



# **SPECIAL NOTE**

**ITEM SCANNED AS SUPPLIED  
PAGINATION IS AS SEEN**

~~WILLIAM BENTLEY~~  
*John* THE *Allen*  
BODY of DIVINITY,

Or, a Confession of

FAITH,

Being the substance of

CHRISTIANITY:

Containing the most Material things  
relating to Matters both of

FAITH and PRACTISE.

Published for the Benefit and Profit of all,  
especially of those who love the Lord Jesus  
in Sincerity, and desire the knowledge of the  
Holy, and the way of the New-Covenant  
that leads to Glory.

Very briefly contracted according to Scripture  
light, and plainly handled in 31. Chapters.

By THOMAS COLLIER.

John 5.39. Search the Scripture, for in them ye think to have  
eternal life, and they are they which testify of me.

Isa. 8.20. To the Law, and to the Testimony, if they speak not  
according to this Rule, it is because there is no light in them.

2 Cor. 4.13. But having the same Spirit of Faith, according  
as it is written, I believe, therefore have I spoken; we also  
believe, therefore speak.

L O N D O N,

Printed for Nath. Crouch in Exchange Alley, over  
against the Royal-Exchange in Corn-hill, 1674.

THE  
P R E F A C E,  
OR,  
E P I S T L E  
TO THE  
R E A D E R.

**T**His Treatise is designed for  
thy special and spiritual  
Profit ; its true that the holy  
Scripture, commonly called the Bible,  
is the Book of all Books, and that ac-  
cording to which, we all ought to speak,  
write and walk ; and its true as the  
Wise man saith, of making many  
A 2 Books

## The Preface.

Books there is no end, especially unless our end therein be the glory of God, and the good of Souls: its true we know but in part, and a very little, little part too, and therefore can Prophecy but in part.

Therefore read not any mans Book but with a supposition, that there may be a mixture of some Error with Truth, and some mistakes, and receive nothing for truth from the word or credit of the Person who ever it be, but as its rightly grounded on the Word of God, the Scripture of Truth, according to which all ought to speak, and the best of men may be in some things mistaken; though ordinarily in the substantial things of the New-Birth of Faith and Holiness, the Spirits work is the same in all, yet by reason of the Babylonish confusion that yet remains, the language of the Saints seems

## The Preface.

seems to be much divided ; in consideration whereof, I thought nothing more likely to produce unity in Spirit, then unity in the body and substance of Truth ; for which cause I have made this Essay in bringing forth this brief plain Treatise about the most substantial matters of Christianity, that all who agree in the substance of Truth, may unite in Spirit ; and although we cannot attain such a uniting as is desirable, and shall in time be by the Lord accomplished, in and amongst his People, according to that Propheſie and Promise, Zeph. 3. 9. Yet it is my hearts desire, that all who truly love the Lord, would shew it by their uniting at least in affection, for that is Gospel-Grace and Love indeed, to love for God and Christs sake, though of differing apprehensions about some of the weighty things in the New-Cove.

## 'The Preface.'

Covenant, for every Truth of Christ is of weight and worth, and is, or ought so to be esteemed by all that love him, Psal. 119. 127, 128. and the right understanding of the mind of God in the Scripture, is the only wright way of uniting.

I am far from the mind of those who pretend and endeavour the uniting of all into uniformity in Faith and Worship, by Coersive Power and human force; a unity more suiting Brutes then Christians, and a way to build up Satans Kingdom, under pretence of the Kingdom of Christ; but that I earnestly long after, and pray for, is, the uniting of all true Christians in the Spirit and faith of the Gospel, who are the Church and Kingdom of Christ, his Body Mistical, and if through darkness we cannot attain the uniformity of Christian Faith, and worship

## The Preface.

in every part, but the language of Christians be yet divided, yet let every one endeavour the attainment of a spirit of Love, and forbearance each to other, not Judging, Sensuring, and Reviling, which shews the spirit of the World, and not of Christ.

And these ensuing Chapters are most especially and principally directed to such, who alone are capacitated to Understand, Believe and Practise the things in them contained, they are not the Notions of sudden Conception, but the fruit and birth of many years Travel and Meditation, and I hope it may, through the Blessing of God, at some time or other, to some persons or other, add something or other to the Understanding, Faith, Hope, and Joy of their Souls, and be some help of direction to a right walk in the way of Life.

## The Preface.

I shall not say any thing as to the matters handled in this Treatise, by way of Commendation, to induce the Reader to its Perusal; if it speak not for it self, in the use thereof, the Reader is at liberty to lay it aside, only let him beware that he slight it not, because it is not suited to his mind; if it be according to the Divine revelation of the Word and Will of Christ; its the great concernment of all that will approve themselves gracious before the Lord, to bring their minds to the Scripture, and not the Scripture to their minds; it is to be feared that great hath been the miscarriage of Christians in this very thing at this day, open-heartedness to God-ward, and a sincere will to know that we may do the will of the Lord, is the ready way to know more of his will, and then shall we not be ashamed, when

## The Preface.

when we have a respect to all his Commandments ; ignorance of any part of the Revealed Will of God is a sin, a sinful defect in gracious persons, but to be willingly ignorant, or willfully disobedient to any part of the Revealed will of God, is a sin of the highest nature, and must be punished with many stripes, Luk. 12. 47, 48. willfully to add to, or diminish from the Word of God, is a sin, and the judgment of such is declared in the Word, Deut. 4. 2. Prov. 30. 6. Rev. 22. 18, 19.

In a word, I do believe that sincere desires, accompanied with the like endeavours, after the knowledge of the will of Christ, and a faithful living up to what we know, resolving our wisdom and wills in every thing into the wisdom and will of Christ, would be wonderfully blest of the Lord for  
Spiritual

## The Preface.

spiritual growth, and uniting of the Saints both in faith and worship.

I have herein declared my Faith in which I live, and believe that by the grace of God I shall die, and yet live Eternally: This have I declared as the discovery of my heart in the matters of my God, when I am gone hence, and shall be hear no more seen.

And what ever may be found in any other of my Writing that may seem contrary to any thing in this, or is contrary in very deed, either understand it by this, or else let it fall to the ground, for days of Temptation oft-times brings forth effects, which occasions after Repentance.

To be sound in the Faith, and in the Principles of Religion, is of deep concernment to all Christians, and indeed a good and Christian walk in the way

## The Preface.

way of sincere and universal holiness and obedience, is that which greatly concerneth and becometh Christians, in order to their eternal Welfare.

As a help to both have I presented this small brief Treatise to thy consideration, in which I have to the utmost of my ability and light, not only studied Truth, that might be profiting to the Reader, but brevity likewise, that much might be found in a little Volume, in which, if persons exercise their own understandings in the use thereof, they may probably reap some benefit thereby. And Reader, what thee doest find differing from thine own understanding, be not hasty in judging or censuring, but read and ponder, and search the Scripture, to see whether it be so or no, without which the most do wrong to the Truth, and to thine own soul.

But

## The Preface.

But I shall say no more, but commit it to the Readers, in the blessing of God, praying for their profiting thereby, and if your souls do reap any spiritual benefit or advantage in the use hereof, let God have the Glory, and the Author (as Instrument) hath his end answered; And so fare the well in the Lord: Grace, Mercy, Peace and Truth, be with all that love the Lord Jesus in sincerity. Amen.

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*An Account of the Particular Mat-  
ters Treated of in the ensuing  
Discourse.*

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## CHAP. I. CONCERNING GOD.

1. *That He is.* 2. *What He is.* 3. *How He doth subsist.* 4. *Where he is.*



**T**hat God is, or that there is a God, *i. e.* an infinite self - Being, that hath given Being to all things, &c. is necessary to be believed of all, and is the first step of Faith in order to Salvation,

1. *That God is, or that there is a God.*

*Heb. 11. 6. He that cometh to God, must believe that He is, and that He is a Rewarder of them that diligently seek him. Now, though it be a common received Principle that God is, yet in as much as it's evident, according to the Scripture, That the Fool hath said in his heart, that there is no God, Psal. 14. 1. And that the transgression of the Wicked saith, within my heart, that there is no fear of God before*

## That God is.

his eyes, Psal. 36. 1. And oft-times gracious Souls, through their own weakness, and Satans wiles, meet with temptations on this account; I shall therefore speak something to this so necessary a truth; the grounds I shall present for evidencing this so great and sacred a principle of truth, are as followeth.

Proof.

