CHAP. II.

Of the Holy Scriptures: That it is the Divine Word and Will of God, proved by many Divine Arguments.

I shall now proceed, to present some grounds to prove the holy Scriptures to be the Word & Will of God, the holy and vine Truth of God, it being a matter of concernment for Christians to be established in, next our believing that there is a God, and indeed we cannot savingly believe that God is, unless we believe the Truth of his Word, that it is the Divine Revelation of his Will, relating both to matters of Faith and Practice, in order to our spiritual and eternal well-being. And (I trust) I shall propound several weighty and undeniable grounds for Confirmation of Faith, in the Truth and Divinity thereof.

1. Its own witness, which proves it Divine.

And, the first sort of Grounds I shall present are such as ariseth from it self, that we may see its own Witness full of all sufficiency to prove its own Divinity.

1. Its Divine Purity.

1. Its Divine Purity proves it to be of God, who is most holy; it treats about, presents us with, and calls us to, Holiness and Purity; it allows of no uncleaness,

no

no impurity; it's that which is above Men or Devils to bring forth, who are filled with all uncleanness; it is a pure Word, a holy Word, a God-like Word, a Word that all unholy persons do hate, (because they hate Holiness) what ever they pretend to the contrary in word, yet in deed they hate it, and wish there were no such Word to condemn their Unholiness; a Word that the Devil hates; and that is it he so much endeavours to destroy the Faith of Men therein: Holiness and Purity is that which is contrary to the natural inclinations both of Men and Devils: this Truth of the Scriptures Purity, all holy ones must and do acknowledg, and this testimony it bears of it self in the general body thereof, that who so runs may read it: It forbids & condemns Sin, it commands and commends Holiness, and directs unto it; but see some particular Texts of Scripture, that confirms this general Witness; *Psal.* 12. 6. *The Words of the Lord are pure Words, as Silver tried in a Furnace of Earth, purified seven times.* Psal. 119. 140. *Thy Word is very pure, therefore thy Servant loveth it:* it commendeth Holiness, *Psal.* 93. 5. *Holiness becometh thine House, O Lord, for ever:* it teacheth Holiness, *Psal.* 34. 11, 12, 13, 14. it commandeth Holiness, 2 *Cor.* 7. 1. 1 *Pet.* 1. 14, 15. and reproves and condemns both Sin and Sinners, 1 *Cor.* 6. 9, 10. *Psal.* 11. 5, 6. and 9. 17. *Rev.*

22. 15. it is a holy, pure Word, and therefore of God.

2. *Its divine power.*

2. Its Divine Power witnesseth it to be the Word and Truth of God, or rather the Divine Power of God attending it, and manifest in it, and by it, in renewing and begetting Souls to the Faith, and to work dead Sinners into a Conformity to it self, *i. e.* the Truth and Holiness therein contained, *Joh.* 17. 20. *Neither pray I for these alone, but for them also which shall believe on me through their word:* *i. e.* the Preaching of the Word, or Reading of the Word, *Rom.* 10. 17. Examples of the Power and Efficacy in and with the Word; see *Acts* 2. 37, 41. and 8. 12. and 12. 24. *Gal.* 3. 2. *Jam.* 1. 18. and common experience witnesseth the truth hereof, it's that Word which makes wicked men to tremble, *Act.* 24. 25. and Devils too, *Jam.* 2. 19. that resists Satan, *Matt.* 4. 3. to 11. it's that *Sword of the Spirit*, being exercised by Faith, which repels and *quenches all the fiery Darts of the Devil* and Men, *Ephes.* 6. 11, 17. 1 *Pet.* 5. 9. So that its Divine Power proves it to be a Divine Word.

3. *Its divine wisdom and mystery.*

3. Its Divine Wisdom and Mystery proves it to be of God, and not of Man: Such is its Divine Mystery and Wisdom, that it confounds and brings to nought all the Wisdom of the World, and turns it into foolishness; it opens the Mysteries of the Wisdom of God in the Salvation of Man by

by Jesus Christ; which all the world in all its wisdom could never have thought on. Nay, such a heighth and depth of Mystery and Wisdom is there herein, that now it is brought to light; none of themselves, in the Wisdom of man, can savingly understand it; its that which *none of the Princes of this World knew*; it's such Wisdom as is indeed *foolishness to this world*, and the fleshly wisdom.

