VIRTUE IN THE CORK SERMONS OF MORGAN EDWARDS ON 2 PETER 1:3-9

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by

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APPROVAL SHEET

VIRTUE IN THE CORK SERMONS OF MORGAN EDWARDS ON 2 PETER 1:3-9

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To my beloved, Christine:

Your sacrifice and support are a direct reflection of the love of Christ.

Through it I am reminded why God, in His gracious kindness, chose you to be my wife.

You have given up much to allow the pursuit of this endeavor.

Thank-you, my love!

To our four children, Sterling, Lindsey, Lukas, and Jacob:

I am so very grateful and blessed that God chose me to be your dad.

My ultimate prayer is that you live your lives with only two goals in mind:

the glory of God, and the advancement of His kingdom

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PREFACE

I would like to thank many who have either made possible or contributed to the completion of this thesis. First of all, I would like to thank the one true and living God, whose great strength sustained me when I was too tired to go on, whose inspiration prompted me when my intellect had failed, and whose sweet Spirit brought me comfort and encouragement when I felt like giving up. I pray this work brings you and you alone glory and honor. Writing this project has convicted my heart many times, and caused me to ponder how my life can better emulate my Lord and Savior, Jesus Christ, in all I do.

I thank my beloved wife, Christine, for the innumerable sacrifices she has made to make this thesis possible. Her encouragement, prayers, love, support, and dedication to our family are priceless gifts from God. I am so very glad I get to do this journey with you. I would like to thank our two precious little boys, Lukas and Jacob. My life is forever changed for the better because of you two. Every day you all teach me how to be a better man, to be more like Jesus. Thanks for your unconditional love, even when I could not be with you.

Thanks to Dr. Michael Haykin, whose guidance, correction, mentoring, kindness, patience, friendship, and scholarship are the key reasons my writing, scholarship, and this thesis are what they are today. I am grateful beyond words. I would like to thank the community of faith at Ninth & O Baptist Church for being a wonderful place for my family to grow and flourish in our faith, and to pastor Larry Buchanan for allowing me to learn so much from you about ministry, life, pastoring, and leadership. A special thanks goes to our church, New Liberty Baptist. I am a better preacher, teacher, and pastor because of your patience, kindness, love, and generosity.

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I hope and pray this work will encourage others to do further research about the many other unsung heroes and scholars in our rich Baptist heritage. There is much to learn from those who came before us.

Henry Fiske

Louisville, Kentucky

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CHAPTER 1

INTRODUCTION

Morgan Edwards (1722-1795) pastored in England and Ireland during the birth of Evangelicalism in Great Britain. In 1761, he left Cork, Ireland, to pastor in the American colonies at the Baptist Church of Philadelphia. He resigned in 1771, and shortly afterwards became an itinerant evangelist for the Philadelphia Baptist Association. He was a key figure in the advancement and unification of the Baptist denomination within the United States during the eighteenth century, planting churches throughout Maryland and Virginia.[1] His final and most substantial effort produced the first comprehensive history of the Baptists within the American colonies. His extensive travel (1771-1773), diligent research, and copious notes produced a work that to this day is used extensively by historians and researchers of early American Baptist history.[2] Despite these facts, little has been written about his life and ministry. Edwards was also acclaimed as a gifted

[1]William D. Thompson, *Philadelphia's First Baptists* (Philadelphia: First Baptist Church of Philadelphia, 1989), 13.

[2]Edwards had projected a twelve-volume work. In the end, only eleven volumes (either in "notebook" or "manuscript" form), covering eleven colonies, were completed: "notebooks" (abbreviated form) on Pennsylvania, New Jersey, Virginia, North Carolina, South Carolina, and Georgia; and "manuscripts" (extended form) on Maryland, Virginia, North Carolina, South Carolina, Rhode Island, and Delaware. Edwards also wrote volumes on New York and Massachusetts, though these have been lost. Only three manuscripts were published while Edwards was still living: *Materials Towards a History of the Baptists in Pennsylvania* (1770), *Materials Towards a History of the Baptists in New Jersey* (1792), and *Materials Towards a History of the Baptists in the Provinces of Maryland, Virginia, North Carolina, South Carolina, and Georgia* (1772), which was written from notes gathered on Edwards's southern tour, and upon its completion was lent to Richard Furman (1755–1825). Only one notebook, that on North Carolina, was published. Since his death, three other manuscripts have been printed: *Materials Towards a History of the Baptists in Delaware* (1885), *Materials Towards a History of the Baptists in Rhode Island* (Print date unknown), and *Materials Toward a History of the Baptists in the Province of North Carolina* (1930).

expository preacher, yet no work has been dedicated to the evaluation of his sermons, and specifically nothing on the exegesis and exposition within those sermons.

Familiarity with the Literature

Howard R. Stewart (*A Dazzling Enigma, The Story of Morgan Edwards*) and Thomas McKibbens and Kenneth Smith (*The Life and Works of Morgan Edwards*) are the only writers known to have penned recent biographies of Morgan Edwards.[3] While these biographies lead to a deeper understanding of Edwards, this present work depended primarily on the original sources upon which both Stewart, and McKibbens and Smith based their biographical works.

Aside from the biographies by Stewart and McKibbens, several other works were used in writing Edwards's biography. *The Early Baptists of Philadelphia* (1877) by David Spencer, has several chapters concerning Morgan Edwards, covering his pastorate in Philadelphia, his itinerant evangelistic work for the Philadelphia Baptist association, and his materials on early American Baptist history.[4] *The Baptist Annual Register* by John Rippon, Jr., gives early insights and information concerning the life and ministry of Edwards.[5] *The Bi-Centennial Celebration of the Founding of the First Baptist Church of Philadelphia* by William W. Keen, supplies concise information on Edwards's ministry while he pastored there.[6] *Early History of Brown University* by Reuben Aldridge Guild,

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[3]Howard R. Stewart, *A Dazzling Enigma, The Story of Morgan Edwards* (Lanham, MD: University Press of America, 1995); Thomas R. McKibbens, Jr., and Kenneth L. Smith, *The Life and Works of Morgan Edwards* (New York: Arno, 1980).

[4]David Spencer, *The Early Baptists of Philadelphia* (Philadelphia: William Syckelmoore, 1877).

[5]John Rippon, *The Baptist Annual Register; Including Sketches of the State of Religion among Different Denominations of Good men at Home and Abroad, 1794-1797* (London: Dilly, Button, and Thomas, 1797).

[6]William W. Keen, *The Bi-Centennial Celebration of the Founding of the First Baptist Church of Philadelphia, 1898* (Philadelphia: American Baptist Publication Society, 1899).

gives insight into Edwards's life, and in particular, his dedication and support in establishing Brown University.[7] *The Baptist Heritage* by H. Leon McBeth supplied information about the doctrine and practice of Baptist churches during the ministry of Edwards.[8] "The Trosnant Academy," by Selwyn Gummer provided necessary information of Edwards's time at the Trosnant Academy.[9] *Dissenting Academies in England* by Irene Parker was helpful toward the understanding and explanation of the Dissenting academies Edwards attended.[10] Several other volumes were used to a lesser degree in writing the biography, including *A Matter of Wales* by Jan Morris, *Dissenting Academies* by Seymour J. Price, and *History of the English General Baptists* by Adam Taylor.[11] Several of Edwards's sermons were also used in the writing of the biography, but in particular: "Behold What Manner of Love," "And Manoah Said," "A Farewell Discourse," and "I Magnify My Office."[12] Two encyclopedias concerning Edwards were consulted: *Dictionary of American Biography*, *The Baptist Encyclopedia.*[13] Lastly, original sources listed within these major works were studied, considered, and evaluated to ensure the integrity and consistency of the information within this paper.

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[7]Reuben Aldridge Guild, *Early History of Brown University, Including the Life, Times, and Correspondence of President Manning, 1756-1791* (Providence, RI: Snow & Farnham, 1897).

[8]H. Leon McBeth, *The Baptist Heritage* (Nashville: Broadman, 1987).

[9]Selwyn Gummer, "Trosnant Academy," *The Baptist Quarterly* (1938-1939): 422.

[10]Irene Parker, *Dissenting Academies in England: Their Rise and Progress and Their Place Among the Educational Systems of the Country* (London: Cambridge University Press, 1914).

[11]Jan Morris, *The Matter of Wales* (Oxford: Oxford University Press, 1964); Seymour J. Price, "Dissenting Academies, 1662-1820," *The Baptist Quarterly* 6 (1932): 135; and Adam Taylor, *The History of The English General Baptists* (London: T. Bore, 1818).

[12]Morgan Edwards, "Behold What Manner of Love," 1764; and "And Manoah Said," September 20, 1751, James P. Boyce Library archives, The Southern Baptist Theological Seminary. Published sermons: Morgan Edwards, *A Farewell Discourse* (Dublin: S. Powell, 1761), 12-13; Morgan Edwards, *I Magnify My Office* (Philadelphia: Andrew Stewart, 1763).

[13]John S. Moore, "Edwards, Morgan," in *The Dictionary of American Biography*, ed. Allen Johnson and Dumas Malone (New York: Charles Scribner's Sons, 1943), 41–42; William Cathcart, ed., "Edwards, Rev. Morgan," in *The Baptist Encyclopedia* (Philadelphia: Louis H. Everts, 1881), 362.

Edwards's sermons on 2 Peter 1:1-9 were the primary sources used within this present work to determine his thoughts on virtue. A thorough reading of the sermons, followed by observations of his interpretation of the original Greek, observed consistencies and differences, and applications Edwards offers the reader were considered to determine how he understands virtue within these sermons. While it can be assumed that the description of virtue within his sermons is designed primarily for the benefit of his congregants, his personal thoughts on virtue also became evident through careful consideration of the explanations supplied within the sermons.

Thesis

While there are two biographies and a number of articles and snippets on Morgan Edwards in Baptist history books, nothing is written on his preaching. This thesis deals exclusively with his sermons, and specifically his sermons on 2 Peter 1:3–9, which he preached in Cork, Ireland, and where he expounded on the list of Christian virtues within the Petrine text.

Through this examination of these sermons three key themes come to light. First, they reveal the way in which an eighteenth-century Baptist preacher understood Christian virtue based on 2 Peter 1:5-7, and how he presented that to an Irish congregation in Cork, Ireland. Second, they reveal how impactful, instructive, and reformative Scripture can be when exegesis and exposition is done correctly, in this case, through Edwards's expositions about virtue in the life of the believer. Third, Edwards' sermons on 2 Peter 1:3–9 reveal the timeless relevance and necessity of the biblical view of virtue in the life of the believer.

CHAPTER 2

THE LIFE OF MORGAN EDWARDS

Introduction

Morgan Edwards (1722–1795) could never have been mistaken for a typical Baptist minister in his day or in the present context. He was born at a time of burgeoning religious liberty that was being stretched to its furthest limits. He was also born into an environment that led to his dedication not only to more formal views of Baptist praxis, but also to the British monarchy. He was the only Tory, or British sympathizer, in the ministry of the American Baptist churches throughout much of his time in the American colonies as they became increasingly hostile toward British rule. Edwards was also born to a nationality described by the Romans as "a volatile mixture of flamboyance, wild courage, and easy discouragement."[1] Jan Morris, author of the *The Matter of Wales*, and herself half-Welsh, writes of the Welsh: "They are seldom simple and tend often towards the actorial and the prose. Their personalities are in layers of self-defiance or affectation."[2] Similar views led author Thomas Armitage to note that Edwards "was so full of Welsh fire that he could not hold his tongue, which much afflicted his brethren and involved him in trouble with the American authorities."[3] These descriptions of Edwards are consistent with the heritage of the Welsh people, who throughout the centuries "were conquered by

[1]Jan Morris, *The Matter of Wales* (Oxford: Oxford University Press, 1964), 53.

[2]Morris, *The Matter of Wales*, 53.

[3]Thomas Armitage, *A History of the Baptists* (New York: Bryon, Taylor and Co., 1887), 723.

many but subdued by none."[4] The Welsh were able to endure every conqueror while outwitting and outwaiting them. In his biography of Edwards, Howard R. Stewart writes that this Welsh trait of endurance "was best seen in Monmouthsire, the county of Morgan Edwards birth."[5]

While these descriptions of the Welsh may appear offensive in today's politically–correct culture, the fact of his Welsh temperament was in large part responsible for the drive and determination that caused Edwards to become one of the most influential personalities in early American Baptist history. All things considered, it is easy to understand how in the eighteenth century John Rippon, then editor of the Baptist Annual Register, referred to Edwards as a "peculiar, but worthy man"—peculiar because of his nonconformity to the stereotypical minister of his day and worthy because of the significant contributions he made to Baptist thought and life.

Beginnings

Edwards was born May 9, 1722, in Trevethin Parish, Monmouthshire Wales. Monmouthshire was the most English of Welsh counties at the time, most likely due to its close proximity to the British border. Because Monmouthshire was within one hundred miles of England, many of the residents spoke both English and Welsh.[6] This close proximity to England, and the influence of English lifestyle and customs may explain Edwards's faithfulness to the monarchy years later, long into his residency in the colonies.

Little is known about Edwards's birth family, and even less is known about his wives and children. It is relatively certain that they belonged to the Established Church of

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[4]Howard R. Stewart, *A Dazzling Enigma, The Story of Morgan Edwards* (Lanham, MD: University Press of America, 1995), 19.

[5]Stewart, *A Dazzling Enigma*, 20.

[6]Thomas R. McKibbens, Jr., and Kenneth L. Smith, *The Life and Works of Morgan Edwards* (New York: Arno, 1980), 2.

England, specifically, the Trevethin Parish Church in Monmouthshire. While there is no record of Edwards's baptism, he was almost certainly baptized according to the rites of the Church of England. The Edwards family would have been considered middle class. This conclusion is reached upon knowing three facts: (1) Morgan Edwards was not apprenticed, as was customary of poor families; (2) his family moved from place to place prior to their arrival in Monmouthshire, indicating they were not wealthy land owners;[7] and (3) Morgan and his brother, James, received an education far superior to those of lower-income families in Monmouthshire. Both Morgan and James held pastorates—James in Waterford, Ireland, and Morgan in Cork, Ireland, and Philadelphia in the American colonies.[8] Considering these facts, middle-class status would seem the obvious conclusion.

There is no record of the life of Edwards's mother, almost nothing is known of his father, and only a little more known of his brother, James. Edwards's father, Morgan Edwards, Sr., was more than likely a small independent farmer, whose income would have been sufficient to provide for Morgan and James. James was born in 1731, nine years after his brother Morgan's birth. He served as the apprentice to Caleb Harris, pastor of the Baptist church in Llanwenarth, Wales. Like many pastors of his day, Caleb Harris was bi-vocational in his ministry.[9] James would have been an apprentice to Harris in his non-ministerial vocation. James began to demonstrate ministerial gifts in 1752. Due to the demonstration of these gifts, he entered Bristol Academy within that same year, remaining until he completed his training four years later. Following his training at Bristol Academy, James was a pastoral intern at the Baptist church in Cork, which would have been at the very end of Morgan's ministry as associate pastor in the same church.

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[7]McKibbens and Smith, *The Life and Works of Morgan Edwards*, 3.

[8]John Rippon, *The Baptist Annual Register; Including Sketches of the State of Religion among Different Denominations of Good men at Home and Abroad, 1794–1797* (London: Dilly, Button, and Thomas, 1797), 4:64.

[9]Stewart, *Dazzling Enigma*, 27.

Following his position in Cork, James served as pastor of the Baptist church in Waterford, Ireland, for twenty years.[10]

The Wives and Children of Edwards

Edwards was married three times, remarrying after the death of his first wife and then again after the passing of his second wife. As for his third wife, Edwards outlived her by many years. Little is known of his first wife, Mary Nun. There is no record of her baptism or membership at any church that her family or Morgan Edwards belonged to. Since both Mary's father and mother were recorded as being baptized at Cork Baptist Church, more than likely Mary was also baptized there. Although no record can be found of it, it should be assumed that she was a member of Cork Baptist, her family's church, and then of the First Baptist Church of Philadelphia, where Edwards pastored.

It is apparent that Mary and Morgan had a loving marriage. According to Edwards's son Joshua, Edwards was greatly distressed by Mary's death.[11] Richard Webster, an acquaintance of Joshua, wrote, "The death of his first wife is supposed to have impaired his mind for a time."[12] In a sermon entitled *A New Year's Gift,* in which Edwards falsely predicted his own death,[13] he stated that Mary was "a person who was very near and dear to me; which helped me much in the midst of my sorrows."[14] Mary was very special to him, one who shared his deepest thoughts and concerns, his wife and

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[10]Stewart, *Dazzling Enigma*, 26.

[11]Stewart, *Dazzling Enigma*, 97.

[12]Stewart, *Dazzling Enigma*, 97.

[13]In that same sermon, Edwards predicted he could also be wrong about the prediction of his impending demise. Morgan Edwards, *A New Year's Gift* (Philadelphia: Joseph Crukshank, 1770), 7.

[14]Edwards, *A New Year's Gift*, 4.

trusted confidant. Mary died in Philadelphia on August 16, 1769. Her death, and Edwards's grief, was compounded by the fact that she was pregnant with Edwards's eighth child.[15]

Seven children were born to Morgan and Mary Edwards, but only two sons, William ("Billy"), and Joshua survived childbirth or infancy. There are no clear, dependable records of the births of either William or Joshua. While exact birth dates are unknown, it is recorded that in September 1770, at the age of eight, Billy was a student at James Manning's Latin Academy at Rhode Island College.[16] Shortly after Mary's death, at only seven or eight years of age, Morgan Edwards took Billy to Manning's Academy, leaving him alone to mourn the loss of his mother, the absence of his father and brother Joshua, and surely a difficult adjustment to a totally new environment. In spite of such challenging circumstances that Billy faced while at Manning's Academy, he had only one known disciplinary issue, when he was charged with not keeping study hours. He successfully went on to graduate from Manning's Academy in 1776. Billy shared his father's earlier faithfulness to British rule and eventually became a British officer, attaining the rank of colonel in the British army.[17] After the war, Billy resided in London. On a trip to Cork, Ireland, to settle his mother's estate, he mysteriously disappeared, never to be seen or heard from again.[18]

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[15]Only two out of eight children born to Morgan and Mary lived to adulthood.

[16]William W. Keen, *The Bi-Centennial Celebration of the Founding of the First Baptist Church of Philadelphia, 1898* (Philadelphia: American Baptist Publication Society, 1899), 171. At the commencement day celebration at Rhode Island College in September 1771, Billy read an excerpt from Homer's writings, and thus, at the age of eight, was already beginning to display his father's mastery of classical literature.

[17]Keen, *The Bi-Centennial Celebration*, 51.

[18]Reuben Aldridge Guild, *Early History of Brown University, Including the Life, Times, and Correspondence of President Manning, 1756-1791* (Providence, RI: Snow & Farnham, 1897), 14.

Joshua Edwards was born in Philadelphia around 1764.[19] At six years of age,[20] Joshua was enrolled in Rev. Kinnersley's academy at the Philadelphia College, where he received the same classical education and rigid discipline as his brother Billy.[21] In 1775, at the age of eleven, while Joshua was working at an apothecary store in Philadelphia, officers of the Committee of Safety entered the store and demanded to know where his father was hiding. The committee was provoked by Morgan Edwards's loyalty to King George III, and Edwards's stance as a Tory. However, Joshua was unaware that a prominent Philadelphia patriot, Colonel Samuel Miles, was hiding his father.[22] The officers questioned Joshua. Failing to gain the information they desired, they confined him to the city until he disclosed his father's whereabouts.[23] Immediately following, and almost definitely because of this encounter, Edwards renounced his loyalty to the monarchy and signed a recantation stating the same. The recantation concluded with the following statement, "I am a friend to the present measures pursued by the friends of American liberty, and do approve of them, and, as far as is in my power, will endeavor to promote them."[24]

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[19]Guild corresponded with the Rev. Morgan Edwards, son of Joshua and grandson of Morgan Edwards, who reports Joshua's birth as December 29, 1769. Guild, *Early History of Brown University*, 13. However, this date could not be correct considering Mary Morgan died August 16, 1769. The only substantial proof of Joshua's birth year is given in Keen, *The Bi-Centennial Celebration*, 51, who cites that Joshua received a pension from the American Navy until his death in 1854, at ninety years of age. This evidence places Joshua's birth in the year of 1764.

[20]The fact that Mary died while pregnant with her eighth child must also be taken into consideration. With this consideration in mind, it is presumed that a considerable amount of time must have passed between Joshua's birth and Mary's death.

[21]Keen, *The Bi-Centennial Celebration*, 48.

[22]Stewart, *Dazzling Enigma,* 146.

[23]Stewart, *Dazzling Enigma,* 146.

[24]Keen, *The Bi-Centennial Celebration*, 52.

Due to his father's renouncement of the crown, Joshua's life took a different course from his brother Billy's. In 1782, at the age of eighteen, Joshua enlisted in the American Navy as a surgeon's mate. It is unknown how long Joshua remained in the navy, but it was long enough for him to receive a pension in 1832 at the age of sixty-eight.[25] Upon his retirement from the navy, Joshua married and went into business in Philadelphia, most likely as an apothecary. He had five daughters and one son, "whom he named after his father."[26] Joshua was of sound physical and mental health until his death at the age of ninety. At some point as an adult Joshua professed faith in Christ and was baptized by J. P. Wilcox of Philadelphia. With the provisions of his navy pension he lived out his last days alone in a boardinghouse in Philadelphia.[27]

If Edwards failed in any respect as a father, it might have been in his long absences away from home.[28] However, while Edwards was away for a good deal of the youth of both of his son's, there is solid evidence that he was a good father. Though Billy was placed in Manning's Academy only days following the death of his mother, Edwards probably did so because he believed it was best for the boy. Also, Edwards believed it was never too early to begin one's education. Edwards's visits to see Billy were regular, and when Billy faced issues of misconduct Edwards was there to help him through it. Both boys were lovingly and firmly brought up in the faith. In his eulogy at Edwards's funeral, William Rogers stated that Edwards was "a fond and pious parent."[29] The piety of his parenting is evident in the fact that both Billy and Joshua seemingly grew to be Christian men. The final evidence that Edwards's sons loved him is expressed in singular acts

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[25]Keen, *The Bi-Centennial Celebration*, 51.

[26]Stewart, *Dazzling Enigma,* 147.

[27]Stewart, *Dazzling Enigma,* 148.

[28]Stewart, *Dazzling Enigma,* 150.

[29]Rippon, *Baptist Annual Register,* 4:308-14.

demonstrating their deep respect for their father. At great cost to himself, Billy left family and home in accord with his father's loyalty to the crown and joined the British Navy. Joshua named his only son after his father.[30] Respect and love almost always fosters a desire to imitate the center of that respect and love, something both Billy and Joshua expressed through their singular acts of devotion to their father.

Twenty-one months after Mary's death, on May 20, 1771, Edwards married Elizabeth Singleton, the widow of John Singleton, a landowner from Newark, Delaware. In 1772, after Morgan and Elizabeth were wed, they purchased and moved to a farm in Pencader, Delaware. Their union lasted only a short time, for Elizabeth died around 1774. After Elizabeth's death, on an unknown date, Edwards married his third wife. The only thing known about Edwards's third wife is that she was the widow of Nathaniel Evans, a wealthy landowner from Newark, Delaware. Once wed, Edwards and his new wife moved into the Evans home in Newark. There is nothing known about Edwards's third wife, only that he outlived her by many years.[31]

It is noteworthy that all three of Edwards's wives came from wealthy backgrounds. Mary brought with her a large dowry when she married Edwards, and his second and third wives were both wealthy widows when he married them. The fact that all three women were affluent when Edwards married them could be mere coincidence or preference. Either way, with the death of each one of his wives, Edwards became wealthier than before.

Conversion

At the time of Edwards's conversion, the religious climate within Wales was experiencing great change. Throughout churches of all denominations within Wales was

[30]Stewart, *Dazzling Enigma,* 150.

[31]Stewart, *Dazzling Enigma,* 295.

a simultaneous "slow death and fervent coming to life."[32] This was especially true of the Anglican Church. The change had begun to take place at the turn of the seventeenth century, when most preaching within Wales had lost passion, purpose, and influence. The Welsh Puritans had produced great preachers, but poverty within Wales had made life difficult for ministers. To provide for their families, most clergy had to become bi-vocational or serve multiple parishes to make ends meet, which resulted in spiritual neglect and a diminished quality of preaching.

The spiritual neglect and diminished quality of preaching began to change with the magnetic preaching of an Anglican curate by the name of Griffith Jones (1684-1761), who drew large crowds at Llanddowror. In turn, Jones's charisma gave way to revival in 1720 through the preaching of two Baptist preachers, Enoch Francis and Morgan Griffiths. The revival continued in 1735, in Cardiganshire, again though the Jones's preaching. William Williams and Howell Davies, two other curates, also preached in Wales with great success.[33] It can be certain that the Edwards's family parish at Treventhin would have been affected by the impact of the revival throughout Wales, and that impact would most certainly have caused the first stirrings of spiritual life within Morgan Edwards. While it is probable that Edwards's conversion could have taken place through Anglican preaching and literature, it would have come to full fruition under the care and cultivation of the Baptists.[34]

At the age of sixteen, Edwards broke with his family's Anglican heritage and embraced the principles of the Particular Baptists.[35] By the time of Edwards's conversion, the other major Baptist group in Britain, the General Baptists (adherents of Arminian

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[32]Stewart, *Dazzling Enigma,* 32.

[33]Stewart, *Dazzling Enigma,* 32.

[34]Stewart, *Dazzling Enigma,* 33-34.

[35]McKibbens and Smith, *Life and Works of Morgan Edwards*, 3.

theology), had fallen prey to extreme liberalism, and no longer preached the gospel.[36] So it was under the influence of the Particular Baptists that Edwards's conversion and early Christian development took place.[37] In a sermon delivered years later in Philadelphia, Edwards gives a personal account of his conversion:

> I remember a time (and the place too) when I first gave myself up as a lost man; for til then I was halting between two opinions about it. Fearing it was so, made me uneasy, and hope it might not be so, kept me from yielding to it. But this sentence stuck on my mind in a light that it was not want to do, "I will by no means clear the guilty!" Then said I, I am gone, for I am guilty; if I am not damned God must be a liar. So [he] slew me with the word of his mouth. Then his commandment came and I died. Then I knew what sort of thing despair was. And you cannot imagine what joy I felt, when I learnt so much of the gospel as to know it was possible for me to be saved, and that God might stand to his word, and not send me to hell.[38]

Upon careful consideration of his testimony, several things become apparent. He could pinpoint the specific time and place of his conversion, but that conversion had been preceded with an intense inward struggle. He clearly states that prior to conversion he had lived a very sinful life. While he does not deal directly with the specifics of those sins in the preceding account of his conversion, he does deal with them in other sermons.

On his pre-converted life, he states, "I was formerly as wild and as worthless as any other; and should have been so yet had not the unmerited love of God laid hold of me, and raised me to the state I am in now."[39] In another sermon, Edwards spoke in regret of his previous life:

> My conduct from my youth up to the time of my conversion had been base and shameful. The thoughts of it make me drop the head, and the eyes together. I that what I did had not been done! That I had not been till I had been good—I possess the sins of youth—I cannot forget them.[40]

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[36]H. Leon McBeth, *The Baptist Heritage* (Nashville: Broadman, 1987), 158.

[37]Stewart, *Dazzling Enigma,* 52.

[38]Morgan Edwards, "Behold What Manner of Love," 1764, sermon, James P. Boyce Library archives, The Southern Baptist Theological Seminary, 39.

[39]Edwards, "Behold What Manner of Love," 32.

[40]Edwards, "Behold What Manner of Love," 38.

On yet another occasion he recounts that his conduct was "carnal, sinful, and worldly."[41] In comparison to today's standards, Edwards's wild days would be considered tame, "but we must measure by the rules of the conduct of his day."[42]

Edwards's spiritual struggle prior to conversion was based on two concerns. First, due to the wild life he had lived, he feared being a hypocrite; and second, he saw that faith in Christ would result in a loss of freedom to do as he pleased.[43] His first concern, that of hypocrisy, is best expressed in words taken from his sermon, "Behold What Manner of Love":

> Thinking that sinning under a profession [of faith in Christ] deterred me strongly from becoming a professor—I was taught that a relapse is worse that the disease. That kept me from vowing to be the Lord's; because I was taught it was better not to vow, than vow and not to pay.[44]

Within that same sermon he also expressed his second concern, that of lost freedom: "To be tied to anything, and confined, bid me not to be a professor—liberty or doing as I pleased joined in the dissuasion. My friends were against it; my interest against it, my inclinations against losing my liberty."[45]

Edwards's inclination to resist surrendering "liberty" in order to embrace salvation was exacerbated by the opinion that he was not a lost person. Edwards finally realized enormous guilt and depravity while reading Exodus 34:6. In a sermon delivered in Cork, Ireland, on July 20, 1757, Edwards shares more of his conversion story and how the realization of redemption took him from the fear of eternal damnation to the joy of eternal life:

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[41]Edwards, "Behold What Manner of Love," 40.

[42]Stewart, *Dazzling Enigma,* 40.

[43]Stewart, *Dazzling Enigma,* 41.

[44]Edwards, "Behold What Manner of Love," 24.

[45]Edwards, "Behold What Manner of Love," 36.

> Every good Christian can upon a retrospect of his life find some such materials to work his fears away. I can remember (says he) my convictions and conversion: I know how God in kindness broke in upon me when I like the Israelites at Mount Sinai feared and trembled; when the pains of hell got hold of me he then said to me fear not for I am thy God, be not dismayed I am with thee; he then said to me thy sins are forgiven be of good cheer; he then seals his love to me and in the interim my heart filled with love to him, all my soul was kindness and affection, and tho' a little before I was in such bondage that [if] all the world were to tell me that God would not forgive me I would not believe; but then again if the world were to tell me that I should die eternally I could not credit them.[46]

Shortly before Edwards was converted, he joined Penygarn Baptist Church in 1738, which was critical in his early Christian growth. Joining Penygarn Baptist Church apparently had more to do with the parish pastor, Miles Harry, than with the church itself. Miles Harry is considered "the outstanding Welsh Baptist minister of his time."[47] In a retrospective view of Edwards's life, his membership with Penygarn Baptist Church and spiritual development under the teaching of Miles Harry is one of the many moments the sovereignty of God's hand becomes clearly evident.

Miles Harry was single-minded in his commitment to the gospel. While there were more famous preachers during this time, none outdid him in zeal. Over the course of his ministry Harry baptized hundreds of believers, helped establish churches, set up the earliest printing press in that part of Wales, and was a major part in the establishment of Trosnant Academy.[48] Harry also had a knack for mentoring effective young preachers.[49] In the consideration of Edwards's early Christian formation, this is probably the most important facet of Harry's ministry at Penygarn Baptist Church. Contrary to some Calvinistic Baptist practice, which was shaped by hyper-Calvinism, Harry was in the habit of inviting sinners to repent and trust Jesus with their lives. While it cannot be

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[46]Morgan Edwards, "And Manoah Said," September 20, 1751, sermon, James P. Boyce Library archives, The Southern Baptist Theological Seminary, 8.

[47]Stewart, *Dazzling Enigma,* 43.

[48]Stewart, *Dazzling Enigma,* 43.

[49]Stewart, *Dazzling Enigma,* 45.

certain when Edwards joined Penygarn, it can be certain that Penygarn was where his faith began to develop a deeper theological foundation.

Edwards had not been swayed from his wild and carefree ways by the moralistic preaching within the Anglican Church. This could be attributed to a fear of failure in trying to live out the Christian life. However, the preaching of Miles Harry and other Calvinist evangelists[50] gave Edwards an alternative to the doctrine of the warrant to believe. The doctrine of the warrant to believe was the label Calvinists gave to the kind of spiritual distress Edwards had experienced throughout his mid-teens. Stewart writes, "This conviction of sin put a positive spin on the inner turmoil fermenting in Edwards's soul because it was God's authorization for him to believe."[51] This conviction further helped him understand that God's grace was at work in his heart, indicating he was one of the elect.[52]

On the other hand, the Particular Baptist doctrine of eternal security would have calmed his concern of losing salvation through spiritual relapse. If salvation was God's doing and not his own, then keeping it was also God's doing. The Calvinistic doctrines taught by Miles Harry resolved Edwards's dilemmas and led him to faith in Christ. Following his conversion, Edwards was baptized and voted into membership at Penygarn Baptist Church. When he began attending Penygarn Church's school, the Trosnant Academy, Edwards became part of a group of young preachers. As was the case, the Trosnant Academy used preaching as a device by which a call to ministry could be discerned. With his enrollment at the Trosnant Academy in 1738, Edwards entered upon the next phase of God's call upon his life.

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[50]It could be possible that Edwards met and/or heard both John Wesley and George Whitfield while attending Trosnant.

[51]Stewart, *Dazzling Enigma,* 52.

[52]Stewart, *Dazzling Enigma,* 52.

Education

Morgan Edwards was undoubtedly one of the better-educated ministers within the American Baptist churches of the eighteenth century. In his work on the early history of Brown University, Reuben A. Guild wrote that Edwards was a "Baptist minister possessed of superior learning and abilities."[53] This superior learning led him to become "an acknowledged leader in various literary and benevolent undertakings."[54]

Edwards's thorough education began at an early age, and that thoroughness imprinted a lifelong abiding conviction that ministers should have a responsibility to be deeply and widely read.[55] In a sermon delivered at the ordination of Samuel Jones in Philadelphia, January 2, 1763, Edward stated, "Reading furnishes . . .[ministers] with a rich variety of ideas and sentiments. I am aware that many things have been said against laying so much stress upon reading; but I fear they amount to no more than apologies for laziness and ignorance."[56]

Edwards's commitment to reading is evident within his sermons, which are appropriately seasoned with references, quotations, and illustrations attained through his vast and diverse reading. The references in his sermons ranged from scientific findings of Sir Isaac Newton and the ancient writers Epictetus, Philo, and Josephus, to children's books.[57] Few preachers of his day could draw from as diverse and wide-ranging a field of literature. While he regularly used references in his sermons, Edwards only used these references in order to make better use of Scripture. No reference was *ever* used but to

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[53]Guild, *Early History of Brown University,* 12.

[54]Guild, *Early History of Brown University,* 12.

[55]Morgan Edwards, *I Magnify My Office* (Philadelphia: Andrew Stewart, 1763), 26-27.

[56]Edwards, *I Magnify My Office*, 26.

[57]In one of his sermons, Edwards refers to the children's book, *A Token for Children*, written by James Janeway in 1709. Stewart, *Dazzling Enigma,* 60.

accentuate an understanding of scriptural content and facilitate the listener's understanding of the same.

While growing up, Edwards had an encouraging learning environment at home. This environment would have been accentuated by the fact that most middle class Welsh homes retained a library; Edwards's home would have been no exception. There would have been a library not only in Edwards's home, but in his community as well. And so, this is where Edwards's voluminous reading habits began.[58]

While little is known of Edwards's early education, his grammar school education most likely took place in a charity or church sponsored school in Trevethin Parish, Pontypool, Wales,[59] a school whose curriculum would have been primarily classical in subject matter with heavy doses of Latin and Greek. This classical education would account for Edwards's early proficiency in Latin, Greek, and classical literature.[60] His schooling at Pontypool ended after his conversion in his sixteenth year. With his conversion, Edwards broke with his Anglican heritage and embraced the principles of the Baptists.[61] Upon leaving Anglicanism he joined a Baptist church at Penygarn. Since the school at Pontypool allowed only Anglicans as instructors and students, Edwards's association with the Baptists precluded him from attendance. Following his departure from the Anglican school in Pontypool, and showing promise for the ministry,[62] Edwards attended a "Dissenting" school in South Wales, the Trosnant Academy, from 1740 to 1742, years described by historians as "the brightest and most successful period of its history."[63]

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[58]Stewart, *Dazzling Enigma,* 29.

[59]Stewart, *Dazzling Enigma,* 29..

[60]Stewart, *Dazzling Enigma,* 31.

[61]McKibbens and Smith, *Life and Works of Morgan Edwards,* 3.

[62]Rippon, *Baptist Annual Register*, 4:52.

[63]Selwyn Gummer, "Trosnant Academy," *The Baptist Quarterly* 9 (1938-1939): 419.

Many ministerial students in South Wales used the Trosnant Academy as a stepping-stone in preparation for attendance at Bristol Baptist Academy, the sole place in England and Wales for training Baptist ministers.

Dissenting schools were formed out of necessity. The children of non-conformist Protestants were barred from attendance at the only two universities in England, Oxford, and Cambridge.[64] Professors who would not conform were also banned from instructing at the two universities,[65] which caused the departure of some of the most gifted professors from the universities, who then became faculty at the Dissenting schools. There was also a growing recognition of the need to provide an education for the pastors of many new Dissenting congregations. Soon, the level of quality education within Dissenting schools exceeded that of the English universities, causing Dissenting schools to become the preference for higher education. The discipline and progressive character of the training within these schools were impressive, and it was not unusual for the daily routine of these academies to be up to fourteen hours.[66] Consequently, many affluent families withdrew from the Anglican Church, joined the Dissenters, and sent their sons to Dissenting schools. The quality of the education within these Dissenting schools was foundational to the level of scholarship to which Edwards dedicated himself throughout the course of his life.

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[64]The Act of Uniformity of 1662 demanded all students in English universities to subscribe to the liturgy of the Church of England. Every teacher was also required to obtain a license from their respective bishop permitting them to teach. The refusal of Baptist students and teachers to subscribe to Anglican liturgy banned them from attendance at established churches and their schools. The dissenting academies were organized to provide education for Baptist students. It also gave dissenting professors the opportunity to teach outside the parameters of the Anglican Church.