1. The  
Scripture  
The word  
of God.

1. The Word of God, the Scriptures of Truth, in the substance of them, is, to hold forth this one God, or Invisible, Creating, Upholding, and Preserving Power, Gen. 1. 1. *In the Beginning, God Created the Heaven and the Earth, v. 6. God said, let there be a Firmament, &c.* and so throughout the Chapter, and indeed throughout the Bible. I shall mention but a few instances in the name of the whole, Gen. 6. 5. *God saw the Wickedness of man, &c. v. 6. It Repented the Lord, that he had made man, &c. v. 11. The Earth was corrupt before God, see ver: 12, 13. Exod. 20. 1, 2: And God spake all these words, saying, I am the Lord thy God, &c. Psal. 29. 1, 2. Give unto the Lord, O ye mighty, give unto the Lord Glory and Strength; give unto the Lord the Glory of his Name, Psal. 82. 1. God standeth in the Congregation of the Mighty, &c. Joh. 1. 1. In the Beginning was the Word, and the Word was with God, and the Word was God, &c.* Let this serve among the multitude of Scripture-Testimonies to prove that God is.

2. The  
works of  
God.

A second Testimony, is the Works of God, which do abundantly declare and Preach forth the Divine Being, and Omnipotent

*That God is.*

tent Power and Wisdom of this Divine, though Invisible Creator of all things; for Reason will tell us, that none of those things could give Being to, or Create themselves. Man, who is the most Intelligible and Rational Creature here below, was so far from creating himself, that let all the Wisdom of all the men in the World be conjunct in unity, they are not able to Create, or give Being to the basest of Creatures, no, not a Fly, or Worm; Its true, the Image, or likeness of Creatures they can make, of matter that was made before, by the Creator, but nothing can they Create, nor put life into their Image which they have formed; it is the work of a God, and not of man, to Create and give life.

*Man  
made not  
himself.*

If it be Objected (as by some it is) that all things came by Nature, I Answer, That although there is a natural and secondary cause of things, ordinarily producing such effects, almost in all cases; yet there is the God of Nature, which is the cause of all secondary causes, & gave the first Being thereunto; he was the immediate cause of the Creation, and the only foundation-cause of the continuation and promulgation of the World, by Divine Ordinance, and Divine Power; for Nature of it self (distinct, or separated from Divine Ordinance and Power) is nothing, but must fall into nihilation and the first nothing, if not supported by the God of Nature; so that, as at first, God made all things by his Word immediately, so

*Things  
come not  
by Nature.*

That God is.

by his Divine Ordinance and Word of Power, he continueth all things in that way of natural meanes by himself appointed, as Procreation, Food, Cloathing, &c. So the Earth to bring forth Food both for Man and Beast; the Sun, Moon, and Stars, with their influences, &c. As God was the former of all (the contrary is Atheistical and Brutish to imagine) they did not, could not make themselves, nor influence themselves with power to effect any thing as of themselves, no more than Create themselves; but what is effected in this way, must be by Divine Ordinance and Power, according to the Scripture, *Gen. 1. 14. to 18. v. 28. Job 38, 39. chap.*

So that indeed the works of God do wonderfully declare that God is, and not only that he is, but that he is an infinite, Omnipotent one. See what the Scripture speaks to this purpose, *Psal. 19. 1. The Heavens declare the glory of God, and the Firmament sheweth his handy-work, v. 3. There is no speech, nor language, where their voyce is not heard, Rom. 1. 19, 20. That which may be known of God, is manifest in them (i. e. in the Gentiles) for God hath shewed it to them, for, the invisible things of him, from the Creation of the World, are clearly seen, being understood by the things that are made, even his eternal Power and God-head so that they are without excuse, i. e. The works of Creation that are visible, do convincingly and undenyably shew to men the invisible God in his Being, Power, and Wisdom, and on this account*

count all men will be left without excuse in the great day of account, *Rom. 2. 12.* For as many as have sinned without Law, shall perish without Law; that is, as many as have sinned without the written Word of God, Law, or Gospel, having the Law of the Creation, shall be Judged, and perish by that, for that shall leave them without excuse: So that the very Works of God in Creation, are sufficient in themselves to convince the World of his Divine Power and God-head, and will sink the hearts of all Atheists in the day of Judgment.

3. The Faith of the people of God throughout all ages, *i. e.* those that from principles of Reason, have been most likely to be his people, the most humble, holy, self-denying people, have through-out all ages, and still do, own, believe, trust in, and acknowledge this invisible glorious God; this both Scripture, History, and Experience do testify, *Gen. 4. 3, 4. & 5. 24. & 6. 9. & 12. 1, 4. & 24. 3.* in things of this kind I might abound, but it is enough; all the holy ones of God, throughout all ages, both of Old and New Testament, and to this day have fixed here, to own the Lord to be their God, to believe, trust in, and worship him, according to his Name and Nature; and this both History and Experience declare, that all professing honesty and Conscience, have, and do cleave to this one invisible Being as their chiefest good, from whence they have their Being, and by whom they are sustain-

3. The people of God have still owned, and believed that God is.

*That God is.*

ed, and to whom they acknowledg as due, their all, and who is all in all to them; a wonderful convincing argument to support any man of Conscience under temptation in this matter, to consider, that all professing Conscience & Holiness have believed in and owned this God, and may serve to help and deliver Souls from their Atheistical tēptations

*As All Nations believe that there is a God.*

4. All the World by the works of Creation, and the natural capacity as rational, are convinced, and do acknowledg that there is a God; although its true that they are greatly corrupted and blinded in their understanding, and knowing of the true God; because as the Apostle hath it, *Rom. 1. 21.* That *when they knew God, they glorified him not as God, i. e.* being convinced by the works of Creation, that there was a Divine invisible Power and Being, that made both it and them, they glorified not him, but made Images like to corruptible man, &c. Yet so it is, and remains in the dark minds of men by Nature, and cannot be razed out, that there is a God, though they form Gods to themselves, according to their vain imaginations; and the truth is, that Atheists must be found, (if any where) amongst debauched, apostatised, or pretended Christians: though I deny not, but that gracious souls may sometimes meet with this temptation, (though to their great grief) which Heathens do abandon; who although they retain not the knowledg of the true God, yet a Deity they own, *Jona. 1.*

5. In their fear, they cryed every one to his God,

*That God is one.*

God, and Nineveh acknowledged the true God, *Jona. 3. 8.* So *Nebuchadnezer, Dan. 3. 28.* and *Darius, chap. 6. 25, 26, 27.* So that God is, is a truth universally acknowledged, and that in him we live, move, and have our Being, acknowledged by certain of the Heathen Poets, *Act. 17. 28.*

And as its necessary for every one to be established in this truth, that there is a God, so likewise that there is but one God, and not a plurality of Gods; as the blind Idolatrous Heathen imagine, although in this one God there is a plurality of Titles, and varieties of discoveries, properties, and operations; yet I dare not say of persons, or distinct subsistings (as I may speak more unto in its place) yet to us there is no other God but one, *Deut. 6. 4.* Hear O Israel, the Lord our God is one Lord. *Eph. 4. 5, 6.* To us there is one Lord, one Faith, one Baptism, one God and Father of all, &c. and only one, that, is one and no more, *Isa. 43. 10, 11.* Before me there was no God formed, neither shall there be after me; I, even I am the Lord, and besides me there is no Saviour, *chap. 45. 5.* I am the Lord, and there is none else, there is no God besides me, *chap. 44. 8.* Is there a God besides me, yea, there is no God, I know not any. So that though there are, that are called Gods, many, yet to us there is but one God, &c. *1 Cor. 8. 5, 6.* And who amongst all that are called Gods, are like unto him, *Mic. 7. 18.*

*There is  
but one  
God.*

2. What  
God is.

2. What this God is, and truly he is a mystery; and if his people tremble at his Word, how much more ought we to have trembling thoughts of his unsearchable Being, and in this he is an invisible mystery, such a one whom no man hath seen, nor can see; but in thinking and speaking of him, we must think and speak of him as he hath discovered himself unto us in his Word, and by his Works, and the secret teachings of himself thereby.

1. What  
God is in  
his Na-  
ture and  
Essence.

1. What he is in his Nature and Essential Being. 1. He is a Spirit, Joh. 4. 24. *God is a Spirit, &c.* 2. A holy Spirit, Lev. 19. 2. *I the Lord your God am Holy*, and chap. 20. 26. *I the Lord am Holy*, Psal. 22. 3. *But thou art holy, O thou that inhabitest the praises of Israel*, Psal. 99. 5. 6. *Exalt the Lord our God, and worship at his holy Hill, for the Lord our God is holy*, He is most holy. 1. Sam. 2. 2. *There is none holy as the Lord, &c.*

3. He is in himself an infinite, unsearchable, incomprehensible, eternal, and glorious Spirit, who is in, and of himself, and gives Being to all things; therein is he differenced from all Created Spirits and Powers, whether of Angels or men. First, in that he is infinite and incomprehensible in his whole name. 2. In his Eternity. 3. In his Power and Wisdom in Creating and upholding all things by the Word of his Power.