This is not onely witnessed by the Scripture, 1 *Cor.* 1. 19,20. & 2. 6,7,8,13,14. & 3. 18,19,20. but understood, believed and experienced by the Saints in some measure, that the Mystery of Salvation by Jesus Christ is the *manifold Wisdom of God*, Eph. 3. 10.

4. Its Divine Tendencies proves it to be a Divine Word. The matter at which it aims, and ends to which it tends, wonderfully discover its nature, and whence it is; As,

4. Its divine tendencies prove it to be a divine word As 1. It is a God-exalting and man-abasing word.

First, Its Exaltation of God in all his Name, and its laying low of the Creature: It is a God and a Christ-exalting Word, and a man-abasing Word, a Devil and Sin-discovering and condemning Word, and therefore of God; for it is not possible for man, as man, to bring forth any thing but that which will exalt himself: But the Scripture doth not onely condemn Sin and Sinners, but it layeth low the Righteousness, Wisdom, Will and Power of Man in Divine

things; and exalts the Righteousness, Wisdom, Will and Power of God.

1. The Wisdom, 2 *Cor.* 2. 6, 7, 8.

2. The Will, *John* 1. 13. *Rom.* 12. 2. *Col.* 4. 12. *Heb.* 10. 36. 1 *John* 2. 17. 1 *Thes.* 4. 3.

3. The Power, *Josh.* 24. 19. *Prov.* 16. 1. *Jer.* 10. 23. *John* 15. 5. 1 *Cor.* 4. 7. *Phil.* 2. 13. & 4. 13.

4. The Righteousness of God, and layeth low the Righteousness of Man, and therefore it is of God, *Isa.* 45. 24, 25. & 64. 6. *Dan.* 9. 24. *Rom.* 4. 3. & 8. 23, 24. *Phil.* 3. 7, 8, 9.

2. It is to bring the Holie God and sinful man into Unitie again.

Secondly, The second Design discovered in Scripture, is, To bring the holy God and sinful man into Unity again; a wonderful Design, both as to the Way and Work! May this be a Divine or Humane Work, think you? We were all gone out of the way, gone out from God into a state of sin and death, enemies to him who had power to destroy us for ever; and the Great God hath declared in his Word that he hath found out a way of Reconciliation and Peace for poor Sinners, and declared it in this his Word: *He hath given his onely Begotten out of his Bosom*, that he might give his Life and Blood for our Reconciliation and Redemption, and this is the Message of the Word to us, *Eph.* 2. 13, 15. *Col.* 1. 20. and this was not of Man, but of God, 2 *Cor.* 5. 19. *God was in Christ, reconciling the*

the world to himself, &c. 1 *Pet.* 3.18. *Jesus Christ gave himself for us, the Just for the Unjust, that he might bring us to God.* This was a God-like Design, which proves the Word to be of God.

Thirdly, And in a word, The design of the Word, and of God therein, is to make us holy here, and happy hereafter, to make us conformable to the VVill of God here, that so we may live eternally with him hereafter: A glorious Divine Design! far above the reach of Humane Reason, or the VVill of Man; nay, its contrary to the VVill of Man by Nature, who is so far averse to it, that he resolves not to be holy, though he be never happy, and so judges himself unworthy of the Life promised to those that obey him, *Psal.* 8. 4. *John* 3. 16, 19. *Acts* 13.46. *3. It is to make us holy here, and happy hereafter.*

5. A fifth Testimony from the VVord it self, is, its Divine Truth, and the Truth of God witnessed therein, *John* 17.17. *Sanctifie them through thy Truth, thy word is Truth*; this is the witness of Him who is Truth it self, and is the faithful and true Witness. *Psal.* 119.160. *Thy Word is true from the beginning*, &c. *Psal.* 19.9. *The Judgments of the Lord are True, and Righteous altogether.* *A 5th Testimonie is its divine truth*