[65]Irene Parker, *Dissenting Academies in England, Their Rise and Progress and Their Place among the Educational Systems of the Country* (London: Cambridge University Press, 1914), 46-47.

[66]Seymour J. Price, "Dissenting Academies, 1662-1820," *The Baptist Quarterly* 6 (1932): 127.

Edwards began his studies at Bristol Academy in 1742. Other than the fact that he attended from 1742-1744, little is known of his time there.[67] While in attendance at Bristol, it is clear that Edwards gained a thorough knowledge of Latin, Greek and Hebrew. Throughout his life, his "favorite companions" would be his Hebrew Bible and Greek New Testament. Edwards believed that the Hebrew and Greek "were the two eyes of a minister and translations but commentaries because they vary in sense as commentators do."[68] Edwards's high opinion of the original biblical languages is emphasized by his frequent use of Greek words and phrases throughout all of his writings and sermons. At Bristol, Edwards also received instruction in homiletics and church history. Church history was taught primarily for the apologetic purposes of proving that the Roman Catholic and Anglican traditions had misinterpreted Scripture, leading to an erroneous view of ecclesiology. Another area of study was systematic theology, which consisted largely of the Calvinism found in the *Westminster Confession of Faith* of 1646 and the *Second London Confession of Faith* adopted by the Particular Baptists in England in 1689.[69] Evidence of his thorough education in theology can be observed in two of Edwards's published works and an unpublished manuscript on systematic theology, *Expositions of Christian Doctrines from a Calvinistic Point of View*, all of which were originally written as academic exercises by Edwards while attending Bristol Academy.[70] Along with Hebrew, Greek, Homiletics, and Church history, Edwards would have also received instruction in Latin, French, logic and ontology, ethics, music, politics, rhetoric, philosophy, biblical and theological studies of the Old and New Testament, the Baptist Catechism, Confession

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[67]McKibbens and Smith, *Life and Works of Morgan Edwards,* 9.

[68]Rippon, *The Baptist Annual Register*, 2:313.

[69]McKibbens and Smith, *Life and Works of Morgan Edwards,* 9.

[70]McKibbens and Smith, *Life and Works of Morgan Edwards,* 9.

of Faith, and Christian doctrine.[71] Edwards would never forget his years of study at the Bristol Academy, specifically his instruction under the tutelage of Bernard Foskett. In the footnotes of Edwards's "Materials towards a History of the Baptist in the Delaware State," he writes,

> The late Dr. Foskett was wont to say "that barbarisms in the pulpit were inexcusable; because they are the effect of either a vain conceit of self-sufficiency or of laziness. An Englishman with a grammar in his hand, a learned friend at his elbow, and hard study for about three months, might talk above contempt either in the pulpit or conversation. Words are to a preacher what tools are to a mechanic; and if a mechanic has not his tools in good order will he not be a botch after he has done his best?[72]

His education at Trosnant and Bristol would serve Edwards well. He would leave firmly rooted in evangelical Calvinism well before the Baptist reformer Andrew Fuller (1754-1815) came upon the Baptist theological scene.

Pastoral Ministry

Edwards's pastoral ministry spans almost thirty years and four churches. At each post he dedicated himself to selfless service and the pursuit of excellence. He was a compassionate minister, caring greatly for the needs, spiritual development, and affirmation of his congregation. This is especially evident in his sermons, many of which have survived to this day in his own hand. Upon leaving his final pastoral post in Philadelphia in 1771, Edwards went on to serve the Baptist denomination as a dedicated servant for another twenty-four years as an itinerant evangelist, historian, and advocate of higher education until his death in 1795.

Boston, Lincolnshire

Immediately following his education at Bristol Academy in 1742, when he was but twenty-one years of age, Edwards entered his first pastorate at Ebenezer Baptist

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[71]Stewart, *Dazzling Enigma,* 75-76.

[72]Morgan Edwards, "Materials towards a History of the Baptists in Delaware State," *The Pennsylvania Magazine of History and Biography* 9 (1885): 58.

Church, a small, newly reorganized Particular Baptist Church in Boston, Lincolnshire. While the congregation formed sometime prior to 1727, Edwards arrived to find a new meetinghouse on Heslem's Alley, erected in 1742, just two years prior to his arrival.[73] Edwards's evangelical Calvinism brought theological clarity to a faith community suffering under a false association with the declining, compromising, and chaotic state of the General Baptists in that area.[74] Edwards's solid Calvinistic doctrine stood in stark contrast to the doctrine of the General Baptists, which was looking more like that of the Unitarians rather than their Puritan forefathers. It is likely that the clear biblical theology within Edwards's preaching may have drawn General Baptists away from the soft, unstable theology they had been receiving from their pulpits. The Particular Baptists continued to grow well after Edwards's departure in 1750. By 1838, two large Particular Baptist meetinghouses had been erected in Boston. This growth was in contrast to the declining attendance of the General Baptists, who barely managed to fill a small singular meetinghouse by the early nineteenth century.[75]

While in Boston, Edwards continued to anchor his doctrine and develop his theological center through grants he received from the Particular Baptist Fund,[76] enabling him the opportunity to both enlarge his library,[77] and continue his studies under the tutelage of three of the most respected Baptists of his day: Joseph Stennett, Thomas Llewelyn, and John Gill.[78] His library and further studies concretized his commitment and dedication to

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[73]Pishney Thompson, *History and Antiquities of Boston* (London: Longman and Co., 1865), 259.

[74]Adam Taylor, *The History of The English General Baptists* (London: T. Bore, 1818), 98-114.

[75]Thompson, *History and Antiquities of Boston*, 259.

[76]Three grants were given to Edwards by the Particular Baptist Fund: one pound on July 17, 1744; three pounds on June 3, 1746, and seven shillings on December 3, 1749. All three were recorded in Ministers Fund II, 1740-1757.

[77]Stewart, *Dazzling Enigma,* 84.

[78]Guild, *Early History of Brown University,* 14.

diligent lifelong learning, and thorough expositional preaching. In 1751, Edwards left Ebenezer Baptist to take an assistant pastorate position at the Baptist church in Cork, Ireland.

Cork City in the Eighteenth Century

Cork is a city unique among all other Irish cities. It is the only Irish city to experience all phases of Irish urban development. Beginning as a center for Monastic life, then transforming into a Scandinavian port, expanded by Anglo-Normans, enlarged by English colonists throughout the sixteenth and seventeenth centuries, and architecturally revitalized in the Georgian and Victorian periods.[79]

The story of Cork begins in the seventh century, when a Catholic monk by the name of Finbarr[80] established a monastery sometime in the mid-sixth century,[81] near the River Lee on the border of what would become Cork County. Finbarr is considered the first bishop of Cork. The monastery became renowned throughout Southern Ireland and attracted many disciples under Finbarr's instruction.[82] The city of Cork began to form around the monastery, but the city's prosperity, and its ideal estuarine location eventually gained the attention of Norsemen who raided and burned the fledgling city.[83] The date on record for the re-founding of Cork is approximately 915-922, at which time Norsemen

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[79]John Bradley and Andrew Halpin, "The Topographical Development of Scandinavian and Anglo-Norman Cork," in *Cork, History & Society: Interdisciplinary Essays on the History of an Irish County*, ed. Patrick O'Flanagan and Cornelius G. Buttimer (Dublin: Geography, 1993), 15.

[80]Born in Connaught, Ireland, and baptized Lochan, he was educated at Kilmacahil, Kilkenny, where the monks named him Fionnbharr (white head) because of his light hair.

[81]Various dates in the sixth century have been suggested, but the actual date is unknown.

[82]Bradley and Halpin, "The Topographical Development," in *Cork, History & Society,* 16.

[83]The first raid on record is 821, with subsequent raids recorded in 831 and 913. Raids would continue (962, 978, 1013, 1081, 1089, 1098) even after Norseman had settled in Cork in the mid-tenth century. The raid of 1081 is recorded as the most devastating, when both houses and the monastery were destroyed by fire. The town and monastery suffered from further raids and burnings in 1126, 1151, 1116, 1143, and 1152. Bradley and Halpin, "The Topographical Development," 16.

also established a trading community in what would eventually become the city of Cork. Anglo-Norman settlers took the city in 1177, and it is under their rule that the first recorded evidence of municipal government in Cork in 1281, is found.[84] Despite a few minor uprisings and rebellions by the Irish, British rule remained dominant in Cork until Morgan Edwards's arrival in 1751.

Cork's earliest economic success (1276-1333) was due to its waterfront location. It was the principal port of southwest Ireland, and the third most important port in all of Ireland, accounting for 17 percent of all Irish trade. The late twelfth through the early fourteenth century saw rapid economic growth. Due to this growth, agricultural trade began to thrive in Ireland, becoming the very bedrock of the reinvigorated trade the city was experiencing.[85] The growth in trade was an essential pre-condition for the growth of towns, and that growth further enhanced trade. Most of the trade was controlled by Norman lords, whose main concern was military and strategic rather than economic. Lords founded towns with the intention of channeling and controlling their personal trade, through that control they alone would benefit from the profits gained from their tenants, and therefore ultimately control the tenants themselves. In the middle of the fourteenth century, commercial prosperity and wealth begin to decline. Exposed to the hostile resurgent Irish and Gaelicised Anglo-Normans, Cork suffered economically.[86] During that same period of time, a plague (the Black Death), and an accidental burning of one fourth of the city caused further economic decline in Cork.[87] Perils of travel and distance between cities began to take their toll on the municipal government that had been established in the late thirteenth century, and political turbulence and lawlessness (at the hands of the Irish and

[84]Bradley and Halpin, "The Topographical Development," 24.

[85]Bradley and Halpin, "The Topographical Development," 86.

[86]Bradley and Halpin, "The Topographical Development," 24.

[87]Bradley and Halpin, "The Topographical Development," 25.

Gaelicised Anglo-Normans) further diminished an already declining economy.[88]

At the end of the fourteenth century, Anglo-Irish magnates and their earldoms had become the centers of government and political stability. Several of these magnates[89] worked in willing tandem with the king to form a better system of government in Ireland. In turn, the king chose to work with these territorial lords instead of acquiescing to the only other option of continued anarchy. This extension of royal rule took a while to evolve, but in 1443, James, the sixth earl of Desmond, was appointed governor of the counties of Cork, Waterford, Limerick, and Kerry. This appointment was sustained in the hopes of stabilizing the continued political turbulence, instability, and general lawlessness the area had continued to sustain throughout the first half of the fifteenth century.[90] The establishment of local authorities gave way to better commerce, strengthening the economy. The economy was further enhanced, when in 1463 parliament granted Cork, along with other counties, the right to buy and sell every kind of merchandise (excepting arms) with the Irish. The grant empowered local vendors, manufacturers, and farmers the right and ability to sustain a trade without repercussion or penalty from the English government. This right of trade would revitalize the failing Irish economy. Shortly after the grant of Irish trade, the king gave the lords of Cork the right to buy and sell property. This agreement came with the understanding that all legal actions still came under the authority and law of the king.[91] While Cork still suffered from economic and political growing pains through to the end of the fifteenth century, the rights to buy and sell merchandise and land created fertile soil on which Ireland would begin to grow and

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[88]Bradley and Halpin, "The Topographical Development," 115.

[89]In particular, Thomas, the second son of the second earl of Ormond, sent several letters to the king seeking aid to enforce the king's law throughout southern Ireland.

[90]A. F. O'Brien, "Politics, Economy and Society: The Development of Cork and the Irish South-Coast Region c. 1170 to c. 1583," in *Cork, History & Society*, 117.

[91]O'Brien, "Politics, Economy and Society," 134.

thrive. The middle of the sixteenth century saw conciliating Gaelic Irish rulers coming into a feudal relationship with the English crown, eventuating in the expulsion of Irish rulers in 1652.

The opening of the seventeenth century continued to experience economic and political advancement in Cork. However, the feudal attitude of Irish rulers toward England would result in England once again taking charge. English military victory and subsequent colonization of Cork became evident in a colony dominated politically and commercially by England. Irish commercial interests were made subservient to the interests of England and its ruling class. Prior to England's reclaiming of Ireland, the Irish had created a ruling class diverse in cultural, religious, and economic differences, but this diversity diminished significantly after England again took full rule of Ireland.[92]

When Edwards arrived in Cork in 1751, England's rule was still in place, and was the primary influencer in culture, religion, and economics. Wool, beef, beef bi-products, and butter[93] were the major exports of Cork,[94] and the port proved to keep the city thoroughly involved in all matters of trade and maritime involvement. Cork's harbor had the unrivaled ability to hold ships of any size, from the ships assembled during the American war of Independence to those during the Napoleonic wars.[95] Prior to the eighteenth century, Roman Catholics dominated the religious landscape in Cork, but Protestant immigrants had begun to fight for religious and economic rights. French Protestants (Huguenots), fleeing religious persecution in France, had also begun to arrive in throngs, and the massive Christ Church was built in 1720-1726, dramatically changing

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[92]O'Brien, "Politics, Economy and Society," 142.

[93]Ninety-five percent of the butter export went to France. Cork's butter production was the largest in the world at the turn of the eighteenth century. O'Brien, "Politics, Economy and Society," 142.

[94]David Dickson, *Old World Colony, Cork and South Munster 1630–1830* (Cork, Ireland: Cork University Press, 2005), 113, 215.

[95]Dickson, *Old World Colony*, 149-58.

Cork's architectural and religious landscape. From the beginning of the eighteenth century, through legal loopholes, Protestant English landowners ascended to the wealthy class, and the majority of Roman Catholics descended into poverty and deprivation. Penal laws, introduced in the late 1600s and early 1700s, were designed to suppress the Catholic religion and strengthen the Protestant strongholds on the Irish economy. Roman Catholics were allowed few civic rights and privileges. This is the economic, political, and religious climate Edwards experienced upon his arrival in Cork.

Cork, Ireland

In 1751, when Edwards left Ebenezer Baptist in Boston to take an assistant pastorate position at the Baptist church in Cork, Ireland, he was single and twenty-nine years old. The reasons for his departure from Boston are unknown, but it can be certain one of the reasons was that his brother, James, was already on staff at the same Baptist church in Cork.

With the arrival of Oliver Cromwell's Army in 1649, Particular Baptist soldiers and chaplains established some eleven churches in garrison towns in Ireland. One of these garrison towns was Cork. The congregations within these churches included mostly army and government people, as well as new settlers. The church in Cork was established in 1653, about seven miles outside of Cork by Edward Riggs, Esquire, of Riggsdale. He was a Member of Parliament who regularly gathered his neighbors on Sundays to preach to them.[96] While Riggs was responsible for establishing the church, it was his wife, Ann, who left the legacy that sustained the Cork church through difficult times.[97] When Edwards was in Cork, Ebenezer Gibbons was the senior pastor. He had begun his ministry at Cork in 1729. When Gibbons arrived in 1729, the Cork church had forty-seven members, but

[96]Stewart, *Dazzling Enigma,* 93.

[97]Stewart, *Dazzling Enigma,* 93.

by 1755, Gibbons had baptized seventy-six others.[98] Nonetheless, Gibbons had a passive personality and leadership style that would become glaringly obvious in a later controversy that would cause the forced termination of Edwards and his departure from Cork in 1759.

While in Cork, Edwards experienced two major life events. First, he met and married his first wife, Mary Nun; and second, he was ordained. Edwards was ordained to gospel ministry on June 1, 1757. Dissenters in the eighteenth century did not rush their candidates for ministry into ordination. The process was long and deliberate, sometimes taking a number of years to determine whether a candidate was fit for ministry. A candidate would preach and perform ministerial duties (all except the administration of baptism and the Lord's Supper) many times before they were considered for ordination.[99]

While it can be certain that Edwards was gifted for ministry and ordained for the same, he would find himself at the center of a conspiracy prompted by some members of Cork set on ousting him. The churchbook at Cork makes it clear that Edwards was not dismissed for reasons of "immorality or misdemeanor,"[100] but instead from a desire to increase membership and foster relations with other denominations throughout the Cork area. The Cork churchbook claims that Edwards had a "heavy manner"[101] in dealing with people, and the people were seeking a "popular man who might be agreeable to other denominations."[102] In the entries dealing with this event in the churchbook, there seems to be a certain amount of guilt over the termination of Edwards: "We think ourselves obliged to do so much justice to this our late brother whose labours were very acceptable to a

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[98]Stewart, *Dazzling Enigma*, 95.

[99]Stewart, *Dazzling Enigma*, 98.

[100]Stewart, *Dazzling Enigma*, 99.

[101]Stewart, *Dazzling Enigma*, 99.

[102]Stewart, *Dazzling Enigma*, 99.

great part of the congregation."[103] Probably the greater concern was that Gibbons was in his final year of ministry, and the associate pastor, namely Edwards, would by tradition and common practice take over once Gibbons stepped down as pastor of the Cork church. So it can be assumed, based upon the churchbook records, that there was a coup with other ideas about who should fill the pulpit upon Gibbons retirement.

While Edwards may not have had a way with people, he was a gifted preacher. His sermons would draw large crowds in Rye and Philadelphia. And while he did not preach on a regular basis at Cork, he preached a sermon series on at least two occasions. The transcripts of the sermons within those series bear the same quality as those he would preach in Rye and Philadelphia.

Rye, England

From March 1760 to February 1761, Edwards pastored a church in Rye, England.[104] While the stay was brief, it appears by all accounts that his time was encouraging and beneficial, both to the congregation and Edwards. It would have been a breath of fresh air following his difficult departure from Cork. In his farewell sermon at Rye, Edwards voiced many positive elements during his year-long stay. He mentions the "unusual gathering of people to this place might at first be owing to curiosity: but the continuance and increase of that gathering must have another cause; which I hope is the moving of the Spirit of God on the face of things in this town, and neighborhood."[105] This quote is evidence of increased attendance and exceptional preaching, and "frequent free-will-offerings,"[106] that would have financially supplied the needs of Edwards and his

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[103]Stewart, *Dazzling Enigma*, 99.

[104]A. Heldey Brown, *The Rye Baptists 1750 to 1904* (Rye: Deacon's Printing and Publishing Works, 1904), 12.

[105]Morgan Edwards, *A Farewell Discourse* (Dublin: S. Powell, 1761), 12-13.

[106]Edwards, *A Farewell Discourse*, 13.

wife. He also mentions that the church doubled in size during his stay, and spoke of reconciliation, "breeches have been made up, and varying parties reconciled."[107] His leadership also changed the town's impression of the church: "Strong prejudices against us as a community have been happily removed: so that they who hated us have shewn us favours." [108] These positive elements would have reconfirmed Edwards's call to ministry, and contrary to his experience at Cork, rekindled his belief that a pastor's love and dedication can make a difference in a church and the community it serves.

Philadelphia

On March 13, 1760, the Baptist Church in Philadelphia wrote a letter to the board of ministers in London requesting a minister. John Gill, chairman of the board and a highly regarded preacher and scholar in England, received the letter. Gill responded to the church, recommending Morgan Edwards for the position.[109] His recommendation speaks highly of Edwards, for the list of requirements sent by the Philadelphia church was so extensive that Edwards was the only minister available that came close to meeting them all.[110]

When Edwards arrived on May 23, 1761,[111] Philadelphia was in its early stages of development with a population of about 13,000 people. However, the five steeples he observed upon his arrival (the State House, the Court House, Christ's Church, second Presbyterian Church, and the College of Philadelphia) were evidence that the city was an

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[107]Edwards, *A Farewell Discourse*, 13.

[108]Edwards, *A Farewell Discourse*, 12-13.

[109]McKibbens and Smith, *Life and Works of Morgan Edwards,* 13, 53.

[110]David Benedict, *A General History of the Baptist Denomination in America* (Boston: Manning and Loring, 1813), 2:296.

[111]David Spencer, *The Early Baptists of Philadelphia* (Philadelphia: William Syckelmoore, 1877), 82.

important place in the colonies.[112] Both Morgan and his wife Mary were warmly received when they arrived.[113] Two weeks after their arrival, Edwards was elected as moderator of the church and received as a member and minister of the church.[114] Edwards set diligently and energetically to work upon his arrival, and his efforts were met by immediate growth of the church. Edwards was an exceptional preacher, so by the fall of 1762, Sunday attendance had grown to over seven hundred.[115] Not long after Edwards arrived, the old church building was demolished and a new, larger, brick building was erected. While the new building was being built, the congregation worshiped in the auditorium of the College of Philadelphia.[116]

Edwards served as a solo pastor to the large congregation for two years, preaching three sermons a week without any assistance. His success as a pastor was due mainly to his ability as a preacher and the scholarly substance within those sermons.[117] Morgan kept a rigorous schedule, and due to his belief that ministers should always put forth their best effort, every sermon was painstakingly prepared. After two years, his rigorous schedule and dedication to excellence became more than Edwards could handle on his own, and in June of 1763, congregational approval was given to Edwards to hire an assistant by the name of Stephen Watts, a graduate of the College of Philadelphia.[118]

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[112]McKibbens and Smith, *Life and Works of Morgan Edwards*, 14.

[113]Spencer, *Early Baptists of Philadelphia*, 82-83, 86.

[114]McKibbens and Smith, *Life and Works of Morgan Edwards,* 15.

[115]A. D. Gillette, ed., *Minutes of the Philadelphia Baptist Association from A.D. 1707, To A. D. 1807* (Philadelphia: American Baptist Publication Society, 1851), 85.

[116]McKibbens and Smith, *Life and Works of Morgan Edwards,* 16.

[117]While most of his sermons have been lost over the years, upon his death, Edwards left for posterity forty-two volumes of sermon, with twelve sermons per volume, as well as a dozen volumes of addresses and correspondence.

[118]Spencer, *Early Baptists of Philadelphia,* 91.

Edwards was a deliberate pastor, insisting on strict measures of discipline. He insisted on believer baptism and closed communion. He kept a close watch on his members, keeping track of their attendance and dedication to membership.[119] If a member was absent, they received a visit by either Edwards or one of the deacons. Edwards personally interviewed every applicant for baptism, and he alone would decide whether or not they qualified for membership, and as a result were therefore eligible for baptism.[120] The strict measures of discipline Edwards implemented periodically resulted in members being excommunicated.[121] Edwards would eventually fell prey to the disciplines he had implemented within the church, eventuating in his dismissal from the Philadelphia Church in 1771. Throughout his eleven years of ministry, the Philadelphia Baptist Church became more prosperous and stable than any time during its history, and by the end of 1770, its membership had increased to one hundred and fifty, making it the second largest church in the Philadelphia Baptist Association.[122]

On July 8, 1771, Edwards submitted his resignation. His resignation letter gave no sign of animosity or strife between the church and Edwards. While Edwards's resignation was entered into the church minutes, no reactionary remarks were made concerning it and nothing was done to persuade him to reconsider, leading one to believe that nothing questionable was the cause for his resignation. However, several things may have been the cause for his resignation. First, within his letter he speaks of "his declining age." But Edwards was only forty-nine and there is no indication that he was ill. Second, throughout his ministry in Philadelphia he took frequent trips to various locations for a

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[119]Per Edwards request, each member was given "twelve written tickets every year, and that each communicant put one in the box at every communion, that it may be known who are absent, that an inquiry may be made after them." McKibbens, *Life and Works of Morgan Edwards*, 18.

[120]Gillette, *Minutes of the Philadelphia Baptist Association,* 89.

[121]McKibbens and Smith, *Life and Works of Morgan Edwards*, 19.

[122]Gillette, *Minutes of the Philadelphia Baptist Association,* 117.

variety of reasons. During his absences, he required substitutes to fill the pulpit and fulfill his pastoral duties. Two examples are a summer trip lasting two months, and a two-year absence (1767-1768) when he took time to gather subscriptions for the founding of the College of Rhode Island. While Edwards's trips can be qualified as worthy causes, some of his church members had become displeased with these extended absences. Some even attended other churches to observe the Lord's Supper during his absence. [123] Third, there may have been political reasons Edwards resigned. In the account of his resignation within the church minute book, Edwards states, "The present nature of affairs forbid me to hope for better times." That phrase undoubtedly refers to the confrontation building between England and the American colonies. Edwards was an outspoken Tory, well known for his loyalty to the king.[124] His loyalty was so pronounced that William McLoughlin states, "Morgan Edwards's Tory principles were so pronounced that they cost him his pulpit in Philadelphia."[125] While it cannot be certain that this final reason was the primary catalyst that caused Edwards to resign, it most certainly was one of the strongest driving factors.

By August 5, 1771, several names were already being considered as Edwards's successor. As they began their search for a new pastor, Edwards willingly filled the pulpit. The church began discussing its final financial obligation to Edwards on August 12, and after a short period of negotiation, on August 20, Edwards agreed to a sum of two hundred and sixteen pounds, with the understanding that it would be paid to Edwards within six

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[123]McKibbens and Smith, *Life and Works of Morgan Edwards*, 22.

[124]Edwards's Tory sentiments were practical, not political; principles he never acted on. His loyalty to the king was pro-religious rather than anti-independence. It was his belief that religious liberty stood a better chance safeguarded under British law, rather than under the oppression of Patriot leaders who still supported an established church, and taxing of non-conformists.

[125]William G. McLoughlin, *New England Dissent 1630-1833* (Cambridge, MA: Harvard University Press, 1971), 1:577.

weeks.[126] Edwards was also allowed to remain in the parsonage free of charge through the winter. The church met its final financial agreement in a timely fashion, paying Edwards in full on October 7, 1771.[127]

The Philadelphia Baptist Association

There are two distinct reasons Edwards was willing to settle for almost one hundred fifty pounds less than the Philadelphia church owed him. First, he needed money to negotiate for a property he had been considering in Delaware. Shortly after his settlement with the church, he purchased this property in Pencader and White Clay Hundred, which comprised over 175 acres. The purchase was finalized and recorded on November 21, 1771.[128] Second, unbeknownst to the Philadelphia church, Edwards was being considered for the position of traveling evangelist for the Philadelphia Baptist Association. This new position would require extensive travel throughout the Southern colonies, which would begin as soon as his responsibilities with the Philadelphia church concluded. His appointment to this position was recorded in the minutes of the annual association meeting on October 15, 1771, only one week after his negotiations with the Philadelphia church had been settled.[129] After winter passed, Edwards moved to his new home in Delaware, and soon began traveling for the Philadelphia Association.

Throughout the first half of the eighteenth century, the Philadelphia Baptist Association was the only association of Particular Baptists in America.[130] Edwards's appointment to the Philadelphia Association was a continuation of what had already been

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[126]It should be noted that 216 pounds is significantly lower than the 392 pounds the church had determined earlier that it owed Edwards.

[127]McKibbens and Smith, *Life and Works of Morgan Edwards*, 21.

[128]McKibbens and Smith, *Life and Works of Morgan Edwards*, 21.

[129]Gillette, *Minutes of the Philadelphia Baptist Association*, 119.

[130]Edwards, *Dazzling Enigma*, 209.

a lengthy affiliation. The affiliation had begun four months after his arrival to America, when during his first meeting with the association in October of 1761, he was appointed several responsibilities: keeper of association records, overseer of a small lending library for pastors, writer of the annual correspondence with the board of Ministers in London, and alternate preacher for the annual sermon for 1762.[131] The Philadelphia Association had been an established hub of Baptist activities for over fifty years. Edwards's appointment to these four positions spoke highly of the reputation that had preceded his arrival to America and the recognition of the potential the association witnessed in him.

Edwards's level of involvement in his first association meeting was a forecast of things to come. He had played a key role in every association meeting from 1761, to the beginning of the American Revolution,[132] and his leadership lent both doctrinal and spiritual stability throughout his tenure.[133] He served in several leadership roles throughout his time in the association: association clerk, moderator, preacher of the annual sermon, associational evangelist, and associational librarian. As association clerk he initiated numerous innovations and improvements, including tighter control of the minute book to keep it in good condition and guarantee no one tampered with the minutes between association meetings. Edwards paid out of his own pocket for the printing of the association minutes in 1766. At the association meeting of 1794, only three months before his death, Edwards presented the association with a bound copy of the minutes from its inception to 1793.[134] He was elected to the office of moderator in 1762. Within that first year he

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[131]Gillette, *Minutes of the Philadelphia Baptist Association*, 82-85.

[132]Exempting two years (1767-1768) in which Edwards was in England and Ireland soliciting funds for the establishment of Rhode Island College. Spencer, *Early Baptists of Philadelphia*, 96-97.

[133]McBeth, *The Baptist Heritage*, 212.

[134]Gillette, *Minutes of the Philadelphia Baptist Association*, 98.

proposed the establishment of a Baptist college in Rhode Island, a proposal that would eventuate in the building of the institution now known as Brown University.

The Fund for the associational evangelist was established in 1765, at the suggestion of Edwards. Five years after the fund was established, and only three months after his resignation from the Philadelphia church, Edwards became the association's evangelist (October 1771).[135] Edwards hoped his position would accomplish a unification of Baptist churches. While he was not the first to come forward with the idea,[136] he was the first to develop a plan to implement it. Edwards believed that individual Baptist members should be united in local churches, and all local churches should be united in associations.[137] These unified churches would benefit from mutual knowledge, advice, and the exchange of correspondence and representatives. Other than his desire to see Rhode Island College become a reality, unifying churches was Edwards's second greatest ecclesial passion. Years later, as the Philadelphia convention was completing its conversion into a general convention of Baptist churches, Edwards stated, "That I am anxious to render the said combination of Baptist churches universal upon this continent. And should God give me success therein, as in the affair of the Baptist College, I shall deem myself the happiest man on earth."[138]

Many church historians recognize Edwards as the first historian of Baptists in America. During his time as the associational evangelist (October 177-October 1773), Edwards amassed historical data on churches within the original thirteen colonies.[139] This

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[135]Stewart, *Dazzling Enigma*, 213-14.

[136]On September 8, 1767, Samuel Jones sent a letter to James Manning detailing the need for unifying churches into one association. William W. Barnes, *The Southern Baptist Convention, 1845-1953* (Nashville: Broadman, 1954), 2.

[137]Stewart, *Dazzling Enigma*, 221.

[138]Stewart, *Dazzling Enigma*, 226.

[139]McKibbens and Smith, *Life and Works of Morgan Edwards*, 139.

data was gained by reviewing church minutes and speaking with elderly members of the community. Edwards kept a "notebook" for each colony. Each "notebook" contained information recorded in abbreviated form. Then, upon his return home, he would expand the information into "manuscripts." Originally, Edwards had projected a twelve-volume work. In the end, only eleven volumes (either in "notebook" or "manuscript" form), covering eleven colonies, were completed: "notebooks" (abbreviated form) on Pennsylvania, New Jersey, Virginia, North Carolina, South Carolina, and Georgia; and "manuscripts" (extended form) on Maryland, Virginia, North Carolina, South Carolina, Rhode Island, and Delaware. Edwards also wrote volumes on New York and Massachusetts,[140] though these have been lost. Only three manuscripts were published while Edwards was still living: *Materials towards a History of the Baptists in Pennsylvania* (1770), *Materials towards a History of the Baptists in New Jersey* (1792), and *Materials towards a History of the Baptists in the Provinces of Maryland, Virginia, North Carolina, South Carolina, and Georgia* (1772), which was written from notes gathered on Edwards's southern tour, and upon its completion was lent to Richard Furman (1755–1825).[141] Only one notebook, that on North Carolina, was published. Since his death, three other manuscripts have been printed: *Materials towards a History of the Baptists in Delaware* (1885), *Materials towards a History of the Baptists in Rhode Island*

[140]As the British troops of Lord Cornwallis and General Knyphausen advanced toward General Washington's troops on September 3, 1777, they passed through the area where Edwards resided. As they passed through, they burned the homes of Patriots, and Tories turned Patriots. Two years earlier, Edwards had renounced his support of the crown, so as Tory turned Patriot, the British soldiers burned his home to the ground. It is believed that Edwards's original copies of the materials on New York and Massachusetts were burned in that fire. Edwards had sent other copies of those two documents to individuals working on Baptist history, but over the years they have been lost. Edwards sent a copy to Isaac Backus, who in turn lent it to David Benedict. Within his historical writings, Benedict quotes from the New York materials and refers to the Massachusetts materials. David Benedict, *A General History of the Baptist Denomination in America and Other Parts of the World* (New York: Lewis Colby and Company, 1848), 383, 541.

[141]Stewart, *Dazzling Enigma*, 224. The life and works of Richard Furman are addressed in James Rogers, *Richard Furman: Life and Legacy* (Macon, GA: Mercer University Press, 1985).

(Print date unknown), and *Materials toward a History of the Baptists in the Province of North Carolina* (1930).[142]

By October of 1773, Edwards had traveled over 3,000 miles on horseback as the associational evangelist.[143] In this time he also attempted to convince churches of their need for unification and to form new associations. During his travels as associational evangelist, Edwards also filled a number of pulpits. The association was pleased with Edwards's work as associational minister and evangelist, offering him the opportunity to continue in the position for another term. Edwards declined and a replacement was presented at the annual association meeting in October 1773. Apparently, during his time as associational evangelist, Edwards was also on regular rotation supplying vacant pulpits from Oyster Bay, New York, to Baltimore, Maryland.[144] One can only assume that after 3,000 miles on horseback Edwards had grown tired of constant travel and the frustration he experienced while attempting the unification of the hundreds of independent churches. The thought of filling a pulpit without the complications of pastoring a congregation must have appealed to Edwards, for he retained a pulpit-supply ministry for the rest of his life.[145]

In October of 1775, Edwards was appointed as one of two messengers to all Southern associations.[146] After this appointment, Edwards's name does not appear in the association minutes again until the annual association meeting of 1789. After assuming his appointment as messenger to the Southern associations, Edwards held no office in the association from 1775 to 1789, at which time his involvement included clerical duties and the promotion of unity among Baptist churches within the colonies.

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[142]McKibbens and Smith, *Life and Works of Morgan Edwards*, 143-45.

[143]Stewart, *Dazzling Enigma*, 223; McKibbens, *Life and Works of Morgan Edwards*, 38.

[144]Gillette, *Minutes of the Philadelphia Baptist Association*, 129-30.

[145]Stewart, *Dazzling Enigma*, 214.

[146]Gillette, *Minutes of the Philadelphia Baptist Association*, 149.

Brown University

Edwards's greatest addition to the Baptist legacy was his tireless, unrelenting effort toward the founding of Rhode Island College (now Brown University). Not only does history validate this, but Edwards himself stated that the establishment of Rhode Island College was the greatest service he had done or hoped to do for the honor of the Baptist interest.[147] This endeavor was a financial, as well as denominational challenge. Up until 1765, only seven or eight out of sixty-four Baptist ministers in America were formally educated. Many Baptist churches during this period believed that education was unnecessary for a call to vocational ministry. Piety, rather than education, was the benchmark for a call to the pastorate. There was also the fear that doctrines and beliefs of a school could differ significantly from the churches and therefore cause disunity within a Baptist community. But Edwards, along with the other founders of Rhode Island College, believed in setting high biblical standards for doctrine, and a strict adherence to principles of piety as essentials for ministerial qualification.[148]

Less than one year after his arrival in America, at the 1762 annual meeting of the Philadelphia Baptist Association, Edwards had proposed the establishment of a Baptist college in Rhode Island. While some thought the idea ridiculous, others were willing to commit themselves to the task, and in July of 1763, a group of Baptist leaders had met for the purpose of moving forward with the idea. Six months after the proposal had been set forth, in February 1764, a new charter was approved.[149] Both Edwards and James Manning were appointed to the board of fellows, the governing body responsible for admissions and curriculum. Manning was elected president of the college, and both Manning and

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[147]McKibbens and Smith, *Life and Works of Morgan Edwards*, 189.

[148]Barnes Sears, *Celebration of the One Hundredth Anniversary of the Founding of Brown University, September 6th 1864* (Providence, RI: Sidney S. Rider, 1865), 7-8.

[149]A charter was written evidence bestowing rights or privileges. In this case, giving the recipients permission to establish the Rhode Island College. Also, charter schools were privately owned institutions funded solely with monies received through donations, and by the students who attended.

Edwards were given the responsibility of raising funds to support the founding of the new institution.[150]

In his first act of fund raising, Edwards persuaded the Philadelphia Baptist Association to inform Baptist churches within the association to liberally contribute toward the building of the college.[151] When their efforts to raise funds in the colonies fell short of expectations,[152] Edwards volunteered to venture to Ireland and England to raise funds and collect/purchase books for the library and equipment for the school's science department.[153] On February 16, 1767, carrying letters of recommendation from various prominent persons,[154] Edwards set sail from Philadelphia on a fund-raising trip to England and Ireland that lasted almost two years.[155] While the trip raised about nine hundred pounds (current estimated value, seventy-thousand pounds), the college was deeply grateful for Edwards's efforts.[156] The school expressed its gratefulness to Edwards in three ways. First, during the inaugural commencement day address (September 7, 1769), the speaker publicly expressed the school's gratitude for the many difficulties Edwards experienced in his efforts to collect donations for the institution;[157] second, they awarded Edwards an

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[150]McKibbens and Smith, *Life and Works of Morgan Edwards*, 194-95.

[151]Gillette, *Minutes of the Philadelphia Baptist Association*, 91.

[152]Due primarily to the general poverty of the small denomination.

[153]McKibbens and Smith, *Life and Works of Morgan Edwards*, 34, 197.

[154]Baptist leaders within the Philadelphia Association wrote most of the recommendations, but some were not Baptists (e.g., Israel Pemberton, a prominent Quaker from Philadelphia).

[155]The exact date of Edwards's return is unknown, but the first mention of him in the church minutes is December 3, 1768.

