his wrath, and make his power known, Prov. xvi. 4, Jude 4, Rom. ix. 22. In the one act, hatred, or a denial of grace, is without the consideration of sin; in the other, hatred, or a will to punish, is with it; punishment being only willed for it: but then God never hates his elect in any sense: they are always loved by him; to which hatred is opposite: he may be angry with them, and chastise them for their sins; yea, he may, as he says, and as they apprehend, in a little wrath, hide his face from them; but he never hates them; though he hates their sins, and shows his resentment at them, he still loves them freely; renews, and raises them up by repentance, when fallen into sin, and manifests and applies his pardoning grace to them, and never bears any hatred to their persons.

---

OF THE JOY OF GOD.

Joy, which is often attributed to God in the Scriptures, bears some resemblance to the affection of joy in men; but is, by some philosophers<sup>p</sup>, denied of him; and, indeed, is not to be considered as a passion in him, is in them, and particularly, when in its height, or at an excess; as it is a transport of the mind, and carries it out of and beyond itself, as it were; as in the cases of Jacob, when the news of his son Joseph being alive were brought him; and of the disciples, when they heard of the resurrection of Christ, believed not for joy: and, indeed, all affections that are ascribed to God, are ascribed to him, not as in themselves, but as to their effects; such and such effects being done by men, when so and so affected. Hence when similar ones are done by God, the like affections are ascribed to him; and this of joy is expressed by him in very different effects; as in inflicting punishment, as well as in conferring benefits; in the one he rejoices in the glory of his justice and holiness; and in the other, in the displays of his grace and goodness; see Deut. xxviii. 63. Though joy, as ascribed to God, seems to be no other than delight and complacency in persons and things; so some philosophers and schoolmen make them to be the same: or, however, take joy to be a species of delight; only they observe a difference, with respect to brute animals, in whom there is delight, but not joy<sup>q</sup>; it is also made a question with them<sup>r</sup> whether delight is a passion? but my business with it is only as it concerns God, and is predicated of him; and who may be said.

1. To rejoice and take delight and complacency in himself, in his own nature, and the perfections of it; in which there is an all-sufficiency, and so a fulness of content and satisfaction; and he rests

<sup>p</sup> Sallustius de Diis, c. 14; Plato in Philebo, p. 334.

<sup>q</sup> Aquin. Sum. Theolog. Prima, 2 par. quest. 31, art. 3; et Avicenna in *ibid.*

<sup>r</sup> *Ibid.* art. 1; et Aristot. *apud ibid.*