I shall give some particular convincing Demonstrations in confirmation of the truth thereof; the Scripture declares the Creation of the World by the Word of God, with the *Proved by Demonstrations of its own.*

the manner and order thereof, *Gen.*1, which all may see, and conclude the truth thereof, if not Atheists: The Bow in the Cloud to be a sign of Gods Covenant with all flesh, *Gen.*9.13. visible to be seen of all, that God may be known by his Works which he hath made, *Rom.*1.19,20. *Psal.*19. 1, 2. confest of all except Atheists: That *he gives us rain and fruitful seasons*, Acts 14. 17. That He causeth the *Sun to arise on the good and on the evil, and the Rain to fall on the just and the unjust*, Mat.5.45. All to be seen & acknowledged by all: Fulfilled the Destruction of *Jerusalem*, threatned *Mat.*24.2. *Luk.*21.20, 24. known and believed of all that do not wilfully shut their Eyes. All which confirms the Truth thereof.

See further the Truth as testified in and of its self, and ought to be believed, *Gen.*15.13. The affliction of *Abrahams* Natural Seed four hundred years, the truth thereof you may see *Exod.*12.40. *Gal.*3.17. The truth of all the Promises made to the Fathers, see *Josh.* 21.44,45. & 23.14. Their Babylonish Captivity threatned, & executed accordingly, *Jer.*17.1,4. & 21.4,7. with their return, according to the time, and by the person foretold, *Dan.*9.2. *Jer.*29.10. *Isa.*44.28. and 45.1,2,13. with *Ezra* 1. 1, 2. Christ was promised to be of the Seed of *David*, and to be born of a Virgin, and it was so fulfilled, *Isa.*7.14. with *Mat.*1.23. *Gal.*4.4. and that he should suffer death, which was accordingly

cordingly fulfilled, *Luk.* 24. 25, 26. *Acts* 3. 17, 18. with multitudes of like examples that might be named, but these are sufficient to the matter in hand, and end intended, *i. e.* to confirm us in the truth of this blessed Word.

6. And finally its Divine Harmony witnesseth abundantly to its Divinity, or Divine Truth: I say, its Divine Harmony and Concurrency with it self, written by so many men in so many Ages of the World, at such distance of times and places, and to hold harmony and Unity with it self from first to last, wonderfully declares it to be from that one God that changeth not, and not from men: For such a word to be giving forth about Two Thousand years, some at one time, and some at another, in some part was fulfilled what was promised in another, the New Testament being the fulfilling of the Old; I say Harmony and Unity in the Substance and Body thereof: What may be supposed of difference by some, is onely in matters circumstantial, but not material; and it may be their ignorance in not understanding wherein the Unity and Harmony consists. But the Substance and Body of the *Scriptures*, as it treats of and discovers God and Christ, and the Works of Creation and Redemption, what he hath done for his People in all Ages, and under all Ministrations; what he hath promised he will do for them, and what he requireth his

6. Its divine harmony greatly confirms its Divinity.

his People to do; and what he hath done and will do to his and his Churches Enemies, in a word, the Volumn of the Book treateth, *Heb.*10.7. Or of Mans Fall, sinfulness and misery thereby, of Christ promised and effected, and of all things concurring to the Redemption & Restauration of Fallen Man by Christ, in all which is fulness of Unity and Harmony.

And so much shall suffice to be here spoken for the Authority of the Scriptures own witness to its Divinity and Truth.

II. Witness is the Consent of all Godlie Persons.

II. A second Witness is, The Consent and Testimony of all the Godly in all Ages unto this day.

1. The Testimony of those Godly Persons who writ the Scriptures, who give their own Testimony that it was the Word of the Lord, and not their own. Amongst the multitude that might be named, take these few in behalf of the whole, *Gen.*12.1,2. & 17.1. *Exod.*20.1. & 31.1. & 33.1. *Lev.*4.1. & 6.1. *Deut.*33.9. 1 *Kings* 8.26. *Psal.*119. 9. *Isa.*1.2. *Jer.*1.2. *Ezek.*1.3. *Mark* 7. 13. *John* 10.35. and the Apostles confirm it in the New Testament, 2 *Tim.*3.16. 2 *Pet.*1.20, 21. & 3.15,16. 1 *Cor.*14.37.