[156]Current equivalence of 900 pounds has been calculated using a suggested value comparison rate given in Antonia Fraser, *Marie Antoinette: The Journey* (New York: Anchor, 2002), xxi. This calculated the amount from 1790 to 1996. Further calculation from 1996 to current value was done using a conversion calculator. MeasuringWorth.com, "Five Ways to Compute the Relative Value of a UK Pound Amount," accessed January 20, 2017, https://www.measuringworth.com/ukcompare/

[157]McKibbens and Smith, *Life and Works of Morgan Edwards*, 35.

honorary Master of Arts degree; and finally, a special request was extended to Edwards to preach a sermon in the evening of the first commencement.[158]

The founding of Rhode Island College proved to be one of the landmarks of early Baptist history in America. The early faculty, staff, trustees, and students of the institution played parts in many monumental moments in American history, events ranging from becoming members of the Continental Congress (James Manning and David Howell) to the signing of the Declaration of Independence (Stephen Hopkins). The building and grounds of the college have also served history well. During the Revolutionary War, the college was used as barracks for American troops as well as a hospital for French soldiers.[159] In 1790, George Washington paid the college a visit, thanking the institution for its contributions to American Independence.

After the college was established, Edwards remained committed to the institution, serving on the Board of Fellows, and continuing to raise funds. He remained on the Board of Fellows until 1789, resigning because old age and distance had rendered him incapable of attending the meetings.[160] While it is wrong to state that Rhode Island College would not have come into existence without Edwards's involvement, it can be said that he was the prime mover in its founding.

Conclusion

Edwards had his flaws,[161] but it is also certain that he was a man with a passion

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[158]Edwards's sermon would be the inaugural baccalaureate sermon, a tradition that would be continued by the president of the school until 1937. In 1937, Henry Wriston was the first person to assume the office of President at Brown University who was not a Baptist minister. Since that time, guest speakers have delivered the baccalaureate address.

[159]Reuben A. Guild, *Chaplain Smith and the Baptists* (Philadelphia: American Baptist Publication Society, 1883), 366.

[160]Rippon, *The Baptist Annual Register*, 2:313

[161]December 1781, ten years after his resignation at the Philadelphia Baptist Church, Edwards was brought before the Philadelphia congregation (of which he was still a member) on four counts of church discipline: "inattention to public worship, joining yourself with drunkards, frequenting taverns, being

for the gospel, resourceful, and always willing to draw on his education, experience, and influence in the service of believers, the advancement of the kingdom, and the unification of the Baptist denomination. Whether preaching, serving the Philadelphia Association, gathering historical data on Baptists in America, or aiding in the founding of a college, Edwards always managed to give his very best. Born in humble circumstances, he developed into a renaissance man whose main objective was to use all of his gifts in the service of God and the church, even at the expense of his own health. While delivering the eulogy at Edwards's memorial service, William Rogers (1751-1824),[162] stated, "That the Baptist interest was ever uppermost with him, and that he labored more to promote it than to promote his own."[163] Edwards left an indelible mark on Baptist history, leaving a rich legacy of sermons, documents, letters, and extensive historical data on the early American Baptist churches within the colonies.

Edwards died on January 25, 1795. His memorial service was held February 22, 1795, at the Philadelphia Baptist Church, where he was laid to rest with his first wife Mary, and his children. Along with Rogers' eulogy, Samuel Jones delivered a sermon

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intoxicated with liquor, singing immodest songs, and using abusive language" (taken from the church minutes). None of his accusers were in attendance, so the whole matter was dismissed. Again, on December 13, 1784, Edwards was accused of "inattention to public worship." Due to his prior offenses, and the added offense of continued absence from the church, Edwards was excommunicated from the Philadelphia Baptist Church July 4, 1785. Interestingly, the process the church followed in Edwards's excommunication was of his design, written in a document he published entitled, "*Customs of the Primitive Churches.*" Edwards was not reinstated to full membership until October 6, 1788. Stewart, *Dazzling Enigma*, 323-32.

[162]In 1765, at fourteen years of age, William Rogers (1751-1824) was the first student enrolled at The Rhode Island College, and its first graduate in 1769. When the institution first opened it had forty-eight trustees. But for the first nine months and seventeen days it had only one faculty member (James Manning), and one student (William Rogers). Rogers was also the immediate successor to Morgan Edwards as pastor at the First Baptist Church of Philadelphia, 1771-1775, brigade chaplain to the Continental Army, 1778-1781, and a member of the General Assembly of the Philadelphia legislature, 1816-1817. After serving in the Army, Rogers joined the faculty of the College of Philadelphia (now the University of Pennsylvania) as a professor of oratory and belles lettres. During his time with the college, he also served as a part-time assistant pastor. Keen, *The Bi-Centennial Celebration*, 47, 206; William D. Thompson, *Philadelphia's First Baptists* (Philadelphia: The First Baptist Church of the City of Philadelphia, 1989), 13.

[163]Rippon, *Baptist Annual Register*, 314.

requested by Edwards on the text of Psalm 137:6. Both men were close friends of Edwards, and both sang the praises of a life well lived for the gospel, a dedication to the advancement and unification of the denomination, and a desire to see a unified expression of discipline and practice within all Baptist churches. Jones also spoke of the great pains Edwards experienced while gathering the materials toward a history of the American Baptists, and his indefatigable effort toward the founding of the Rhode Island College. Jones spoke of the wholehearted dedication Edwards displayed in his calling to ministry:

> On this he entered early in life and this seemed to be his favourite employ, wherein he labored, and with no considerable success to magnify his office, being a workman that need not to be ashamed . . . how he endured hardness when his duty required it; and used meekness and passiveness in cases of provocations and ingratitude, rather than forebear his endeavour to save the abusive and them that were out of the way; how, as far as honesty and consistency allowed him, he made himself all things to all men, pleased all men in all things, and became the servant of all that he might save the more.[164]

In his eulogy, Rogers stated,

> There was nothing uncommon in Mr. Edwards's person; but he possessed an original genius. By his travels in England, Ireland, and America, commixing with all sorts of people, and by close application to reading, he had attained a remarkable ease of behavior in company, and was furnished with something pleasant and informing to say on all occasions.[165]

At his memorial service, Edwards was remembered and honored as a diligent, faithful servant of the gospel of Christ. As a minister he never sought personal recognition, but instead the advancement of the kingdom of God, edification of the saints, and proliferation and advancement of the gospel. While the history books will give evidence of his scholarship and dedication to the preservation of the history of the early American

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[164]Samuel Jones, quoted in Stewart, *Dazzling Enigma*, 366.

[165]Thomas Rodney, a leader for independence in Delaware, has a similar reflection: "The Reverend Mr. Edwards did me the honor of spending an evening at my house on his way to the lower Baptist churches. I felt myself highly pleased and entertained by his company and conversation. He possesses a degree of pleasantry and humour, which is so happily adapted to this age, that it enables him to communicate the knowledge of years [of] study and experience in a most agreeable manner." Taken from a letter from Thomas Rodney to an Evans, March 20, 1791. Stewart, *Dazzling Enigma*, 368-70

Baptists, his friends remembered him as a flawed man of remarkable intelligence, genuine affection, and good humor; a dedicated friend, and a steadfast ally.

CHAPTER 3

VIRTUE

Introduction

Originating in ancient Greek philosophy, the concept of virtue has gone through innumerable considerations, resulting in numerous definitions. However, the core of those definitions remained consistent: virtue represented an excellence or perfection. More specifically, virtue was almost always defined as any good or admirable character trait, essentially, a moral quality. The conceptual opposite of virtue is vice, a bad or immoral character trait,[1] which, given the carnal inclination of mankind, would be the natural leaning of all humanity. While some philosophers advocate that virtues are rooted in human nature,[2] most argue that virtues are not innate to human nature. Instead, they are qualities of character acquired through habitual expression and practice, powered by the grace of God, and working through a heart regenerated by the Holy Spirit. By God's grace, believers are transformed into something they once were not, and develop character traits of goodness, virtues they never had.[3]

This chapter addresses several transformations that the definition of virtue has undergone throughout history. The primarily focus is a few Christian theologians whose views on virtue helped bring about significant changes in Christian thought on the topic.

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[1]James S. Spiegel, "Virtue," in *The Encyclopedia of Christian Civilization*, ed. George Thomas Kurian (West Sussex: Wiley-Blackwell, 2011), 2466.

[2]Bishop Joseph Butler (1692-1752) argued that private interest and virtuous conduct were not opposed to one another, but rooted in human nature. Christopher J. Berry, "Virtue," in *Encyclopedia of the Enlightenment*, ed. Alan Charles Kors (Oxford: Oxford University Press, 2003), 229.

[3]Charles Pinches, "Virtue," in *The Oxford Companion to Christian Thought*, ed. Adrian Hastings (Oxford: Oxford University Press, 2000), 741.

This chapter begins with a brief discussion of the Greek concept of virtue, specifically Socrates, Plato, and Aristotle, followed by the concept of virtue as defined by Augustine, Aquinas, and Calvin. The concluding segment of this chapter glances at the concept of virtue within early to mid-eighteenth-century thought.

Ancient Greek View of Virtue

The first writings on the philosophical explorations of virtue are found in ancient Greece.[4] The Greek word for virtue is ἀρετή, broadly defined as "excellence of any kind."[5] The word can also mean "moral virtue."[6] In particular, the principle (or cardinal) "moral virtues" were defined as temperance, courage, wisdom, and justice. Ancient Greek philosopher Socrates (470-399 BC) claimed, "To know the good is to do it."[7] He believed that virtue is simply a species of knowledge, and vice, or the lack of virtue, is only due to ignorance.[8] Plato (427-347 BC), the prized student of Socrates, believed virtue was an understanding of what is truly good, and those who possessed that understanding were empowered and enabled to act appropriately. For Socrates and Plato, virtues were forms of knowledge; quite simply, if a person knows what is good, then they will inevitably choose what is right and virtuous over what is wrong and vicelike.[9]

Aristotle (384-322 BC), the student of Plato, more comprehensively defined the Greek philosophy of virtue, maintaining that the knowledge of good is no guarantor

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[4]Spiegel, "Virtue," 2467.

[5]Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, ed. Frederick William Danker, 3rd ed. (Chicago: University of Chicago Press, 2001), 130.

[6]Bauer, *A Greek-English Lexicon*, 130.

[7]Spiegel, "Virtue," 2466.

[8]Spiegel, "Virtue," 2466.

[9]Jean Porter, "Virtues," in *The Encyclopedia of Christian Theology*, ed. Jean-Yves Lacoste (New York: Routledge, 2005), 1681.

of the volition of good, and that virtue, at its essence, is a skill, a result of habitual behavior or intentional training. Aristotle also developed the doctrine of the "Golden Mean." This doctrine proposed that moral virtues were the median between two extremes, which did not make them the median between extremes of feelings, but instead a balance between competing claims of reason. This median was determined through practical wisdom, or common intellect.[10]

Aristotle attempted to write the history of previous philosophy, culminating with his own thoughts. However, his recognition of predecessors was only a means of replacing *their* errors and partial truths with *his* comprehensively "true" account.[11] With this in mind, he believed his explanation of virtue was not a personal invention; but rather, an articulation of an account at the center of educated Athenian thought, speech, and action. His pursuit was to be the rational voice of the best citizens of the best city-state, which was the forum in which the virtues of human life can be authentically and absolutely exhibited.[12] In other words, virtues could only be discovered, defined, and displayed in public rather than in private. Aristotle defined virtue with the Greek word *ευδαιμονια*, broadly translated as blessedness, happiness, or flourishing, the state of being well and doing well.[13] Aristotle held to the same cardinal virtues as his predecessors. He believed virtues were precise qualities that enabled individuals the achievement of *ευδαιμονια*, and those qualities could differ from person to person. Ultimately, what

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[10]I.e., courage is the virtue between cowardice and the excess of foolhardiness. Spiegel, "Virtue," 2466.

[11]Alasdair MacIntyre, *After Virtue*, 3rd ed. (Notre Dame, IN: University of Notre Dame Press, 2007), 146.

[12]MacIntyre, *After Virtue*, 148.

[13]MacIntyre, *After Virtue*, 148.

constitutes the good for man is a complete human life lived at its best, and the exercise of virtues, or good is central and necessary to such a life.[14]

Aritotle was also the first Greek philosopher to distinguish moral virtues from intellectual virtues. According to Aristotle, moral virtues are trained dispositions, while intellectual virtues can be taught. The intellectual virtues include intuitive reason, empirical knowledge, practical technique, prudence, and philosophical wisdom.

Christian Thinking about Virtue

For Aristotle, virtue was a public matter, lived out in community with others. A virtuous person behaved in a dignified, appropriate, and even lofty way. Aristotle described this person as the great-souled or high-minded man.[15] However, the Christian era presented a new vision of the Aristotelian doctrine of virtue.[16] Christians were suspicious of the high-minded man's virtues. In fact, Christianity turned parts of the Aristotelian idea of virtue upside down. Pride, which had been the crown jewel of Aristotelian virtue, was sin to the Christian. Christianity proposed that a life well lived meant the transformation of oneself into the likeness of Christ.[17] This is clearly displayed throughout the New Testament. In 1 Corinthian 13:13, Paul lists the ideals of the Christian life as faith, hope, and love, which stand in contrast to the highest classical cardinal virtues of prudence, justice, fortitude, and temperance.[18] For the Christian, the significance of virtue is found only in the context of the kingdom of God and participation within that

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[14]MacIntyre, *After Virtue*, 149.

[15]Pinches, "Virtue," 742.

[16]Spiegel, "Virtue," 2467.

[17]Pinches, "Virtue," 742.

[18]Porter, "Virtue," 1682.

eternal kingdom as the highest human good. For the Christian, virtue can only be found as the revelation of Christ as it becomes effectual in the lives of believers.[19]

Augustine

Augustine believed virtue was a proper ordering of loves, and the principal position in that ordering was love of God.[20] Such love is the ability to place all human affections in their right order, loving God above all else, and loving others only insofar as they can be presented to God. Even though virtues of the non-Christian are genuinely praiseworthy and beneficial to society, they are not virtues because they are directed to the wrong ends rather than the soul's expression of loving God.[21]

Four concepts were foundational to Augustine's ethical theory: law, love, character (virtue), and well-being. Each concept was necessary in the success of the other. He rejected the thought that law and love are incompatible.[22] Love of God could not truly exist without obedience to the law. In fact, the most effective way to miss out on the very best God has to offer is to abuse His law.[23] No Christian should ignore the importance of God's law in the moral order.

Augustine's understanding of the law is rooted in two passages of Scripture: Exodus 20, and Matthew 22. The Ten Commandments, found in Exodus 20, provide divine direction and guidance for the Christian life. Then, in Matthew 22, Jesus distills the Ten Commandments into two concise statements. First, "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind" (v. 37),

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[19]Konrad Stock, "Virtues," in *Religion Past and Present, Encyclopedia of Theology and Religion*, ed. Hans Dieter Betz et al. (Leiden: Koninklijke Brill NV, 2013), 346.

[20]Spiegel, "Virtue," 2467.

[21]Porter, "Virtue," 1682.

[22]Ronald H. Nash, *Life's Ultimate Questions, An Introduction to Philosophy* (Grand Rapids: Zondervan, 1999), 161.

[23]Nash, *Life's Ultimate Questions*, 162.

summarizing the first four of the Ten Commandments, a Christian's duties to God. And second, "You shall love your neighbor as yourself" (v. 39), summarizing the last six commandments, a Christian's duties to other humans. The apostle Paul sheds further light on the relationship between law and love. In Romans 13, he teaches that love is the fulfillment of the law. God's law reveals sinful actions and instructs on the expression of love (vv. 9-10). Thomas Bigham and Albert Mollegen summarize Augustine's thoughts on the relationship between love and a life well lived: "A man is not happy if he does not have what he loves; or if he has what he loves and it is hurtful; or if he does not love what he has, even though it is perfectly good. The happy life is 'when that which is man's chief good is both loved and possessed.'"[24] Christian character and virtue are developed through obedience to the law and loving God above all. It is critical that believers attain the disposition of behaving in a moral and loving way, something Paul confirms in Galatians 5:22-23: "But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law."

The commandments reflect God's eternal, holy nature, but they also direct Christians toward the virtues or dispositions they should be exhibiting in their lives.[25] Augustine understood obedience to the two great commandments could not be accomplished exclusively through human volition. The fundamental human vice is pride, resulting in a desire for control; conversely, humility a virtue, resulting in surrender. Without humility, one cannot love with the love of God, and without the love of God, the Christian is unable to possess any other virtue. Human volition must be accompanied by

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[24]Thomas G. Bigham and Albert Mollegen, "The Christian Ethic," in *A Companion to the Study of St. Augustine*, ed. Roy W. Battenhouse (New York: Oxford University Press, 1955), 373. The quotation summarizes Augustine of Hippo, *On the Morals of the Catholic Church* (Charlestown, MA: Charles River, 2012), secs. 5-9.

[25]Nash, *Life's Ultimate Questions*, 162.

the grace of God. Humility and surrender give way to grace; then grace and free will, with obedience to God in mind, results in godly virtue.[26]

Augustine was well acquainted with the four cardinal virtues of ancient Greek philosophy, but offered correction from his Christian perspective. Unless the cardinal virtues result from a desire to love and honor God, they will simply be reduced to "splendid vices." This correction stemmed from Augustine's belief that the unbeliever's search for the cardinal virtues are motivated by selfish pride.[27] In regard to the relationship between the four cardinal virtues and Christian love, Augustine states,

> Temperance is love keeping itself entire and uncorrupt for God; fortitude is love bearing everything readily for the sake of God; justice is love serving God only, and therefore ruling well all else, as subject to man; prudence is love making a right distinction between what helps it toward God and what might hinder it.[28]

The four pagan virtues are transformed into Christian virtues when faith (loving God not yet seen), and hope (loving what has not yet been reached), and love (what remains when faith is seen, and hope is realized) undergird them.[29]

Aquinas

Aquinas agreed with Aristotle in that all humans act with the end goal of achieving happiness (εὐδαιμονία). Even so, Aquinas made significant changes to Aristotle's interpretation of happiness. One of those changes claimed that true happiness is not attainable in this life but only in heaven. The best anyone can hope for in this life is an imperfect version of happiness.[30]

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[26]Alasdair MacIntyre, *Whose Justice? Which Rationality?* (Notre Dame, IN: University of Notre Dame Press, 1988), 157.

[27]Nash, *Life's Ultimate Questions*, 162.

[28]Augustine, *On the Morals of the Catholic Church*, sec. 15, pp. 19-25.

[29]Bigham and Mollegen, "Christian Ethic," 377.

[30]Nash, *Life's Ultimate Questions*, 183.

Aquinas taught that God has given two guides to accomplish morally good acts: virtues guide internally, and laws guide externally. Aquinas's teaching partially parallels Aristotle and Plato. He follows Aristotle in that virtue is a propensity that results from the performance of good acts. Then he combines the four cardinal virtues of Plato (prudence, courage, temperance, and justice) with the three theological virtues of the New Testament (faith, hope, and love).

Aquinas believed the four cardinal virtues, revealed through general revelation (creation) and not special revelation (Scripture), are pertinent to all people, not just Christians. Temperate people control their sensual desires by means of reason. Courageous people stand firm in the face of danger.[31] Prudent people apply common wisdom to behavior, seeking the best means to an end (but not necessarily a moral one).[32] Justice displayed gives people their due (reward or punishment, regardless of position or status) in full measure. Aquinas would also add that religion is a moral virtue, part of the cardinal virtue of justice concerned with giving God His due in the way of honor, reverence, and worship.[33]

Conversely, Aquinas believed the three theological virtues (faith, hope, and love) are known through special revelation and can only be procured by believers. Theological virtues are supernatural, given only by divine grace, inaccessible to those of

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[31]Nash, *Life's Ultimate Questions*, 183-84. Aquinas stressed that the virtue of religion is a moral and not a theological virtue, one that requires devotion, prayer, adoration, sacrifice, and offerings that support religious institutions. MacIntyre, *Whose Justice?*, 201.

[32]Aquinas paralleled Aristotle in the belief that the exercise of prudence is required for the exercise of other moral virtues. Prudence being the one moral virtue without which the intellectual virtues cannot be exercised. However, Aquinas adds a dimension of prudence that is not Aristotelian. Aquinas, quoted in MacIntyre, *Whose Justice?*, 196, states, "Prudence is exercised with a view to the ultimate end of human beings, and it is the counterpart in human beings to that ordering of creatures to their ultimate end which is God's providence. God creates and orders particulars and knows them precisely as what he has made and is making. We, if we act rightly, reproduce that ordering."

[33]MacIntyre, *Whose Justice?*, 188.

unbelief.[34] However, these virtues are unable to reach their full potential even in the lives of believers, due to the universal corruption of sin, rendering Christians incapable of attaining even natural good without supernatural intervention.[35] The theological virtues prepare Christians for the perfection of happiness found only in the knowledge of God.[36] The theological virtues distinguish themselves from the cardinal virtues in that their fundamental purpose is to direct a person toward personal union with God.[37] Faith, hope, and love are theological virtues for three reasons: they are fully oriented with God as their object, only God can instill them in the Christian, and believers only come to know them through the divine revelation God has given in Scripture.

Faith directs the mind to see, pursue, and submit to truth. Hope is the divine proclivity that persuades believers to seek the guidance of God in their pursuit and attainment of eternal happiness, and prompts them toward their final end. Love, a gift of the Holy Spirit, persuades Christians toward fellowship with God. Love of God is also the foundation for love of neighbor. Just as Jesus taught in Matthew 22, all of the Ten Commandments relate to loving God and loving neighbor. For Christians, love is the foundational virtue that inclines them toward the other virtues.[38]

One of the more enlightening facets of Aquinas's treatise on virtue is his view that love, rather than prudence, functions as the supreme organizing principle in the life of the believer. Aquinas believed that love is the driving force by which a believer's action, desires, and impulses are directed toward God. Love enables the individual to participate

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[34]Nash, *Life's Ultimate Questions*, 184.

[35]Jean Porter, *The Recovery of Virtue: The Relevance of Aquinas for Christian Ethics* (Louisville: Westminster/John Knox, 1990), 168.

[36]Nash, *Life's Ultimate Questions*, 184.

[37]Porter, *Recovery of Virtue*, 169.

[38]Nash, *Life's Ultimate Questions*, 184.

in the very mind and will of God, not only to fulfill the natural law, but also to intuitively comprehend God's will for the individual in any given situation. This understanding is why the Holy Spirit's gift of wisdom corresponds to love.[39]

On the one hand, Aquinas insisted that the cardinal virtues are inadequate without the theological virtues of faith, hope, and love, but on the other hand he also believed the theological virtues would not manifest themselves in an individual who lacked the proximate principles of human goodness, specifically prudence, courage, temperance, and justice.[40] Even though the justified in Christ possess faith, hope, love, and a relationship with God that exceeds every natural aspiration, they still remain in the flesh, inhabitants of this world and subject to its claims.

Calvin

The early Greek philosophers, Socrates and Plato, contended that all humans are innately good. Foundationally they believed bad behavior was due only to a lack of knowledge. If a person knew the good, he or she would do it. Aristotle followed with similar thoughts, adding the caveat that knowledge of the good was made permanent by habitual practice of the good. Augustine added the necessity of the law and love of God, but insisted that the virtues of the unbeliever were genuinely praiseworthy. Aquinas believed that while believers are in Christ, they still remain in the flesh, therefore, both the cardinal and the theological virtues are necessary.

Calvin held that all humanity suffers from total depravity. There is no good whatsoever in people, which completely aligns with the words of Jesus, echoing David in the Psalms, "Why do you call me good? No one is good except God alone" (Ps 14:3, Mark 10:18). In confirmation of this, the apostle James states, "Every good gift and every perfect gift comes from above, coming down from the Father of lights" (Jas 1:17).

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[39]Porter, *Recovery of Virtue*, 169.

[40]Porter, *Recovery of Virtue*, 171.

Within the opening statement of Calvin's magnum opus on Christianity, *The Institutes of the Christian Religion,* he states, "For, quite clearly, the mighty gifts with which we are endowed are hardly from ourselves, indeed, our very being is nothing but subsistence in the one God."[41] Calvin goes on to tell the reader the only way to begin to recognize the goodness of God is by coming to terms with "our own ignorance, vanity, poverty, infirmity, and—what is more—depravity and corruption."[42] Only then will the believer be able to "recognize that the true light of wisdom, sound virtue, full abundance of every good, and purity of righteousness rest in the Lord alone."[43] It is only through displeasure with self that Christians can aspire to God. And then it is only through the inspired Word that they are able to move beyond their own depraved judgment to God's eternal truth.[44]

Calvin states that at the fall of Adam all supernatural gifts were stripped from mankind and the natural gifts were corrupted in man through sin.[45] Calvin believes that the only good or virtue anyone can have is that which God instills in them, found solely in His holy Word, sustained through prayer, and empowered by the indwelling Christ.[46] Calvin makes it quite clear that it is foolish to think Christians are able to create or sustain anything virtuous without God putting it there and sustaining it. Calvin writes,

> For what do we accomplish when, relying upon every vain assurance, we consider, plan, try, and undertake what we think is fitting; then—we nonetheless rashly press on until we hurtle to destruction? Yet for those confident they can do anything by their own power, things cannot happen otherwise. Whoever, then, heeds such

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[41]John Calvin, *Institutes of the Christian Religion,* 1.1.1., ed. John T. McNeill, trans. Ford Lewis Battles, The Library of Christian Classics (Philadelphia: Westminster, 1977), 1:35.

[42]Calvin, *Institutes* 1.1.1, 36.

[43]Calvin, *Institutes* 1.1.1, 36.

[44]Calvin, *Institutes* 1.6.3, 73.

[45]Calvin, *Institutes* 2.2.12, 270.

[46]Calvin, *Institutes* 2.3.8, 300.

> teachers as hold us back with thought only of our good traits will not advance in self-knowledge, but will be plunged into the worst ignorance.[47]

The belief is common to man that bold determination is how virtue is sought and sustained. If left to self, Christians would be found pretentiously confident in their ability to become and remain virtuous. Calvin suggests,

> According to carnal judgment, man seems to know himself very well, when, confident in his understanding and uprightness, he becomes bold and urges himself to the duties of virtue and, declaring war in vices, endeavors to exert himself with all his ardor toward the excellent and the honorable. But he who scrutinizes and examines himself according to the standard of divine judgment finds nothing to lift his heart to self-confidence. And the more deeply he examines himself, the more dejected he becomes, until, utterly deprived of all such assurance, he leaves nothing to himself with which to direct his life aright.[48]

Calvin confirms that there are shadows of true virtue in unbelievers: "I do not deny that all the notable endowments that manifest themselves among unbelievers are gifts of God."[49] Because God esteems true righteousness, he rewards even virtue that is external and feigned, and bestows the blessings of this present life upon anyone who promotes virtue. However, if any virtue is not from God it is only an impression, or "image of virtue," and is in no way praiseworthy because it does not come from Him.[50]

It is clear that Calvin believes there is no good in humanity, and any good within a person is there by God's doing. And any good that was evident externally, a virtue, would be exhibited for the exclusive purpose of glorifying God and honoring Him. Throughout Calvin's life and personal practices, certain virtues are repeatedly exemplified: reverence, chastity, sobriety, frugality, industry, and honesty.[51] The first two, reverence and chastity, are internal and personal in nature, and the last four are

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[47]Calvin, *Institutes* 2.1.2, 243.

[48]Calvin, *Institutes* 2.1.3, 243-44.

[49]Calvin, *Institutes* 3.14.2, 769.

[50]Calvin, *Institutes* 3.14.2, 769-70. Calvin further discusses the virtue of the unbeliever Calvin, *Institutes* 2.3.3.

[51]Georgia Harkness, *John Calvin: The Man and His Ethics* (New York: Abington, 1931), 158.

externally displayed and public in nature. Reverence carried with it a high regard for orthodoxy, distaste for profanity, hatred of the devil, and an internal sense of an obligation to worship God. Reverence permeated all of a believer's life, a life whose chief duty was to glorify God. Chastity included a conviction for the sanctity of marriage, intolerance for sexual sins, and a high regard for the family.[52] Sobriety meant to avoid excess of any kind. Calvin clarifies,

> Soberness doubtless denotes chastity and temperance as well as a pure and frugal use of temporal goods, and patience in poverty. Now righteousness embraces all the duties of equity in order that to each one be rendered what is his own. There follows godliness, which joins us in true holiness with God when we are separated from the iniquities of the world. When these things are joined together by an inseparable bond, they bring about complete perfection.[53]

While Calvin was by no means a total abstainer, he was firm in his stance against the sins of gluttony and drunkenness. Concerning frugality, Calvin never taught that a Christian must deny himself of the ordinary pleasures of life. He counseled in favor of moderation, and the avoidance of indulgence.[54] However, he reminded the believer that God delighted in providing for His children. The gifts of God went beyond practicalities: food was for sustenance but also delight, clothing for necessity, attractiveness, and decency; trees and fruit not only useful for food but also providing beauty and sweet odor.[55] In regard to industry, Calvin was an extremely hard-working individual who highly valued this virtue. He surrounded himself with hard-working people.[56] None of this means Christians can earn salvation or the grace of God through their effort and labor, for it is not a man's

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[52]Harkness, *John Calvin*, 159.

[53]Calvin, *Institutes* 3.7.3, 692.

[54]Harkness, *John Calvin*, 163.

[55]Calvin, *Institutes* 3.10.2, 720-21.

[56]Harkness, *John Calvin*, 168.

merit or his toil that gets a person riches, but instead God's grace.[57] Honesty was incredibly important to Calvin. In his writings he repeatedly insists that lying is wrong because it is contrary to the nature of God. Regarding the ninth commandment, "you shall not be a false witness against your neighbor," Calvin comments,

> The purpose of this commandment is: since God (who is truth) abhors a lie, we must practice truth without deceit toward one another. To sum up, then: let us not malign anyone with slanders or false charges, nor harm his substance by falsehood, in short, injure him by unbridled evilspeaking and impudence.[58]

To Calvin, virtues were an integral part of a believer's spiritual walk: not because they produced conversion but were evidence of conversion. However, these changes could not be credited to the virtuous person because there is no good in anyone without Christ. Every good a person has, or expresses, is completely a gift from God. A person can only sustain that good by the power of Holy Spirit.

Concept of Virtue in Eighteenth-Century Thought

The current meaning of "moral virtues" did not come into common use until the late seventeenth century. At that time, it came into its most restricted sense, primarily in reference to sexual behavior. With this restricted sense, or definition, came a separation of the moral from the theological, and with that distinction it became not only the concern of individual thinkers, but essential to Northern European culture.[59] Once moral and theological separation took place, the process leading up to today's current moral context began to work itself out. This separation also facilitated the switch of moral thinking from virtue and character to theories of right action, but it did so without answering the fundamental question of what is good for humanity. The philosophical thought unfolding during the eighteenth century held that there was no need for virtue to identify a person's

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[57]Harkness, *John Calvin*, 169.

[58]Calvin, *Institutes* 2.8.47, 411.

[59]MacIntyre, *After Virtue*, 38-39.

obligations, even though it may provide encouragement to fulfill them. Virtue, like religion, became a private matter, and while moral theories dictated the definition of moral acts, the method of fulfillment was left up to the individual.[60] Virtue was left to compel the listener by supplying the answer to the question of why any reasonable person should obey rules that dictate impartial or magnanimous treatment to others and only consider those actions or traits that produce generous actions as virtues. Eighteenth-century secular virtues were grounded in the consistency of human nature rather than specifics dictated by custom or tradition. Virtue must be equitable for everyone.[61]

Secular

The key question throughout the eighteenth century was, "Does commercial society with its seeming reliance on self-interest constitute a threat to moral or civic virtue, or is a 'new' form of society calling forth a new, more appropriate schedule of virtuous conduct?"[62] Dutch-born physician and essayist Bernard Mandeville's (1670-1733) *Fable of the Bees* (1714) was a focal point of early eighteenth-century philosophical thought on virtue. In the *Fable of the Bees*, it is apparent that Mandeville is not only a prime exponent of selfish philosophy, but also an advocate of the merits of commerce. His aim was to identify the contradiction between theory and practice. He claimed that it is impossible to live a life of comfort and elegance while simultaneously having a life of innocence and virtue. Mandeville's desire was to expose the inconsistency of moralists who denounced the greed, self-indulgence, and weakness of an extravagant, flourishing society, but still desired material prosperity.[63]

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[60]Pinches, "Virtue," 742.

[61]Alasdair MacIntyre, "Virtue Ethics," in *Encyclopedia of Ethics*, ed. Lawrence C. Beeker and Charlotte B. Beeker, 2nd ed. (New York: Routledge, 2001), 1760.

[62]Berry, "Virtue," 226.

[63]Berry, "Virtue," 226.

Scottish philosopher David Hume (1711-1776) directed his readers toward "a more splendid way of life." He advocated the natural virtues as the foundational elements morally constraining humans to just and obligatory actions.[64] Hume believed the observation of a life of luxury would prompt the observer to pursue the same. Hume writes,

> Foreign trade rouses men from their indolence; and presenting the gayer and more opulent part of the nation with objects of luxury, which they never before dreamed of, raises in them the desire of a more splendid way of life than what their ancestors enjoyed.[65]

Hume advocated the desire for luxury and self-indulgence as virtues. Observation of luxury kindles a desire for a better life, the desire for a better life spurs industriousness, industriousness produces commerce, and with commerce comes opportunities for flourishing and a "more splendid way of life" for many.[66] Hume believed that the greater comforts of luxury caused a refinement of behavior and manners. This refinement produced a cultivation of the pleasures of the mind and body associated with virtue. These refinements also increased sociability, including gallantry to women.[67] In essence, envy becomes a virtue, because the desire to possess the luxury of others ultimately gives birth to good for many.

The arguments of Mandeville and Hume both contended that traditional views of virtue and vice were no longer valid. Others, however, worried that a life of luxury and self-indulgence would inevitably produce men without virility, courage, or substance. Genevan republican theorist and essayist Jean-Jacques Rousseau (1712–1778) believed that a life of luxury and privilege, a society where commerce is the dominant enterprise,

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[64]The natural virtues include benevolence, courage, integrity, greatness of mind, various "natural abilities" (e.g., prudence, patience, and temperance), eloquence, good humor, and cleanliness. These qualities usually gain immediate approval when encountered. MacIntyre, "Virtue Ethics," 1760.

[65]Till Grune-Yanoff and Edward F. McClennen, "Hume's Framework for a Natural History of the Passions," in *David Hume's Political Economy*, ed. Margaret Schabas and Carl Wennerlind (New York: Routledge, 2008), 94-95.

[66]Grune-Yanoff and McClennen, "Hume's Framework," 95.

[67]Berry, "Virtue," 227.

produced effeminate men who would fail to exhibit virtue, unwilling to act (and fight) for the common good. This society will be militarily anemic, and in eminent danger of domination. The strength and virility of a state depends on the virtues of its citizens.[68] So a society without men of courage and honor has little hope of surviving.

The public or political character of virtue also underwent change. Eighteenth-century supporters of the republican tradition saw commerce and luxury were a threat to frugality and political equality. The increase in commerce and attainment of luxury undermined civic and martial virtues in pursuit of the public good. At the center of this republican concept of virtue is the idea that all humans (especially males) must be involved in political action. Rousseau was the most notable proponent of this view. He believed that the essence of political virtue existed in the citizen who understood the common good was an inseparable part of the individual's own good. This is only possible when all citizens participated in a society demonstrating political equality and economic independence.[69]

Throughout the early to mid-eighteenth century Mandeville's attack on the hypocrisy of virtue was refuted. His argument that all virtue was an unnatural invention was replaced with the insistence of the "naturalness of virtue," based upon the indisputable historical evidence of human acts of morality and virtue. The most persistent and consistent critic of Mandeville was Glasgow professor Francis Hutchenson (1694-1746). He contended that human nature possesses a moral sense, and what is approved by this sense is virtue. While other theorists would contest Hutchenson's view, it was generally accepted that humans almost unanimously condemn falsehood, violence, and injustice as vices, and commend benevolence and prudence as virtues.[70]

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[68]Berry, "Virtue," 226.

[69]Berry, "Virtue," 228.

[70]Berry, "Virtue," 229.

Christian Perspectives

When comparing the difference between the secular and the theological perspectives on virtue within the early to mid-eighteenth century, two significant observations become evident. First, secular philosophy focused on exterior acts or reactions as evidence of virtue within the individual and society, or at minimum, proof of the good within them. For the Christian, however, focus on the internal condition preceded external acts or reactions. Internal change manifested itself in external acts of virtue. Second, secular philosophy determined that the individual's will was the driving force that initiated, motivated, and caused the manifestation of virtue, or virtuous acts or reactions. Conversely, the Christian depended entirely on a power not of their own provision, the power of the Spirit of the risen Christ within them, for the transformation of the heart and mind. With that transformation in place, the Spirit of Christ prompted, motivated, and caused the production of that which was virtuous. Though, not only must Christians depend on the Spirit of Christ for the initial prompting, motivation, and empowering of virtuous acts, they must depend on Him for the sustaining of anything whatsoever that is good. Secular society believed the individual was responsible for virtue; Christians believed virtue was exclusively made possible through the power of Christ within them.

English Baptist John Gill (1697-1771) was a major theological force and influence throughout the eighteenth century.[71] In his two-volume work, *A Complete Body of Doctrinal and Practical Divinity*,[72] Gill not only lays out his position on theology and practice, but also gives a clear understanding of eighteenth-century Baptist thought and

[71]Robert Oliver writes, "Gill was a great figure in the life of the eighteenth-century Particular Baptists." Robert W. Oliver, "John Gill (1697-1771)," in *The British Particular Baptists (1638–1910)*, ed. Michael A. G. Haykin (Springfield, MO: Particular Baptist, 1998), 162. In the introduction chapter of his book of collected writing, Michael Haykin writes, "It is the editor's hope that this volume does justice to the life and legacy of this Baptist divine, who has been rightly described by the twentieth-century Calvinist preacher D. Martyn Lloyd-Jones as "a very great man, and an exceptionally able man." Michael A. G. Haykin, ed., *The Life and Thought of John Gill (1697-1771)* (Leiden: Brill, 1997), 6.