2. What  
he is in  
his Name  
and Attri-  
butes.

2. What he is in his Name and Attributes, which are many, and all thereby to make himself known to his people, that they might learn

## 1. His Power.

learn to fear before him, believe, love, obey him, and trust in him; as First, His Power and Allsufficiency, he hath let us to know that he is an Almighty One; *Gen. 17. 1.* He saith to Abraham (that not only Abraham himself, but all his Children might know it, and be encouraged) *I am God Almighty, or Allsufficient; walk before me, and be upright. Psal. 62. 11.* God hath spoken once, twice have I heard this, that Power belongeth to God; hence he is called the Almighty, *Psal. 68. 14.* When the Almighty scattered Kings, &c. *Psal. 91. 1.* He that dwelleth in the secret of the most High, shall abide under the shadow of the Almighty. *1 Cor. 6. 18.* *Rev. 1. 8.* and this the Prophet David wonderfully describes in his Thanksgiving, *1 Chron. 29. 11, 12.* Thine O Lord is the Greatness, and the Power, and the Glory, and the Victory, and the Majesty, for all that is in the Heaven and in the Earth is thine, thine is the Kingdom O Lord, and thou art exalted as Head above all; both Riches and Honour come of Thee, and thou Reignest over all, and in thine hand is Power and Might, and in thine hand it is to make great, and to give strength unto all: A great Comfort it is unto Christians that they have such a great Almighty, and Allsufficient God, able to do for them what-ever they need; they may say as *2 Sam. 22. 33.* God is my Strength and Power, he maketh my way perfect, and as *Psal. 118. 6.* The Lord is on my side, I will not fear what man can do unto me? and that because

because this God is our God for ever and ever, he will be our guide unto death, and let it silence and still wicked men for ever. Woe to them that God is such an Almighty one, able to deal with, and bring down all his, and his Churches Enemies, *EXra* 8. 22. The hand of our God is upon all them that seek him for good, but his Power and his Wrath is against all them that forsake him, *Psal* 66. 7. He ruleth by his Power for ever, his eyes behold the Nations, let not the Rebellious exalt themselves.

2. His *Wisdom.* 2. He is Omniscient as well as Omnipotent; he is most Wise, see both *Psal* 147. 5. Great is our Lord, and of great Power, his Understanding is Infinite, *Isa* 40. 28. There is no searching of his Understanding; we may and must say as *Psal* 104. 24. O Lord how manifold are thy Works! in Wisdome hast thou made them all; all Wisdom, and Counsel, and Strength is in him, *Prov* 8. 14. Counsel is mine, and sound Wisdome, I am Understanding, I have Strength; comfort for Christians, that their God is such a God of Wisdom and Counsel, he knows how to deliver his people in time of need, *2 Pet* 2. 9. The Lord knoweth how to deliver the Godly out of temptation, and to reserve the unjust unto the day of Judgment to be punished, and this Wisdom is all in Christ, and for his people; Who of God is made unto us Wisdom and Righteousness; &c. he is Wisdom to us, and Wisdom in us; he giveth Wisdom to his people, *Prov* 2. 6, 7. for the Lord giveth Wisdom,

dom, out of his mouth cometh Knowledge and Understanding, he layeth up sound Wisdom for the Righteous, &c. see chap. 3. 13. & 2. 3, 4. 5. & 8. 1. 3. In a word, God is Infinite in his Wisdom, and his Wisdom is exercised for, and in behalf of his Church, especially on the New-Covenant account, in the Gospel of Salvation by Jesus Christ, which is called the manifold Wisdom of God, and exercised in all his works and wayes.

3. He is a Holy God, Infinite in Purity, 3. He is a perfectly holy, such a one, with whom Iniquity can have no fellowship, for God is Light, and in him is no Darkness at all, 1. Joh. 1. 5. therefore, let no man say when he is tempted, that he is tempted of God, for God cannot be tempted with evil, neither tempteth he any man, Jam. 1. 13. No, he is a Holy God, most Holy, infinite in Holiness, Isa. 6. 3. the Seraphims cryed one to another, and said, Holy, Holy, Holy, is the Lord of Hosts, the whole Earth is full of his Glory; and this holy name in this Scripture is attributed unto Christ, who was to fill the Earth with the Glory of the New-Covenant Grace, Joh. 12. 41. These things said Elaias, when he saw his glory and spake of him, i. e. of Christ, as is evident, a holy God, and a holy Lord Jesus, and he will have a holy People, or none, 1 Pet. 1. 15, 16. As he that hath called you is holy, so be ye holy in all manner of Conversation; because it is written, be ye holy, for I am holy. Gods holiness should engage his People to holiness, to prize it, and praise after

after it; for, *Holiness becometh the House of the Lord for ever, Psal. 93. 5.*

O blessed Consolation for all New-Covenant-spirited holy Ones! their God is holy, & loveth holiness, & owneth all that are Created after him, in *Righteousness and true Holiness*; and will own them in the day of need, when it will be worth a world to be owned by him, *Mal. 3. 17.* though they are hated of the unholy and profane world, and though they mourn in the sense of their own unholiness, knowing that in themselves, *i. e. in their flesh dwelleth no good thing*, yet God owns them, and will own them when it will be worth more than the world to be owned by him.

But Woe to the Wicked, that God is a holy God, and loves holiness; Woe to those that establish iniquity by a Law, God will have no fellowship with them, *Psal. 94. 20. Shall the Throne of Iniquity have fellowship with thee, who frameth mischief by a Law, Isa. 3. 12. Woe unto the Wicked, it shall be ill with him, for the Reward of his hands shall be given him*; God is a holy God, and Holy and Reverend is his Name, *Psal. 111. 9. His Name is Holy, Isa. 57. 15.* his whole name, holy in all his Attributes, holy in his Power, holy in his Wisdom, in his Justice and Mercy, &c. it's all exercised in a way of holiness, holy in all his Ministrations: in a word, he is as *Psal. 145. 17. Righteous in all his ways, and Holy in all his works*; so that, as there is not, nor can be any unholiness in him, so there shall no unholy person dwell with him;

him; for without holiness, no man shall see the Lord, Heb. 12. 14. and Rev. 21. 27. There shall in no wise, enter into it, any thing that defileth, &c. see chap. 22. 15.

4ly. He is a Just and Righteous God, and his Justice and Righteousness runs through all his Name, he exerciseth his Power, and Wisdom, and Judgments, and Mercy, all in a way of Justice and Righteousness, Zep. 3. 5. *The just Lord is in the midst thereof, he will not do Iniquity, &c.* He cannot do Iniquity, its contrary to his Nature, to his Name, Deut. 32. 4. *His work is perfect, for all his ways are Judgment; a God of Truth, and without Iniquity, just and right is he; he is just in all the Judgments he executeth upon his Enemies, Rev. 15. 3, 4. Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of Saints: v. 4. explains what is meant by the just ways of the Lord, i. e. his just Judgments on his Enemies, for thy Judgments are made manifest.* He is just in all the afflictions and corrections he exerciseth his own people withal, Neh. 9. 33. *howbeit thou art just in all that is brought upon us, for thou hast done right, but we have done wickedly.*

He hath exalted his New-Covenant mercy in the way of Justice, for there must be no variance in his Name or Nature, but his mercy must come to us in the way of Judgment and Justice; his justice must be satisfied, & so his mercy comes forth in the salvation of Sinners, here he is called a just God & a Saviour,

4. He is a Just & Righteous God.

Saviour, Isa. 45. 21. Just, and yet a Saviour, Zec. 9. 9. He is Just, having Salvation, Rom. 3. 26. that he might be Just, and the Justifier of him that believeth in Jesus. 1 Joh. 1. 9. If we confess our sins, he is faithful and just to forgive us our sins, &c. Mercy might not come forth with any wrong to Justice, neither shall Justice do any wrong to Mercy, but fall in with it, and be as truly for the right objects, or subjects of mercy, as mercy it self, Psal. 85. 10. Mercy and Truth are met together, Righteousness and Peace have kissed each other.

5. He is a gracious and merciful God, it is his Name, his Nature, to shew mercy to men, Exod. 34. 6. When the Lord proclaims his Name to Moses, he proclaimed, The Lord, the Lord God merciful and gracious, long-suffering, and abundant in goodness and truth, &c. Mic. 7. 18. Who is a God like unto thee, that pardoneth Iniquity, and passeth by the transgression of his heritage, because he delighteth in mercy, to shew mercy, and to do good to sinners is his delight; he is good to all, and his tender mercies are over all his works, he maketh the Sun to arise on the evil and on the good, and sendeth rain on the just and on the unjust. God so loved the World, that he sent his only begotten Son into the world, that whosoever believeth on him, should not perish, but have everlasting life, Joh. 3. 16. Jesus Christ by the grace of God did taste death for every man, Heb. 2. 9.