2. And all other Godly Persons, both in the times of the *Scripture's* being given forth in the Old and New Testament, and in all Ages since to this day, hath believed the Divinity and Truth thereof, as both History

ſtory and Experience declares; elſe what means their faith in, practice of, and ſuffering for the truth therein contained, as hath been ſo abundantly demonſtrated in all Ages.

And almoſt all men where it comes, muſt fall before it, acknowledging the Truth thereof, though moſt of men dare be ſo bold as to adde their Inventions to it, and not to live in obedience thereunto: How they think to eſcape the Judgment threatned, it concerns them to conſider in time, *Rev.* 22.8. *John* 12.48.

III. It muſt be from God, and ſo be his Word and Will made known unto us, becauſe it can indeed be from none elſe.

III. It is from God, becauſe it can be from none elſe.

1. It cannot be from Angels alone, either Good or Bad.

1. It cannot be from Angels Good or Bad.

1. It cannot be from good Angels, any otherwiſe than as Meſſengers of God to deliver it; for good Angels durſt not aſſume ſuch an Authority diſtinct from God, but as Meſſengers from God, ſo they delivered part of it, as *Dan.* Chap. 10, 11, 12. *Rev.* 1.1.

Nor 2dly, Could it be given by bad Angels, or the Devil; it being the holy Word of Truth, it's contrary to his nature; he is a Liar, and the Father thereof, and an Enemy to all Truth and Holineſs, eſpecially to God, and Chriſt, and the Salvation of men, which is the ſubſtance of the Truth which

is

is held forth unto us in the holy Scripture.

2. It's against his Interest and Kingdom, it destroys him in all his ways, and tends to deliver Souls out of his Kingdom and Captivity, and discovers his destruction without all hope or help; and therefore it cannot be of him.

2. It cannot be from men alone, either Good or Bad, Rich or Poor.

2. It cannot be from men, no not of any sort of men.

1. It cannot be of debauched men, of vicious life and conversation, for it abundantly preacheth forth their reproof and condemnation; I need not to mention Scripture for this, it's so abundantly known; so that none can rationally think that it should be the work of wicked men.

2. Nor can it be a device of great men, or the Princes of the Earth, to keep men in awe, (as some imagine) though some such were imployed by the Lord therein, as *Moses*, *David* and *Solomon*, &c. That it could not be the device of great men, is evident,

1. Because the truth contained therein is a Mystery, and above their reach to understand it (onely as men) the Grace and Glory held forth therein is a Mystery to them, 1 *Cor*.2.7,8.

2. It cannot be of great men, and the Princes of the Earth, for they throughout all Ages have been the great Persecutors of those who have owned it, and in truth of

of heart have cleaved to it: there needs no proof for this; therefore no man of reason can imagine it to be their device.

3. It cannot be of them, for it discovers their sin and judgment as much as of any sort of men, *Psal.* 82. *Jer.* 5.5,6. *Isa.* 30.33. *Rev.* 6.15,16.

Nor 3dly, Can it be the Word of the Wise men of the World: Because,

1. It condemns the Wisdom of the World as Folly, and lets such to know that they must be Fools, if ever they will be wise in the Wisdom of the *Scriptures*, 1 *Cor.* 3.18,19.

2. The wise men of the World are most averse to the Wisdom therein contained, and as few of them as of any sort of men attain to the saving knowledge thereof, and conformity thereunto, *Luk.* 10.21. 1 *Cor.* 1. 20,26.

Nor 4thly, Can it be the Word of Fools or Madmen, as sometimes *Festus* charged *Paul*, *Acts* 26.24. and as wicked men still account the People of God, who own it, and live according to it; but the *Scripture* discovers them to be the Fools and Madmen that do not believe it, nor walk according to it, and they shall one day confess it, *Psal.* 64.8. *Wisd.* 5.4.