[72]This was originally published and released in two parts, *A Body of Doctrinal Divinity* in 1767, and *A Body of Practical Divinity* in 1770. John Gill, *A Complete Body of Doctrinal and Practical Divinity* (Atlanta: Turner Lassetter, 1950), 325.

theology. Gill was also a mentor and confidant of Morgan Edwards, and the sole reason Edwards received the call to pastor the Baptist Church in Philadelphia. Gill's work clearly defines virtue, or good, as something that God ultimately initiates, animates, and sustains. Gill's *A Complete Body of Doctrinal and Practical Divinity* is the primary resource referenced during the remainder of this section.

To begin, Gill assumes that it takes something good to produce something good. Good cannot come from evil, nor virtue from vice. In Roman 5:12, Paul writes of the imputation of original sin through Adam: "Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned." Gill tells that the sin of Adam and Eve "did not rest on their own persons only, but is common to all their posterity, and still continues."[73] Adam's sin is imputed to all humanity, and "what follows upon this is, the corruption of nature derived unto them from him; by which is meant, the general depravity of mankind, of all the individuals of human nature, and of all the powers and faculties of the soul, and members of the body."[74] Every area of every human being is affected by original sin. There is no absolute good in anyone. Absolute good must be derived from absolute good. The imputation of Adam's original sin to all mankind has removed its ability to initiate anything truly good or virtuous. Only God is good, and Gill removes any doubt that God is the exclusive origin and initiator of good:

> Whatever goodness is in creatures, it is all from him, who made them good originally; or put into them, or bestowed upon them, what goodness they have: what goodness there is in the elect angels, who never sinned; what goodness was in Adam, in a state of innocence; what goodness is in any good man, who partakes of the grace of God, or is or will be in the saints in heaven, is all from God; every good and perfect gift come from him; nor have creatures anything but what they receive from him; he

[73]Gill, *A Complete Body of Doctrinal and Practical Divinity*, 325.

[74]Gill, *A Complete Body of Doctrinal and Practical Divinity*, 330.

> is the source and foundation of all, and therefore all goodness, originally, ultimately, and solely, is to be referred to God.[75]

Next, since humans are unable to be the origin or initiator of good, they most certainly are unable to generate acts of pure goodness. It is only through the influence of a good God that believers do what is good, and God does so through the convincer of all men, the Holy Spirit. After citing 1 Corinthians 12:11 and John 14:26,[76] Gill comments about the Holy Spirit: "That he is an intelligent agent, is clear from his knowing the things of God; which none can know but him; and from his teaching men all things, and guiding them into all truth, and giving the spirit of wisdom and knowledge to one and another."[77] The Holy Spirit is the conduit to humanity of all things that are God. And because only God is good, it is also true that the Holy Spirit is the conduit to humanity of all things that are good and virtuous. Gill regarded the Holy Spirit as the sole imparter of holiness and goodness. As Christ's followers become more Christ-like, Christian virtues begin to take shape. That shaping "is called the sanctification of the Spirit; this is not by might nor power of man, but by the Spirit of God."[78]

Last, it is impossible for humans to sustain what they themselves cannot provide. Once the Holy Spirit forms, prompts, and prods believers towards virtue, He must sustain the same. Without the Spirit's influence, humanity is left with only carnal-mindedness, seeking only the gratification of the lusts of the flesh.[79] However, a regenerate person, one whom the Spirit has renewed in heart and mind, has the spiritual sense to discern both good and evil. Gill explains,

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[75]Gill, *A Complete Body of Doctrinal and Practical Divinity*, 92.

[76]First Cor 12:11 reads, "But one the same Spirit works all these things, distributing to each one individually just as He wills," and John 14:26, "But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you."

[77]Gill, *A Complete Body of Doctrinal and Practical* Divinity, 167.

[78]Gill, *A Complete Body of Doctrinal and Practical* Divinity, 170.

[79]Gill, *A Complete Body of Doctrinal and Practical* Divinity, 838.

> They have much of the Spirit of God in them, the several graces of the Spirit of God; as faith, hope, love, and all other fruits of the Spirit. The good work of grace, of which he is the author, the work of faith, the labour of love, and patience of hope, is begun in them by him, and will be carried on, performed and perfected.[80]

Under the influence of the Holy Spirit, this person is capable of the spiritual acts and exercises of the Christian virtues of faith, hope, and love, and by the power of the Holy Spirit they are able to sustain them.[81]

As a theologically-trained Particular Baptist minister, Morgan Edwards would have understood that no one is capable of any good or virtuous act unless it is initiated, animated, and sustained by the influence and power of the Holy Spirit. The theories that eighteenth-century secular philosophers were proposing on virtue during this time would have seemed absurd to Edwards. In fact, he would have regarded them as a tool of deception presented by the enemy to confuse and divert the believer from the truth found in God's holy Word. Edwards would have wholeheartedly concurred with Gill that virtue is exclusively and completely from God:

> The efficient cause of God, who works in his people, both to will and to do; gives the inclination to a good work, and power to perform it. Every action, as an action, is of God. By whom we move; and a good work is not only of God, as an action, but as a good action, who is the fountain of all goodness; the beginning, progress, and perfection of a good work are of God.[82]

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[80]Gill, *A Complete Body of Doctrinal and Practical* Divinity, 839.

[81]Gill, *A Complete Body of Doctrinal and Practical* Divinity, 838-39.

[82]Gill, *A Complete Body of Doctrinal and Practical* Divinity, 989.

CHAPTER 4

VIRTUE IN THE CORK SERMONS OF MORGAN EDWARDS ON 2 PETER 1:5-7

Introduction

Morgan Edwards was a dedicated exegete who used the Greek New Testament and the Hebrew Old Testament exclusively in sermon preparation. Edwards believed that the Hebrew Old Testament and the Greek New Testament were the two eyes of a minister, and translations were but commentaries, as they varied as commentators do.[1] He was also steadfast in his desire to exposit only that which the Greek and Hebrew text set forth. Nevertheless, he also sought to address the issues of his day. This chapter addresses virtue as presented by Edwards within seven sermons in his series on 2 Peter 1:5-7, and the way he responded to shifting perspectives on virtue in his day.

At the time these sermons were written, only four Bible commentaries would have been widely available for Protestants: *The Geneva Bible* (with commentary in the margins, initially printed in 1560), John Gill's commentary on the whole Bible (Baptist), Henry's commentary on the whole Bible (Presbyterian/Puritan), and Philip Doddridge's *The Family Expositor* (6 volumes 1739-1756). John Wesley's *Explanatory Notes on the Bible* was not completed until 1765, but as a contemporary of Edwards they will be considered relevant. These commentaries would have been available for use, and Edwards probably would have had access to them, and likely would have used them in his sermon preparation. Three of these commentaries are referenced in this chapter's

[1]John Rippon, *The Baptist Annual Register; Including Sketches of the State of Religion Among Different Denominations of Good men at Home and Abroad, 1794-1797* (London: Dilly Button, and Thomas, 1797), 2:313.

discussion on Edwards's seven sermons on 2 Peter 1:5-7. Their use will clarify, expound, and counter the points Edwards makes within his sermons.

The focus of these seven sermons is the Christian virtues found in 2 Peter 1:5-7. Even a cursory reading of all seven sermons makes it obvious that Edwards's hope was to affect the heart and character of the listener. The sermons were intended to transform rather than inform. Edwards is never vague or apologetic in his delivery, he matter-of-factly presses through each passage with the sole intent of delivering the precise message he believes God intended, which is at the heart of true exegesis. If the listener is not transformed to one degree or another through the listening of God's Word expounded, it is due to either the listener's hardness of heart, or the messenger's inadequate delivery of the Word.

In reading through these sermons, it becomes clear Edwards believed that every Christian virtue covered within these seven sermons is only available to believers, through the grace of God, by the power and influence of the Holy Spirit, and this grace is only available to those in Christ, without whom Christian virtues are unavailable. His sermons would have taken into full consideration the divine intent of 2 Peter 1:3: "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue." His thoughts on this would most likely have echoed those who had trained and mentored him in the past.[2]

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[2]In his commentary on this passage, John Gill concurs, "For as God, in giving Christ, gives all things along with him, so the Spirit of Christ, which is a spirit of wisdom and revelation in the knowledge of him, when he makes him known in the glory of his person, grace, and righteousness, also makes known the several things which are feely given of God and Christ: and this is what, among other things, makes the knowledge of Christ preferable to all other knowledge, or anything else." John Gill, *An Exposition of the New Testament: In Which the Sense of the Sacred Text Is Taken . . .* (Atlanta: Turner Lassetter, 1954), 853.

All seven sermons were preached at the Baptist church in Cork, Ireland, from September 1756 to January 1757, where Edwards served as associate pastor (1751-1759).[3] In this chapter (and in the appendices), most of the eighteenth-century spelling and wording have been retained, and their oddities will be easily recognized as the sermons are quoted. Quotes cited in the footnotes are taken directly from the sermon each particular section evaluates. While the comments made within this chapter are on these eighteenth-century sermons, it is surprising how relevant Edwards's words are in today's context. When sermons are written with the exclusive purpose of revealing Scripture, they experience the timeless relevancy of God's Word.

Sermon 1: "Add to Your Faith Knowledge" (2 Pet 1:5)

Edwards opens this series with a very brief introduction, "We profess ourselves Christians; and therefore are supposed to have the Christian faith. Having that faith therefore, let us now hear this apostolical advice, 'add to your faith virtue, and to virtue knowledge'" (2 Pet 1:5). Edwards points the listener straightforwardly to reliance on God's Word. With this brief opening statement, Edwards dives immediately into the exposition of what his study has led him to believe is God's intent for the listener.

As mentioned in the introduction to these sermons, Edwards's dedication to exegesis of the original languages becomes evident immediately following the opening statement of this sermon. Through his investigation of the Greek text of 2 Peter 1:5, Edwards makes a decision to interpret the word "virtue" differently than most others before him.[4] In Edwards's day, the Greek New Testament word ἀρετή had been

[3]All seven sermons, transcribed from the original documents written in Edwards's own hand, can found in the appendices of this work.

[4]The Geneva Bible (1602) states that "virtue" refers to "good and godly manners," which are attainable only when "joined with the knowledge of God's will." Gerald T Sheppard, ed., *The Geneva Bible: The Annotated New Testament*, 1602 ed. (New York: Pilgrim, 1989), 120. John Gill's commentary on the book of 2 Peter refers to "virtue" as "not mere moral, but Christian virtues, which are the fruits of the Spirit of God, and of his grace." Gill, *Exposition of the New Testament*, 854. The Matthew Henry

interpreted as "good works," and those "good works" stemmed from the faith of the believer. Tradition held that ἀρετή, or virtue, was the heading that described the Christian virtues Peter listed after ἀρετή. However, Edwards saw ἀρετή in a different light. First, he believed the apostle Peter did not use the word as a catagory heading under which the virtues of knowledge, temperance, patience, godliness, brotherly kindness, and charity are listed. Instead, Edwards believed that Peter intended ἀρετή to be included *within* that list of virtues to be added to faith.

Within the first paragraph of his sermon, Edwards refers to an earlier understanding of the word ἀρετή: "Accordingly me observed that ἀρετή the word, the word here translated by virtue primarily and peculiarly means 'heroism,' or valor, and fortitude."[5] Edwards then goes on to trace the etymology of the word from the Greek poets, to the Greek god of all heriosm, Mars. Mars's Greek name, ἄρες, is derived from the word ἀρετή.[6] Edwards states that this signifies "the distinguishing property of a hero viz [namely] valour, or courage, or fortitude, or a bold and undaunted spirit, or the reverse of cowardice and timorousness" (1). Edwards offers that this translation of the word ἀρετή is what the apostle Peter intended, for valor and courage are necessary "virtues" for the Christian, even in the best of times; to sustain them when bearing trials, to overcome fleshly appetites and passions, and to give them the ability to put faith into practice (1-2). Edwards gives good argument why ἀρετή should be interpreted as

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Commentary (epistle commentary printed posthumously) refers to virtues as "justice or goodness." Matthew Henry, *Matthew Henry's Commentary on the Whole Bible . . . with Practical Remarks and Observations* (New York: Fleming H. Revell, 1970), 2234.

[5]Morgan Edwards, "Add to Your Faith Knowledge," n.d., sermon, James P. Boyce Library archives, The Southern Baptist Theological Seminary, 1. Within this section, parenthetical page numbers refer to this work.

[6]Within the writings of ancient Greek author Homer, ἀρετή is "primarily of military valor or exploits, but also of distinction for other personal qualities and associated performance that enhance the common interest. Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, ed. Frederick William Danker, 3rd ed. (Chicago: University of Chicago Press, 2001), 130.

heroism, or valor, and fortitude.[7] It is interesting that while John Gill agreed with the traditional interpretation of ἀρετή as "virtue," he still believed the virtue of courage was essential to the believer's faith. In his commentary on the words "add to your faith virtue" within this passage, Gill concurred that

> boldness, courage, constancy, and fortitude, which ought to go along with faith. Where there is true faith in Christ there should be a holy boldness to profess it, and constancy in it, and courage to fight the good fight, and firmness of mind to stand fast in it, notwithstanding all difficulties.[8]

Considering Edwards's time under Gill's tutelage, Gill's thoughts on the Christian's necessity for courage could be what prompted Edwards to interpret ἀρετή in this manner. So, Edwards begins his exposition of the list of virtues by adding to it ἀρετή, the very word traditionally used as the catagoric head of Peter's list of virtues within this passage. Edwards proposes that Christians are in dire need of the virtue of valor (ἀρετή). Without valor, Christians are left to cower due to fleshly fear and submit to opposition that would lord it over them.

Once Edwards instructed to add valor, or fortitude to the Christian's faith as a fundamental Christian virtue, he then moves on to encourage the listener to Peter's scriptural imperative to "add knowledge" to virtue, but also to faith. Edwards believed that knowledge in this passage is connected to both valor (ἀρετή) and faith. Without valor, faith would be a matter of perfect indifference, and knowledge is needed in order to direct and guide valor. Christian courage without knowledge could result in hasty decisions based upon instinct rather than wisdom. Edwards wisely states, "Courage with ignorance never makes a man heroic, valiant, and brave; but only makes him obstinate, and foolhardy" (4). Edwards goes on to state that the observation of history can attest to the foolhardiness of some Christians who were guided by courage without knowledge:

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[7]John Wesley was also in agreement with Edwards. In his Bible notes on 2 Pet 1:5 (published after 1765), in reference to ἀρετή, Wesley states, "Courage—Whereby ye may conquer all enemies and difficulties, and execute whatever faith dictates." John Wesley, *Explanatory Note upon the New Testament* (New York: Carlton & Porter, 1754), 621.

[8]Gill, *Exposition of the New Testament*, 854.

> Their courage and zeal to defend the faith have made them the author of all manner of wickedness. What is it that makes some rob their fellow creatures and confiscate their goods? What make them imprison their bodies, scourge and torture them, shed their blood, hang, and burn them? It is their heroism for the faith. (4-5)

Unfortunately, Christianity does not lack for examples of misplaced heroism. Edwards could have been referring to a myriad of historical instances from the Crusades (1095-1291), the Spanish inquisition (1231-1826), the protestant executions at the hands of Mary Queen of Scots (1553-1558), or the Salem Witch Trials of 1692. However, Edwards does not relegate lack of knowledge only to bad decisions in the past, he also believes it is the reason denominational differences escalate to irrational arguments and physical retaliations, even within the Protestant faith:

> What makes Protestants hate and abuse one another on a religious account? Break out into reproachfull words, and often abusive actions, which, if they had the power, and could do it with safety, would most certainly terminate in cruelties. They that hesitate not to murder each other with their tongues, would not stick to do it with their hands were the one as safe as the other. What makes persons embarked in one and the same common cause oppose each other; and be better please to see the cause perish than that they should sink and the other prevail? What is at the bottom of all these things? (5-6)

Edwards believed that the answer to those questions was that the virtue of courage must always be supplemented with, and guided by, the virtue of knowledge or prudence. Courage without prudence will only result in obstinacy and foolhardiness. While Edwards endorses valor for truth and boldness in defense of the faith, knowledge must guide them both, and that knowledge must be based solely on God's Word. Edwards writes,

> Have you the Christian faith? Have you a heart to exert yourselves in its defense? Then your knowledge will tell you that this is the most effectual way to exert that valor to success viz [namely] by using all your courage and fortitude to bring yourselves to *do* punctually and perseveringly all that your faith enjoins upon you; and abstain thoroughly from all that your faith condemns and forbids you to practice. (7)

Edwards closes this first half of his sermon by reminding his listeners that not only will valor and knowledge guide them in the defense of the faith, it will also help prevent them from wasting the treasure of the gospel on deaf hears, or as Edwards states, "To prevent you from throwing pearls before swine, or render your good things evil spoken of" (8).

At the start of second half of his sermon, Edwards brings faith back to center stage. While he sees the direct connection of knowledge to valor, he also saw an immediate connection with faith. In turn, he believed all of the other virtues listed in 2 Peter 1:5-7 (temperance, patience, godliness, brotherly kindness, and charity) are also directly connected to faith. In reading 2 Peter 1:5-7, one might consider that each of the Christian virtues listed were consecutively dependent on one another: Faith produces virtue, virtue knowledge, knowledge temperance, and so on. Though, Edwards considers faith the centerpiece from which all seven virtues stem. Each virtue is derived from and terminated on faith. As Edwards explains, the virtues are "like spokes of a wheel in the nave: faith is that center or nave: these seven virtues or graces are the lines or spokes that meet in; and are fastened to that center."[9] Edwards emphasizes this consideration by mentioning the apostle Peter's use of the Greek word ἐπιχορηγήσατα, translated "to support," "supply," or "recieve." Making this thought more accesable, Edwards offers,

> Let virtue, knowledge, patience etc. attend your faith as servants attend their master and encompass his person to minister to him. This leads us to conceive of faith as the chief the president and head of the train; and virtue, knowledge etc. as its attendants and minister which surround it; and which minister, not to one another, but immediately to the chief personage and president. (9)

Therefore, Edwards contends that the apostle Peter bids Christians to add knowledge to our faith, that by the assistance of that knowledge, as well as the other six virtues, faith may produce its ultimate goal: the salvation of the souls. Edwards points out that it is the responsibility of every believer to grow in the knowledge of Jesus Christ, but then points out the age-old dilemma of shallow faith: "A mile wide and an inch deep." Edwards entreats, "And the exhortation is no less necessary for Christians of the present age: for it is to be feared that too many now-a-days esteem themselves Christians, and yet know not why or wherefore they are so" (10). Just as is common today, so many claim Christianity more as a family identity or a requirement of the virtuous than as an identity

[9]The "nave" is the central area of a church.

in Christ. This is why Edwards adds, "It becomes very requisite and proper that such an exhortation on as this should be frequently inculcated 'Add to your faith knowledge'" (10). So many go through life claiming faith in Christ without ever gaining any depth or understanding of that faith, many ultimately discovering, in the eschatological sense, they never really had any faith at all. Edwards explains that knowledge of faith is a virtue critical to salvation. Those who truly know God value His favor. Without knowledge of God, people are led into selfish pursuits and pleasure, never concerned about the favor of God. Edwards aptly states, "And thus for lack of knowledge his people are destroyed: they go to hell in strong hopes of heaven; and fall under the eternal wrath of God in confidence of his favor" (12).

Edwards then points out that knowledge is also essential to present happiness and comfort: "Ignorance, like night, is gloomy and dismal: but knowledge, like the light, is comfortable and exhilarating" (12). Edwards believed it was impossible to receive authentic comfort from the Christian faith, but yet remain ignorant of the things of Christ and Christianity; in other words, without the knowledge of who Christ is, and what faith requires, those professing to be Christians remain unregenerate. Only when believers understand the person and purpose of Christ do they begin to understand their identity *in* Him and responsibilities *to* Him. Without knowledge that Christ is the high priest, Christians are unaware of the immeasurable benefit of His sacrificed life, the incredible blessing He offers as mediator and advocate to the Father, and the confidence believers are given that He hears and answers every prayer (12-13). Without the knowledge that Christ is prophet, Christians are ignorant to the absolute necessity of time spent in His Holy Word, for without it believers are unable to truly know Him. Through Scripture, Christians not only learn how they have been saved, but also the terms and requirements of that salvation. Edwards exhorts the listener: "Add every knowledge to our faith which that faith requires, and upon which its success depends: else it is indifferent whether we have that faith or not; for to have a faith that will not answer the end is the same as not to

have it at all" (14). Edwards suggests that the virtue of knowledge is critical to a Christian's salvation. Without it they are lost, and their profession of faith is void of meaning.

Edwards then offers the listener methods to attain godly knowledge. First, The New Testament, the very system of Christianity, offers all that is necessary for the Christian. There is no way to ever "add to your faith knowledge" without devoting time to the study of the New Testament (14-15). Second, there is no way to "add to your faith knowledge" without involvement in the local church (15). Without it there is no way to understand the purposes of faith. Edwards concludes by reminding the listener that knowledge is a fruit of the Spirit (1 Cor 12:8), and *that* Spirit will lead and guide to all truth (15). Because it is the Spirit who leads to truth, one must precede and follow diligent study of God's Word with earnest prayer that He will supply that lack of knowledge. Edwards closes, "He that uses such methods will certainly find them sufficient to answer the end: and will have the happiness to see knowledge added to his faith: and his virtue or valor guided to the best purpose" (16).

Sermon 2: "Add to Your Faith Temperance" (2 Pet 1:6)

In this sermon, Edwards entreats believers to add the virtue of temperance, or self-control, to their faith. He claims the compliance with the exhortation of pursuing temperance is absolutely necessary to faith; so necessary that its absence signifies the lack of conversion. Edwards is emphatic in his opening remarks:

> Do you think faith necessary to your salvation because it is said that, 'he who believeth not shall be damned?' Are you shocked at the supposition of your living and dying in infidelity, and not in the faith of it? You are. Then be assured that you have the same reason to think the addition of temperance to that faith necessary. The same reason to dread living & dying in intemperance, as living and dying in infidelity; for in that case the faithful will end like the faithless: and their death and everlasting fate like theirs. Suffer then the word of exhortation; "give all diligence to add to you faith . . . temperance."[10]

[10]Morgan Edwards, "Add to Your Faith Temperance," September 29, 1756, sermon, James P. Boyce Library archives, The Southern Baptist Theological Seminary, 1-2. Within this section, parenthetical page numbers refer to this work.

To Edwards, the absence of self-control signifies the absence of faith itself; they are one and the same. Self-control should permeate every action and thought. Edwards was also aware that no one will succeed in applying and displaying self-control in all things, and at all times. Because of this, he believed Christians should regularly be reminded of their lack of this virtue and dire need for its application in their lives. If Christians are honest with themselves, they must acknowledge that at any instance, left to their own devices, they are destitute of self-control. Like faith, self-control must be consistently and regularly practiced (2).

Next, Edwards parallels lack of self-control with unlawfulness, or criminal activity, stating that pairing self-control with unlawfulness is like pairing sin with self-control (3). Both are ridiculous unions. The thought of self-control being applied to unlawfulness and sin is completely nonsensical, for sin and unlawfulness are void of self-control. On the contrary, self-control is to be applied to those things God has given for enjoyment and edification, each in moderation. Self-control causes one to use and not abuse, to indulge but not to excess. Edwards warns, "It is the excess that he prohibits: and moderation that he recommends under the name of temperance: temperance consists of curbing appetites and dispositions" (3). Since the lexical form of the second part of this compound Greek word for self-control signifies power, Edwards states that, through the virtue of self-control, believers have power over their appetites.[11] Self-control puts impulsive inclinations in check, stopping them when they become "impetuous and fierce" (2).

Edwards states that those appetites are primarily related to food and drink, and self-control most commonly refers to the moderate use of these. Consequently, when Peter commands Christians to add self-control to their faith, he primarily had eating and drinking

[11]The Greek word here for self-control is ἐγκράτεια. It is a compound word, which combines ἐν (in this passage meaning "in") and κρατέω (the primary significance of which is the exercise of power). Bauer, *A Greek-English Lexicon of the New Testament*, 326, 564.

in mind, and believed that excesses in this area were condemned by the Christian faith and destructive wherever they prevail. Just the thought of Christian gluttony and drunkenness are not only shocking, but also a contradiction to the faith (4). While Edwards wholeheartedly agrees with Peter, he reminds the listener that food and drink are gifts from God. He also believed that having an appetite for them is a gift from God. Their consumption is a considerable part of human happiness, and the lack of them can lead to despair (5).

At this point in the message, Edwards deals specifically with gluttony. Edwards suggests that while the consumption of food and drink can lead to temporary satiation, many times people fall prey to the expression of depravity, indulging in gluttony rather than stopping when necessity has been met (5-6). Edwards believed that this is precisely what Peter is referring to in regard to self-control. Edwards believed the sight of Christian gluttony and drunkenness was not only lewd, but also dangerous and crippling to the Christian faith. Edwards offers the illustration of the ancient method of torture: tying a living person to a dead rotting corpse—the worms that are consuming the corpse eventually consume the living person, eventually terminating their life also.[12] Edwards uses this frightful image as a comparison to gluttony, believing it an equally frightful and dangerous spectacle.[13] Gluttony, Edwards adds, demonstrates the worst sense of the defilement of the flesh, and the most extreme opposite to the intention of Peter within this text.

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[12]Jacques Brunschwig explains, "A living man or woman was tied to a rotting corpse, face to face, mouth to mouth, limb to limb, with an obsessive exactitude in which each part of the body corresponded with its matching putrefying counter part. Shackled to their rotting double, the man or woman was left to decay. To avoid the starvation of the victim and to ensure the rotting bonds between the living and the dead were fully established, the Etruscan continued to feed the victim appropriately. Only once the superficial difference between the corpse and the living body started to rot away through the agency of worms, which bridged the two bodies, establishing a differential continuity between them, did the Etruscans stop feeding the living. Once both the living and the dead had turned black through putrefaction, the Etruscans deemed it appropriate to unshackle the bodies, by now combined together." Jacques Brunschwig, "Aristote et les Pirates Tyrrhéniens (A Propos Des Fragments 60 Rose Du Protreptique)," *Revue Philosophique de La France Et de l'Etranger* 153 (1963): 171-90.

[13]Edwards even suggests this is what Paul has in mind in Rom 7:24, when he states, "Oh wretched man that I am, who shall deliver me from this body of death" (KJV).

Edwards then moves on to the necessity of self-control in the consumption of alcohol. He states at the opening of this section that drunkenness is "unchristian and brutish," and a sign of irrational behavior. In describing a drunkard, Edwards states,

> Their eyes are red and wild, or dead and closing: they howl and rave, or lie on the floor or in the street as if bereft of life: they stagger and fall: their tongues in faltering and broken accents becry their folly, and or modulated the horridest sounds and imprecations: they, like other savage hearts, roar their wrath at each other and begin the tearing frays, until nature sinks under the oppression and heaves their shame in their faces. (6-7)

Shockingly, Edwards follows this statement by saying the description he just gave was of those who profess to be Christ followers: "They hold the faith: they will live and die in it. But what are they the better for that? For want of adding temperance to that faith they will have their portion with the infidels" (7). Christians who drink excessively exchange the opportunity of living a life enhanced and blessed by the virtue of self-control, for the same portion of chaotic existence unbelievers experience. What good is it to have the power of heaven at one's disposal when he insists on living like a victim of demoralization? Those who exercise self-control in regard to alcohol consumption do so without reproach to the faith. Edwards states, "Christ is not ashamed to call them brethren: they have the faith, and they will be the better for having it" (8). As Christians practice self-control, their faith is strengthened and their lives are better. Excessive drinking only diminishes a believer's ability to exemplify Christ and glorify God in all they do.

Next, Edwards moves on to the area of sex. In this current age, the perversion of God's good creation in physical intimacy has become one of Satan's greatest weapons. Edwards believes sex is a very good thing within the confines of marriage. However, the depravity of humanity has twisted even that which God has made good and lawful, that which was designed not only for procreation, but also to promote joy and connection between a husband and a wife. God has instilled an appetite for that intimacy, and while that appetite is natural and God-given, many Christians choose to pursue a perversion of the good gift God has given in the expression of physical intimacy in marriage. Claiming

to be a Christian while pursuing a perversion of God's good gift of sex makes no sense at all to Edwards. He states,

> A Christian fornicator, a Christian adulterer, a Christian whoremonger! Incredible absurdities! And yet they hold the faith: and pique themselves upon it when they put themselves in comparison with Jews, Mehometans [Muslims], or heathens. They conclude that faith will be of advantage to them: but are they not mistaken? Will their faith be of any service to them? Does it signify ought if they hold, or renounce it: are not both perfectly indifferent in the end: If they live and die thus in the faith they will share the infidels fate: if they renounce it they will only live and die like infidels. (9)

Edwards believed that those that claim to be Christians, yet engage in perversions of God's intention for sex, are no different than the unbeliever, and will ultimately share the unbeliever's fate. Edwards contends that while the Christian who engages in perverse sexual activities may think they are in better position with God than the Jew, Muslim, or unbeliever, they will discover they are sadly mistaken. In the end, they will share the same portion of God's wrath as the unbeliever. Edwards tells the listener that if they add the virtue of self-control to their faith they will "aggravate" their condemnation (10). If Christ followers use the power of the Holy Spirit to fortify godly choices when it comes to sex, they exasperate, frustrate, and deflect the plans of the enemy to corrupt, pervert, and demoralize the good gift of sex that God has bestowed on marriage through physical intimacy.

Edwards advocates that recreation and relaxation are as necessary as sleep is to the body. However, even recreational and relaxing diversions that are lawful, if not accompanied by self-control, can become unlawful or sinful for the Christian (10). Even the company of good friends and family, if moderation is exceeded, can become a vice. While these things are lawful, if self-control is not used to enjoy them, they can easily turn excessive. Because the Holy Spirit indwells believers, they are able to judge when those things become unlawful. Edwards provides healthy parameters for believers to predict the dangerous use of good and lawful things:

> When they take too much of his time, his attention, and money; when they clash with and prejudice his worldly and spiritual interests: when they interfere with the

> duties of his occupation, of his family, and religion; in short when it becomes expedient for him to forbear. (12)

Without self-control, faith will be of no service to the believer.

While Edwards knew it was important to have self-control over all engagements with external properties and activities, he was also concerned with self-control over human passions and affections. Believers should always strive for self-control to govern and practice authority over them. Otherwise, they will rule over the Christian, instead of the Christian ruling over them. Passions and affections are God given and can be used to glorify and honor Him, but if believers wallow in emotionalism to the point of excess, they lose sight of God and begin to completely focus on their selfish hearts. Edwards summarizes this well:

> Love and hatred, joy and sorrow, gratitude and anger, hope and fear, desire and eversion, esteem and contempt, and the like, are plants which the almighty himself hath set in our nature; and he that planted them meant that we should exercise them. But the misfortune is that men indulge all these to excess; and this is the thing we are cautioned against and dissuaded from in the text under the name of adding to our faith temperance viz [namely] temperance in the use and exercise of our passions and affections. (12-13)

Edwards suggests that the need for self-control is evident "from every observation" (13). This world is wracked by the effects of unrestrained appetites and passions, a self-centered, egocentric planet governed by a "what's in it for me" attitude. Edwards states that unrestrained passions have wreaked havoc "in the natural, the moral, and Christian world!" (13). Evil is fueled by unrestrained passion. Through it, those who fail to control their appetites have hurt themselves, others, and have devastated every part of their lives. Edwards suggests, "Others are so enslaved by passions that they are wholly guided by them: as they are will or ill effected towards persons so speak they will or ill of them: so they reward or punish, serve or hurt, love or hate them" (13). When a person lacks self-control, their every action and emotion is governed by selfish appetite and unrestrained passion.

Edwards proposes that the human lean toward depravity is why the virtue of self-control is so very important in the Christian's life. It is this virtue that confines

appetites, affections, passion, and propensities to moderation (14). However, self-control must be intricately intertwined with faith. Self-control without Christian faith is insufficient, and faith without self-control is ineffective. Just as one should expect to find apples on an apple tree, one should expect to find self-control in the life of the believer.

In conclusion, Edwards offers an eloquent prayer that should be the cry of every Christian:

> Oh my God! Thou requirest perfect temperance! And I am convinced of the necessity of my being what thou requirest me to be: I resolve upon it: I will practice it! But yet I am convinced by a very slight reflection on my past conduct that I am not perfectly temperate. My appetites, my dispositions and passions are bridled: my reason holds the reins: and they are thereby checked, and curb'd: but not always: they too often run away with me as zesty horses run away with their riders, who at other times manage and master them well enough. I am not what I ought to be, what I need be, what I may be, and what some others are. I am sorry for it: it is not for want of will, it is not for want of endeavours, that temperance is thy gift and bounty: thy Spirit has so great a hand in this temperance that it is called his fruite. Therefore, O God, I apply to thee for it: help me in the government of all my appetites put me more upon my guard when I am put to the trial of my temperance. Give me a power and mastery over my passions. Be thou my ally and confederate. Let me arrive to, and preserve a perfect course of temperance. I see how insufficient my wishes and endeavours have been hither to. I am convinced that there is a necessity for thy aids. I pray thee to give it. I will acknowledge it gratefully when given. The praise shall be thine, and mine to give gratitude and thanks. It is temperance I aim at, I am anxious to obtain, and not self-applause. Give me this and I have my wishes. (15-16)

Awareness of one's depravity, and understanding the definitive need for the Holy Spirit's power to overcome it, is the natural consequence of considering self-control as a fruit of the Spirit, and not merely part of human nature.

Sermon 3: "Add to Your Faith Patience" (2 Pet 1:6)

Edwards opens this sermon by stating that Christians, when encouraged to add patience to their faith, take for granted that faith can exist without patience. He reminds the listener that the apostle James devoted six verses to encourage believers to be patient and preserver in their faith (Jas 5:7-12). James did so because there were those who professed faith, but were deficient in patience. James compares their waiting to the farmer who waits for the crops to grow, producing the fruit of his labor. So too, the Christian must patiently wait for the fruit of their faith to become evident, even if that means they

must depart this life, experiencing the fruit of the labors of their faith by coming face to face with the Savior, enjoying his company forever. Edwards writes that even the Christians of his day were deficient in the virtue of patience. This was a serious quagmire because patience is a crucial facet of the Christian faith. It is so crucial that its absence affects the very purpose of the believer.

Edwards encourages teachers and mentors of the need to exhort those under their influence to add patience to their faith. He states that those of other faiths, or of no faith at all, value patience as an indispensable virtue. Christians, however, stand in the greatest need of this virtue, because through persecutions and trials and the delay of the ultimate reward of their faith they have been challenged greatly in their practice of it. The necessity of patience within the Christian life is the reason Christ and the apostles made patience a main topic in their ministry and writings. Few things are mentioned more frequently or taught more vigorously.[14]

Next, Edwards defines patience for the listener (2). His perspective is interesting, as it focuses on bearing the challenges of the faith, and not on the waiting process leading up to its eschatological benefits. Patience bears evil with resignation and calmness. Whether that evil is experienced through pain, sickness, persecution, poverty, delayed desires, disappointments, or expectations of the same. Patience stands in opposition to "fretfulness and peevishness, or a turbulent and boisterous temper and conduct. This is the storm; and patience is the calm" (2).

To accentuate his position and further encourage the listener to "add to your faith patience," Edwards refers to other scriptural passages on the virtue of patience. While hoping these additional verses will further persuade the listener's consent, he is also hopeful that the frequency of scriptural references on the topic will impress them

[14]Morgan Edwards, "Add to Your Faith Patience," October 10, 1756, sermon, James P. Boyce Library archives, The Southern Baptist Theological Seminary, 1. Within this section, parenthetical page numbers refer to this work.

with the importance of his instruction. Edwards cites Luke 21:19, Christ's encouragement that patience will result in the ultimate eschatological reward; 2 Thessalonians 3:5, the Lord directs toward patience; Colossians 1:11, Christians are strengthened to all patience; 2 Thessalonians 1:4, church leaders are encouraged by the patient faith of their members; 1 Timothy 6:11, Christians should chase after patience; Hebrews 10:36, Christians have need of patience; Hebrews 12:1, Christians should patiently endure; James 1:4, patience will produce the ultimate perfection of faith; James 5:7-8, Christians should be patient until the Lord returns; and James 5:10-11, follow the example of patience offered through the prophets. Edwards lists these scriptural passages in the hopes that the listener will understand the importance of patience in the Christian walk, and through that understanding press on toward its practice and procurement (2-3).

Edwards makes it clear that no matter the believers' disposition, situation, or proclivity toward patience, they are always better off considering the lack of it in their lives. Edwards offers,

> Some of you have never thought of its importance before; or used diligence for one hour to gain it: or perhaps never strove to exercise it when put to the trial: or perhaps never took notice of your impatience; or bewailed the want of it, or considered the uselessness of the Christian faith without it. These are hard surmizes: but it is harder to suffer men to live without expostulating with them about a matter of so much consequence. (3)

Edwards felt that it was always easier to live in fellowship with other believers when they are willing to consider their lack of Christ-like qualities, but especially when they are willing to discuss the lack of patience in daily practice (3-4). If believers really take an honest look at their lives, especially when they are under trying circumstances, they will immediately take notice of the lack of patience in almost every situation of their lives. In fact, they might find themselves shocked by the number of instances they are entirely devoid of it.