It is wonderful mercy and goodness to men, that God should find a way to satisfy his Justice so far for Sinners, that mercy and remission of sins should be proclaimed to sinners on the terms of the New Covenant, *i. e.* Repentance, Faith, and Obedience; *Peace on Earth, and good will towards men*: He would have all the world to know that he is a merciful God, and therefore the glad tidings is to be published to every Creature, but its the priviledg of his own people, true Believers, to have a special interest therein, they are the people of his mercy, and to them his mercy hath, and doth abound, Eph. 2. 4. But God who is rich in mercy, for his great love, wherewith he loved us, when we were dead in sins, hath quickened us together with Christ, &c. Tit. 3. 4. but after the love and kindness of God our Saviour to man appeared, not by works of Righteousness that we have done, but according to his mercy he saved us, by the washing of Regeneration, and renewing of the Holy Spirit; so that this glorious attribute and name of God in our Lord Jesus unto salvation, is now manifested with a witness, to, and for the salvation of his peculiar ones; he hath wrought them to it, and possessed them of it, Rom. 5. 5. and here they are looking for the mercy of our Lord Jesus unto eternal life: This attribute of God, which is his Name and Nature, is full of encouragement to poor Sinners to come in and accept of mercy in this day of mercy, and not to judge themselves unworthy of life, by putting

putting it from them, 2 Cor. 6. 2. *Behold, now is the accepted time; behold, now is the day of Salvation, Isa. 55. 6. 7. Seek ye the Lord while he may be found, call upon him while he is near, let the Wicked forsake his way, and the Unrighteous man his thoughts, and let him return to the Lord, and he will have mercy on him, and to our God, for he will abundantly pardon.*

Its full of Consolation to gracious souls; that God is a God of mercy, its his Name, his Nature, he delighteth to be gracious in, and for the sake of the Son of his love: comfort in respect of sin, he is ready to pardon; *if we confess our sins, he is faithful and just to forgive us our sins, &c. he that confesseth and forsaketh shall find mercy.*

Comfort in respect of Enemies in the midst of all their oppressions and wrongs, the mercy of God is their support in the midst of all their oppression, *Psal. 52. 1. Why boastest thou thy self in mischief thou mighty man, the goodness of God endureth alway; and likewise the Prophet implores mercy in all his distresses, Psal. 56, 1. & 57. 1. This glorious Attribute of goodness and mercy in God, will prove dreadful in the end to impenitent sinners, who still persist in sin, and will not accept of mercy on the terms it is to be had, when they shall give an account for the abuse of mercy, and be everlastingly tormented in the thoughts and remembrance of their folly and madness therein, Rom. 2. 4. or despisest thou the riches*  
of

of his goodness, and forbearance, and long-suffering, not knowing that the Goodness of God leadeth thee to repentance, v. 5. but after thy hardness and impenitent heart treasurest up unto thy self wrath against the day of wrath, and revelation of the righteous judgment of God.

The sixth Attribute of Gods Name, is, his Faithfulness; He is a faithful God, *Deut. 7.* 6. He is a faithful, covenant-keeping God.  
 9. Know therefore the Lord thy God is a faithful God, which keepeth Covenant and mercy with them that love him and keep his Commandments, to a thousand Generations, i. e. for ever. His Faithfulness shall never fail; for he is truth it self, and cannot lye, *Tit. 1.* 2. In hope of eternal life, which, God that cannot lye, promised before the World began.

God cannot lye, it's contrary to his Name and Nature, therefore he cannot do it; for he can do nothing contrary to himself, and he would have his people know it, that they might build their Faith and Comfort in his Faithfulness, *1 Cor. 1.* 9. God is faithful, by whom ye are called to the fellowship of his Son Jesus Christ our Lord: *ch. 10.* 13. God is faithful, who will not suffer you to be tempted above that ye are able, &c. *Heb. 10.* 23. Let us hold fast the Profession of our Faith, without wavering; for he is faithful that promised. In all which Scriptures, with many more that might be mentioned, it's more than evident, that God delights to have his people know that he is faithful, and to believe the truth thereof, that is it, I understand, is intended, *Pf.*

138. 2. *I will worship toward thine holy Temple, and praise thy Name for thy loving kindness and thy truth; for thou hast magnified thy Word above all thy Name: that is, thy truth and faithfulness in performing thy Word: though all his Name be magnified, and is glorious; yet this of his Truth and Faithfulness he puts an emphasis upon it, and an excellency, as if God would have more respect to his faithfulness in his Word than to all his Name: not that there is any difference in respect of himself, but for the comfort of his people, who are most ready to fail in their Faith, in his faithfulness in his Word; therefore, to confirm his people in this matter, he lets them to know, that he hath magnified his Word above all his Name, i.e. whatever of his Name may, (be supposed to fail) yet his Faithfulness in his Word shall never fail, Psal. 89. 33. to confirm us in his Faithfulness in his Word, he hath given us his Word and his Oath, two immutable things in which it is impossible for God to lie, Heb. 6. 17. 18. if God should be unfaithful in his Word, he must cease to be God, it must destroy him in his Name and Being; and that is it he hath laid so much stress on our Faith and Believing, which lieth chiefly in our believing the Truth of God in his Word, and living up unto it, *he that believeth not must be damned*; because not believing we do in our part make him a Lyar, Job. 3. 33. *He that hath received (i. e. believed) his Testimony hath set to his Seal that God is true,* 1 Joh.*

Joh. 5. 10. *He that believeth not God hath made him a Lyar, &c.* no wonder if unbelief be the Portion of Unbelievers; for they thereby do their part to make the faithful and true God a Lyar. This was the Faith of Abraham our Father, Rom. 4. 3. *Abraham believed God, and it was accounted to him for Righteousness*: and indeed all the parts of Faith are included in this, of believing God, relating to Justification, Obedience, and Glory; if we believe the Truth of the Doctrine of Justification and Life by Jesus, we believe likewise the Lordship and the Law of Christ, and cleave to him therein, which is our Justification, or rather the terms of the Gospel, on which God doth justify us: and finding those Terms or Divine Virtues of Faith, &c. wrought in us, we hence conclude (from the Promise of Life to those in whom it is wrought) our interest therein; and thus our interest in Life is built on Gods Faithfulness in his Word; for God would not have his people to conclude their interest in his Grace of Life from fancy and imagination, but from his Promise of Life; for whatever Faith we pretend unto, if it be not grounded on the Word of God and his Faithfulness therein, it is but Fancy and not Faith.

This Doctrine of the Faithfulness of God affords not only great encouragement to believe God in his Word, but likewise strong Consolation to all true Believers, Hebr. 6.

17, 18. *Wherein God willing more abundantly*

Use of  
God's  
Faithful-  
ness. 1.  
Encou-  
ragement  
2. Com-  
fort.

ly to shew unto the Heirs of Promise, the immutability of his Counsel, confirmed it by an Oath, that by two immutable things, in which it was impossible for God to lie, we might have strong consolation, who have fled for refuge to the hope set before us &c. the strong Consolation of the Saints flows from the impossibility of God to lie, i. e. from the infallibility of his Truth and Faithfulness: God must lie if those who believe and obey the Gospel be not saved, which is impossible: and from hence it is, that the Saints have not only grounds of strong Consolation, but likewise of everlasting Consolation and good Hope through Grace, 2 Theff. 2. 16.

2. Dread  
to wicked  
men who  
continue  
in sin.

But Secondly, on the contrary, Gods Faithfulness is a dreadful Doctrine to all impenitent and hardened sinners; it infallibly cuts them off from all hope of mercy, and binds them over to the eternal Judgment. It's a common thing with unrepenting sinners, to say, they hope to be saved, yet keep their sins and lusts, and never repent and turn to the Lord, nor in truth believe according to the Gospel; for true Faith is always accompanied with Repentance and Obedience: To such, I must say, it's impossible for them to be saved, living and dying in an unconverted estate: Damnation to such is as certain as Salvation is to such as believe and obey the Truth: they hope for impossibilities, God hath said, that he that believeth not shall be damned, and sworn that such shall never enter into his rest. God must be unfaithful, if wicked and ungodly

godly men be saved, who so live and die without Repentance; and not only so, but the Faithfulness of God binds them over to all the Plagues and Judgments threatned in the Book of God: a dreadful word for all impenitent sinners and hypocrites, and might serve to fright them out of that dreadful estate.