Edwards contends that evil provides the opportunity for, and the necessity of, patience. Edwards explains,

> Patience supposes evils; for they alone furnish us with opportunities of showing it: persons that are not affected with any evils may be calm, serene, and even: but this is not patience; nor is it in the power of such to exercise it: he alone is patient who bears evils calmly and serenely: and if he dos not exercise such a temper at such times and in such circumstances he has no patience at all; for, as I said before, a serene temper without trials is not patience. (4)

Trials provide evidence of patience in the Christian's life, and provide the testing ground on which Christian virtues are perfected. Without trial, or evil, believers would be hard pressed to experience the kind sanctification by the Father's hand.

Edwards then proposes that a survey be taken to see if patience is evident in the Christian's life. Edwards offers six areas of observation to determine if patience is being practiced (4-6). First, is patience evident during sickness? (4-5). This, contends Edwards, has always been a test of patience for the believer. Most Christians have multiple opportunities to give evidence of the presence or absence of patience in this area. Do most Christians bear their sickness in patience, or are they riddled with impatience in the midst of it? The Christian may say, "I am a very patient person when I am not sick." However, if patience is not present in sickness, it is also not present in wellness. Second, is patience evident while enduring pain? (5). Like sickness, pain is where patience is either present or completely absent. Commonly, most people grow weary of their pain and express their dissatisfaction through swearing, blaspheming, and being argumentative. Once again, they may say, "but I'm so very patient when not in pain," but again, if patience is not present in the midst of pain, then it is also not present in its absence. Third, is patience present when being provoked? (5-6). In the midst of a confrontation, do they keep cool, or are they easily provoked to anger, resulting in abusive words and physical expressions of that anger? Again, if the Christian has no patience while being provoked, then they also have no patience in the absence of provocation. Fourth, is patience present in times of loss? (6). Loss includes the loss of property or possession, close relatives, or dear friends. In the case of lost loved ones, it is easy to find oneself blaming God, petulant that He would do such a thing. Fifth, is patience present in the face of disappointments? (6). While disappointments are an opportunity to develop patience,

too often disappointments are met with no patience whatsoever. Sixth, is patience present when hopes and dreams are deferred or delayed? (6-7). When the personal designs of life are derailed, what is the Christian's reaction? Patient surrender to a sovereign, providential God is the only way not to be disappointed when things go differently than planned. If there is no surrender in this area, then patience will be absent. Once again, if it is absent when there are disappointments in life's direction, then it is absent when things go as expected.

Many Christians persevere through trials, even when their patience is tried. However, many also, when tried and tested, lose their patience completely, and in their disillusionment and disgust deny the faith they once professed. Some have never even attempted to "add to their faith patience," unconcerned if it is lacking or flourishing. They believe their faith will serve them well, even though there is not even the slightest evidence of patience (8). Lack of the evidence of patience within the believer's life is a dangerous predicament, for even though one may be under the delusion that faith can exist without patience, a true believer's life is marked by its expression. Believers will find themselves lacking in this virtue on many occasions, but on or following these occasions, they will be prompted by the Holy Spirit to again realize its practice and necessity. Christians should never be indifferent about the importance of "adding to faith patience," for if they do, Christ and the apostles have made much ado about nothing. If faith can exist without the presence of patience, then why do Christ and the apostles put so much effort and energy into exhorting and encouraging the practice of it? (8).

God gives sickness and pain to every believer, but when they take place, is the believer found to be patient or impatient? Believers must ask themselves what purpose impatience serves, because by impatience the believer does themselves a double injustice—they hurt the body and sin against the soul. Christians must ask, does sickness appear without any rhyme or reason? Is it caused by happenstance or does it proceed from a sovereign, loving God? Could it be that this loving God is the architect of all things,

including sickness? Most Christians will answer this question with a resounding "yes," and if that is the case, should Christians not then submit to this affirmation? (10). If the Christian faith teaches the doctrine of God's sovereignty, and yet Christians are impatient, they deny that faith by their practice, ultimately living as unbelievers. Edwards writes, "Do we not deserve all we suffer and more too? Is it not for our good? How then can we be impatient? How can we any more allow our hearts to reason, or blaspheme in this manner?" Some claim they are subjected to more hardships than others, but God does not favor some more than others. Edwards states,

> God forbid that we should be actuated by such considerations any more; but bear our afflictions with patience and be not only silent by thankful. It is indeed lawful for the sick and pained to tell their grievances to their sympathizing vissiters, it is some relief to them. Therefore Job in the like case saith, 'I will speake that I may be refreshed,' but this may be done in perfect consistency with patience, and resignation to the will of God. (11)

Scripture teaches of the usefulness of afflictions, and Christian lives give evidence of the same. Those who never seek God in their health, call out to Him in their sickness. It is in the moment of afflictions that Christians begin to realize the fact of frailty and mortality. Sometimes, sickness brings a person closer to God than ever before.

The experience of loss has a way of revealing what is truly important. What is valued more, possessions or people? Either way, how will impatience be of service to the believer? Can it recover lost possessions or property? Can it return what was lost, or raise the dead from their graves? While it is natural to be concerned over lost possessions and mourn the loss of a family member or friend, impatience is ineffectual in returning any of them to the one affected by the loss. It must be remembered that nothing happens by chance, but only by the sovereign will of God. Everything God takes from the believer is for their advantage, or in order to provide something better. Maybe that which was owned caused the Christian to be filled with pride. Maybe those possessions owned the Christian's affections, causing them to be stingy and greedy. Maybe a loved one or friend took so much affection and love that none was left for God; therefore, he took them away to prevent it. Or maybe He intends to give something better than He took, like the riches of

grace or a closer fellowship with Him (13). Whatever the case may be, everything God does has "a reason of kindness for it and design of love in it" (13). Edwards encourages the listener to not be angry with God, but instead to trust Him. Faith guarantees that loss is meant exclusively for one's good. If believers are impatient with God through that loss, they deny the truth of God's sovereignty in their lives, and in that denial they also deny their faith. Consequently, it is necessary for Christians to "add patience to our faith." Impatience with any challenge or hardship that God allows or causes originates from the misconception that it would be better if God had never brought that hardship in the first place, which is in direct conflict to trusting in a sovereign, loving God who knows what is best.

Edwards continues by addressing delayed or deferred wishes and desires. He tells the listener that they must remember that God always has good reason for all that he does. It may be that those wishes and desires could lead to destruction (14). Even earthly parents deny things their children cry for when they know it will cause them harm, so it is with the Father heaven in His provision for the children of God.[15] Christians should not then be impatient when he delays or defers their desires. Especially since Scripture assures them that he will never deny them anything that is good for them.[16] Edwards states that if they deny these things concerning delayed or deferred wishes and desires, they are either void of faith, or have become as unbelievers.

Edwards closes this sermon with three thoughts. First, Christians should pray to God for patience, and he will provide it without delay, as it is the will of the Father to give His children the good gifts that only He can provide. Second, Christians should look

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[15]Edwards would have been directly referring to Luke 11:11–13: "If a son shall ask bread of any of you that is a father, will he give him a stone? Or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him" (KJV).

[16]Ps 84:11b reads, "No good thing will he withhold from them that walk uprightly" (KJV).

at every provocation as an opportunity to practice and strengthen the virtue of patience within them. For patience can only be practiced and displayed when someone is faced with provocations and trials. Third, an impatient Christian is a contradiction in terms, for if someone truly is a Christian, he must be patient because faith requires it. Ultimately, Christian faith rests on the understanding that patience will eschatologically result in the treasure faith rests on: eternity with God in paradise. An impatient man can incessantly insist that he is a believer, but his actions thoroughly deny his claims (15-16).

In the opening of this sermon, Edwards stated that some take for granted that faith can exist without patience. Throughout this sermon, Edwards accentuates the improbability of that reasoning. Faith void of patience is no faith at all, for the ultimate hope of every Christian is the patience of faith culminating in the prize of heaven.

Sermon 4: "Add to Your Faith Godliness" (2 Pet 1:6-7)

At the onset of this sermon,[17] Edwards defines the virtue of godliness as distinct and separate, not only from faith in Christ, but also from the other virtues listed in this passage (valor, knowledge, temperance, patience, brotherly kindness, and charity) (1-3). Edwards sustains that a person can believe in Christ, live a Christian life, love fellow Christians, and be benevolent while still remaining void of godliness. Edwards claims, "The text supposes not only that godliness is a thing distinct from all these moral or

[17]Edwards initially wrote an entire page confirming his understanding that faith in Christ includes godliness, a disclaimer if you will. It is possible that he wrote it out of fear of misinterpretation, or possible accusations of heretical teaching concerning this passage. The original hand written document of this sermon has that entire disclaimer crossed out. So it can be presumed that he excluded it from the delivery of this sermon. The crossed out section reads: "This advice at first view may seem to contain an impropriety, in that it supposes either that faith in Christ is not godliness, or else that that faith doth not exclude ungodliness, neither of which can be admitted. Faith is certainly a godly thing, and in the writings of the New Testament most commonly signifies the whole of godliness; because all the blessings promised to uniform and complete godliness are particularly promised to faith, or believing in Jesus Christ. The promises annexed to faith being such, it cannot be otherwise than that the votaries of that. Faith should be godly men; for without holiness no man shall see the Lord. Nothing that is unclean entereth into heaven. And yet our text bids Christians add godliness to their faith; and so supposes that some had faith without godliness." Morgan Edwards, "Add to Your Faith Godliness," October 20, 1756, sermon, James P. Boyce Library archives, The Southern Baptist Theological Seminary, 1. Within this section, parenthetical page numbers refer to this work.

natural virtues, and from believing in Christ; but that a man may have all these and yet not have godliness" (2).

So then, Edwards inquires, "What does he [Peter] mean by godliness?" (2). True believers long to know what godliness is, they know that it is a necessary thing for the Christian walk, and are even unwilling to have faith without it. Edwards even states that faith in Christ exempting godliness precludes a person of heaven's rewards. If this were not the case, then the apostle Peter would not have exhorted the believer in this passage to "add to your faith godliness." Edwards answers the paramount question of "What does he mean by godliness":

> It is divine worship. It is devotion or piety; and this divine worship is called godliness because God is the immediate object of it. It is devotion that we are bid to add to our faith, when we are bid to add godliness to it; an attachment to, and diligent practice of divine worship. Hence the forms of divine worship are called the forms of godliness, 2 Tim. 3:5. And this, and nothing else, for ought appears, is the thing which the apostle recommends under that name. Exclude divine worship from our good practices, and there will remain nothing that may be called godliness; exclude every thing else, and the man that is a devout and constant worshiper of God, has godliness. (3)

With this response, Edwards defines godliness as the diligent worship of God.[18] Even if the believer attains every other Christian virtue listed in this passage (valor, knowledge, temperance, patience, brotherly kindness, and charity), if he does not dedicatedly worship God, he will be void of godliness. The converse is also true: if a person dedicatedly worships God but is without every other virtue in this passage, he is still considered godly (2).

Based upon 2 Peter 1:5-7 and Hebrews 10:25, Edwards suggests that some who professed Christianity in the early church embraced the faith and demonstrated Christian virtues, but neglected the worship of God. What is worse though, is that they saw no fault in this neglect (3-4). Edwards offers that the same is true of the Christian

[18]Wesley differed in his interpretation of the virtue of godliness. He defines godliness as "a continual sense of God's presence and providence, and a filial fear of, and confidence in, him; otherwise your patience may be pride, surliness, stoicism; but not Christianity." Wesley, *Explanatory Note Upon the New Testament*, 621.

community in his day. Many professing Christians are honest, compassionate, and kind, yet remain ungodly. This is one of the main substantiations for the necessity of corporate worship. Edwards contends that if professing Christians who are absent of godliness are bound for heaven, so are those who choose not to profess Christianity. So then, godliness is required of every Christian without exception, which excludes the unbeliever from the benefits of the Christian faith. The apostle Peter includes his exhortation of "add to your faith godliness" to encourage the believer to self-examination as to the status of their godliness.

Edwards go on to add that while he believes godliness is generally a social thing, private, personal worship is foundational to authentic godliness (6). Faith and godliness must be intricately intertwined, and that begins in personal submission to God. If Christians are not submitting themselves in private worship, it will be impossible to authentically worship God in the corporate setting. Godliness consists primarily of prayer, worship, godly character, and external actions that express maturity developed in the private practice of godliness, or worship.

While foundational to the virtue of godliness, private worship is not all that is required of Christ followers. Public or corporate worship, Edwards contends, is the most considerable and important part of godliness (8). He begins his instruction on public worship by instructing fathers to lead their families in domestic worship, and gives the primary components of that worship: Bible readings, prayer, and praise (8-11). Edwards states that it is the responsibility of the head of the household to introduce and sustain family worship. Only the head of the family can join with Joshua as he proclaims, "As for me and my house we will worship the Lord" (Josh 24:15).[19] Fathers and husbands can echo Joshua's proclamation because the responsibility for the lack of family worship falls squarely on the shoulders of the heads of households. Some households are so deficient

[19]While the Hebrew word נַעֲבֹד is almost always translated as "serve" in this passage, Edwards chooses to use one of the alternative meanings of the word, "worship," in order to emphasis his point.

of family worship that the only time the name of the Lord is mentioned is in a vain, lewd expression of anger, or discontentment. Failure to live out the Christian faith in a God honoring way is what an unbelieving world finds so unbelievable about the Christianity. If a Christian home looks no different than any other home, what difference does it make to follow Christ? With this in mind, Edwards exhorts the heads of households to find morning or evening times to bring families together to worship (9-10). If that is not possible, he offers at minimum that they use Sabbath afternoons to worship together as a family. Edwards goes on to state that he finds it hard to believe families are so busy they are unable to find time during the week to bring their families together for a time of worship. At a minimum, most families gather together for meals throughout the day, giving the opportunity for family worship at the close of each meal. Seeing that most families are not without the opportunity to gather together in worship, Edwards proposes that it is more a lack of will than it is a lack of opportunity. Therefore, "we are ungodly out of choice rather than out of necessity" (10). Edwards contends that, on the final day, as each man approaches the judgment seat of God, none will have a valid excuse for being delinquent in their duties to lead their family in domestic worship (11-12). Edwards encourages the listener not to be embarrassed or ashamed in their practice of family worship, and adds that if someone really believes the promotion and practice of it is essential, they will find a way to make it happen regularly.

Next, Edwards speaks into the necessity of corporate worship for the believer. Edwards believes that this makes up the bulk of godliness. Many who call themselves Christians are severely destitute of this form of godliness. Some never attend public worship and some do occasionally, while others attend only for the social aspect, forgoing the real reason for attendance: the authentic, corporate worship of God and the practice of godliness. Many attend corporate worship believing the hearing of a sermon will satisfy the requirement for the Christian virtue of godliness for the week. However, Edwards contends that hearing a sermon is the least part of devotion within church worship. In and

of itself, listening to instruction is not devotion or the practice of godliness (12). The sermon is a vehicle by which encouragement, exhortation, and instruction is delivered to the listener, and in hearing, Christians we are able put into practice what has been heard, therefore practicing godliness. In public prayer, in kneeling or standing, attention is immediately directed to God, and is therefore godliness. In singing praises to God, voices are lifted in adoration and devotion, and affections centered upon God alone. Because singing praises is directed solely to God, it is also considered godliness. It should seem apparent then, that within the worship service, prayer and praise are the most capable means of practicing godliness (13). Lastly, in partaking of the Lord's Supper, believers again have their attention immediately focused upon the Lord and Savior, providing the recognition of a divinely sacrificial Savior, and generously kind Father (13). This too is the practice of godliness.

So while preaching, teaching, and the public hearing of God's Word are not godliness, the physical act of applying the things heard is godliness. Participating in corporate worship is necessary for the believer's spiritual well-being and growth, but attending without participating in, or applying what is heard and learned, will not result in godliness, but instead spiritual atrophy. Godliness is the act of turning hearts and minds toward God. Edwards confirms this by adding, "For the godliness that I am speaking of means that part of our religion wherein God is immediately and directly addressed."

Edwards once again encourages the listener to examine whether or not they are deficient of godliness as it relates to corporate worship. Are they wholeheartedly joining in when prayers are offered? Do they lift their voices and join the chorus of other believers in the worship and praise of God in song? Do they grieve the loss of any facet of worship that directs hearts and minds toward God and God alone? If they do, then they are godly people; if not, then they are disqualified from any title signifying the same. Edwards explains,

> We may be called faithfull persons, because we have that faith; we may be called virtuous, because we have virtue; we may be called knowing persons, temperate,

> patient, lovers of the brotherhood, and charitable because we have those virtues and graces; but yet are we not godly, if we have no godliness, (15)

Christians may have evidence in their lives of every other virtue, but still be void of godliness, for it is only in setting a person's full affection upon God that he finds the virtue of godliness.

Edwards then prompts the listener toward the diligent practice of godliness through the worship and adoration of God. For it would be a shame to know the method of attaining godliness, and then fail to practice it. Edwards states, "O let none of us remain under the denomination of ungodliness: Let us not after adding so many good things to our faith neglect to add that which alone can denominate us godly" (15). It would be a sad thing for those who profess Christ to gain every virtue of the Christian faith and then fall short of heaven because of the absence of godliness. Edwards confirms, "Yet so it is; for as one crack in a ship will sink it, so one known, allowed, and continued defect in the Christian character brings it down to the abyss of misery" (16).

Edwards closes this sermon by reminding the listener of the importance of the power of the Holy Spirit within the practice of godliness, whether private or corporate:

> Unless our hearts and souls and affections are joined thereto we have but the form, the shape, and shadow of godliness: the body without the soul. In our private devotions then let us beware of this; in our social devotions, whether domestic [family and private] or ecclesiastic [corporate] let us remember that the form alone is not sufficient: "My son, give me thy heart," saith God, (16)

If in practicing the virtue of godliness Christians fails to include their heart and soul in the process, their worship will be nothing but liturgical forms and physical motions. The Holy Spirit is the one who not only instills the desire to worship, but also maintains a believer's ability to do so with meaning and purpose, for the practice of godliness must be practiced with the whole person: body, mind, heart, and soul.

Sermon 5: "Add to Your Faith Brotherly Kindness" (2 Pet 1:7)

"Brotherly-kindness" is taken from the Greek word φιλαδελφία. Second Peter 1:7 is the only place it receives this translation, every other place φιλαδελφία appears in

the New Testament it is translated as "brotherly-love."[20] Edwards begins his sermon by informing the listener of this fact. He also informs the listener of the intended meaning of "brotherly-love": a sense of affection or love for fellow Christians.[21] Edwards goes on to inform the listener that this love is not to be understood in the natural, but instead in the religious sense. In other words, it is not the love shared by offspring of the same physical parents, but instead the love shared by brothers and sisters in Christ, sons and daughters of God.[22] Edwards goes on to further define the intent of the word: "united under the one common character of Christians, or the family of faith, the faith of Jesus Christ" (1–2). The reference to brotherly kindness within 2 Peter 1:7 must also not to be confused with the understanding that, in a sense, all humanity can be given the title of brother and sister, people linked by the parent/creator of all humanity, God, and the first physical parents of mankind, Adam and Eve. Christians are considered brothers and sisters because they all have experienced a new spiritual birth from God.[23] Edwards points the listener to John 3:6, where Jesus says, "That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit." Second Peter 1:7 is referring to the later, those who have been born of the Spirit. Peter is not speaking as a tutor would, bidding a people under one ethnic origin to love each other because they are from the same descendants; or as a philosopher would, bidding Christians to love one another as a moral directive; but instead as an

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[20]Rom 12:10; 1 Thess 4:9; and Heb. 13:1 all translate the word φιλαδελφία as botherly-love, with the strong suggestion of affection or love for a fellow Christian.

[21]Gill gives the impression that "brotherly kindness" (i.e., brotherly-love) is working in tandem with the virtue that follows it, "charity." With that in mind, he states, "Love; that is, to all men, enemies, as well as to the household of faith; and to God and Christ, to his house, worship, ordinances, people and truths. Charity is more extensive in its objects and acts than brotherly kindness or love. As faith leads the van, charity brings up the rear, and is the greatest of all." Gill, *Exposition of the New Testament*, 854.

[22]Morgan Edwards, "Add to Your Faith Brotherly Kindness," November 5, 1756, sermon, James P. Boyce Library archives, The Southern Baptist Theological Seminary, 1-2. Within this section, parenthetical page numbers refer to this work.

[23]Second Cor 5:17 states, "Therefore if anyone is in Christ, he is a new creation. The old has passed away; behold the new has come" (ESV).

apostle, bidding them to love each other with Christian love, as brothers and sisters who profess faith in the same risen Savior, banded together as the bride of Christ, the family of God, the household of faith (1-2).

Edwards confirms the importance of adding brotherly-kindness to the Christian faith by referencing the multiple times believers are urged in the New Testament to love their Christian brothers and sisters: "Be kindly affectioned one to another with brotherly love" (Rom 12:10); "But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another" (1 Thess 4:9); "Ye have purified your souls- unto feigned love of the brethren" (1 Pet 1:22); "love the brotherhood" (1 Pet 2:17); "By this shall all men know that ye are me disciples, if ye have love one to another" (John 13:35); "We know that we have passed from death unto life, because we love the brethren" (1 John 3:14). Edwards adds that many other places in Scripture counsel the imperative for the believer to love their Christian brothers and sisters. Scriptural repetition emphasizes the importance of brotherly-kindness in the Christian walk. Its absence or presence bears witness to the believer's spiritual state. Edwards clarifies,

> And now let any man judge whether brotherly love or kindness is not a subject that demands our regard. Whether it be an indifferent matter whether we have it added to our faith or have it yet to seek. By having, or not having this acquisition is it known whether we are, or are not the disciples of Christ; whether we are yet in a state of life or a state of death and darkness. (2-3)

Edwards clearly states that the absence of brotherly-love or kindness is a sign that someone is unregenerate. If believers do not love their Christian brothers and sisters, then they do not have the presence of the living Christ within them.

Edwards distinguishes the difference between Christian brotherly-love and love of humanity (4). Christians are instructed to love all people, even enemies, in their hearts and with their actions. However, this general love of all humanity is common to most religions, and it is only the Christian faith that exhorts its members to love each other with a different kind of love, a love that transcends the common love of all

humanity that other religions encourage. Only the Christian faith delivers the scriptural imperative of brotherly-love and kindness. Edwards further defines this love:

> He that bestows his affection on all alike; and dispenses his favours without distinction; may indeed be called the lover and benefactor of mankind; but can never be called a lover of the brotherhood: he may have kindness, but he has not brotherly kindness, for this last is a thing different and distinct from the former, be it ever so great and ever so extensive; because the motive and reason of it is peculiar to the brethren; such as is not common to any other. (4)

The virtue of brotherly-love is a distinctive only common to the Christian faith. No other religion shares this dynamic expression of love.

A true follower of Christ loves his Christian brothers and sisters with a love that is deeper and more meaningful than the love they have for others. While Christians offer love and kindness to those who are not of the household of the Christian faith, the love and kindness they give to those within the household of faith is obviously different. Their love for one another is stronger (4). Christians feel a special joy when a member of the community of faith prospers or experiences happiness. They have an especially deep sadness in their hearts when one of their own experiences trials or misery. They find greater joy in the company of one another. They find more satisfaction in conversation with one another. When they engage in commerce, they prefer doing so with other Christians. This is the brotherly-love and kindness indigenous to the Christian faith (4-5).

Edwards brings the virtue of brotherly-love down to the denominational level, for in using the denomination for relevance, he makes the concept of virtue more easily comprehensible for his congregants. Edwards shares that he himself chose the Baptist denomination because he reasoned it to be the most biblical, and it came the closest "to the first and primitive Christians of all others in Christendom" (6). This, he says, demanded his choice and preference. Edwards chose the Baptist faith because he regarded it above all others. That being the case, he also regarded the brethren within the Baptist denomination above all others. So, it would reason, if he has no brotherly-love for other members of the Baptist faith, he has no faith, for both go hand in hand. This would also have been true of early Christian converts. Jews and Gentiles of the first century joined

the Christian faith because they reasoned it to be the best religion in the world, and its members the best people in the world, which remains true to this day. Individuals become Christians because they reason and believe the Christian faith to be the best religion in the world, and its members the best people in the world (7). If a person's conversion is real, then they soon discover their reasoning was correct and their judgment true. They also discover that the church is made up of people, so one cannot love the church without also loving its people. One cannot have the Christian faith without brotherly-love, or brotherly-love without the Christian faith. The existence of one without the other is impossible (6). This considered, Edwards reminds believers that their relationship with one another is special, so their actions toward one another should reflect that unique relationship. Edwards expounds,

> Let us love our neighbors and acquaintance; but let our brethren have the highest place in our love and affections, let us show kindness to all, but let us with distinguishing kindness treat our brethren, let us do good to all but [especially] to them of the household of faith; for as I observed before, unless we make this distinction it will not appear that we have any brotherly kindness. (7)

The love a believer shows to Christian brothers and sisters should look different from the love they have for unbelieving neighbors and acquaintances.

Edwards reminds the listener about the church in the book of Acts, "our progenitors" (8). Members of the Acts church understood what it was to love their brothers and sisters. Their actions for fellow Christians made clear the affection they had for one another. There was a thorough attempt to create an atmosphere of total equality. The rich did everything they could to create a state of equity: "They not only made them their intimates and choicest acquaintance: but they also bestowed upon them their chief kindness and beneficence" (8). They gave all they had for the common good. It can be certain that Edwards is referring to Acts 4:32, 34:

> And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common. Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every man according as he had need.

This selflessness, in regard to the fellowship of the saints, was the true definition of brotherly-love, and it permeated every facet of their lives. Edwards writes, "How many families did they raise to affluence and reputation by showing mercy and lending? In short they loved and assisted them and were kind to them as natural brothers and sisters are kind to each other" (9-10).

After reminding the listener about brotherly-love within the Acts church, Edwards asks, "And what was the consequence of this?" (10). Answer, "churches flourished, and new ones were planted." However, Edwards laments, "Since too many have disregarded this brotherly kindness several flourishing congregations are come to nothing, and the places that know them know them no more. And those that survive are declining fast" (10). Believers in the Acts church clearly understood what it meant to love each other, but many churches in Edwards's day were using the concept of brotherly-love to mislabel things like bigotry, prejudice, and party zeal. Even things like generosity, impartiality, and universalism were being mislabeled as brotherly-love. Though, brotherly-love can only be authentically expressed and applied by those within the household of Christian faith. Brotherly-love should never be confused with bigotry, for that is a self-centered, egotistical device with a diametrically opposite intent. It is not to be confused with the zeal for any particular party or organization, political or otherwise. For even though zeal may have a positive effect if applied at the right time and for the right cause, it is not the expression of brotherly-kindness. The goodness and worthiness of any cause should be determined exclusively by New Testament standards. A good example of this reasoning is the Christian church: while it meets all New Testament requirements for goodness and worthiness, it should not be confused with brotherly kindness (10-11).

Another way members of the early church expressed brotherly-love was to maintain and support their local congregations. Edwards believed this was another necessary sign of the presence of brotherly-love. One of the simplest, but most important ways church member supported their congregation was to adhere to the laws within their

church's constitution (12). Christian denominations are distinguished and set apart by the members who form them. If a member acts in a dishonoring way, or does something to discredit that denomination, it leads to prejudice toward that denomination. If every member were to do the same, it would result in the eventual destruction of that denomination (12). Members of a congregation are the lifeblood of the reputation of a church.

Yet another way members support and maintain their church is through the gathering of worship, engaging in the church ordinances (i.e. the Lord's Supper and Baptism), and giving of monetary means (12-13). Those who neglect these things do not have brotherly-love, because without them the Christian faith would have dissolved long ago. Many claim the Christian faith,yet believe corporate worship, the ordinances, and financial support of the church are unnecessary for their Christian walk (12-13). They claim their faith is a private matter and have no need for such things. However, if every member of every church acted in the same way, the church would disappear from the face of the earth, because brotherly-love, one of the critical virtues confirming a regenerated life in Christ, which is only expressed in Christian fellowship, would no longer be possible. The sad thing is, those who believe they can live the Christian life alone do not see their flawed reasoning. Edwards adds,

> Ah the love of the brotherhood is a stranger to that man: He has the faith but he has not brotherly love or kindness added to it. And yet perhaps thinks himself never the worse man for it; and that he will fare never the worse in the day of the death without it. (13)

There is no way to be a Christian without expressing brotherly-love to fellow believers, and there is no way to express brotherly-love without the church. Christians must express brotherly-love through supporting and sustaining the church, and those are done through a life of integrity, gathering with the saints, the ordinances, and generous financial giving. The Christian walk depends on it.

Edwards concludes this sermon by prescribing three rules to help the believer fulfill the Christian mandate of the virtue of brotherly-love. First, Christians must love

fellow believers, for it is indispensable in the Christian faith. It must be done out of inclination and duty. Edwards expounds,

> When we are disposed to love the brotherhood we will do it out of inclination; but when we are not; a sense of duty, an indispensible duty, a duty which God enjoins as we tender his favour or fear his anger: a sense of such duty will force us to it, and supply the want of disposition and inclination. (14)

Second, Christians should be disposed to please one another in kindness, civility, and compassionate behavior toward one another. This behavior should be mutually equitable, both in giving and receiving. In brotherly-love, Christians should be gracious to give kindness and compassion, but equally gracious to receive the same. And third, they must love God and seek His favor first. For if a believer loves God, then he will seek to please Him, and in so doing, he will seek to live a life that honors Him. Edwards further explains, "They that are tardy in their deportment towards God, that are wicked and bad men, how can they expect to be beloved: how can good men love them whom a good God can not love" (15).[24] In order to love fellow Christian, believers must walk in the fear and ways of God. Peter has commanded, and Edwards has exhorted believers to love their fellow Christian brothers and sisters well. The apostle Peter's directive here to love fellow Christians is not a suggestion, but instead an imperative. If Christians choose not to abide by it, they could be forfeiting the inheritance of heaven.

Sermon 6: "Add to Your Faith Charity" Part 1 (2 Pet 1:7)

Edwards contends that the frequent repetition of the virtue of charity within the New Testament proves the "indispensableness" of its practice and application within the Christian's life. The New Testament's admonition to love is the "most commanding of

[24]Paul confirms this, for 1 Cor 5:11 states, "But now I have written to you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat."

our attention and acceptance."[25] While Edwards states that over one hundred places mention "charity" within the writings of Christ and the apostles, he believes 1 Corinthians 13 to be the most comprehensive in its description of the proper application of charity (1). The description of 1 Corinthians 13 further confirms Edwards's conclusion of the "indispensableness" of charity. If the Christian has every other virtue, but is void of charity, he has nothing. Edwards expounds the virtue of charity in two sermons. In this first sermon (sermon 6 in this series), he explains charity. In the second (sermon 7 in this series) he gives the reasons a Christian must add charity to their faith.

Due to its importance for the Christian's walk, and the unclear understanding and uncertain application of the word within the English language, Edward believes a thorough explanation of "charity" is expedient and necessary (2). The need for a comprehensive definition stems from three distinct uses of the word. The first consideration of the word regards assisting the poor with the necessities of life to sustain them. The second regards abstinence from critical and judgmental comments of others based on appearance or preconceived prejudices. Christian and non-Christian alike are able to express these first two applications of the word "charity." The third use is when Christians, who should be neither deficient in their care for the poor, nor prejudice of others, are bid to have charity, namely Christian love. While these three distinctions are definitively different, Edwards believes they all embody the intent of of the New Testament word ἀγάπη (2-3).

It can be certian that charity in this passage means love "because the Christian faith without love will be of no service to us" (4). Without love, submission to God is left to indentured servitude and fear (4). However, forced service, like forced virtue, cannot be considered service. Similarly, if a Christian has no love for humanity, he will be

[25]Morgan Edwards, "Add to Your Faith Charity" (part 1), December 25, 1756, sermon, James P. Boyce Library archives, The Southern Baptist Theological Seminary, 1. Within this section, parenthetical page numbers refer to this work.

unable to fulfill the mandate of the Christian faith to express the love of God and mercy of Christ to an unbelieving world. Edwards accentuates, "And shall we not hear it? Shall we not do it? Dare we neglect attention or endeavour? Surely no for what will it profit us if we had all faith without love or charity since after all we would be, in the judgment of Paul, just 'nothing without charity'" (5).

Edwards then offers three ways Christians can gain the virtue of charity within their lives, with the reminder that charity is a fruit of the Spirit (Gal 5:22.) and a gift from God (Rom 5:5) (5). First, if charity is a gift from God, then prayer will most certainly be included in its procurement. Edwards encourages his listeners:

> If therefore you would have love or charity joined to your faith, make it a constant petition to you God to give it: pray for it: solicit and importune the almighty to bestow it. Be earnest, be instant: and urge your pettitions with the argument that the gospel puts in your mouths, the name, and merit of it. Urge them with strong cries and tears: better use such cries for it when we may obtain it, then crie most piteously for want of doing so when time is no more; when time has proved how vain faith without love is. (5-6)

Edwards believes charity is of the utmost importance in the life of the believer; so important, that the petition for it must be made wholeheartedly.

Second, if Christians consider the incomprehensible love of God, they will begin to understand true love, for love begets love (6). God defines and expresses His love daily through immeasurable expressions of kindness. His patience and mercy, particularly through the provision of salvation, should cause a love for God to stir within each believer. Edwards notes, "By the constant musing on these things the fire of love will burn. And you shall by happy experience feel what it is to love God with all your hearts, your souls, and strength. And as for love or charity towards men it is obtained by similar methods" (6-7). Considering God's great love will not only cause the person's love of God to grow, but also a love of people.

Third, Edwards encourages the believer to consider that everyone belongs to the same human race. Edwards poses several rhetorical questions: "For are not all we made by the same hands? Are we not children of the same parents in a litteral sense: the

offspring of Adam and Eve: the same blood runs in our veins: the same flesh compose our frames?" (7). As part of the human race, all people are connected. As Christians, this should drive a genuine concern for one another. Christians should have a general love and benevolence toward mankind. Edwards suggests that without that love and benevolence a Christian's faith is in vain (7-8).

As mentioned, Edwards insists that charity should cause believers to think positively about people, especially when they know nothing about them. In fact, it insists that the believer think better of them than deserved, even if the impression of them is questionable (8). Edwards turns again to 1 Corinthians 13 for evidence of this insistence: "charity is kind" (v. 4); "charity does not think evil of anyone" (v. 5); "it does not rejoice in iniquity, but rejoices in truth" "it believes all things," in considering positively of someone, it "hopes all thing, and endures all things" (vv. 6 and 7). When considering someone who is unknown, if obliged to do so, Christians are to judge and speak favorably of him or her. If, however, it is known that a person is bad, it would be absurd, even dishonest, to judge or speak well of them. The best one can hope for in this case is to remain silent and act as if they had no knowledge of the fact (9-10). This is the difference between the charitable and uncharitable man. Even if the uncharitable man has nothing to gain and no necessity to do so, he will find joy in judging and speaking poorly of others. Conversely, if a person is known to be good, the just and charitable thing to do is to judge and speak favorably of them. The charitable man takes occasion to judge and speak out about someone only when they have something good and pleasing to say. Edwards adds, "He is willing to think better and speak better of men then worse when he is obliged to speak at all. This shows that he wishes they were so" (11). The uncharitable man speaks out only when a person's character can be condemned, and thoroughly disappointed when they are unable to do so. Edwards explains,

> Whereas the uncharitable man watches the fallings of men, and is pleased when he spies them out: things that have the appearances of evil he immediately determines to be so, and is in his heart, sorry when he finds himself mistaken, and when he can find no appearances of evil to indulge his diabolical temper he will imagine concealed

> wickedness in their hearts, and determines concerning them as if he, like God, did know what was in man. (11-12)

This ill will is the antithesis of charity.

As previously mentioned, charity must be expressed in generosity to the poor. Edwards states that the frequent mention of this by Christ and the apostles emphasizes the tremendous importance of this facet of charity, and the Old Testament mentions few things with stronger commendation or stronger promises of reward (12). The mention within Scripture concerning generosity to the poor provides clear reason that if this facet of charity is absent, faith may be absent as well. Charity to the poor is not only a duty, but also a privilege, for in doing so, the giver is blessed by the Holy Spirit's approving confirmation (13).

In the New Testament, Christians are said to be priests. So Edwards contends, "how can there be a priest where is no sacrifice, and what sacrifice can there be under the gospel?" (13). Edwards believes there are two things deemed sacrifices by the gospel: "praise or the fruites of the lips, and charity or communicating to the poor (Heb. 13:15-16)" (13). Edwards compares the second of these two, giving to the poor, to sacrifices offered by Jews in the synagogue (13-14). When Christians give to the poor, it is literally a form of worship. Edwards suggests this is a godlike action: "The man, as it were, steps into the place of God whose character it is to open his bountiful hand and supply the want of his creatures" (14).

Edwards states that very few believers in the world are incapable of showing some portion of charity, in greater or lesser degree, to the poor. Those unable to give are exempt from the obligation; one cannot give what one does not have. People must judge their own situation (14-15). It is one thing to be unable to give to the poor, and yet another to withhold charity due to greed.

It should be the concern of every Christian to act in a charitable fashion in giving to the poor. Scripture requires it by clearly stating that faith without charity is dead. Edwards believes if a confessing Christian refuses to give to the poor and needy

they discredit themselves from the faith (15). Edwards states, "Nay the apostle John does in effect unchristian them that have it not, 1 John 3:17, 'But who so hath this world's goods and seeth his brother hath need and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?'" (15). Edwards further confirms this by citing James 2:14–16:

> What doth it profit, my brethren, thought a man say he hath faith, and have not works? Can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?