7 And finally, all the Names and Titles given to God in Scripture are significant, and serve to discover his Nature and Being to us; as *El*, God, denotes him to be a strong Lord, a creating, preserving, ruling, governing Power, *Jehovah*, an eternal Self-Being; and gives Being to all things, especially to his Promises, in fulfilling them, *Exod.* 6. 3. *I appeared to Abraham, and to Isaac, and to Jacob, by the name of God Almighty, but by my name Jehovah was I not known: i. e.* he appeared to them a God, making Promises, but now a God fulfilling Promises, which his Name *Jehovah* imports: and as he was then *Jehovah*, a God fulfilling all the Promises made to *Abraham, &c.* relating to the old Covenant, and bringing them into the Land of *Canaan*, see *Jos.* 21, 44, 45. and 23. 14, 15. so he is *Jehovah* still, and will as certainly perform all the Promises of the New Covenant to his spiritual *Israel, i. e.* all that believe and obey the Gospel, both of Jews and Gentiles, *Rom.* 2. 10. *Glory, Honour and Peace to every one that worketh good, to the Jew first, and also to the Gentile:* and this our glorious God is in all, both in

7. And finally, all the Titles given to God in Scripture are significant.

Name and Nature, gloriously infinite, and infinitely glorious and eternal, *Exod. 15. 6.* The right hand of the Lord is become glorious in power, the right hand of the Lord hath dashed in pieces the enemy, &c. *v. 11.* Who is like unto thee, O Lord, among the Gods? who is like unto thee, glorious in holiness, fearful in praises, doing wonders? *Deut. 33. 27.* the Eternal God is thy refuge, and underneath are the everlasting arms, &c. *Jer. 10. 10.* but the Lord is the true God, he is the living God, and an everlasting King, &c. *Pf. 90. 2.* before the Mountains were brought forth, or even thou hadst formed the Earth and the World, even from everlasting thou art God.

3. How this one God subsisteth, as he subsisteth in and of himself, and is an infinite, eternal, glorious Self-being, invisible and incomprehensible.

God subsisteth in three, Father, Son and holy spirit.

So in the Scriptures of Truth, the Father, Son (or Word) and Spirit is declared to be this one God, so that this one God subsisteth in three, Father, Son and holy Spirit, and these there are one, each of the three is God, and yet three is but one God.

1 The Father is God.

1. The Father is God, *Rom. 15. 6.* That ye ~~may~~ with one Mind and one Mouth glorify God the Father of our Lord Jesus Christ. *1 Cor. 8. 6.* But to us there is but one God the Father, of whom are all things, and *Eph. 4. 6.* One God the Father of all.

2 The Son is God.

2. The Son is God, *Psal. 45. 6.* with *Heb. 1. 8.* But unto the Son, he saith, thy Throne, O God, is for ever and ever, a Scepter of

of Righteousness is the Scepter of thy Kingdom, &c. Heb. 1. 10. from Plal. 102. 25. And thou, Lord, in the beginning hast laid the foundation of the Earth, and the Heavens are the work of thine hands, &c. John 1. 1. In the beginning was the Word, and the Word was with God, and the Word was God. Isa. 6. 3. The Seraphims cryed one to another, and said, holy, holy, holy is the Lord of Hosts, &c. and it was Jesus Christ the Son of God they cryed out unto, and called him the Lord of Hosts, and that the whole Earth was full of his glory. John 12. 41. These things said Esaias when he saw his glory and spake of him: It is he who is over all, God blessed for ever, Amen. Rom. 9. 5. This is the true God and eternal Life, 1 John 5. 20

3. The Holy Spirit is God, Act. 5. 3. <sup>3 The holy Spirit is God.</sup> Why hath Satan filled thine heart to lye to the holy Spirit? v. 4. Thou hast not lied unto men, but unto God. And the Lord states all Worship to be performed in this Name, as the Name of the only true God; Mat. 28. 19. go ye therefore and Disciple all Nations, baptising them in the Name of the Father, and Son, and of the Holy Spirit, i. e. in the authority of that Name, the great Name of God.

But I shall endeavour to speak more largely and distinctly of this unsearchable Mystery, though in this imperfect state we never can attain the perfection of Knowledge herein, but rather believe the truth that it is, than understand how it is. I fear that

2 A more distinct speaking to this mystery.

many have been too boldly curious and confident in this matter, which is in it self an unsearchable mystery: the Apostles, by whom (as instruments) it's revealed to us, contented themselves in the revelation thereof, not curiously enquiring into the mystery it self, but concludes it to be a mystery, **1 Tit. 3. 16.** *And without controversie great is the mystery of Godliness, God manifested in the flesh, &c.* and the Apostle prayeth for the Saints, that they might come to the acknowledging of the mystery of God, even the Father, and of Christ: but we think it scarce enough for the Saints to acknowledge and believe this mystery, but must come to know how it is, and it may be by human distinctions so darkened it, that not one of a hundred among believers can understand; and some because they cannot by reason understand it, deny it, and so lose themselves, in the loss of Faith in the knowledge of God, according to his own discoveries in the Word of his Grace.

That the Father is God, and the Son is God, and the holy Spirit is God, is evident from the Scriptures beforementioned, and might be evinced by many more; and without all arguments the Scripture alone is the ground of our Faith, and that all three must be included in the unity of the Divine Nature is as clear, and that not only;

Three in  
one proved  
by infal-  
lible con-  
sequence.

1. By infallible deduction and necessary consequence from the Scripture which lets us know that there is none other God but one

one, then we must rationally and religiously conclude, that those three are all included in this unity of Divine Essence, and is this one God, or else necessarily must own a plurality of Gods, which is destructive to that unity in Essence.

2. The Unity in Essence in these three is proved, in their unity in the Work, both of Creation, Preservation and Redemption: hence the work of Creation is sometimes attributed to the Father, sometimes to the Son, and sometimes to the holy Spirit.

*2<sup>d</sup> Proved in their unity in Creation, Preservation & Redemption.*

1. Sometimes to the Father, *Heb. 1. 2.* By whom he also made the Worlds (He) that is, God the Father made the Worlds, *Eph. 3. 9.* the mystery of the Gospel there spoken of, that was hid in God, who created all things by Jesus Christ: here the Creation is attributed to God the Father.

*1<sup>st</sup> Creation Attributed to the Father.*

2. It is attributed unto the Son, *Heb. 1. 10.* Thou, Lord, in the beginning hast laid the foundation of the Earth, and the Heavens are the work of thine hands, which the Apostle applied to Christ the Son of the Father, as is by the scope of the matter clearly discernable, *Col. 1. 16.* For by him (i. e.) Christ, were all things created, &c. *Job. 1. 3.* All things were made by him, and without him was not any thing made that was made.

*2<sup>d</sup> To the Son.*

3. It's attributed to the Holy Spirit; in the work of Creation it's said, *Gen. 1. 2.* The Spirit of God moved upon the face of the Waters. *Psal. 104. 30.* Thou sendest forth thy Spirit and they are created, &c. *Job. 26. 13.* By

*3<sup>d</sup> To the Holy Spirit.*

*By his Spirit he hath garnished the Heavens, &c.* and ch. 33. 4. *The Spirit of God hath made me*, all which hold forth unity in the Divine Essence, from their unity in the Work, as we must unavoidably understand, unless we lose both Reason and Religion; that when the Creation is attributed to God, the one infinite glorious Being, it includes the whole three, Father, Son and Spirit, it being attributed to each of them apart, infallibly includes the unity of Essence, in the three, *Father, Son & Spirit, & these three are one*: and that the three are included in such Scriptures as these, where one is spoken of, *Act. 14. 15: That you should turn from these vanities, unto the living God that made Heaven and Earth, and the Sea and all things therein*, ch. 17. 24. *God that made the world and all things therein, &c.* with multitudes of the like Scriptures which include the whole, as one in Essence and Work, though three in that unity, or else all three could not be said to create the World.

2 Proved  
in Preservation &  
Redemption.

2. In Preservation and Redemption, God the Father is said to *preserve man and beast*, *Psal. 36. 6.* and all things are said to *consist by Jesus Christ*, *Col. 1. 17.* God is frequently in Scripture called our Saviour, and so is Jesus Christ, *Tit. 3. 4, 6.* and the holy Spirit had his operation, in this work of Salvation and Redemption, by Jesus Christ crucified, *Heb. 9. 14.* so that there was and is unity and concurrence in every work, which proves them to be one God, or God

to

to be one in three, Father, Son and Spirit.

3. The Unity in these three is discovered <sup>3 In their unity in the power of the power of the Gospel,</sup> which is to be administred <sup>in the name of the Father and of the Son and of the holy Spirit,</sup> Mat. 28. 19. unity in power and authority declares unity in Essence and Nature; or unavoidably three Divine Beings.

I shall yet proceed to speak more distinctly to this wonderful Mystery, and pray the Lord to do it humbly, soberly, tremblingly, and plainly, and according to the word of Truth, and I trust I shall not vary from the very plain terms and discoveries of God in the Gospel in this matter.