An uncharitable Christian is an oxymoron, for a Christian without love is no Christian at all. It is impossible to live a life emulating Christ without love of God and fellow man. The origin, provider, and sustainer of love is God, so those who love God are given, encouraged, and sustained with that love by the very object of it. A Christian must be charitable, for if a person is not, they cannot claim to be a Christian. Knowing of Christ is not the same as emulating Christ. A person who knows Christ can claim to be a theologian, an early church historian, a philosopher, or even Satan himself, but if they are not pursuing Christlikeness, they cannot claim to be a Christian, because a Christian should be inevitably and instinctively charitable.

Sermon 7: "Add to Your Faith Charity" Part 2 (2 Pet 1:7)

Sermon 7 is the second of two sermons in this series on the virtue of charity. In the first sermon, Edwards explained the virtue of charity but within this sermon he gives the reasons a Christian must add charity to their faith. Once again, Edwards reminds the listener "of the absolute and indispensable stress which Christ and his apostles place upon the addition of charity to faith."[26] Charity can sustain the Christian when nothing else can.

[26]Morgan Edwards, "Add to Your Faith Charity" (part 2), January 10, 1757, sermon, James P. Boyce Library archives, The Southern Baptist Theological Seminary, 1. Within this section, parenthetical page numbers refer to this work.

If a person gains the whole world but are void of charity, they have nothing. Edwards again uses Paul's writings in 1 Corinthians 13 to illustrate this point: Paul "supposes himself to be every thing that a Christian can be: every thing that is excellent, pompous, and grand, and after all declares, 'If I am at the same time without charity I am nothing at all'" (1). Christians must add charity to their faith. If they do not, they will have neither faith, nor anything resembling it. And without faith and the virtues of faith, Christianity cannot exist. Conversely, if a person has faith and every Christian virtue except charity, they have nothing (1-2).

In the previous message, Edwards explained the facets of charity and the absolute necessity of each one. Once again he reminds the listener that each facet is critically important to the whole. Charity in its most common form is "love": love of God and love of neighbor. However, a Christian's charity is not complete without the facets of favorable judgment on others and beneficence to the poor (2-3). Edwards expounds,

> For supposing a man to be endowed with any one, or any two of the said charities and yet want the third: he is still uncharitable; and is still defective in obedience that his command, "Add etc. [charity];" therefore, in this place charity means every thing that is expressed by that term; because every such thing is indispensably necessary to him that professes the Christian faith in hope of its rewards. (3)

Edwards believes the foundational understanding of charity to be so important that it needed to be rearticulated at the opening of this sermon.

Edwards then moves on to the main purpose of this second sermon: the reasons why charity must be added to faith, or in his words, why it is so "indispensably requisite" (2). Charity is so indispensable that without it even a person who professes to be a Christian will fair no better than the unbelieving blasphemer. The New Testament declares that without charity, the Christian faith is ineffective, and this is the reason Christians must believe it, be persuaded of its necessity, and pursue it with earnestness and diligence (4). While this may be true, Edwards believes it is beneficial to engage reason toward the understanding of why charity is so "indispensably requisite" to the Christian faith (4).

In the pursuit of reason, Edwards offers three considerations. First, what good is faith without charity? (4-10). Second, how does charity affect one's opinion and care of other believers? (10-12). Third, the biblical mandate to care for the poor (12-13). Edwards first considers the benefit of faith without charity. What benefit can there be to faith in God without love for Him? Faith without love is meaningless, for even Satan and his demons have and profess faith in Christ. They believe, but their faith serves them no benefit. Also, what benefit is fear alone as a motive to faith? For even Satan and his demons believe and tremble. Scripture reveals that the demons fear and obey God (7). They do nothing unless God allows them to. If demons also fear God, what benefit can a Christian hope to find from it? While fear can motivate people to many things, it cannot motivate them to do anything that resembles true devotion (5). What benefit is there if the fear of God keeps a person from doing all that Scripture prohibits? This person's motivation would not be driven by consideration of whether God were good or bad, but only by the consideration and fear of His power. If a believer who is void of charity could convince himself that God could not, or would not hurt him, he would have no incentive to please or obey God. Therefore, reason and nature show the necessity to add charity, or love, to one's faith (6).

For faith to prevail, love of God must be added to it. The real proof in this reasoning is found in the motivation that drives true believers in Christ toward obedience and affection toward God. Edwards contends that believers will come to that conclusion by asking themselves two simple questions: "Is it merely for fear of him that we strive to please him? Or is it because we love him that we do him pleasure, and avoid giving him displeasure?" (7). Edwards claims that believers will surely conclude it is love rather than fear of God that motivates their actions toward Him. It is love, rather than the bondage of fear, that drives a believer's obedience and affections to God. Fear cannot perfectly motivate anyone toward true devotion. Edwards poses a poignant and revealing question: "If there were no Hell, or devils, or judgment, or danger, or rewards consequent upon

pleasing or displeasing God, would we be solicitous to please, and as cautious not to offend him?" (7). The answer is a resounding "no." However, faith driven by love propels a believer toward a longing desire to please the God, because as Edwards eloquently puts it, "Love is a mighty generous thing" (7).

This "generous thing" leads Christians to love not only God, but man as well. Edwards states, "But charity, when it expresses love, signifies love to man, as well as to God, therefore are in Scripture joined together" (7). Edwards is referring to the mandate within Scripture to "love God with all your heart" and "love your neighbor as yourself" (Luke 10:27; Mark 12:30–31; Matt 22:26–39). Christians are commanded to love both God and man, which obliges Christians to do well to people and not harm them, but this is morally impossible if they have no love for them. Edwards details this fact brilliantly:

> Suppose a man has the Christian faith; and consequently knows his duties to man, and the advantage or danger of doing, or neglecting them, yet will those sanctions be insufficient without love? When we do not love a man, or hate him, how hard is it not to do him injuries, despite, and affrontery when impunity or secrecy occurs to tempt us? And when we do not love, or hate men we will do them but little good: our beneficence will be but scanty and imperfect. But when we have charity or love to men how different is the case! Will we injure the man we love? Can any thing tempt us to do it? Surely no: our love forbids all injuries, despite, and affrontery. And when we love a person, will we not do him good? Rejoice in his happiness? Grieve for, and sympathize with him in misery, and do every thing in our power to his advantage? Surely we will. Our love constraineth us to our duty. Therefore there is a necessity for the addition of charity to our faith. (8-9)

Love motivates Christians to do what they would never do without it. Left to depravity, they would never be motivated to any action outside of their own selfish designs (8). The love of God drives every believer to love others, even when human inclination tempts them to do otherwise. If Christians do not love people, the best they can do is fulfill the letter of the law concerning the social duties of the Christian faith. Though, the kindness and goodness they express will only be done out of obligation, rendering it fake and inauthentic, and this will only be done to escape the repercussions of disobedience to the law (9). However, this could not be further from God's intent of the imperative to "love your neighbor." There is a vast difference between loving a neighbor out of obligation, and loving a neighbor out of genuine charity. Expressing kindness and benevolence out

of obligation results only in the fulfillment of the law, while giving kindness and benevolence out of the expression of God's love, the virtue of charity, results in the full sense and meaning of God's mandate to "love our neighbor." The latter is what God expects of genuine faith in the life of the Christ follower (10).

Next, Edwards considers how charity affects a believer's opinions and care of other believers. Edwards notes that even the most faithful of men are flawed and make mistakes. At times, this fact surprises and disappoints believers (10). If Christians have no charity added to their faith, this fact would drive them to cynicism, discouragement, and despondency. They would find themselves inclined to think only the worst of people, believing if the most faithful men can fail, there is no hope for the rest. In turn, this loss of hope will cause a myriad of negative side effects: mutual bad opinions of one another, distrust and reluctance with one another, judgmental attitudes and harsh words, evil for evil, hatred, and violence. What then will become of the Christian faith, a faith that stands in opposition to all of these? (11).

Edwards contends this is why the essence of Christianity is to always hold the very best opinion of every believer, putting mutual trust in one another. Edwards cites Philippians 2:3 to remind the listener of the imperative to be selfless: "Do nothing from selfishness or empty conceit, but with humility of mind regard one another as more important than yourselves." Believers must not be judgmental of one another, or speak harsh and unkind words to one another. They must avoid accusations, resist retaliation, and never be abusive or violent with one another (11). They must instead love one another: children of the same parent, members of the family of God, and the body of Christ. Uniting in this way enables believers the ability to serve God and one another to the best advantage and benefit (12). All of these things require charity, for they are impossible without it.

Lastly, Edwards reminds the listener of the biblical imperative to care for the poor. Concern for the impoverished is the natural result of the reasoning offered through

the two previous considerations in regard to charity (12). Recalling the words of Jesus, Edwards cites Matthew 25:45: "Truly, I say to you, as you did not do it to one of the least of these, you did not do it to me." If Christians do not care for fellow believers, then they are literally neglecting Christ (12-13). Caring for the less fortunate is a natural outpouring of the fruit of the Spirit, expressed through Christian love, namely charity.

Edwards closes this message by reminding the listener that what he has said of charity he has also said of the other six virtues, namely, valor, knowledge, self-control, patience, brotherly-love, and godliness. If the Christian is without any of these seven virtues, then their faith is no different from the Muslim: faith that is destitute of any of the seven is useless and void of purpose and meaning (13). Edwards states that the number seven is called the number of perfection, and that significance could very properly be applied to these seven virtues, for they constitute the perfection of the Christian character. He adds, "For when we see any person who has added them to his faith, we may cite the psalmist words and apply them to him, 'behold the perfect man' (Ps. 37:37)" (14).

Edwards beautifully summarizes the Christian who exemplifies all seven virtues:

> He has heroism to defend it: to be honest and faithfull to his profession in the worst of times; he dares do any thing of suffer any thing rather than make a shipwreck of it. He has knowledge also: and in all knowledge practices it. He adorns it with all temperance and moderation. He has patience along with it: patience to bear any evil that it may bring upon him, any trial that it puts him to. He has godliness also: he is pious and devout in the profession of it. He has brotherly kindness and love towards them. He has also charity along with charity in every sense of the word: he loves his neighbors: he is moderate and favourable in his observation on doubtful cases, and person that wear the appearances of evil. He is kind to the poor. (14-15)

Although this description seems an implausible, Edwards tells the listener that this character is attainable by every Christian. If this is not regarded as true, then the potential that the power of Christ has within every believer is diminished.

Edwards contrasts the description of the "perfect man" with its antithesis:

> Such a one indeed has the faith of Christ and is reputed a Christian, but where is his virtue or heroism? If he holds it, it is because he is not tempted to renounce it: the public vogue, or fashion: the sneers or witticisms thrown at him: profits or honour; or the least persecution set his heroism a reeling. He is ignorant of that faith; his is intemperate, he has not patience: he knows nothing of brotherly kindness. He is ungodly; he is, in every sense, uncharitable. And what is he the better for his faith

> supposing him to hold it in the most orthodox forms? Wherein dos he differ from an infidel except in name? And what ground has he to hope that, at last, his portion will not be with them? (15-16)

Christians must be diligent in pursuit of all seven Christian virtues given in 2 Peter 1:5-7. If they are not, then they may end up fitting the very description Edwards has just provided. Christians must be diligent in prayer, seeking God's provision of them, for without them Christians are unable to love God and neighbor perfectly (16). Without them the Christian faith is meaningless and void of purpose.

CHAPTER 5

CONCLUSION

Morgan Edwards was a formative figure in eighteenth-century church history. He pastored four churches, worked diligently to establish the Philadelphia Baptist Association, gathered volumes of information on Baptist churches within the colonies, and then used that information to write seven volumes of history on churches within eight states. While a number of those volumes were destroyed over the years, the remaining volumes have assisted many church historians in the acquisition of necessary information regarding early American Baptist history.

Edwards was also a gifted and acclaimed expository preacher, yet nothing has been written on that area of his ministry. Over one hundred and sixty sermons are available in Edwards's own hand. Because of his dedication to excellent exposition, these sermons hold countless treasures for anyone willing to take the time and energy to work through them. I have been convicted and encouraged many times throughout the writing of this project, but especially while writing the observations concerning virtue within the sermons themselves.

This work deals exclusively with those sermons, and specifically his sermons on 2 Peter 1:3–9, where he expounds on the list of Christian virtues within that text. Through the examination of these sermons, three key themes come to light. First, they reveal the way in which an eighteenth-century Baptist preacher understood Christian virtue as based on 2 Peter 1:5-7, and how he presented that to an Irish congregation in Cork, Ireland. Second, they reveal how impactful, instructive, and reformative Scripture can be when exegesis and exposition is done correctly, in this case, through Edwards's expositions about virtue in the life of the believer. Third, Edwards' sermons on 2 Peter

1:3–9 reveals the timeless relevance and necessity of the biblical view of virtue in the life of the believer.

Edwards is clear about his thoughts within these sermons. He never minces words or is vague in his delivery. He never wavers from his conviction to the inerrancy of Scripture, being steadfast to deliver only what he believes is the point of the text. He leans heavily on the Old Testament Hebrew and the New Testament Greek. While he does not give much literal evidence of this fact, he was known for doing all of his study and writing exclusively in the original texts. Edward is straightforward with the requirements for and application of the Christian virtues, never compromising on the fact that every Christian should possess and practice the virtues of valor, knowledge, temperance, patience, godliness, brotherly kindness, and charity. Edwards makes it clear that if a Christian does not add all seven virtues to their faith, then their faith is pointless, ultimately giving evidence of no faith at all.

Edwards is also clear that those who hear the Word and do not follow its instruction are at best disobedient, and at worst unregenerate. The purpose of God's Word is to lead believers into Christlikeness, and in becoming more like Christ they enjoy the very best life has to offer. Because Edwards's sermons hold fast to the exclusive meaning and intent of Scripture, they are just as poignant and instructive as Scripture itself, which once again tells of his dedication to excellent exegesis and his belief in the inerrancy of Scripture. Because each sermon is fully based on God's restorative Word, each of the seven sermons is restorative in substance. If the listener responds to the guidance within them, their life will give evidence of transformation. And in that transformation they will find the joy and reward that comes in obedience to God's Word.

The encouragement to Christlikeness is especially evident in these seven sermons on virtue. If the imperative to add every single one of these virtues to the Christian faith is not heeded, then the hearing of that imperative is useless to the believer. Scripture is timeless, so the blessing of Edwards's faithfulness to the Word makes these sermons

timeless also. The timelessness of God's Word is one of the beauties in faithful exegesis and exposition—sermons do not get lost in dated examples and illustrations. When God's Word is the exclusive source of a sermon, then that sermon will be as timeless as God's Word. The majority of Edwards's illustrations are taken from either Old Testament texts, or hypothetical individuals who are as relevant today as they were when these sermons were written, 266 years ago. Because of their timeless relevance, these sermons remind believers of the uncompromising necessity of the attainment of all seven Christian virtues listed in 2 Peter 1:5-7. Edwards's sermons deliver the need for a strong conviction that every single Christian must pursue virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity if they desire to be faithful witnesses of the gospel, vibrant members of the body of Christ, and obedient children within the family of God.

Another beauty of faithful exposition is the reassurance that throughout the history of Christianity all faithful believers have been required to obey and follow the same biblical mandates and imperatives. God is impartial, uncompromising, and generous with the provision and sustaining power every Christian needs to attain and retain biblical virtues. Since no one is able to attain these virtues through their own power, believers are knit together with the source that provides the supernatural endowment needed to accomplish everything required as Christ followers. The one who requires believers to demonstrate Christ like virtues is the same One that supplies them with everything they need to gain and retain those virtues.

The sermons of Morgan Edwards on the seven virtues within 2 Peter 1:5-7 clearly reveal Morgan Edwards's interpretation of Christian virtues. They are pertinent, incredibly instructive, and include guidance, which if followed will transform the listener from a hearer of the Word to a doer of the Word. The observations on these virtues within the sermons of Morgan Edwards will lead the reader toward a clearer understanding of why these virtues are critical in the life of every Christ follower. Without them, faith has no substance, purpose, or meaning.

APPENDIX 1

MORGAN EDWARDS, SERMON 1: "ADD TO YOUR FAITH KNOWLEDGE" (2 PET 1:5)

We all profess ourselves Christians; and therefore are supposed to have the Christian faith. Having that faith therefore let us now hear this apostolical advice, "add to your faith virtue, and to virtue knowledge etc." (2 Pet. 1:5). What this virtue means you have heard last Sabbath. It cannot here be understood in its common acceptation as signifying anything, nay everything that is good both in the moral and Christian worlds; for in this sense knowledge, temperance, patience, godliness, brotherly-kindness and charity are virtues; and yet in this text they stand distinguished from it and are excluded by it: accordingly me observed that ἀρητής the word, the word here translated by virtue primarily and peculiarly means "heroism," or valor, and fortitude.

The etymology of the word as well as the usage of it among the Greek poets suppose this to be its most ancient sense: Mars, the hero and champion of the Greeks, and their god of all heroism is in their language called Ἄρες, and his temple Areopagus (Acts 17:22) and ἀρητής deriving directly from his name must necessarily, and at first peculiarly, signify the distinguishing property of a hero viz valour, or courage, or fortitude, or a bold and undaunted spirit; or the reverse of cowardice and timorousness. And the design of the apostle favours this sense, for the Christian faith renders valour and courage necessary to all its votaries even in the best times; for [1] it subjects them to bear and suffer many evils, which will never be done by the coward and pusillanimous. [2] It requires us to tame and retrain all our criminal appetites and governing passions, which when irritated by temptations are very impetuous and strong: And none can do this but he that is endued with Christian bravery and heroism. [3] It enjoins upon us practices which either circumstances are most disagreeable to our nature: and therefore will never be

performed without courage and fortitude be our allies. Under these three heads may be arranged all the tests of valour that the Christian faith may at any time put its votaries to. Some of which I mentioned: But not such as have, or may attend the Christian faith, but only such as do now attend it. And tho' they may seem trifling, and rather burlesques upon valor, than tests of it; yet trifling as they are, they are more than equal to the fortitude of too many Christians; for their practices show that they prevail over them. And I hope that those who have heard me, not only saw that they were so; but have since made suitable reflexions upon them. Thus it ought to be at least: for we do not go to hear the Word for entertainment, but rather for profit: To see if we shall meet with anything that shall be of help to us to practice our duties, and regulate our conduct by the expectations which God has from us: we do not as much want knowledge as we do a heart to practice what we know.

I am this day to dwell upon that part of my text which commands us to add knowledge to our virtue or heroism. Add to your faith virtue or valor; and to valor knowledge. And I would fondly hope that you will do this also; for you may be sure it is necessary, else would not the task be put upon you: you may be sure you cannot fare well without you add knowledge to your fortitude and fortitude to your faith. And if you mean to take this advice, if you intend to add knowledge to your fortitude, you will not only desire me to illustrate the advice; but wish me success in so doing.

Knowledge here is immediately connected to virtue or valor, which connexion seems to intimate that it is to valor, and for its use, that the addition of knowledge is commanded: but yet knowledge may be connected to faith; and so the sense would be add to your faith knowledge: but as valor requires the help of knowledge, as well as faith, we shall consider the word in both connexions. Let us then take the word in its connexion with valor "Add to your valor knowledge." We must have virtue or valor added to our faith else it will be a matter of perfect indifference whether we have faith or not: and we must have knowledge or prudence, as the same word sometimes signifies, added to our

valor or that will do our faith rather harm than service. I say the same word here read knowledge is sometimes used to express prudence; for instance 1 Pet. 3:7, "Husbands dwell with your wives according to knowledge," [and] 2 Cor. 6:6, "In all things approving ourselves by pureness by knowledge." In both which places knowledge is always explained by prudence or discretion: and doubtless in this place knowledge comprehends prudence: it is a discreet knowledge that valor requires to guide and direct it. And this knowledge we must add to our Christian courage and resoluteness; else our courage, like mettle in a blind home, will hurry us to do things hurtfull to ourselves, to others and to our faith. Courage with ignorance never makes a man heroic, valiant, and brave; but only makes him obstinate, and fool hardy. And history, as well as observation shows that this has been the case with many that profess the Christian faith. Their courage and zeal to defend the faith have made them the author of all manner of wickedness. What is it that makes some rob their fellow creatures and confiscate their goods? What make them imprison their bodies, scourge and torture them, shed their blood, hang, and burn them? It is their heroism for the faith.

What makes Protestants hate and abuse one another on a religious account? Break out into reproachfull words, and often abusive actions, which, if they had the power, and could do it with safety, would most certainly terminate in cruelties. They say not: but they that do so much would certainly do more, for what they do, show that they consider them as the enemies of the faith, consequently enemies of God, consequently enemies of society, consequently, it would be doing God and man service to cut them off? They that hesitate not to murder each other with their tongues, would not stick to do it with their hands were the one as safe as the other. What makes men from the press, the pulpit, and in conversation, what makes them at all events introduce their favourite tenets; carp and catch at everything that drops in opposition to them: defend them dogmatically; laugh to scorn their antagonists, and by craft tell them they are fools. What is it that rouses their passions, ferments their animal spirits, and diffuses a fever and

trembling in their blood and limbs, and spread a fierceness on their countenance?

What makes persons embarked in one and the same common cause oppose each other; and be better pleased to see the cause perish than that they should sink and the other prevail: and when they cannot prevail grow indifferent to it and become a sort of religious wanderers? What is at the bottom of all these things? It is a want of adding knowledge to their valor or courage. They have the faith, and have courage I will own: but that courage for want of prudence to direct it degenerates into obstinacy, and foolhardiness.

There are such things indeed as valor for the truths and boldness in defense of the faith: but if all things that man call so be the things that God commends under those honourable names; it they be the things, "My soul come thou not into their secret, and unto their assemblies mine honour be thou not united" (Genesis 49:6). Upon the whole then you see the occasion there is for such and advice as my text exhibits: and how much the advice commands your attentions, and demands your endeavours hence forth to add to your valor knowledge or prudence. It would be needless for me to dwell particularly on the ways in which your Christian valor will be directed to exert itself; for if you take this advice and add knowledge or discretion there to, that knowledge itself will sufficiently do this. Yet I cannot forbear mentioning one instance or two. Have you the Christian faith? Have you a heart to exert yourselves in its defense? Then your knowledge will tell you that this is the most effectual way to exert that valor to success viz. by using all your courage and fortitude to bring yourselves to *do* punctually and perseveringly all that your faith enjoins upon you; and abstain thoroughly from all that your faith condemns and forbids you to practice. Neglecting anything that the Christian faith enjoins is neglecting the faith, and neglecting the faith is destroying it. On the other hand allowing yourselves to do anything that is condemned by your faith and is inconsistent with it and destructive of it is fighting against that faith and a sure way to destroy it. If therefore you have heroism enough to do, and quit what your faith commands and prohibits, you will defend

it to the best advantage; and do more in its favour than if you had the legislative power in your hands, and all the armies and magistracy of the universe at your beck; all the eloquence and mastery of arguments in your possession: And I hope you will think of this: The same knowledge will also direct your zeal and fortitude to the proponent times, places, and circumstances to stand up to spread or defend this faith so as to prevent you from throwing pearls before swine, or render your good things evil spoken of. So much for knowledge as it is connected with virtue or Christian heroism.

But knowledge in the text may be connected immediately with faith; so that the sense will be, not add to your virtue knowledge, but "add to your faith knowledge": this seems to be the connexion in which not only virtue stands to faith, but all the rest knowledge, temperance, patience, godliness, brotherly-kindness, and charity. Faith is the center, and these seven the lines that surround it, and terminate in that center. The manner in which they are expressed leads us to conceive of them under the notion of a chain where of only link is fastened to faith, as to a staple, and the rest to each other; but they are better conceived of under the notions of lines terminating in one center, like the spokes of a wheel in the nave: faith is that center or nave: these seven virtues or graces are the lines or spokes that meet in; and are fastened to that center. And it is remarkable that one word which the apostle uses greatly favours this way of connecting these things to faith [add to] your faith virtue: so our version: but the apostle saith (ἐπιχορηγήσατα) let virtue, knowledge, patience attend your faith as servants attend their master and encompass his person to minister to him. This leads us to conceive of faith as the chief, the presedent and head of the train; and virtue knowledge as its attendants and ministers which surround it; And which minister, not to one another, but immediately to the chief personage and president: we add these things to our faith as a prince adds to his ponies by enlisting foreign troops to his service.

In his connexion the apostle bids us add knowledge to our faith: that by the assistance of that knowledge as well, as by the assistance of valor, patience &c, our faith

may answer the end proposed by it viz the salvation of our souls. Let us then attend to the exhortation in this light. We have faith; But have we knowledge along with it? When the heathens and the Jews first received the faith, their knowledge of it was very scanty, in so much that they are on this account called children, babes, novices and the like. Nay the apostle Paul himself with that when he first became a Christian he thought as a child and acted as a child. So that it was very requisite that the apostle Peter should address the persons he was writing to in this manner add to your faith knowledge, that are Christains, but I would have you to be knowing and wise Christians: I would have you grow in the knowledge of Jesus Christ, as he saith at the end of this epistle.

And the exhortation is no less necessary for Christians of the present age: for it is to be feared that too many now-a-days esteem themselves Christians, and yet know not why or wherefore they are so: their parents were Christains and their neighbours are Christians: and they would be like the rest; Go, and do as the custom of the country leads the way. This being the case with many; and a scanty and imperfect knowledge of the Christian faith being the case of a 1000 besides, it becomes very requisite and proper that such an exhortation on as this should be frequently inculcated "Add to your faith knowledge." We should grow in knowledge as we grow in years, and do in the things of this world: but in Christianity this will not hold true, in many instances: for what is said of the Hebrews may be said of many now: "For time ye ought to be teachers, yet have need that one teach you what be the first principles of the oracles of God, and are such as have need of milk and not strong meat" (Hebrews 5:12) If this were a matter of indifference: if it did not much affect our eternal happiness or misery whether we are ignorant or knowing Christians, it might be indifferent indeed whether the exhortation were inculcated or laide aside; Whether it were obeyed or neglected, but it is not so. "For my people are destroyed for lack of knowledge, saith God" (Hosea 4:6). It is for want of a proper knowldege of the nature of vice that men who carry with them the hope of escaping hell, that men, I say, persevere in any vice: for we see others, who carry the

same hope in their breasts, dreading sin beyond the dread of any other evils: and the reason is, there as properly apprised of the malignity of sin and its dreadful consequence; A point to which the other seem to be novices. On the other hand we find some who very easily disperse with their duties, neglect them from time to time, and at the same time entertain the hopes of the favour of God and of being very happy with him hereafter: and others who are very cautious lest they omit any duty, and yet have no more hope than the former. And what is the reason of this vast difference? Why the one know it the things which God hath enjoined them to do he hath enjoined as they value his favour, and upon pain of his displeasure: knowing this they do not expect his favour without obeying: the other not knowing expect his favour without that obedience. And thus for lack of knowledge his people are destroyed: they go to hell in strong hopes of heaven; And fall under the eternal wrath of God in confidence of his favour.

Besides the danger of ignorance there is another reason that renders Christian knowledge eligible: and that is its usefulness to us in point of present happiness and comfort: ignorance, like night, is gloomy and dismal: but knowledge, like the light, is comfortable and exhilarating: for a man to receive the comfort of Christianity and yet be ignorant of Christ and Christianity is an impossible thing: it is he that is well acquainted with both that has the comfort that both were intended to minister: the wellbeing of rational creatures consist in these comforts. Let us then exert ourselves to gain this knowledge. Particularly let us know Jesus Christ who is the author and founder of our faith, nay the object of it: know the quality of his person as God–Man: and his offices: what he has done for us, and even is now doing: let us remember that he is not only our king who has enacted the Christian laws; But that his is to be our judge; And will acquit or condemn us according as we observe, or violate those laws.

Let us know that he is a priest: and hath offered himself for us to make attonement for our sins: that he still ministreth in sacred things for us by interceding for us: and by using his interest to gain alliance and acceptance to our prayers and to our

persons: That he is our prophet in such a sense as that we must hear him and be taught by him for in him the records of Moses are eminently fulfilled. And it shall come to pass that whosoever will not hear that prophet shall be cut off from among the people. Let us know also the way he hath fixed upon to save us; And the terms of that salvation: Let us also know what it is he requires from us; For whatever they are, they are required upon no less sanctions than his favoured wrath: Let us know what things are our duties; And all that are so. For at present we do not seem to have this knowledge: Let us again know what it is that he forbids us; For whatever they are they are forbidden upon pain of damnation; It is necessary therefore that we should concern ourselves about them, if we think that to be damned is any great matter. At present many things are done which he hath prohibitted: and surely those that do it, do not know it: else a grain of reason about the consequence would deter them therefrom one would think.

In short let us add every knowledge to our faith which that faith requires, and upon which its success depends: else it is indifferent whether we have that faith or not; For to have a faith that will not answer the end is the same as not to have it all. The methods by which such a knowledge is to be acquired deserve to be mentioned. The New Testament is the system of Christianity: and as those who would acquaint themselves with any science peruse very carefully the treatises on that science; So should we this treatise: it is this that furnishes us with all knowledge necessary for a Christian: and he that is ignorant of this book is ignorant to his own ruin: Let us then read this book every day, and it will make us wise even unto salvation: Nor indeed can we ever put this exhortation in practice, “add to,” without applying to this expedient.

Another method to obtain this necessary knowledge is to attend diligently on the ministry: the church is the school of it wherein many have acquired knowledge to all the necessary purposes of our faith: and they that neglect this are as unlikely to be wise unto salvation as truants are to the scholars. Let us then attend the minisrty of the gosple as often as we can.

We should remember also that Christian knowledge is said to be the fruit of the spirit, (1 Cor. 12:8). And our saviour saith that it is the office of the Spirit to lead and guide to all truth: Now these are not words without a meaning: words that slipt [in] without a design, and are to be read without being noticed: no, therefore we should fix our expectations upon this source of Christian knowledge in a particular manner, and by prayer apply very earnestly that God will supply our lack of knowledge. Conversation should also turn sometimes, at least this way. And the reading of good books, calculated to improve us in Christianity will be very usefull: and thinking upon the subjects as frequently as we can seems absolutely necessary.

He that uses such methods will certainly find them sufficient to answer the end: and will have the happiness to see knowledge added to his faith: and his virtue or valor guided to the best purpose. And now I have said what I thought necessary and usefull to illustrate and recommend this part of the advice contained in the text add to your faith knowledge. The other parts of it shall be considered hereafter.

I add no more but my earnest prayer to God that he will bless what hath been said.

APPENDIX 2

MORGAN EDWARDS, SERMON 2: "ADD TO YOUR FAITH TEMPERANCE" (2 PET 1:6)

I have heretofore intreated you to add virtue or heroism; and to add knowledge or discretion to your Christian faith: and I hope that my intreaty was not in vain. I am this day to renew my intreaty in favour of the next subject, viz temperance, "add to your faith … temperance." And to forward this, be assured that a compliance with this exhortation is absolutely necessary: it is so necessary that to have faith, and not having temperance along with it are the same in effect as to have no faith at all; and in the end differs nothing from infidelity unless it be that our condemnation will be greater; for faith without works is not only dead, but is death itself to the possessor. Do you think faith necessary to your salvation because it is said that, "he who believeth not shall be damned"? (Mk 16:16) Are you shocked at the supposition of your living and dying in infidelity, and not in the faith of it? You are. Then be assured that you have the same reason to think the addition of temperance to that faith necessary. The same reason to dread living & dying in intemperance, as living and dying in infidelity; for in that case the faithful will end like the faithless: and their death and everlasting fate like theirs. Suffer then the word of exhortation; "give all diligence to add to your faith … temperance."

Be assured also that we have not complied with this exhortation so far as to render the repeating and urging of it unnecessary. Some of us perhaps that have the faith are not temperate at all: others not temperate in *all* things as the apostle speaks 1 Cor. 9:25: "and he that striveth for masteries must be temperate in all things": but temperate in some things and intemperate in other things, nay in any one thing, is not sufficient. Others not temperate at all times but [are] sometimes moderate, sometimes excessive; and the best perhaps not having acquired temperance to a sufficient degree. The thing is

not so done already as to make it improper to exhort us to do it.

And since this is the case, shall we hear strict temperance named and inculcated and not feel our attention running forth after it? Shall we hear that it is as requisite to salvation as faith, and hold it in neglect while we hold faith important? Shall we in a retrospect of our lives observe our defect in temperance and not fear? Shall we know that we have it not, and yet must have it and not be intimidated? Shall we not like Felix tremble while we hear temperance thus reasoned upon; and we any way tardy about it? We shall surely if we believe that we must have it added to our faith, and that as yet our faith stands in any instance destitute of it.

What temperance is, you need not be told; for you all know that it stands opposed to all criminal excess and liberties in things lawful: I say in things lawful; for to speak of temperance in things unlawful is to speak of sinning with temperance: meddling with them in any degree is intemperance and excess: But the things wherein temperance is to take place are things or practices or indulgences allowed us: things that our Creator gives us leave to use, and bids us welcome; but charges us to use moderately; to use and not abuse: to indulge but not to excess: It is the excess that he prohibits: and moderation that he recommends under the name of temperance: Temperance consists in curbing appetites and dispositions. The original word is derived from a root that signifies power: and therefore temperance is a power and ascendance over our appetites and propensities: a power to check and stop them when they become impetuous and fierce; and when they run to the borders of iniquity that they pass not over: it is the reins by which the soul curbs and manages those head strong and vicious cattle.

Those appetites mean chiefly such as relate to meats and drinks: and temperance most commonly, and almost wholely expresses a moderate use of them in the common sense of the word among Christians and heathens, particularly by those that opposed the maxims of Epicurus and his followers. And doubtless when the apostle commands us to add temperance to our faith he had a particular view on moderation in

eating and drinking: for these excesses stand condemned by that faith; and are destructive of it wherever they prevail. A Christian glutton or a Christian drunkard not only sound shockingly, but carry in them a contradiction. They sound something like Christian devils, as the Japanese commonly style the Europeans. And indeed barbarous as the sentence may appear, there is too much room to respect that it expresses facts among 1000's of them that profess the Christian faith. Meats and drinks are the bounties of heaven. The surface of the earth is but a table of our creator's spreading. Appetites for them are also the gifts of God, and the gratifying of these appetites constitutes a considerable part of human happiness: as the want of such things does [constitute] human misery.

But the misfortune is, and the thing that the text cautions us against, that men rest not in eating to the full and drinking till enough: they exceed sufficiency and moderation in both: this is a reproach to reason: nay a reproach that few or none of the brute-hearts fall into: they attend to instinct so carefully as to desist when they take a sufficiency: but many men, like Solomon's leeches, are ever crying, "give, give," and never say it is enough (Prov. 30:15). Therefore add to your faith temperance. How indecent as well as dangerous it is to see the Christian faith crippled with gluttony and drunkenness? In the Roman history we read of live men and dead carcasses that have been tied together to which the apostle may refer when, he with "Who shall deliver a wretched man from this body of death?" This was a shocking spektacle[1] and the pure faith of Christ held and professed in voluptuousness is as shocking. Desperate is the case of them that hold the faith in unrighteousness; and so is the case of them that hold the faith in intemperance. How unchristian, nay unmanly is it to see men eat to satiety, sickness, and surfeiting, till oppressed nature heaves to reproach the excess: till this plague seizes them, as it did the Israelites, Num. 11:33, while the flesh was yet between

[1]This is an early spelling for the word "spectacle," with the particular meaning of something that is a public show or display, especially on a large scale.

their teeth ere it was chewed. Is this becoming the Christian faith? There is a book entitled "*The Most Christian Bruite*:" and if the above are Christians they may have that title wrote on their front as a proper indication of what they are. To indulge voracious appetite to excess and continue to force and tempt it with varied and fresh delicious, is making provision for the flesh to fulfill the lusts thereof in the worst sense that the apostle could use the phrase.

How unchristian and brutish is it to drink beyond moderation, and so sink the rational creature into a drunkard? And yet so it is. See you not around you daily beasts in human shape? Their eyes are red and wild, or dead and closing: they howl and rave, or lie on the floor or in the street as if bereft of life: they stagger and fall: their tongues in faltering and broken accents becry their folly, and or modulate the horridest sounds and imprecations: they, like other savage hearts, roar their wrath at each other and begin the tearing frays, until nature sinks under the oppression and heaves their shame in their faces. What are these? They are Christians: they profess the faith of Christ no doubt: they would resent a suspicion to the contrary. They hold the faith: they will live and die in it. But what are they the better for that? For want of adding temperance to that faith they will have their portion with the infidels. Their character and end are drown at large a little after the text which I shall read, as they serve to illustrate the temperance there recommended. "They walk after the flesh in the lust of uncleanness- Presumptuous are they, and self-willed. These are natural brute beast made to be taken and destroyed; speak evil of what they understand not, and shall utterly perish in their own corruption: and shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day time: spots are they and blemishes, sporting themselves with their own deceivings while they feast with you" (2 Peter 2:10–13): cursed children "to whom the mist of darkness is reserved forever" (2 Peter 2:17). Therefore add to your faith temperance. How unlike these are the temperate: they eat to satisfy and recreate nature and not to oppress and injure it: They drink to enough, or at worst to an innocent cheerfulness:

These indeed may be called Christians without any reproach to Christianity: and Christ is not ashamed to call them brethren: they have the faith, and they will be the better for having it. For they add daily to their faith temperance. And this is what I am recommending to you, and what the text recommends.