1. God the Father is in Scripture said to be the Father, and so distinguished, as seems plain by the Divine Revelation.

1. As he is the original cause of all things as a Father; 1 Cor. 8. 6. *To us there is one God the Father, of whom are all things, and we in him, Rom. 11. 39. For of him, and through him, and to him are all things, &c. Eph. 4. 6. One God the Father of all, who is above all, and through all, and in you all. And on this account he is the Father of the whole Creation (as the first effectual cause of all) who are therefore said to be his Offspring; Acts 17. 28, 29. For we are also his Offspring, forasmuch as we are the Offspring of God.*

2. He having, as a Father, brought forth a Crea-

*A more distinct discovery.*

*God is said to be the father 1 as the original cause of all things.*

*2 as making provision for all.*

a Creation, as his Of-spring, he taketh care of all, and maketh provision for all as his Of-spring, and as a Father, Psal. 145. 15, 16. *The Eyes of all wait on thee, and thou givest them meat in season; thou openest thine hand and satisfiest the desire of every living thing,* Psal. 147. 8, 9. *Who covereth the Heaven with Clouds, and giveth to the Beast his food, and to the young Ravens that cry,* Mat. 5. 45. *He maketh his Sun to rise on the evil and on the good, and sendeth Rain on the just and on the unjust:* hence Christ teacheth us to pray to God as our Father for daily bread.

3 He is  
the Fa-  
ther in  
relation  
to Christ  
his Son.

3. He is the Father in relation to his Son, our Lord Jesus, Luke 1. 35. *The holy Spirit shall come upon thee, and the power of the highest shall overshadow thee; therefore also that holy thing, which shall be born of thee, shall be called the Son of God.* John 1. 14, 18. *And the Word was made Flesh, and dwelt among us, and we beheld his Glory, as the Glory of the only begotten Son of God, full of Grace and Truth,* v. 18. *No man hath seen God at any time (i. e. God the Father) the only Son which is in the bosom of the Father he hath declared him,* Rom. 15. 6. *That you may with one mind and with one mouth glorifie God, even the Father of our Lord Jesus Christ:* These with multitudes of Scriptures of like import, prove God to be the Father, as relative to Jesus Christ his Son.

4. And so in him he is the Father relative

tive on the New-Covenant account, of all his New Covenant-spirited people, *i. e.* true Believers espoused unto Jesus Christ his Son by Faith, Gal. 3. 26. For ye are all the Children of God by Faith in Jesus Christ: John 20. 17. Go to my Brethren, and say to them, I ascend to my Father and your Father, &c. Rom. 8. 16, 17. and thus he is the Father of the whole family in Heaven and Earth, Eph. 3. 14, 15. with ch. 2. 19.

4 In relation to his Children in him.

5. And so in him he is the Father of all our New Covenant-Mercy, relating both to Grace and Glory, 2 Cor. 1. 3. Blessed be God the Father of our Lord Jesus Christ, the Father of Mercies and God of all Comfort, 2 Tit. 1. 9. who hath saved us, and called us with an holy Calling, not according to our works, but according to his own purpose and Grace, which was given us in Christ Jesus before the World began: Tit. 3. 4. but after that the Love and Kindness of God our Saviour towards man appeared, &c. Eph. 1. 17. that the God of our Lord Jesus Christ the Father of Glory. By all which it appears, that God is the Father, relative to all our New Covenant-mercies, relating both to Grace and Glory.

5 He is the Father of all our New Covenant-Mercy.

2. Of his Son our Lord Jesus Christ, who is likewise God of the same nature, not only God over all in Name, but in the Divine Nature, as before hath been proved, Joh. 1. 1; Col. 2. 9. For in him dwelleth all the fulness of the Godhead bodily: and is eternal, Mich. 5. 2. where it's said, that his go-

2 How Christ is God, and the Son of God.

ings.

ings out have been from of old, from everlasting.

*Quest.* How may we conceive of Christ as the Son of God, and so God in the same nature, distinguished from the Father, and yet one in the Father?

*Christ the Son of God in his both Natures: so not two Sons but one.*

*Answ.* 1. I understand, not a Son only in the divine nature, (but in the unity of natures as God and Man) as is commonly understood; what doth this less than make him to be two Sons, one in the Divine Nature, and another in the Human Nature, by Grace of Union. 1. One begotten of the substance of God by an unspeakable Generation, this is a Son by Nature. 2. The Man Christ, or the Manhood of Christ, which is the Son of God by Grace of personal Union, being united unseparably to the person of the Son of God, a Son by personal Union. (See *Wilsons Scripture-Dictionary* on the Word Son:) What doth this but suppose him to be two Sons, one by Nature, another by Grace and personal Union, which seems contrary to all Scripture-Record of this great Mytery of the Son of God.

But 2ly. and affirmatively, we are to understand, that where-ever the Scripture speaks of Jesus Christ the Son of God, it intends him as in both Natures, not as two, but as one Son, whether it be in his creating, preserving, ruling, judging, or saving redeeming power, it's always in relation to the Union of the two Natures, as God-Man and Man-God: so he was the Word, and

so

so he was and is the Son of God, so not two, but one Son.

For the clearing this, consider first, that where ever Christ is spoken of in the Scripture as the Son of God, and that relating to his Eternity, it is to be understood in his both natures, as in time he was manifest in the Flesh: the Divine Nature was God eternally, the human considered in the eternal Council as in union, *who calleth things that are not, as though they were;* and with him it's all one, there is no new thing with him; but Christ the Son of God was so, and the same relating to the Father from eternity, as when manifest in time, and so should we understand him.

*Proof 1.  
It is so to  
be under-  
stood in  
Scripture*

That he was thus considered in his both natures as the Son of God from eternity, see *Col. 1. 15, 16. who is the Image of the invisible God, the first-born of every Creature:* in this verse and in the verses before, he is spoken of as God and Man; for so he was a Creature, a Son, a wonderful one, that God should become Man, and Man God, not by confusion or mixture of Natures, but by personal union of Natures, *the first-born of every Creature* in the eternal Council; and that because by him (as thus born) *all things were created*, Rev. 3. 14. he is said to be *the beginning of the Creation of God:* a wonderful Mystery it is indeed, that Jesus Christ should be considered as in his both Natures with the Father from all eternity, the Father by him manifesting his eternal

*Power*

*Power and Godhead, in the Creation, and yet to be made of the seed of David according to the Flesh, when made visible in the world in time, Rom. 1. 3. Gal. 4. 4. thus was the Son of God considered as in his both Natures from eternity, and was the medium by which the Father did all his works, and without whom nothing was made that was made; nor probably had the invisible God manifested himself in the Creation of the world, but in this way by his Son; for by him he wrought all his Works. The truth hereof appears in that the work of Creation, and so of Redemption and Salvation, is not ascribed to the Son as the first mover therein, but to the Father who did all by him; as will appear by these Scriptures, to which all others that ascribe the work of Creation to the Son may be referred for light in this matter, Eph. 3. 9. hath been hid in God who created all things by Jesus Christ. He was Jesus Christ as God-man; so considered in the work of Creation, Heb. 1. 2. by whom (i. e. by Christ his Son) he (i. e. God the Father) also made the worlds, 1 Cor. 8. 6. but to us there is but one God the Father, of whom are all things, and one Lord Jesus Christ, by whom are all things, and we by him, Joh. 1. 3. all things were made by him, and without him was not any thing made that was made; the Father did it by him, and not without him, Col. 1. 16. by him were all things created, &c. all things were made by him and for him: and Heb. 1. 10. we may very well understand*

stand by these Scriptures, and it no whit derogates from the Godhead and Glory of the Son of God, but it affords us Light in this wonderful Mystery, *John 1. 1. In the beginning was the Word, the Word was with God, and the Word was God: Vers. 14. And the Word was made Flesh, and dwelt amongst us, &c. i. e. the same Word and Son of God, God-man, was made Flesh, viz. made in and of a Woman; born God and Man: Him by whom the Worlds were made, and nothing was made without Him.*

Further, Consider *Micah 5. 2. Out of thee shall He come forth unto Me, that is to be Ruler in Israel, whose goings forth have been from of old, from Everlasting: i. e. the same that was born in Bethlem of the Virgin, that was to be Ruler of Israel, He it was whose goings forth were from of old, from Everlasting: And Vers. 4. He that was to stand and rule, or feed in the Majesty of the Lord, was the same whose goings forth was from of old, &c. which was and is Jesus Christ in both Natures, God and Man in one Person. Jer. 23. 5, 6. Prov. 8. 14. to 31. The Son of God is the same Person, the same Wisdom, not in one but in both Natures, compared with* *Mat. 11. 19. Psal. 45. 6, 7. Thy Throne, O God is for ever and ever, the Scepter of thy Kingdom is a right Scepter; Thou lovest Righteousness and hatest Wickedness, wherefore God, even thy God hath anointed thee with the Oyl of Gladness above thy fellows. This is a*

*1 Cor. i.  
24.*

high and glorious Description of the Son of God. yet in his both Natures, Man as well as God; as he was *anointed with the Oyl of Gladness above his fellows*, as he was the Son of God. *Heb. 1. 1. God hath in these last days spoken to us by his Son*; is it by the Divine Nature onely? surely I suppose none will say so; but in and by that Person which was and is his Son the Man Christ Jesus, *Luk. 1. 35.* that holy thing that was born of the Virgin, and called, *The Son of God. Phil. 2. 6, 7, 8.* It was the same He, that *was in the form of God, and thought it no robbery to be equal with God, that was made in the form of a Servant, &c.* Surely it was not the Divine Nature onely, that was not subject to death.