But as appetites for meats and drinks are not all the appetites that we must restrain and manage: so dos not temperance consist only in the restraining and governing of them: there are other propensities that call for temperance: and a man that is neither a glutton nor a drunkard may yet be guilty of manifold intemperances and excess in things that are in themselves lawfull. The lewd person pursues appetite to a most dangerous and criminal excess. The appetite is natural, and no way unworthy the God that gave it to nature: and the design of the Giver noble viz. replenishing the earth with inhabitants and heaven with saints; and supplying the place of the departed in a prolific succession to the end of time. But this appetite is not restrained by the laws of God and man by too many of them that profess the Christian faith: Are not enormities of this nature too prevailing in Christian countries, by the votaries of the Christian faith? Strange! A Christian fornicator a Christian adulterer, a Christian whoremonger! Incredible absurdities! And yet they hold the faith: and pique themselves upon it when they put themselves in comparison with Jews, mehometans, or heathens. They conclude that faith will be of advantage to them: but are they not mistaken? Will their faith be of any service to them? Dos it signify ought if they hold, or renounce it: are not both perfectly indifferent in the end: If they live and die thus in the faith they will share the infidels fate: it they renounce it they will only live and die like infidels. It must be a strange faith that will secure the salvation of its votaries that act in this loose manner. Therefore if we think it of any consequence to us to hold the Christian faith, we must think, that restraining our appetites strictly within the bounds of chastity as necessary; for intemperance and excess are not only destructive of that faith, but actually preventing of all its usefull effects and happy issue. Therefore if ye transgressors add to your faith temperance, or add this to your account, that your faith

will only aggravate your condemnation.

Another set of appetites and dispositions that call for temperance are those that relate to entertainments, diversions, and gaiety. The mind requires some relaxation else it will, like a bow that is always bent; lose its life and spring. The cases of the world fatigue us. The men of business, that men of study and letters, the men of offices, whether domestic or public, and in short, all men feel recreations to their minds as necessary as sleep to their bodies: both are natural and both essential to our will being. Therefore in paradise there were pleasing employments allotted to man. And accordingly all men follow this kind instinct of nature, and are some recreations or another. The generality of them indeed make an improper choice, and instead of recreations choose sins. But I have nothing to do with them, because temperance is recommended only in things that are lawful and indifferent till abused, and followed to excess. Company has been found a healthful medicine to the tire and drooping mind. But some have exceeded moderation with respect to this: have turned too much of their attention, and spent too much of their time and substance this way; so that a fondness for company assumes the nature of vice, and is stigmatized by reproachful names. This is for want of adding to our faith temperance.

I will not pretend to say that places of public resort; places of scenery, of harmony, and the like are absolutely unlawful: nor that a moderate use of them is criminal: But certain it is that they, like all other abused things, have proved hurtfull to great many Christians. Nor will I pretend to say that the usual amusements in families or in more public places are bad in themselves; and if they had never been abuse I am persuaded no man ever would have thought so. Let it be supposed then that all these things are lawful. Then our great duty and care is to observe temperance and moderation with respect to them. Every man is able to judge when they cease to be lawfull to him; when they hurt his character as a Christian and as a man. When they take too much of his time, his attention, and money; when they clash with and prejudice his worldly and

spiritual interests: when they interfere with the duties of his occupation, of his family, and religion; in short when it becomes expedient for him to forbear. And if he dos not, then certainly he has not learnt this lesson of adding to his faith temperance, and consequently his faith will do him no service: I shall say no more upon so delicate a subject.

The passions and affections I shall next mention as another scene where in temperance should always make its appearance, nay wherein it should always govern and bear authority and sway. Love and hatred, joy and sorrow, gratitude and anger, hope and fear, desire and aversion, esteem and contempt, and the like, are plants which the almighty himself hath set in our nature; and he that planted them meant that we should exercise them: But the misfortune is that men indulge all these to excess; and this is the thing we are cautioned against and dissuaded from in the text under the name of adding to our faith temperance viz temperance in the use and exercise of our passions and affections.

That there is need for such temperance is evident from every observation: What great havock and mischiefs the passions of men have done in the natural, the moral, and Christian worlds! What evils have not excesses of passions produced, so that persons have hurt themselves, and others, and everything they had to do with! For want of moderating these passions some persons are become testy and peevish, fractious and fierce, impatient of contradiction impatient of disappointment. Such, we commonly say, want temper, and therefore are very literally in-temperate. Others are so enslaved by passions that they are wholly guided by them: as they are will or ill effected toward towards persons so speak they will or ill of them: so they reward or punish, serve or hurt, love or hate them. They, like Rehoboam, desert the good counsel of sage reason; and take the advice of raw passions; and like him act to their own hurt, and the hurt of others. In grief and sorrow, love and hatred, fears and desires, they are immoderate: in joy and gladness extravagant: In short they are strangers to that sedateness and evenness of temper which is not only the fruit but the friend of reason: Want of such a temper is in-

temperance. Therefore give all diligence, O ye sons and daughters of passions, to add to your faith temper or temperance.

Thus we see that temperance is the restraining of our appetites, or affections, or passions, or propensities that they exceed not the bounds of moderation: it is using careful things without abusing them: And I have also mentioned the principal tests and trials of this temperance: and how absolutely and indispensably necessary the adding of it to our Christian faith appears: and by this you see what you are to aim at, and wherein to employ it when acquired. And now I have nothing to do but to intreat that you will consider this matter: to pray you to remember that faith without temperance will stand is in no stead: that temperance is as necessary acquisition as faith can be; temperance without the Christian faith is not sufficient; the Christian faith without temperance unavailing. There is one thing that I would not omit mentioning: and you will no sooner hear than you will see how to make your advantage of the declaration Gal. 5:23, "But the fruite of the Spirit is-" temperance. If, in a garden, you want such a fruite you would immediately go to the tree that bears it: there you would look for it, thence you would expect it.

And why not in Christianity? How becoming a man it is to lament before God his deficiency! Because He is the giver of every good and perfect gift. Not only God, but even men would be pleased to hear a Christian in the honesty of his heart, making such a declaration as this, "O my God! Thou requirest perfect temperance! And I am convinced of the necessity of my being what thou requirest me to be: I resolve upon it: I will practice it! But yet I am convinced by a very slight reflection on my past conduct that I am not perfectly temperate. My appetities, my dispositions and passions are bridled: my reason holds the reins: and they are thereby checked, and curb'd: but not always: they too often run away with me as zesty horses run away with their riders, who at other times manage and master them well enough. I am not what I ought to be, what I need be, what I may be, and what some others are. I am sorry for it: it is not for want of will, it is not for

want of endeavours, that temperance is thy gift and bounty: thy Spirit has so great a hand in this temperance that it is called his fruite. Therefore, O my God, I apply to thee for it: help me in the government of all my appetites put me more upon my guard when I am put to the trial of my temperance. Give me a power and mastery over my passions. Be thou my ally and confederate. Let me arrive to, and preserve a perfect course of temperance. I see how insufficient my wishes and endeavours have been hither to. I am convinced that there is a necessity for thy aids. I pray thee to give it. I will acknowledge it gratefully when given. The praise shall be thine, and mine to give gratitude and thanks. It is temperance I aim at, I am anxious to obtain, and not self-applause. Give me this and I have my wishes. And indeed this is the natural consequence of considering temperance as the fruite of the Spirit. Cork. 29 Sep. 1756.

APPENDIX 3

MORGAN EDWARDS, SERMON 3: "ADD TO YOUR FAITH PATIENCE" ((2 PET 1:6)

When Christians are bid to add patience to their faith, it is taken for granted that faith may exist without that patience. The apostle observed some among those he wrote to who had, held, and professed the faith, and yet were deficient in patience. And a little observation on Christians of the present age shows, that, not only faith *may* but actually *does* stand destitute of this necessary endowment.

It is also taken for granted here that adding patience to faith is necessary: so necessary that to have faith and not to have patience is, in effect, to have nothing to purpose. They therefore whose province it is to watch over you in the Lord, cannot be faithful if they know and believe this, and yet do not urge the exhortation "add to your faith"- patience. The circumstances of all men whether Jews, Deists, Mehometans, or heathens render patience a most indispensable virtue: and therefore is frequently recommended in the ethicks of heathen writers. But those that embrace the Christian faith have more need of it; because that faith has proved an additional trial to all its votaries: Christians considered merely as men have all the need of patience that other men have and men considered as Christians have more need. And therefore Christ and his apostles have made patience a most considerable topic of both their ministry and writings: few things are by them mentioned oftener; and recommended and inculcated more industriously.

What patience is, you all know: it is the bearing of evils with resignation and calmness. The bearing of evils whether they be pains, sicknesses, persecution, or poverty, or delays of our wishes, or disappointments of our expectations or the like; it stands opposed to fretfulness and Peevishness, or a turbulent and boisterous temper and conduct.

This is the storm; and patience is the calm.

And gain your consent to this advice “add to your faith”- patience, let me mention some other passages, which not only importune your compliance; but by their frequency show the importance of the thing you are advised to. Luke 21:19, in your patience possess your souls: these are the words of Christ. 2 Thess. 3:5, the Lord direct your hearts into patience. Col. 1:11, being strengthened unto all patience. 2 Thess. 1:4, we glory in your patience. 1 Tim. 6:11, follow after patience. Heb. 10:36, ye have need of patience. Heb. 12:1, run with patience. Jam. 1:4, let patience have its perfect word, 5:7, be patient brethren, verse 8, the husband man waiteth with patience for the fruite of the earth: be ye also patient, verse 10, take the prophets for an example of patience, verse 11, ye have heard of the patience of Job. “Add to your faith”- patience.

And now after all this, can you think patience to be of small importance? Can you esteem it a trifling thing? Is it indifferent, suppose ye, whether you have it or not? Can you deem yourselves at liberty either to take their advice or to let it alone “add to your faith” patience? Do you not see that you must attend to it and hence forth give all diligence to procure it? I hope you do. Perhaps some of you have never thought of its importance before; or used diligence for one hour to gain it: or perhaps never strove to exercise it when put to the trial: or perhaps never took notice of your impatience; or bewailed the want of it, or considered the uselessness of the Christian faith without it. These indeed are hard surmizes: but it is harder to suffer men to live without expostulating with them about a matter of so much consequence. Let any of us be put to the test and it is adds but he will show impatience: and if he exercises patience when tried it is taken notice of which shows that patience, which should be common, is a rare thing among them that hold the Christian faith. And on the other hand, the frequency and commonness of instances of impatience is the reason why they pass unnoticed and unwondered at: Were they as rare as they are common they would be stared at as wonders.

Patience supposes evils; for they alone furnish us with opportunities of showing it: persons that are not affected with any evils may be calm, serene, and even: but this is not patience; nor is it in the power of such to exercise it: he alone is patient who bears evils calmly and serenely: and if he dos not exercise such a temper at such times and in such circumstances he has no patience at all; for, as I said before, a serene temper without trials is not patience. Well then let us take a survey of Christians, of men that profess the Christian faith, and carry this distinction along with us, and we shall see whether they have "added to their faith"- patience. Sickness, for instance, has always been considered as a test of patience: the opportunity that is given us to show whether we have it or not; and every man has this test of patience thrown in his way more or less. But do the generality of Christians bear the test? Or do they not rather grow peevish and fretful; angry with God and with men, pleased at nothing, displeased at every thing. Yea, but they are sick else they would not be so impatient. True: and if they were not sick they could not show patience: when they are not tried they can have none, and when they are tried they show that they have none: the consequence is then that they have no patience at all. Pains, again, are another scene where patience makes it appearance or not al all: but how do the pained behave? Most commonly they grow extravagant and wild in their pains: violent in their words and actions, perhaps cursing and swearing or blaspheming and roaring and quarrelling: yes, but they are pained else they would not do so. Very well: they are patient when they are not tried, but when they are, they have none. Provocations, again, are tests of patience. And how do men behave when provoked? Why in general they swell with anger and wrath: burst out in storms of abusive words and tearing actions. But they were provoked. What then? It is then they must show patience if ever they will. Who is impatient when he is not provoked?

Losses, again, are trials bought upon us to prove if we have patience or not: losses of worldly goods, or of near relatives, or of dear and usefull friends. And how do most men stand the trials? Why they do not stand it at all: they are out of all patience:

they discover nothing that has the appearance of patience: they are all impatience. The same may be said of disappointments in our designs and projects: we meet with disappointments in order to bring us to the trials of patience; but too commonly disappointments meet with no patience in us.

Deferring and delaying our hopes and wishes are other trials of patience: and how common is it in the trials for men to show that they are not endued with any: when God or man defers what excites our strong hopes we too often grow angry and resolve to wait no longer; when our warm wishes are not granted us when we would have them how often do we take yet a distaste, and have no patience to waite longer. This was once the case of Elisha, 2 Kings 6:33, "Why should I wait on the Lord any longer." This was once the fault of Jonah, "And it displeased Jonah exceedingly, and he was very angry" (Jon. 4:1)- "and said I do well to be angry even unto death" (Jon. 4:9).

The difficulty and tediousness of working out our own salvation try our patience: and some stand the proof: they neither desist nor slacken their application, tho' they know it to be a thing for life: but great many have no patience to persevere and so they give over all their duties and efforts and become as they were before, such as "neglect so great salvation" (Heb. 2:3).

This I am too sure is the case of the bulk of men who profess the Christian faith and for that reason are called Christians in opposition to Jews, Deists, and infidels. Nor have I aggravated the matter in the instances above specified, nor said more than I have my self observed one time or another in my acquaintance with mankind: and if this be the case where is their patience? Dos not their faith stand destitute of it? Is it not evident that they have never attended to this important advice, "Add to your faith"- patience? And what is worse they are not concerned at it: they presume their faith will be of service to them tho they are defective in patience; nor, for ought appears, are they resolved immediately to remedy the defect, and prevent the danger: they will hear patience recommended, but perhaps never think of it when the sermon is over: nor never

try to arm themselves with it; but when they meet with the same trials again will set the same impatient part as before. If such a conduct will not terminate in their final ruin; if they will fare well in the end, if it be indifferent whether we join patience to our faith, then I own that Christ and his apostles have concerned themselves much about nothing: and have been very industrious and eager to press upon us a thing that we can do very well without, and be saved tho' we never add to our faith patience. Our neglecting of it is an argument that we hold patience light, and can have no other language but this. They might as well have said nothing of the matter; and trouble themselves as little about it as we do. But surely this is not the language of our judgment and reason tho' it be the language of our life and practice. Therefore let me repeat the text, and intreat you to "Add to your faith"- patience. Let me expostulate and reason a little with you on the subject; and thereby endeavour to dissuade you from all impatience and practice the opposite grace or virtue.

Dos God make bodily sicknesses and pain the trials of your patience? He dos one time or another to every man. And will you not consider them as trials and tests; the crisis when you must be declared patient or impatient? And will you act so as that God must pronounce you impatient then? I hope not: what inducements can you have to be peevish murmuring and querulous? Will impatience heal your sicknesses? Will it assuage your pains? No, but the contrary. Fretting increases the sickness, impatience inflames the pains and makes them more poignant: By impatience then we do ourselves a double prejudice: we hurt the body and sin against the soul. Again; do our sicknesses and pains come by chance? Dos sickness come forth of the dust and pains spring out of the ground? Or do they not rather proceed from God? Dos he not lay them upon us out of love to us; and dos he not intend our good by them? Yes surely: our faith tells us so: and we profess to believe all this. Should we not then yield to his wholesome discipline? Resign to his will and be dumb before him? If our faith teaches us this doctrine, and yet we are impatient we do manifestly deny that faith by our practice; and become infidels. Do we

not deserve all we suffer and more too? Is it not for our good? How then can we be impatient? How can we any more allow our hearts to reason, or rather blaspheme in this manner? Others are hale and sound and free from all pains, but I am wearied with disorders, and rocked with grievous pains. God deals harder with me then others: his ways are not equal, he tyrannizes over me, he is partial, he is cruel. I cannot bear it. It is good for me to complain of the hardships he puts upon me. This is the secret construction that the impatient man puts upon his sufferings. But God forbid that we should be actuated by such considerations any more; but bear our afflictions with patience and be not only silent but thankful. It is indeed lawful for the sick and pained to tell their grievances to their sympathizing vissiters, it is some relief to them. Therefore Job in the like case saith, "I will speake that I may be refreshed" (Job 32:20), but this may be done in perfect consistency with patience, and resignation to the will of God.

The usefulness of afflictions is frequently taught in Scripture; and our own observations afford proofs of that truth. Those that never pray to God in health are earnest and instant in praying to him when disordered. They breathe out incessant ejaculations to him and think seriously of religion. They do more than all that preaching they heard before could do, and surely this is another reason for patience under sicknesses or pains. It is good for me to be afflicted saith David, before I went astray, but now I keep thy law. Our afflictions tho' grievous for the present, with Paul, work for us an eternal weight of glory. Therefore my brethren, be patient when proved by any kind of affliction.

Are you proved by losses of what are valuable or dear to you; the valuable things of this world, or dear relatives and friends? And it happens frequently that either or each of these are made trials of our patience; and have shown that thousands have not that grace. Be not impatient in these trial, for consider that that will do you no service. Will impatience recover thy lost estate, or return thy perished substance? Will it raise thy favourites out of the grave, or restore to thee thy departed friends. Concern thou mayest show for the loss of thy worldly goods, and mourn thou mayest that loss of thy favourite

or friend, but not distraction and mad impatience. Consider also that nothing of this kind happens by chance, but by the agency of God. And be assured that he takes no good thing from us but for our advantage, or in order to give us a better. Hast thou lost thy worldly goods, may be thy heart was beginning to be proud: Jeshurun when he waxed fat and kicked. May be thy affections and attention were too much set upon thy wealth, and beginning to degenerate into avarice and covetousness. May be thy relation or favourite engross'd so much of thy affection and love that thou hadst none remaining towards thy best friend, God. Therefore, he took him away to prevent it. May be he meant to give thee a better thing than he took from thee: riches of grace, or divine friendship. This however thou mayest be assured of that it was necessary and expedient thou shouldest lose what thou hast but be it what it will, that God had a reason of kindness for it and design of love in it. And will thou be angry with him for it? Canst not thou bear the loss patiently? Thy faith assures thee of the above particulars relative to whatever losses thou sustaineth, and if thou art impatient thou either lost not believe that article of thy faith, or thou now deniest the veracity of it. Therefore, there is a necessity for the addition of patience to thy faith for else thou wilt by impatience deny that faith at least in practice; for impatience at any evil that God brings upon us springs from a notion that it would be better for us that he did not bring it upon us, which is directly contrary to the declaration of Christian faith.

Are thy warm wishes and strong desires deferred and delayed? And do these make thee impatient and distracted? Remember that God sees reason for refusing thee thy wishes or delaying them? Were God to give us all we desire of him, and when we would have them, our very wishes would be our destruction as they were the destruction of the Israelites (Num. 11:33). Earthly parents know that their children cry for things that would greatly hurt them, and for that reason they refuse them what they cry for; so it is with regard to our heavenly parent. Shall we then be impatient when he denies us any thing, or refuses to give what we ask till he sees proper? Especially since we are assured that he refuses us nothing that will be good for us; nor defers our hopes for a moment if it be a

proper time to grant. Surely we shall not. If we are we deny the faith which assists all that I have now mentioned relative to the delaying or denying of our hopes, wishes, and desires. If we are we either have not that faith, or else give no credit to it and so are incourse become infidels.

I might run thro' all possible evils that do at any time bring us to a trial of patience, and reason in the same manner upon them, but this would be tedious, and would be adding one trial of your patience more than is necessary. All that I shall add is that you must be thoroughly persuaded of the expediency, nay necessity of adding to your faith patience; and that you will hence forth in good earnest strive to do so.

Pray earnestly to the God of patience to furnish you with this gift, and he will neither deny nor delay your prayer. Think also when your patience is tried by any provocation, think and say, "Now is the time, shall I be patient now or not? Now I am proved, and now God a man will see whether I can let patience have its perfect work or not. Whether I have patience or whether I have none. I have often heard persons urge these provocation and trials as apologies for their impatience and extravagance; not considering that patience necessarily supposes such trials, and that it is then, or never that we must be patient; for patience without provocations is an absurdity, a thing that cannot be.

An impatient Christian is a contradiction: for if we are Christians viz hold the Christian faith we must be patient, because that faith requires it, and gives sufficient grounds for it; if we are not patient then have we not that faith and consequently are not Christians. Let an impatient man assert continually that he has the Christian faith; he only asserts one thing in words and denies the same thing in his actions. May I not then hope as you all are jealous of reputation for being Christians and not Deists, Jews, or heathens? May I then hope that you will regard the advice in the text and hence forth give all diligence to "Add to your faith"- patience, and more especially for the connexion that patience hath with your eternal salvation. Cork. October 10. 1756.

APPENDIX 4

MORGAN EDWARDS, SERMON 4: "ADD TO YOUR FAITH GODLINESS" (2 PET 1:6-7)

Here you see godliness stands distinguished, not only from faith in Christ on the one hand; but also from virtue, from knowledge, from temperance, from patience, from brotherly kindness, and from charity on the other.[1] So that it is evident that men may believe in Christ, or embrace the Christian faith and yet have no godliness; that they may be virtuous, knowing, be temperate, be patient, be kind to the brotherhood, and be charitable and yet not be godly notwithstanding; for the text supposes not only that godliness is a thing distinct from all these moral or natural virtues, and from believing in Christ; but that a man may have all these and yet not have godliness.

I must not therefore treat of godliness in a general and undistinguished manner; for else I should not only confound the distinction which the apostle makes, between godliness and every other good thing; but also treat of some things which the apostle could not have in view when he bids us "add to our faith godliness".

You see then what the apostle dos not mean by godliness; that he excludes from it both faith and the several branches of morality or religion. But you will ask what dos he mean by godliness? We would fain know what it is; because we are willing to add it to our faith; and because we are not willing to have faith without it. We know that it is

[1]The majority of the first page of this message was crossed out. It reads: "This advice at first view may seem to contain an impropriety, in that it supposes either that faith in Christ is not godliness, or else that that faith doth not exclude ungodliness, neither of which can be admitted. Faith is certainly a godly thing, and in the writings of the New Testament most commonly signifies the whole of godliness; because all the blessings promised to uniform and compleat godliness are particularly promised to faith, or believing in Jesus Christ. The promises annexed to faith being such, it cannot be otherwise than that the votaries of that. Faith should be godly men; for without holiness no man shall see the Lord. Nothing that is unclean entereth into heaven. And yet our text bids Christians add godliness to their faith; and so supposes that some had faith without godliness.

a necessary thing else would we not be pressed so much to it. We know that our faith will not answer the end without it, else should we not be exhorted by the grave and wise apostle to add it to our faith. What then is it? I answer, "It is divine worship." It is devotion or piety; and this divine worship is called godliness because God is the immediate object of it. It is devotion that we are bid to add to our faith, when we are bid to add godliness to it; an attachment to, and diligent practice of divine worship. Hence the forms of divine worship are called the forms of godliness, 2 Tim. 3:5. And this, and nothing else, for ought appears, is the thing which the apostle recommends under that name. Exclude divine worship from our good practices, and there will remain nothing that may be called godliness; exclude every thing else, and the man that is a devout and constant worshiper of God, has godliness.

There were some in the apostles' days who had embraced the Christian faith, or who had believed in Christ; and were endowed with many Christian and moral excellencies, but some how or other neglected divine worship or godliness, and yet neither condemned themselves for it, nor were apprehensive of any of any dangerous consequence attending it. That there were such in those times is evident not only from my text but from several other passages particularly Hebrews 10:25, "Not forsaking the assembling of ourselves together as the manner of some is. And there have not been wanting such persons from those days to our; persons who are possessed with all or many Christian and moral excellencies except godliness. They are honest, they are beneficent; they are inoffensive; but they are ungodly. They have not godliness. How many instances of their kind may your own observation furnish you with? Persons that never worship God, never meddle with the business of devotion; neither in a private or social manner; neither by themselves; nor with any society, whether domestic or public, never go to places of worship, never partake of the Lord's-supper, never have any family devotion; and yet are in other aspects valuable persons. "It is pitty, that often the many good things that may be said of them, that it may at the same time be said they are ungodly. And if

greater the pitty from the consideration of hereafter; for if such go to heaven then it is in vain to be godly. If some persons that want godliness go there, others may; nay all may as well as some. And therefore godliness is not necessary to happiness. They that have it do but fare well; and they that have it not fare as well. But surely godliness is not such an indifferent thing. It is not such a trifle. If it is recommended to some as a prerequisite to happiness it is recommended to all; if some must be godly in order to be happy all must be godly or not be happy. Persons of sobriety do not omit godliness but upon a supposition that they can do without it; nor do they omit any particular branch of godliness but upon the same supposition. But whether they deceive themselves or not requires no great time, or much reasoning to determine.

Now if we believe this, the consequence will be self-examination relative to our godliness; and if upon enquiry we find either that we have none; or else that we have not so much as we ought to have we will immediately resolve to "Add to our faith" what ever part of godliness that is yet unadded to it; and we will the first opportunities put or resolution in practice. Such reflection and such a conduct were what the apostle proposed by writing this paragraph in his epistle to the Christian Jews; and it is with a sincere desire to excite such thinking and such acting in us that I have repeated the paragraph to day. Let me not then be disappointed.

Godliness, tho' in general it be a social thing; yet, it is not altogether so; for if there were but one person in the world or in a country he not only might, but ought to be godly; and indeed social godliness supposes this, and must be defective without it. How far then will our conduct bear the trial with respect to private godliness? Have we added it to our faith? And do we keep our faith and our private godliness unseparated? Private godliness consists chiefly in the use of prayer, and the worshipping, the reverend and pious posture, expressions, and actions attending it. Is this then our practice in private? Do we accustom ourselves to it every day? He that is godly dos, nor can that man be godly that dos not. Can that man be reputed a godly man who worshipeth not his God in

private? Who is a stranger to secret devotions? Who arises in the morning, dresses, quits his appartment, gos abroad, about his business or pleasures, without once, perhaps, thinking of his God? Or showing the least signs of adoration and piety towards him? Who spends the day, either as if he had no god to worship, or as if he was not obliged to worship him or owed him no duty, no reverence, no thanks. Who when the day is over retires to his rest again without any devotion, and so gos on. Can such a man, let him be ever so excellent and valuable in other respects, can he be called a godly man? Or dos he not live without God in the world? And is it credible that he loves God, or that God loves him? Is it credible that he will not at last feel the consequence of this ungodliness?

But I hope this is the case of none here, for I hope better things of you tho' I thus speak. The least godly of us cannot surely accuse himself of such impiety? What I fear is that our private godliness is not a stated and habitual thing, but that any little accident puts us off from our duty to God at the times which we have fixed for our private devotions, and that it is not a stated and habitual thing; O if our hearts were full of the love of God we should never forget our duty to him. We should never want time and place to adore. If we sufficiently valued his friendship, or duly feared his anger, if we considered the obligation of gratitude he lais us under every day; and how important a thing it is to cultivate an intimacy with him we should never fail to fall prostrate before him at least morning and evening, and direct our adoring eyes and hands, our pious and devout expressions and ejaculations toward the place where he resideth. Let us them tie ourselves up to this stated course of private devotion. We have the faith, and therefore let us add this godliness to it. Let those that are their own governors not fail herein. And let those that have any under their government charge it upon their children.

But private godliness is not all that we are bid to add to our faith. The social, or the public worshipping of God is the most considerable and important part of this godliness. These societies are of two sorts, a family, and a church, and godliness of both denominations are what the text bids us add to our faith. As for domestic or family

worship or godliness it must be the concern of them that are the heads of those families. It must be their concern to introduce and keep it up, for any one else in a family, may indeed wish it, or desire it, or lament the want of it but can do no more. It is the head of the family only that can say with Joshua, "as for me and my house we will worship the Lord" (Joshua 24:15). I say it concerns the heads of families to regard this exhortation; because if there is any guilt or danger attending family ungodliness that guilt and danger attend them with complicated aggravation.

It is to be feared that there are some who embrace the Christian faith that have, as yet, this sort of godliness to seek, who have not at all added it to their faith. They have the faith of Christ but no godliness. Their families are so far from looking like the families of faith, that they, by a stranger, might be mistaken for families of infidels their housholds so far from being the housholds of God, that God is never named there unless it be in a profane way. Never worshipped, never regarded as the God of the families of all the earth. O how necessary then it is to repeat and enforce this exhortation "Add to your faith"- godliness. Let me then, my dear brethren, let me intreat you to receive this word of exhortation. As many of us are heads of families, let them begin this good, this necessary course of godliness. If they can in the morning let them call their families together and spend a few minutes in devotion; and the same in the evening again. And if this cannot be done let it be either part of the day. And if the family should be so circumstanced that you cannot find time to worship God any day of the week, or any part of either day, let it not be omitted on the Sabbath. We may then that is a day of rest from the hurry and concerns of the world. It is a day that is set a part for godliness. Let us then call the family together, read some portions of the Word of God, pray, and praise him in a social manner. I think that there can hardly any thing happen on that day that can excuse the neglect of such a godliness.

And indeed upon the week days it is hardly credible that families are so circumstanced as to render worship impracticable. Some masters of families of the

greatest business and hurry find time for it either in morning or the evening. And all families find time to meet together three times a day for their meals. This shows that the other is a practicable thing, and that we rather want a will than opportunities. We are ungodly out of choice rather than out of necessity. And indeed that man's family must be remarkably circumstanced when he can appeal to God and say, "I could not worship thee, thou knowest it, therefore have mercy rather than sacrifice. When we do not like a duty we never want excuses for neglecting it; but we would do well to consider whether they are such excuses as will pass before God, or whether God will not stop our mouths and tell us, "No: all that you wanted was a will. You wished that my service was not a duty; and therefore you took occasion from every little thing, to put it off; every little thing that looked like an excuse."

And now shall I hope that every one of us will hence forth "Add to his faith"-godliness. Be not ashamed of it, be not backward to attempt it. The duty is neither reproachfull in the eye of the world nor dangerous. It is a thing practiced in some of the most reputable and genteelest families, and they are the more honored for it. And indeed if you really believe you ought to add this branch of godliness to your faith, you certainly will add it. But if you think it an indifferent matter, whether you do or not, that God will not think the worse of you for not doing of it, that he will take no notice of it, that the neglect will be no bar to your happiness, that you shall fare as well at the last day, after neglecting it, as you would after adding it to your faith; if this is the case I cannot expect that you think any more of the matter; but go on as you have hitherto.

But tho family devotion be social godliness yet it is not all that we are bid to add to our faith, of that sort of godliness. There is another society whereof we are members that is a church. And our piety and devotions there make up the bulk of godliness. And it is to be feared that too many that are called Christians, from their believing and embracing the Christian faith, are quite destitute of such godliness, have it yet to seek, to find, and to add to their faith. For are there not some Christians who never

go to public worship: and others but very seldom, and others when they go bear no part in the piety and devotion of the place?

Hearing sermons indeed is a part of the public worship of God, and too many Christians rest satisfied with doing that and no more; but it will be observed that of all the parts of church worship, hearing a discourse is the least part of devotion, and indeed is not so properly devotion and piety as the means of devotion and piety. For we hear in order to be instructed and encouraged, to practice godliness or devotion. In public prayer our attention is immediately directed to God, and therefore is properly godliness. We stand or kneel then to adore him. We lift up our eyes, our hands and hearts to him; but the case is different with regard to preaching. In singing the praises of God again, we immediately address God, tune our voices to devotion, and lift up our affections with our harmony to our good God. This therefore is very properly godliness, and indeed this part of public worship is the most capable of devotion and piety of any other: and therefore it is to be our devotion and godliness in heaven. And I have very often wondered that Christians are so indifferent about this part of godliness: and think it no defect of godliness and piety to refuse bearing a part in it; for my own part I esteem it the noblest part of godliness, And should think myself debar'd from one of the greatest priviledges of social worship to be debar'd from it: should deem it a misfortune to be rendered incapable of bearing a part in this sweet and pleasant act of devotion. In partaking of the Lords-supper again we have our attention immediately directed to God which denominates it godliness;[2] and which therefore the apostle must have in view when he bids us add to our faith godliness. But in hearing the Word read and preached our attention is immediately directed to it; and our souls bent that way.

I do not speak thus to depreciate the ministry. The usefulness and necessity of

[2]This section has been crossed out. It can be assumed it was not included in the version he preached: "and you remember that I proposed to speake of godliness as a thing distinct and different from every other part of the whole duty.

that are too obvious to admit of any such insinuation, but only to distinguish things that are different: and to observe this much; that they who attend public worship; and go no further than attending to the ministry are far from a compliance with the exhortation viz adding public godliness to their faith; for the godliness that I am speaking of means that part of our religion wherein God is immediately and directly addressed.

Let us then, my brethren, examin whether we are not defective in this godliness whose scene is that house of God. Do we join heartily in the prayers that are offered to God there? Do we join heartily in that heavenly employment, singing the praises of God? Do we join devoutly in solemnizing the death of it, and in every other act of religious worship that comes properly under the name of godliness? If we do, we are godly persons; if we do not we cannot claim that name, whatever name we may claime. We may be called faithfull persons, because we have that faith; we may be called virtuous, because we have virtue; we may be called knowing persons, temperate, patient, lovers of the brotherhood, and charitable because we have those virtues and graces; but yet are we not godly, if we have no godliness; and godliness you know is in the text distinguished from them all. And I have endeavoured to show wherein that godliness consists, and wherein it differs from all the other parts of the whole duty of man.

And now I am sure there is none here that is at a loss to know what he is bid to do when he is bid to add to his faith godliness: God grant after knowing the will of God we may do it: O let none of us remain under the denomination of ungodliness: Let us not after adding so many good things to our faith neglect to add that which alone can denominate us godly. Some characters in Christianity would be finished characters were it not for this defect. It is a pitty that a fine super structure should come to ruin because on part of it is not finished. That men who, like Capernaum, are exalted almost to heaven should after all fall short of it. Yet so it is; for as one crack in a ship will sink it, so one known, allowed, and continued defect in the Christian character brings it down to the abyss of misery.

Let me add one word more, tho' godliness signifies in this place our piety toward God, which therefore consists chiefly in praying and praise in a private and social manner; or at most in those acts of religion where God is the immediate object; yet let us remember that the form of godliness may exist without the power and spirit of godliness. Unless our hearts and souls and affections are joined thereto we have but the form, the shape, and shadow of godliness: the body without the soul. In our private devotions then let us beware of this; in our social devotions, whether domestic or ecclesiastic let us remember that the form alone is not sufficient: "My son, give me thy heart," saith God. The form of godliness may be retained with the reality, but where that reality is the forms will necessarily be and kept up. Pray then my bretheren and use all your endeavours to acquire this reality. Cork. Oct. 20. 1756

APPENDIX 5

MORGAN EDWARDS, SERMON 5: "ADD TO YOUR FAITH BROTHERLY KINDNESS" (2 PET 1:7)

It may not be improper to observe that the original word which our translators have rendered to English by "brotherly-kindness" in this place, is the same word that is read brotherly-love in every other place throughout the New Testament, Φιλαδελφία. Nor will it be less proper to observe that this brotherly-love, or brotherly –kindness is not to be understood in a natural, but religious sense in this place: For the design of the apostle was not to recommend love among the offspring of the same natural parents which are called brothers and sisters, but to recommend love or kindness among Christians, who are all brothers and sisters because they are the sons and daughters of God: united under the one common character of Christians, or the family of faith, the faith of Jesus Christ. They are brothers, not by their natural birth, because they are supposed to be the offspring of divers parents, nor by their creation in which sense all men are called the offspring of God and consequently children of the same parent, but they are brothers and sisters by a new spiritual birth from God, by that birth from God which is spoken of in the 3 chapter of John. He speaks not to them as a tutor would, bidding them, under his government, love each other because they are the descendants of the same progenitors, nor as a moral philosopher would, bidding us love our fellow creatures because we are all the offspring of one common parent, but as an apostle, bidding us love as Christians; as brethren professing that same common faith.

And how important a thing this brotherly love or brotherly kindness is may be conceived from the frequency and earnestness wherewith it is urged in the New Testament, Rom. 12:10, "But kindly affected one to another with brotherly love;" 1 Thess. 4:9, "But as touching brotherly love ye need not that I write unto you; for ye

yourselves are taught of God to love one another;" Heb. 13:1, "Let brotherly love continue;" 1 Pet. 1:22, "Ye have purified your souls- unto unfeigned love of the brethren;" 2:17, "Love the brotherhood;" John 13:35, "By this shall all men know that ye are my disciples, if ye love one another;" 1 John 3:24, "We know that we have passed from death unto life because we love the brethren. He that loveth not his brother abideth in death." And many other places to the same purpose. And now let any man judge whether brotherly love or kindness is not a subject that demands our regard? Whether it be an indifferent matter whether we have it added to our faith or have it yet to seek? By having, or not having this acquisition is it known whether we are, or are not the disciples of Christ; whether we are yet in a state of life or a state of death and darkness?

You will expect therefore to hear so considerable and interesting a subject illustrated and explained. The reasons of it pointed out; and the motives to it exhibited in an advantageous light. For the illustration of this let it be observed that we are bound to put on love and benevolence towards all mankind, nay towards our enemies; and not only benevolence, but beneficence; for me ought to do good to all as we have occasion, but especially to them of the houshold of faith. Jews and Gentiles, heathens, Mehometans; and Deists, claim both our benevolence and beneficence; as well as the Christians. But yet this is not the thing, for he who loves his brethren of the same faith and community no more than he dos others; and that shows them no more kindness than he dos to others, that makes no difference in points of love and kindness between them and the rest of mankind is yet a stranger to what is here called brotherly love: He that bestows his affection on all alike; and dispenses his favours without distinction; may indeed be called the lover and benefactor of mankind; but can never be called a lover of the brotherhood: He may have kindness, but he has not brotherly kindness, for this last is a thing different and distinct from the former, be it ever so great and ever so extensive; because the motive and reason of it is peculiar to the brethren; such as is not common to any other.

He therefore who comes up to what my text require of him is one that shows

peculiar love and kindness to his brethren, how much so ever he may show of both to them that are not so. He loves all well, but he loves them of his own community better, he dos good to all, but especially to them of the houshold of his faith. He prefers them. They are his favourites. His love to them is stronger, his heart and affections more warm towards them. When they do well, and prosper, and are happy, he feels peculiar joy and gladness. When any evil befalls them and they are in misery he feels and shows more sympathy, more concern and tenderness than he dos to others in the same situation. His is better pleased to see them: takes more complacency in conversing with them: in visiting and being visited, in entertaining and being entertained by them. If he has favours or charity to bestow he forgets them not whoever he forgets: If in a way of trade and commerce he gives them the preference, he is more ready to assist, to advise, and to do them good offices. This is kindness and it is brotherly kindness; it is love, and it is love of the brotherhood; ‘tis doing good and that especially to the houshold of faith.

On the other hand, he that dos not prefer his brethren to all others in the above, and the like particulars has yet this lesson to learn: the adding of brotherly kindness, or love to his faith; his faith is yet destitute of that necessary acquisition. Therefore, let him be a man ever so valuable and useful, his character as a Christian is yet defective, nay is inconsistent, and he appears to a demonstration either not to have principles, or not to act on principles. Why am I, for instance, of our church and denomination? Why have I chosen this religion and made them my brethren rather than any other of the numerous communities into which Christians have formed themselves? Why, if I have any principles and act on them it was because I judged them the best men, and their cause the best of any other that I knew of, because they, both in principles and practice come nearer to the first and primitive Christians of all others in Christendom. This, be it supposed, determined my choice. This demanded my preference. If therefore I acted the man of reason, conscience, and principles in preferring them above all others then, in point of love and esteem, I must act contrary to both if afterwards I should retract and refuse the

said preference, the said brotherly kindness or brotherly love: or if in retracting and refusing I act the rational and wise part, I must have acted either without or contrary to both in the first. Take it which way you will a want of brotherly love in the sense I am speaking of it argues a want of principles, or a counteracting to principles. It argues a defect and inconsistency of character.

Hence then you see the ground and reason of that brotherly kindness that God expects from us, and that his Son and apostles so often recommend and inculcated. For it is supposed that those Jews and Gentiles that embraced Christianity did so because they judged their religion the best religion in the world; and its votaries the best men, and because it is supposed even to this day that when a man joins any particular sect of Christians he judges them the best men, and their cause that best cause of all that he is acquainted with, and this reason will forever after demand peculiar love and beneficence from him if he pretends to be a man of principles, consistency, and constancy.

Let us then my brethren think of this, and be influenced by the consideration in our particular relation of brotherhood to one another. Let us love all our neighbours and acquaintance; but let our brethren have the highest place in our love and affections, let us show kindness to all, but let us with distinguishing kindness treat our brethren, Let us do good to all but [especially] to them of the houshold of faith; for as I observed before unless we make this distinction it will not appear that we have any brotherly kindness. If we love and are kind to all, we must indeed love and be kind to the brethren because they are some of those all; but this is not brotherly –kindness because it is common and alike to them that are and are not our brethren, it may with the same propriety be called the love of strangers, of neighbours, acquaintance; the love of Jews, Mehometans, heathens, and Deists, nay atheists as the love of the brethren.

A survey of the conduct of our good progenitors may serve both to illustrate and enforce this duty of brotherly kindness. They not only bestowed their best love and affections upon their brethren: they not only made them their intimates and choicest

acquaintance: but they also bestowed upon them their chief kindness and beneficence. Those that were equal to universal charity did not withstanding make a difference with respect to their poor brethren, for they esteemed it a breach of brotherly kindness to suffer any of them to want necessaries while they gave away a great deal to those that were not their brethren: This argued that their faith had brotherly kindness added to it. And those of more contracted circumstances who must refuse some that solicited their charity; they took care to refuse those that were not their brethren; deeming it inconsistent with brotherly kindness to relieve a stranger and refuse a brother. They also took care that mechanics and labourers of their fraternity should be employed whenever they wanted them. This was brotherly kindness. Nor can that man be kind who employs a stranger, and gives his custome and money to an alien when a brother of the same occupation wants it. And if they were not altogether so well served as perhaps they might by others they dispensed with it esteem that an enhancement of the kindness to their brethren and the least of two evils.

They also chose to deal with brethren when they could do so to their own, and the others advantage, esteeming this a branch of that brotherly kindness recommended in the text, the obligation to which they deemed sacred and inviolable. And if they had interest they employed it in favour of their brethren. If they had favours to confer, or any profit or involvement to those in their way they showed that their faith was not destitute of brotherly love. How many families did they raise to affluence and reputation by showing mercy and lending, by giving helps to struggling but distant industry? In short they loved and assisted them and were kind to them as natural brothers and sisters are kind to each other.

And what was the consequence of this? Why our churches flourished, and new ones were planted, but since too many have disregarded this brotherly kindness several flourishing congregations are come to nothing and the places that knew them know them no more. And those that survive declining fast. This brotherly kindness is by some

miscalled bigotry and party zeal, and they dismiss it to give way to a more generous and impartial spirit. Be it so then, let them boast of generosity, impartiality, and Catholicism or whoever other name they call it; yet they should remember that they have nothing that may in strict propriety be called brotherly-kindness: and if a want of this is a flow in the Christian character; if a want of this will be noticed to their hurt in the last day by that God who hath commanded it, and whose command they despise in despising it: If so, I question whether the generous free and public spirit which they prefer to it will be deemed an excuse. Sure I am it will not, for if brotherly-kindness were not consistent with a free generous catholic spirit, in every good sense of the terms, it could not be of God: If God will not make the want of it an objection to our admission to heaven he would not have so often by his Son and apostles, have enjoined it on those that may hope to go to heaven. It is not an indifferent thing, else God might be said to treat a triefle with solemnity and importance. Brotherly-kindness is not bigotry: for that is an attachment to a party or principles that are not founded on the proper foundation, the Word of God. Party zeal is never bad when reason and revelation require it: It is good to be zealously affected in good cause. And I may venture to say of ours that if the goodness of any cause, of this sort, is to be determined from the New Testament. Ours will bear the test and obtain the pre-eminence and preference in trial.

Our good predecessors also proved the reality of their brotherly-love by endeavouring to support and perpetuate that brotherhood: And indeed this is a necessary effect of such love: What is it that makes us brethren as distinguished from other sects of Christians but the church or brotherhood or society into which we have formed ourselves? And if that constitution should fail the relation of brothers deriving from it would also be no more. And therefore he who is a member of this fraternity and acts a part which directly leads to its prejudice: A part which if every other member were to act as he dos would inevitably destroy it: His love of the brotherhood, I say, is much to be suspected. Surely it is indifferent to him whether the cause sinks or stands. He neither

fears its future nor would be sorry to see it fail. The brotherhood is a trifle to him; his conduct shows it, and at the same time stands up to upbraid his inconsistency in, one way, despising a cause which he in another way prefers to all the causes in the world: His choice of it; argues this latter; and his conduct towards it argues the former.

Assembling together for worship and administration of the ordinances, and contributing towards defraying the necessary expenses of it, are essential to its continuance. He therefore who neglects either dos not love the brotherhood, because for ought that he dos the brotherhood would be dissolved long ago. Suppose all were to do as he dos, the brotherhood would be dissolved long ago: Suppose all were to do as he dos: Suppose all were to refuse their presence there; suppose all were to neglect the duties of the fraternity particularly the Lord's-supper, suppose all were to refuse their aid in point of liberality: then it would drop in course: He dos what lies in him to its destruction: and how can that be excused in an individual which if it became general would be the destruction of a most usefull and valuable community; a community, which he by his entering a member of it, he himself declares to be in his oppinion the most worthy of any other. Ah the love of the brotherhood is a stranger to that man: He has the faith but he has not brotherly love or kindness added to it. And yet perhaps thinks himself never the worse man for it; and that he will fare never the worse in the day of death without it.

And now I am willing to conclude that every one of us for the future will think of this duty of brotherly love and take care that he is not defective in it. And to forward this attempt let us prescribe to our selves the following rules. (1) Let us bear this consideration fresh and lively in our brest: that we must love the brethren. God will have it so, and reason requires it should be so: Not to love our brethren therefore is to make ourselves sinners against God and reason. It is an indispensable thing. God will not hold him guiltless that dos neglect it, neither can he fare well at last; or pass uncondemned at that judgment to come. When we are disposed to love the brotherhood we will do it out of inclination; but when we are not; a sense of duty, an indispensible duty, a duty which

God enjoins as we tender his favour or fear his anger: A sense of such a duty will force us to it, and supply the want of disposition and inclination. (2) Let us that are brethren strive to render our selves amiable to each other by a civil, a kind a courteous, and beneficent behaviour towards each other. Some are so unhappy in their conduct that tho' their brethren are inclined to love them, and tho' they themselves expect to be beloved yet so froward and perverse are they that they will not let their brethren do it: They will not suffer them to exercise brotherly kindness towards them. And if they are not beloved and kindly dealt with, it is their own fault: Their behaviour is the behaviour of malevolence. The wounds they give them are the wounds of enemies. If their brethren love them therefore it is loving of their enemies and not of their brethren. Brotherly love or brotherly kindness is a mutual thing, and mutual love supposes a behaviour that is mutually lovely. Let us attend to this and we shall love each other: if we do not we shall never love as brethren but as enemies, and the love of enemies is very different from the love of the brotherhood: He that has this may yet be destitute of the former; and it is the former that we are considering now: They that speak evil of their brethren, and carry it despitefully towards them, and injure them by words or deeds how is it possible that their brethren should love them unless it be as enemies? (3) Besides a worthy behaviour towards each other, let us endear to behave worthily towards God. They that are tardy in their deportment towards God, that are wicked and bad men, how can they expect to be beloved: How can good men love them whom a good God can not love: A God that is declared to be love itself? To love a bad man merely because he is a brother is not at all to the credit of them that do so. This is not brotherly love but bigotry: for it shows that they do not so much regard real goodness, worth, and merit as a coallescence in externals and forms and opinions. A brother that is a bad man the apostle bids us mark, and shun, and hold no fellowship with, 1 Cor. 5:11.

Therefore, in order to love as brethren let us take particular care that we walk in the fear and ways of God as it is to be feared that too many of those that complain of

their not being beloved and shown kindness to by their brethren ought to blame themselves and sins for it. Art thou a bad man? Thou art the enemy of God. And dost thou expect that the lovers and friends of God will favour and assist his enemies? This was a charge brought against Jehoshaphat, 2 Chro. 19:2, “Shouldest thou help the ungodly, and love them that hate the Lord? Therefore is wrath upon thee from before the Lord.” If thou attest so that God loveth thee not how can the godly love thee? If thou abusest the kindness of thy brethren, and act unthankful and ungrateful and unkind how canst thou expect brotherly kindness or complain of the want of it.

These three rules therefore must be observed by us, ere brotherly love or brotherly kindness can be exercised among us, and I hope we shall consider Christ. Cork, November 5, 1756.

APPENDIX 6

MORGAN EDWARDS, SERMON 6: "ADD TO YOUR FAITH CHARITY (PART 1)" (2 PET 1:7)

An advice this most important, and therefore most commanding of our attention and acceptance. The importance of charity to a Christian therefore should be considered. This is fairly inferred from the frequent mention that is made of charity in the Christian system, the New Testament. Some, in the course of reading, have observed upwards of a hundred places in the writings of Christ and his apostles where the subject is mentioned; and in most of them dwelt upon. This could not be the case were it not important. And it is dwelt upon in such a manner as bespeaks the indispensableness of its addition on to our faith. I shall content me with transcribing one passage of the many, because it carries its importance to as high a pitch as words can do.

1 Cor. 13. Tho' I speak with tongues of men and angels and have not charity I am become as sounding brass or tinkling cymbal. And tho' I have the gift of prophecy and understand all mysteries and all knowledge; and tho' I have all faith so that I could remove mountains and have no charity I am nothing. And tho' I bestow all my goods to feed the poor, and tho' I give my body to be burned and have not charity I am nothing. Faith, hope, and charity abide, and the greatest of these three is charity.

Hence judge what a considerable figure charity makes in the Christian religion! He that has it not has nothing: he that has everything else and wants it is, in a qualified sense, said to want every thing; for let me be what I will, saith the apostle, yet without charity I am nothing. If therefore you believe this I am persuaded on the one hand, that I need not sollicit your attention; and on the other, that you will think yourselves indispensably bound hence forth to aim at obedience to this precept, "Add to your faith charity." And if so you will wish [1] To have this charity explained, and then [2] To see

the reasons that make the addition of charity to the Christian faith so indispensably requisite.

As for the first, the importance of charity makes the definition of it expedient, but the uncertain sound of the Word in our language renders it quite necessary: I say the uncertain sound of it: for when we introduce the word charity into discourses and projects that relate to the relief of the poor and needy we mean one thing viz our giving to them necessaries of life or means to procure them. And when we recommend charity to persons that are censorious, and speak and judge hard words and severe judgment of their fellow creatures we mean quite another thing viz a favourable speaking and judging of persons and actions that have the appearance of evil, but are not certainly known to be so. But when persons who are neither deficient towards the poor, nor censorious are bid to have charity among themselves and to put on charity, there the word means a third thing and a thing quite different from the two former meanings viz love. And this is the common sense of the word ἀγάπη, which word is translated charity in my text. Throughout all the writings of Christ and his apostles: and accordingly by the word love is ἀγάπη most commonly enlisted in our version.

But which of these charities, for they are three different things, I say, which of these charities dos the text bid us add to our faith? And I will venture to say that it bids us add each of them to our Christian profession: and that charity here is a general term comprehending everything that that word is capable of expressing viz love; favourable thoughts of respected persons and action when we cannot come at any certainty; and beneficence to the poor.

That charity here means love is certain for this reason, because the Christian Faith without love will be no service to us. If we do not love God we will not serve him, and if we do attempt his service it will not please, because that would be but mere servility and slavishness. The effect of fear, and not the effect of choice and inclination: it would be forced service; and forced service of God, like forced virtue, is no service. Such

obey God, as the devils in the New Testament are said to have done, for fear of him: The principle in both are the same; and therefore the effects in both are alike unacceptable. And in like manner without love to men the Christian faith must be of no use to us; because in that case we shall never perform our duties to men: duties that our faith recommends upon pain of damnation. Be assured therefore my brethren that my text bids you "Add love to your faith": love to God, and love to men: And it dos this with all the solemnity and earnestness that the importance of the thing requires: And shall we not hear it? Shall we not do it? Dare we neglect attention or endeavour? Surely no for what will it profit us if we had all faith without love or charity since after all we would be, in the judgment of Paul, just "nothing without charity etc."

And here a person that is desirous to add charity or love to his faith will most naturally ask, "How is the addition to be made?" I would love God with all my heart, my strength and soul, and love my neighbor as myself. As to the former [the love of God] remember that it's the fruite of the spirit, and a gift from God: Gal. 5:22, "The fruite of the Spirit is love"; Rom. 5:5, "The love of God is shed in your hearts." And if so the way to obtain it is to pray for it: and prayer will prevail with God, and procure it. Therefore the apostle James saith, "ye have not, because ye ask not for they that ask have, and they that seek find." If therefore you would have love or charity joined to your faith, make it a constant petition to your God to give it: pray for it: solicit and importune the almighty to bestow it. Be earnest, be instant: and urge your pettitions with the arguments that the gospel puts in your mouths, the name, and merit of it. Urge them with strong cries and tears: Better use such cries for it when we may obtain it, then crie most piteously for want of doing so when time is no more; when time has proved how vain faith without love is.

Besides which, use also such methods as there to acquire the love of God: Consider that he loves you, and love, say the ancients, begeteth love. Consider that he is kind and good to you: and that you every day receive many favours from him: think of his forbearance and mercy towards you: and particularly think of the provision he hath

made for your salvation. I say, think of these things, and dwell upon them, and they will beget in you love to God: they will, by touching the springs of affections, and gratitude, fill you with that noble acquisition to your faith. By the constant musing on these things the fire of love will burn. And you shall by happy experience feel what it is to love God with all your hearts, your souls, and strength. And as for love or charity towards men it is obtained by similar methods.

Earnest prayer for this divine grace is the sure way to obtain it; Nor are there wanting considerations wanting to excite it: for are not all we made by the same hands: and fed from the same universal table: live in the same house or family, which comprehends all mankind? Are we not children of the same parents in a litteral sense: the offspring of Adam and Eve: the same blood runs in our veins: the same flesh compose our frames? Are we not all brothers and sisters? Can we live without each other in this world? Do we not all hope and wish, and persuade ourselves that we shall live together forever hereafter: and be all good friends and loving companions? How practicable therefore is a general philanthropy: a general love and benevolence towards mankind! How strong are the motives! How necessary and expedient the thing! So much for charity as it signifieth love, “Add to your faith charity,” viz love to God; and man: and be sure that it is not a matter of indifference whether you do so or no; for without it your faith will be but vain.

Let us now attend to charity as it signifieth favourable judgment of persons and actions that are not undoubtedly bad nor undoubtedly good. And many such persons and actions there are in the world. Their character in general suspends both our good and bad oppinions, there being appearances of good and evil on both sides: and their actions so disguised that we cannot with certainty condemn or approve them. And while it is so, it is charity to determine the suspense on the favourable side: And if we must err to err in judging better of both than they deserve rather than worse. “Charity is kind,” 1 Cor. 13:4, “Charity thinketh no evil, verse 5, “rejoiceth not in iniquity, but rejoiceth in the truth,” “it

believeth all things," in favour of the suspected, "hopeth all things, and endureth all things," verses 6 and 7. When therefore the apostle bids us "Add to our faith charity," his meaning is that every professor of the Christian faith should bring himself to such a favourable and kind way of judging and speaking of suspectable persons and actions when he is obliged to speak and judge of them at all. He should do so: nothing can excuse the contrary: neither God nor man will hold him guiltless that dos not: Faith of it without it is quite useless: therefore, it must be added to it, "Add to your faith charity."

But, saith the sincere and teachable Christian, "I am willing to add charity to my faith. I dread to hold the one without having the other: because I am sensible, by the earnestness with which it is pressed upon me, that it is the same in the end to have neither faith nor charity as to have faith without charity. How then shall I do to obtain this charity? How can I refuse judging hard of people when I know they are bad?" To which I answer, "If thou knowest certainly that they are bad it is absurdity and not charity to judge and speak well of them." This is not the thing at all: for if I knew a person to be a murderer, or a thief, or any other bad thing, and was obliged to declare my sentiments I should act the false and dishonest part to say that I believe or hoped he was neither a murderer or a thief or the like: all the charity that we can or ought to show in such cases is to be silent and act as if we did not know: and this makes a sufficient difference between me and the uncharitable man who cannot know any evil of another but he must tell it on every occasion when he is under no sort of necessity to do so, nor can propose any advantage to himself or other by so doing. Such a man is uncharitable because he acts directly opposite to the nature of charity; of which it is said, "Charity rejoiceth not in iniquity," be he rejoiceth in it else he would be silent about it.

On the other hand: when we know persons and actions to be good it is not charity but justice to speak and judge favourably and well of them: for as it is said, "That the righteous need not repentance," so neither do they need our charity: The suspectable persons and actions only put it in our power to exercise this charity: And this we may do.

For when we see the appearance of evil in persons: we may suspend our judgment, and forbear accusations and reproaches, and this suspension is of the true nature of charity. We may also consider that things are not always as they appear: and that actions that appear but indifferent may be laudable when the circumstances , design and motives of the agent are known: and that those we have to do with may be such and determine in their favour: and this is charity; for, saith Paul, "Charity hopeth all things," viz of this sort.

And this makes the difference between the charitable and uncharitable man. The former will say nothing when he cannot say what is good and pleasing, and doubtful causes he determines on the kind side. His is willing to think better and speak better of men then worse when he is obliged to speak at all. This shows that he wishes they were so. Whereas the uncharitable man watches the fallings of men, and is pleased when he spies them out: things that have the appearances of evil he immediately determines to be so, and is in his heart, sorry when he finds himself mistaken, and when he can find no appearances of evil to indulge his diabolical temper he will imagine concealed wickedness in their hearts, and determines concerning them as if he, like God, did know what was in man. This is the opposite of charity: and how amiable dos that charity appear from this opposition and contrast! Therefore add to your faith this sort of charity: Add it as you hope or expect any usefulness from that faith: and let this alarming declaration ever sound in your ears, "Without charity I am nothing."

We pass now to the other idea which the word charity expresseth viz beneficence to the poor. And whoever considers the stress which both our Saviour and his apostles lay upon this sort of charity in their writings and discourses; the frequent mention made of it and the warmth wherewith it is inculcated must conclude that it is a matter of no trifling consequence to them who profess the Christian faith without it: and in the Old Testament there is hardly anything spoken of with more commendation and stronger promises of reward than this thing: And the stronger are its recommendation the

stronger, by parity of reason, must the censure of charitableness be: and the greater the risque we run while we are destitute of it. Therefore let us “Add it to our faith .”

And in recommendation of this we may say that it is not only a duty, but a privilege, and gives us very sensible touches of pleasure. I have known a man of very good sense who never went to the house of God but he always left something there by way of charity, deeming this one of his Christian privileges: and think his reasoning on the subject was good: Christians are in the New Testament said to be priests: but how can there be a priest where is no sacrifice: and what sacrifice can there be under the gospel? The answer is ready. There are two things which are deemed sacrifices by the gospel, viz praise or the fruites of the lips, and charity or communicating to the poor (Heb 13:15–16), and this last is as properly a sacrifice or an offering as any of the like sort were among the Jews. And the person I refer to considered it so; and as a Christian priest presented his offering to God every Sabbath with solemnity and devotion, and deemed it a part of his religious worship. This I say he considered as a privilege and prerogative of Christians, as much as any priest in the Jewish economy considered offering sacrifices their privilege, and the very thing that entitles them to that honourable name given to them in the New Testament, more than once. Priests to God: a royal priesthood: the Lord, heritage, or clergy as the word in the original is, and the like.

Besides to dispense charity is a godlike action: the man, as it were, steps into the place of God whose character it is to open his bountiful hand and supply the want of his creatures: And therefore great is the pleasure of him who has much to give, and a heart to give it: and has the prudence to distinguish the real poor from the impostors and vicious vagrants.

And indeed there are but few in the world who have it not in their power to add this sort of charity to their faith in a greater or less degree; and consequently there are but few who may think that it is no prejudice to their faith to be uncharitable: Those that cannot are exempted from the obligation, because God cannot direct us to give what we

have not; or condemn us for what is out of our power. But then the misfortune is in this, that every one must be judge in his own cause: and when the heart is not inclined to charity, and fond of riches, the judgment is apt to warp and we measure our duty by a false standard.

But however this be, it is a matter of just concern to them that profess the Christian faith to act in in such a manner as denominates them men of charity: The text require it: the Christian faith is but dead without [it]: Nay the apostle John dos in effect unchristian them that have it not, 1 John 3:17, "But who so hath this world's goods and seeth his brother hath need and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

And the apostle James doth in a particular manner speak of the usefulness of faith destitute of such sort of charity: James 2:14, "What doth it profit a man, my brethren, tho he hath faith and have not works? Can faith save him? For if a brother or sister be naked and destitute of daily food: and one of you say unto them, 'depart in peace, be warmed and filled,' notwithstanding you give them not those things which are needful to the body, what dith it profit?"

And now I have done what I first proposed viz to illustrate what it is that we are bid to "Add to our faith" when we are bid to "Add charity to it": So that every one who has a mind to comply cannot be at a loss what God would have him do, and how to make and acquire the addition.

I might now proceed, secondly, to the reasons that render the addition of charity, in every sense of the word, to our faith so indispensably requisite.

But this, and some other things that remain of the subject in my text shall be the matter of one discourse more,

Cork, December 25, 1756.

APPENDIX 7

MORGAN EDWARDS, SERMON 7: "ADD TO YOUR FAITH CHARITY (PART 2)" (2 PET 1:7)

The observing and constant hearer remembers, that the last subject I dwelt upon from this text, and indeed the last in the text, was that, expressed by this sentence, "Add to you faith"- charity.

And to gain your attention to the subject recommended , as well as to gain your pursuite after it, I have taken notice of the absolute and indispensable stress which Christ and his apostles place upon the addition of charity to faith. For tho' they do not say, that charity without any thing else will stand us in any stead withy respect to our future happiness; yet they do possitively assert, that every thing else without charity will stand us in no stead.

To illustrate this the apostle, 1 Cor. 13, supposes himself to be every thing that a Christian can be: every thing that is excellent, pompous, and grand, and after all declares, "If I am at the same time without charity I am nothing at all." The matter therefore with respect to us is brought to this short and decisive issue. We must add charity to our faith or else we may as well have neither faith nor any thing else belonging to faith: without it, it is a matter of perfect indifference which of the other we choose: For if we have not faith nor any of the apendages of faith we can but be nothing in point of Christianity, and the happiness of it: and if we have faith and all the appendages of faith without charity we are, saith God, no more than nothing.

Charity therefore, being of such absolute and indispensable importance ought to be well explained and illustrated so that no Christian may be at a loss to know what God bids him do when he bids him Add etc. And this I have endeavoured to do in my former discourse from the subject. I have referred you to every construction that can be

put on charity in the New Testament that we might be sure to meet the right one "Charity" (in the primary and most common sense of the word) is "love;" love to God and to our neighbour. But it also signifies a favourable judgment on suspectable persons and actions when a certainty of their evil cannot be known. And lastly beneficence to the poor; for they that do not love, that are censorious, that relieve not the poor are alike called uncharitable.

But in which of the above their acceptations charity is to be understood in the text may be a matter of some debate, until we consider that the addition of charity to our faith in every such acceptation is an indispensable thing. For supposing a man to be endowed with any one, or any two of the said charities and yet want the third: he is still uncharitable; and is still defective in obedience that his command Add etc; therefore, in this place charity means every thing that is expressed by that term; because every such thing is indispensably necessary to him that professes the Christian faith in hope of its rewards.

And this leads me to the second thing I proposed to discourse upon; and which at that time I could not do viz to dwell a little upon the reasons why the addition of charity to faith is made so indispensably requisite: so requisite that faith and all its appendages beside are reputed to their possessors just nothing: nothing in point of sufficiency and rewards; because they will fare no better than the faithless and impious.

The New Testament in sundry places declares that the addition of charity to faith is indispensably necessary to render that faith effectual: and this is reason enough why we should believe it, and be persuaded of that necessity; and set our selves about acquiring it with earnestness and industry. But it may be useful to engage our reason to our assistance by convincing us that there is a reason in the nature of things for making the addition of charity to the Christian faith so indispensably requisite.

And, first; we will understand this charity of love to God and man; and suppose men to have and to hold the faith of Christ without such a love, and so see if

their faith can any way avail them. If a man believes in Christ and yet dos not love him if he believes in God or the Spirit and yet love neither what possible advantage can accrew to him therefrom? Is it his dare having the faith of Christ that will avail? No, for the devils have faith in Christ and profess it too, Matt. 8:29. They believe, And yet their faith dos them no manner of good: Just so in the other case. Is it the trembling, or fear, or even obedience, and restraints which that loveless faith puts them under that will avail? No: for all these things the devils do in consequence of their believing: They believe and tremble: and it is said more than once in the New Testament that the devils obeyed Christ, and were deterred from what he prohibited: And what more can the faith of men, who are destitute of charity, do? And therefore what advantage more than devils can they expect therefrom? Nay: suppose that their faith were so operative as to deter them from all that God prohibits; and to urge them from all that God prohibits; and to urge them to do all his commands what profit would accrew since they forbear, or do nothing out of love to God? The apostle speaks of some of the Corinthians that worshiped devils: and if we may believe history there are some in America that do so to this day: and they professedly do it for fear of them. So dos the loveless believer serve his God. He is affraid of him that he will hurt him else he would not regard him at all. It is not the consideration of his being a good being or a bad being affects him but only the consideration of his power. Could the charityless believer but persuade himself that God either could not, or would not hurt him he would not care what he did against him, or how little he strove to please and obey him. Whence it appears from the reason and nature of things that there is a necessity for the addition of charity or love to our faith: We must have love to God, with our faith in God ere that faith can avail: without that our faith and all its operations are just nothing.

And here I would intreat you to put the truth of your Christianity to this test. You have the Christian faith: this faith deters you from offending God; and pushes you on to please him. Very well. But yet let me desire you to ask your hearts and consciences this question: Is it merely for fear of God that we obey him? Is it merely for fear of him

that we strive to please him? Or is it because we love him that we do him pleasure, and avoid giving him displeasure? And we will surely conclude that it is rather the love than the fear of God, that thus constraineth us; because we would by no means allow that faith is a stranger to the operations of love; and but the mere tool of slavish fear, as the faith of devils is. Very well. But let us ask our selves further, If there were no Hell, or devils, or judgment or danger, or rewards consequent upon pleasing or displeasing God would we be sollicitous to please, and as cautious not to offend him? If our faith is actuated by charity or love we would, for love is a mighty generous thing. If not; we have reason to fear that we have not as yet added to our faith, charity.

But charity, when it expresses love, signifies love to man, as well as to God, and therefore are in scripture joined together "love God with all thy heart"; and thy neighbour as thy self" (Luke 10:27; Mark 12:30,31; Matt. 22:36–39) and there is the same necessity, arising from the reason of the thing, for adding this sort of charity or love to our faith, as for the addition of the former to it.

We owe duties to men, as well as to God; duties that the Christian faith teems with; and indispensably requires the performance of: duties without which our faith will be but dead and of no manner of avail to us. It obliges us to do men no harm and to do them good: and it is morally impossible to do these aright without love to men, a general philanthropy. Suppose a man has the Christian faith; and consequently knows his duties to man, and the advantage or danger of doing, or neglecting them, yet will those sanctions be insufficient without love: When we do not love a man, or hate him how hard is it not to do him injuries, despite, and affrontery when impunity or secrecy occur to tempt us: and when we do not love, or hate men we will do them but little good: our beneficence will be but scanty and imperfect. But when we have charity or love to men how different is the case! Will we injure the man we love? Can any thing tempt us to do it? Surely no: our love forbids all injuries, despite, and affrontery: And when we love a person, will we not do him good? rejoice in his happiness? Grieve for, and sympathize with him in

misery? and do every thing in our power to his advantage? Surely we will. Our love constraineth us to our duty? Therefore there is a necessity for the addition of charity to our faith.

If we have not love to men the utmost that we will do is to fulfill the letter of those laws which the Christian faith enacts relative to social duties: our kindness and beneficence will be but complaisance: our innocence towards them will be no more than to escape the censure of the letter of those laws. But how far short are these of the spirit and intention of every law whether human or divine? Compare the conduct of the best man towards him he dos not love, with his conduct towards him for whom he has charity and you will see a wide difference: in the former the letter of the duties may be fulfilled; but in the latter, the sense and meaning. And this last is what we owe, and what God expects; and it necessarily requires charity; which therefore shows the ground of the exhortation, Add etc by showing the necessity of it.

In the second place, we will understand this charity of a favourable construction put upon suspectable persons and actions. And this sort of charity we must add to our faith. But why, for what reason, how dos that appear necessary and indispensable? I answer: because it is impracticable in the nature of things that the Christian faith should be held and maintained, should be practiced and pursued in its designs and tendencies without it.

We will suppose the contrary, to illustrate and prove this. The best men appear sometimes to a disadvantage; and do things which startle our good oppinion of them; and how much more the rest of mankind! If therefore we have no charity, and are inclined to observe all appearances of evil, and to pass a hard judgment upon them; and put a bad construction upon every thing that is capable of it. We shall never want an opportunity to do it. And what will be the consequences of this? Why first, a mutual bad oppinion one of the other; mutual diffidence and distrust one of the other: hard judgment and evil speaking and surmizes: then a mutual retaliating of evil for evil; hatred and violence. And

what then will become of the Christian faith? A faith that stands in direct opposition to all these and must either suppress them, or be suppressed of them.

It is of the essence of the Christian faith to entertain a good oppinion of each other and put mutual trust in each other in so much that it makes this a precept and rule, "Let each esteem the other better than himself (Phil. 2:3). It is of the essence of the same faith not to pass hard judgment on each other, and use censorious and severe words. Not in any wise to recriminate and retaliate evil for evil: not to be abusive and violent: to love one another and be kindly affected: to unite in affection as children of the same parent, nay as members of the same body: to unite thus in all coallescing ties which enable us to serve God and one another to the best advantage. And all these necessarily require charity: they are impracticable without it. Therefore, the reason and nature of things, compared with the nature and drift of the Christian faith, require what my text also requires Add etc.

In the last place, let us consider charity in the other sense in which the New Testament recommends it viz as signifying the relief of the poor. And this will appear to be requisite from the nature and reason of things prior to, and independent of this precept of Christianity: as therefore we cannot be good men while we are uncharitable much less can we be good Christians. For the Christian faith in a particular manner requires it; places great stress upon it and annexes extraordinary promises to it. Nay, gos so far as to assure us that all we do to Christ's poor disciples is esteemed by him if done to himself.

And now we see that reason as well as precept makes it necessary that we should Add etc. It is necessary, indispensably necessary that we should do so.

And what I have said of this particular appendage of the Christian faith, I have also said of the other six mentioned in my text viz virtue or heroism; knowledge; temperance; patience; brotherly kindness; and godliness. And I have dwelt so long, and have been so particular on this subject because it seemed to me of the last importance to Christians: of such importance that it is all one whether we be of the faith of Christ or the

faith of Mehomet without them; because, in the end, our faith will be as useless to us as that it be held destitute of all, or any one of these seven appendages.

Seven, is called a number of perfection: and in this place it may very properly be allowed that peculiarity of signification, for the seven things here mentioned constitute the perfection of the Christian character; for when we see any person who has added them to his faith, we may cite the psalmist words and apply them to him, behold the perfect man (Ps. 37:37).

Has he the Christian faith? he has virtue or heroism to defend it: to be honest and faithfull to his profession in the worst of times; he dares do any thing or suffer any thing rather than make a shipwreck of it: Has he the faith of Christ? He has knowledge also: and in all knowledge practices it. Has he the true faith? He adorns it with all temperance and moderation. Has he the faith? He has patience along with it: patience to bear any evil that it may bring upon him, any trial that it puts him to. Has he the faith? he has godliness also: He is pious and devout in the profession of it. Has he faith? that faith which makes all that profess it his brethren? He has brotherly kindness and love towards them. Has he the faith of Christ? He has also charity along with charity in every sense of the word: he loves and his neighbours: he is moderate and favourable in his observations on doubtful cases, and persons that wear the appearances of evil: he is kind to the poor. What an excellent and perfect character is this! and yet excellent and perfect as it is we may all acquire it; nay must, or we hold the faith of Christ to little or no purpose.

Compare him with the man that holds the Christian faith without the addition of the above to it. Such a one indeed has the faith of Christ and is reputed a Christian: But where is his virtue or heroism? If he holds it, it is because he is not tempted to renounce it: the public vogue, or fashion: the sneers or witticisms thrown at him: profits or honour; or the least persecution set his heroism a reeling: he is ignorant of that faith; he is intemperate, he has no patience: he knows nothing of brotherly kindness: he is ungodly; he is, in every sense, uncharitable. And what is he the better for his faith supposing him

to hold it in the most orthodox forms? Wherein dos he differ from an infidel except in name? And what ground has he to hope that, at last, his portion will not be with them?

I shall conclude with repeating what the apostle saith when he gave this exhortation to "Add to our faith"- virtue. Use all diligence to do so. Such acquisitions are not to be made by seldom and faint efforts: we must use diligence, and all diligence too: diligence in prayer to him whose gifts they, in serviture, are said to be: diligence in using all the means of promoting them. And I hope that what you have heard of the necessity of making these additions to our faith will prove a constant spur and incitement to that diligence. Consider what you have heard: and the Lord give you a heart to do them. Cork, Jan. 10, 1757.

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ABSTRACT

VIRTUE IN THE CORK SERMONS OF MORGAN EDWARDS ON 2 PETER 1:3-9

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Morgan Edwards (May 9, 1722-January 28, 1795) was a Baptist clergyman and church historian born in Trevethin Parish, Monmouthshire, Wales. While his earliest theological training was received through the Anglican Church, in 1738, he became a Particular (i.e., Calvinistic) Baptist. After attending a village school near his home, the Trosnant Academy, from 1738 to 1742, Edwards entered the Baptist Academy at Bristol in 1754. During this time he also provided pulpit supply and basic pastoral needs for a small Baptist cause at Boston, Lincolnshire (1743-1750). He then held a pastorate in Cork, Ireland, from 1750 to 1759, during which time he was ordained on June 1, 1757. He would eventually move to America and play a key role in the development of the Baptist Association in Pennsylvania.

As a Particular Baptist, Edwards stood squarely in a Protestant tradition that emphasized the Scriptures as the supreme umpire for doctrine and practice. The Particular Baptists had emerged from the matrix of Puritanism in the mid-seventeenth century, which in turn, was deeply indebted to the Reformation assertion of *sola scriptura*. Edwards' early years as a minister in the 1740s and 1750s also coincided with the onset of what has come to be called the eighteenth-century evangelical revival. At the heart of this revival, as English historian David Bebbington has shown in *Evangelicalism in Modern Britain*, was a strong biblicism that stressed the primacy of the Word of God in the life of the church.

Evaluating virtue in Edwards's sermons, and in particular those on 2 Peter 1:5-7, sheds light on three areas. First, it reveals the appearance of two concerns within his homiletics: exegete the Word accurately, and apply that accurate exegesis to the life of the believer. Second, it reveals Edwards's view on what he believes is the New Testament perspective on virtue. Third, because these sermons were delivered in Cork, Ireland, they may provide a glimpse into the view of Christian virtue in Cork during the mid-eighteenth century. Edwards's exposition reveals a consistent demonstration of the need for equal parts biblicism and contemporary application within the practice of biblically-centered homiletics.

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