2. His  
Name  
Christ im-  
ports both  
Natures.

2. His Name Christ signifieth Anointed; there is the Anointing, and the Anointed; the Divine Nature is the Anointing, the Humane Nature is the Anointed. And indeed it's contrary to the Divine Revelation of this Mystery, to suppose a Christ or Son of God in one of the Natures onely, whether the Divine or Humane: Look on the Humane without the Divine, so he would not be Anointed; or the Divine without the Humane, so it is the Anointing, not the Anointed: It's a conception that in it self seems to un-Son him, and un-Christ him; let no man put that asunder which God hath joyned together, for as he was Christ the Anointed, so was he the Son of God,

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*Mat. 16. 16. Thou art the Christ, the Son of the living God.*

3. Otherwise to understand it, and to suppose impossibilities in this, because it may seem so to our reason, seems to un-God the whole Trinity, in whom and with whom all things are possible, and all things by him declared we ought to believe. It seems to import that Christ is a Son in differing manner of ways; either two Sons, one by Nature, and another by Grace and Personal Union, or one manner of Son before time, and another manner in time; so making things to be various, changable, and new to God, as it is to us; and so Christs Humanity must be an addition to the Son of God; Whereas the Scripture presents us with one, onely Son of the Father, God and Man, by whom he made the Worlds, and by whom it all consists, and by whom he will save the World, *i. e.* such as shall be saved, *1 John* 4. 14. and by whom he will judge the world, *Acts* 17. 31. by whom it was the Fathers great and eternal Design to open and make known the Mystery of himself *in his times*, *1 Tim.* 6. 15, 16. *Even the same that was yesterday, and to day, and for ever;* which cannot be true, if the Sonship of Christ was not the same to the Father at first, as it was at last: This seems to un-God him, and make him like to man, and not eternally the same.

3. Else he must be a Son divers manner of ways.

So that this Truth thus considered, seems to contradict that common notion of Christs being the Son of the Father in the Divine Nature onely, by an Eternal Generation in the Godhead onely, which seems to be an unwarranted expression, and that which the Scripture (which is the Divine Revelation of all Truth) is unacquainted with, being rightly understood. Permitting the sence of it own language, it will appear that all those Scriptures that speak of the begetting of the Son of God, intends him as he was the Christ, the Son of the Father in the Unity of Natures, and not in the Divine Nature onely. *John 1. 14.* It was the Word as made *Flesh*, that was the *onely begotten Son of the Father*, full of *Grace and Truth*, begotten in the Eternal Counsel and Mind of the Father, *1 Pet. 2. 20.* and in time, according to purpose, was wonderfully begotten *Gal. 4.* in the Womb of the Virgin, *Luk. 1. 31, 35.* which must be understood in his whole Person, God and Man, whole Christ.

Christ is said in Scripture to be the first-begotten, or first-born, on a three-fold account :

1. He is said to be the *First-begotten*, or *First-born of every Creature*, *Col. 1. 15.* *Rev. 3. 14.* and here he lieth at the bottom of the Creation, as all was made by him.

2. He is said to be the *First-born among many Brethren*, *Rom. 8. 29.* and here he is presented to us as lying at the bottom of

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Christ the  
First-Begotten, or  
first-born,  
upon a  
three fold  
account.

Election, as the rest were elected in him, *Ephes. 1. 4. 5.*

3. He is said to be *the First-begotten of the Dead*, and so he lieth at the bottom of the Resurrection, *Rev. 1. 5. 1 Cor. 15. 20, 21, 22.* and to this doth the Apostle apply *Psal. 2. 7. Thou art my Son, this Day have I begotten thee, Acts 13. 33.*

But to finish this, I shall draw up the result in this short Conclusion: That as the Son of God was promised to come forth, and did come forth in time, so was he considered by and with the Father before time: But he was promised to come forth, and did come forth God and Man in time; Therefore he was so the Son of God before time, which hath been fully cleared; Yet I adde *John 16. 30. & 17. 8. Isa. 9. 6.* or else he was not yesterday, and to day, the same for ever.

Further, As we are to understand him always to be the Son of God in both Natures, so are we to understand him to be the Son of Man in both Natures, God-Man, as Man-God, God and Man in one Person, so that the Son of God is the Son of Man, and the Son of Man is the Son of God, *Mat. 9. 6. That ye may know that the Son of Man hath power on Earth to forgive sins, John. 3. 13.* Hence his Blood is called: *The Blood of God, Acts 20. 28. And that God laid down his life for us, 1 John 3. 16.* Yet the Divine and Humane Nature remaining distinct and unmixed, though in the Unity of Person,

One Man, One Son, truly God, and truly Man; yet Relative Properties and Operations distinct, as to the Divine and Humane Nature, at least in the time of his Humiliation.

3 Touch-  
ing the  
Divinity  
of the ho-  
ly Spirit.

Thirdly, Touching the Divinity of the Holy Spirit, that he is God, as I said before, he is of God, and is God: This is evident in the Scriptures: He is joyned in with the Father and the Son in the Work of Creation, *Gen. 1. 2. Job 26. 13. and 33. 4.* in the work of Teaching, Prophesying, Convicting, Converting, it's all applied to the holy Spirit, *John 14. 26. 1 Cor. 12. 7. to 11. John 16. 8.*

The holy Scriptures declare the holy Spirit to be of God, and therefore God of the same Nature, and is the Efficacious Effecting Power of the Father and the Son, the Father is the Fountain and first Cause of all things, it's he of whom are all things; the Son is the *Medium*, or Arm by which it is effected, for whose sake it was done, and by whom it was done, *by whom are all things*: The holy Spirit is the Effecting Power, accomplishing what he purposed in and by his Son, as the Way; hence the holy Spirit is called in Scripture, *The hand of God*, *Job 26. 13. Psal. 139. 5, 10. Isa. 50. 2. and 59. 1. The finger of God*, *Exod. 8. 19. & 31. 18. Deut. 9. 10. Luk. 11. 20. with Mat. 12. 28. The Power of God*, *Luk. 1. 35. & 24. 49. with Act. 1. 8. The breath of God*, *Pl. 33. 6. Job 33. 4.*

And

And this is the Spirit of the Father and the Son, and is Omnipotent, Omniscient, and Omnipresent, this Spirit is in the Father and the Son, and proceeds from the Father and the Son, *John* 14. 16, 17, 26. & 16. 7. and is the Convincing, Converting Power of God, the Teacher and Comforter of his People.

Whereas some say that the holy Spirit is a Creature, a glorious Created Spirit, and not God; there is no ground in Scripture for such an imagination, but its contrary to the Truth thereof.

*The opinion that the holy Spirit is a Creature, confuted.*

The Reasons ordinarily rendred, are,

1. Because he is said in Scripture to be sent by the Father and the Son, therefore subject to the Father and the Son; and must be a Creature, for greater is he that sends, than he that is sent.

I answer, He may be said to be sent of God, (and so is Christ the Son) and to be subject to the Father and the Son, yet one in the same Nature and Essence; his being in Office and Work subject, no whit derogates from his Divinity: All the Actions of a man follows the Understanding and Will, of which the Head and Heart is the seat; yet the Hand works what the Head and Heart directs unto; this argueth not that the hand is not essentially of the same body, because subject to the head, neither doth it argue inferiority (though subjection) in essence or substance, but in office and work.

for every Member of the Body is of the same, though every Member hath not the same Office and Work, yet all are governed by the Head and Heart, and shall be of the same in Glory to eternity. I mind this low comparison, which Reason can reach, to illustrate this high and divine Mystery by, of Father, Son and holy Spirit, God may be, and is said to be, the Head, 1 Cor. 11. 3. and 3. 23. and the Son may be said to be the Heart of God, *he that was* (and is) *in the Bosom of the Father*, John 1. 18. and came out from God, Joh. 16. 27, 28. the holy Spirit the Hand by which the Head and Heart worketh and accomplisheth all, as I minded before: yet all three in unity of Nature, Will and Work.

2 Reason, because it's said, he shall not speak of himself, &c. this shewes him not to be God.

*Answer.* This is not spoken by Christ to declare the Spirit not to be God, but to distinguish the Spirit of the Father and the Son from all false Spirits, whether of Devils or Men, that as the Father hath honored the Son, and will have *all men to honour the Son, even as they honour the Father*, Joh. 5. 23. so it is the Office and Work of the Spirit not to speak of himself, (or of the Father either) distinct and without the Son; but to be opening the Mystery of the Father and the Son, the good Will of the Father in the Son, to shew Jesus Christ un-

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to us; because *he is the Way, the Truth and the Life*, Joh. 14. 6. If our Teaching be of the Spirit of Christ, it opens Jesus Christ unto us, and the Mystery of the Love of God in him, the Pardon, Peace, the Life and Salvation which is in him, 1 Cor. 2. 12. *Now we have received not the Spirit which is of the World, but the Spirit which is of God, that we might know the things that are freely given us of God: but false Spirits speak of themselves, and exalt themselves, and in something or other designedly derogates from Christ, and the Salvation that is by him.*

In this Answer note these two things:  
1. In that he speaks not of himself, but shews *us the things of Jesus Christ*, things to come, *i. e.* the Salvation to come, *that is to be obtained by our Lord Jesus Christ with eternal Glory*: it is so far from proving him not to be of God, that it indeed proves him to be God, and one in the same Work with the Father and the Son, to exalt the Son as the Father hath.

And 2ly. That he is in this, by our Lord, clearly discovered to us in way of distinction from all false Spirits, who exalt themselves, and not the Son of God, and is the special character, or discovery of the difference between the Spirit of God in its Workings and the Spirit of the World, the one exalts Christ our Lord and Saviour, opens him and the Mysteries of Life  
by

by him, the other leaves him out, speaks of it self, and exalts its self without him, and this is indeed the Spirit which is not of God, or of Christ, what ever persons pretend unto in this false self-exalting and Christ-abasing Spirit.

3 Reason, Because the Spirit is said to hear, to have a hearing property, *what he shall hear that he shall speak*, &c.

*Answ.* 1. Hearing in it self is no argument to prove the Spirit not to be God; for God in Scripture is frequently said to hear, *Ps.* 65. 2. *Jer.* 8. 6.

2. Hearing in Scripture-sense imports Understanding, *Mat.* 13. 13, 14. so that by Hearing (in that saying of Christ) we are to understand, is meant, the Spirits Understanding and Knowledg, of the depths of the Mysterys of Salvation that is by Jesus Christ, and to be opening that to the Saints, *1 Cor.* 2. 10, 11, 12.

4. Because it is said, that the Spirit maketh intercession for the Saints according to the Will of God, therefore not God.

*Answ.* The word properly must be understood, in us, *Rom.* 8. 26, 27. the scope of the matter explains its self, *the Spirit helpeth our infirmities*: this is the way of the Spirits intercession, by helping our infirmities, with sighs and groans which cannot be uttered rationally: this must be in us, and this sutes with the Scripture in this case, *Jude* v. 20. praying in the holy Spirit,

so

so that the Spirits Intercession for us, or in and by us, is by helping our infirmities both in matter and manner, according to the Will of God, *Zeck. 12. 10.* Christ our Mediator is our Intercessor for us, and the holy Spirit is our Intercessor in and by us, helping and assisting us to pray for such things as we need, and in such a manner as we ought, so that all those Titles given to the Spirit in the Scripture, and those Works ascribed to him relating to his Office and Work in the God-head, no whit derogates from his Union in the same Divine Nature, or eternal Existency in and with the Father and the Son.

That there is any personality in God, or three Persons in the Divine Essence is a Language I do not yet understand, is made use of in the Scriptures; therefore I avoid the terms, though I am not willing to question, or doubt, but that those who use it (who are godly, and understand what they say) do it thereby to express the Truth of the Scripture-distinction in the Trinity, *i. e.* that there is Father, Son and Spirit in unity of Nature, and is but one God, the word *Person* being not at all, as I know, given either to the Father or holy Spirit, but to the Son, as God and Man in one Person.

And this Truth, *i. e.* a plurality in one infinite and eternal God is clearly to be proved from the Old Testament, even

*The truth of the Trinity proved from the Old Testament*

from the Creation, and that probably in more clear and God-like Terms of Distinction, than Persons, which probably the Learned have avoided for some (at least supposed) good Reasons, on which account I shall at present say no more, onely present to those that understand, *Gen. 1. 1. with vers. 26.*

The sum of all is this, That God is One, Eternal, Infinite, Substantial Being, distinguished into Father, Son, and holy Spirit, and in all there are Divine and Distinct Relative Properties and Operations, yet in all no one wills, no one acts, without the other, *Gen. 1. 1, 2, 26. Heb. 1. 2. Job 33. 4.*

*The Conclusion.*

Thus have I given a brief Discovery of my little, little Apprehension in this great and wonderful Mystery of all Mysteries, whom rightly to know, is Life Eternal; a Mystery not too curiously to be pried into, but in the plain Demonstration of his own Word, and I am sure it will remain a Mystery still. This I believe is necessary for every Christian to believe in this matter; That there is One onely True God, and that this True God is One in Essence and Nature; and that the Father, Son, or Word and holy Spirit, is this True God; That Jesus Christ in his both Natures, Divine and Humane, is the Son of God; *The second Man is the Lord from Heaven, 1 Cor. 15. 47.* And that the holy Spirit is the Out-goings and Effecting Operations of God, and so is  
God

God of the same Nature, the Enlightener, Convincer, Converter, Sanctifier, Strengtheners and Comforter of the Saints, in and by the means appointed for that end, *i. e.* the Word of Truth; and Doctrine of the Gospel.

Fourthly, Where this glorious God is.

1. He is in all places by his Spirit, *Psal.* 139. 7. *Whither shall I go from thy Spirit, and whither shall I flee from thy presence?* See *Verf.* 8, 9, 10. *Prov.* 15. 3. *The Eyes of the Lord are in every place, beholding the evil and the good.* 2 *Chron.* 16. 4. *The Eyes of the Lord run to and fro throughout the whole Earth, to shew himself strong in behalf of them whose Heart is perfect towards him.* And as he is by his Spirit every where: So,

4. Where God is.

2. His Paternal Presence is in Heaven, *God the his Glorious Majesty, for we must believe Father is God to be a Substantial Being (not an Airy in Heaven Fancy, a Nothing) and such a Substantial Being as the Scripture declares him to be; yea and infinitely beyond all Verbal Declaration, or Heart-Conception; that He is such an One whom no man hath seen nor can see and live, such a One in his own Glory, that if he should discover himself to the World, would destroy it at once, for no man hath seen him, or can see him. 'Tis true, Jesus Christ his Son is the Brightness of his Glory, and the express Image of his Substance, Heb. 1. 3. But the Glory of the Father*

Father is a hidden Glory, and by the Son the Father hath been and shall be revealed in His Times, 1 Tim. 6. 15, 16. And, Heaven is his Throne, and the Earth his Footstool.

That the glorious Habitation of God is in Heaven, is clear from Scripture-Revelation, that whiles the Son was on Earth, the Father was in Heaven : John 20. 17. *Touch me not, for I am not yet ascended to my Father; but go to my Brethren, and say to them, I ascend to my Father to and your Father, to my God, and to your God. And Christ teacheth to pray, Our Father which art in Heaven, &c. Mat. 6. 9.*

And the Heaven where the Glorious Majesty is, seems to be above all Created Heavens, in the Increated Heaven, his Eternal Habitation : For as God is Eternal, so He must have an Eternal Habitation : Which is the Heaven into which Christ our Lord is Ascended to the Right Hand of Power and Glory : Ephes. 4. 10. *He that descended, is the same that ascended up far above all Heavens, &c.* The most Glorious Heaven, and Eternal Habitation of GOD, far above all Created Heavens, is called, *The High and Holy Place where He dwells, Isaiah 57. 15. Psal. 8. 1. Thou hast set thy Glory above the Heavens, i. e.*  
the

the Created Heavens. Psalm 113. 4, 5, 6, *The Lord is High above all Nations, and his Glory above the Heavens : Who is like unto the Lord our God, who dwelleth on High, who humbleth Himself to behold things in Heaven and Earth : i. e. To behold things in his Created Heaven and Earth : Who is said to humble himself to behold things in Heaven and Earth, that is, Because the Created Heavens and Earth are all in the Fallen State, by reason of the Sin and Fall of Man : Therefore God doth greatly humble himself in looking after the Heavens and Earth in the Fallen State.*

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CHAP.