Nor 5thly, Is it the Word of Worldly Rich Men: For,

1. It preacheth their doom and judgment, *Psal.* 49.16. *Mat.* 19.23,24. *Luk.* 6.24.

2. It

2. It sets Rich Men on Works which they themselves are averse unto, 1 *Tim.* 6. 17,18. And well it were if Christians that are rich in this World, were more set at liberty in this VVork than they are.

Nor 6thly, Was it given by Poor Men, as such; for it holds their misery, without Christ, to be worse, in some sence, than the misery of the Rich; miserable both here and hereafter; for all wicked men, both Poor and Rich, without Repentance, must perish, *Luke* 13.3,5. and that he that believeth not must be damned, whether Rich or Poor, *Mark* 16.16. And that the Cause of the Poor must not be favoured because they are poor, more than the Rich, *Lev.*19.15. *Exod.*23.3.

Nor 7thly, Was it the Word of Hypocrites or self-righteous Persons, for it condemns Hypocrites with a witness, *Mat.*23. throughout, and 24.51. *Luk.* 11.44. and for self-righteous Persons, who think to be saved by their own works, it shuts them out both of the Grace and Glory thereof, *Mat.* 5.20. *Luk.* 18.9. to 14. *Rom.*10.3.

Nor 8thly, Was it the Word of Proud Persons: For,

1. It generally requires Humility, it prefers and works Humility; Humility and Self-abasing is the very spirit of the Gospel, *Mat.*5.3.

2. And on the contrary it discovers the sin and judgment of all proud persons, I wish

wish it were more laid to heart, *Prov.*16.5. *Isa.*2.11,17. *Mal.*4.1.

9thly, Neither was it Godly Men of themselves who writ it; although it's true, it was written by *Holy Men of God, as they were inspired by the Holy Spirit*, 2 Pet.1.21. But onely as Godly men it came not from them; and that,

1. Because none could be so good of themselves as to reach into those Divine Mysteries of God and Christ, of Grace and Glory, as are so abundantly and divinely opened unto us therein, even *the manifold Wisdom of God.*

2. Because none truly gracious durst belie the Lord, and say, *The Lord spake*, and *Thus saith the Lord*; and that *these things are the Commandments of the Lord*, and yet speak their own imaginations: therein they must be Lyars and Deceivers, which, far be it from any who love the Lord, to imagine: For it must be the Lords Word, or the Word of Lyars and Deceivers, and it condemns Lyars to destruction, *Isa.*28.15. *Rev.* 21.27. & 22.15.

IV. And as a result from what hath been said in this last Argument, Its Impartiality proves it to be the Word of God, and not of Man: It respects neither High nor Low, Rich nor Poor, neither Learned nor Unlearned, *&c.* It's a wonderful Divine and God-like Word on this Account: It's impossible for

IV. Its Impartiality proves it to be a divine word.

for any Men, as Men, to bring forth such a Word, without being partial to themselves in something or other at one time or other; But purely to Exalt God and Holiness, Grace and Glory, without all respect of Persons, directing the way thereto, condemning sin and sinners, without any respect of persons, one or other, declares abundantly that it is of God, and not of Man.

V. The Scripture is of God, if Christ be of God.

V. It must be of God, and Divine, if Jesus Christ was of God, as the *Scripture* witnesseth, and all good men believe, *John* 16. 27. & 17. 8. *Acts* 9.22. He confirmed the Scriptures, and fulfilled them abundantly; He came forth in the fulness of Scripture; owns it, and lives to it, commends it to be the Truth, *John* 17.17. and commands the use thereof, *John* 5.39.

So that our Lord having before us owned the Scriptures and fulfilled them, commended and commanded them, I say, That if we believe that He was the Christ, and not a Deceiver, which is blasphemy to think, we need no further proof of the Truth of the Scripture. Dive into the weight of this Argument, and it will establish you for ever.

His miracles a high demonstration that he was the true Christ

And that both *Christ* and *Scripture* are of God, and that the things relating to Christ recorded in *Scripture*, are Truth, the wonderful Works and Miracles He did in His Fathers Name, is a very high Testimony of the Truth both of Christ and *Scripture*, wit-

witnessed by the *Scripture*, done so openly in the view of all, confest by all, none opposing the truth thereof, no not the Jews, who were His Enemies; confest by *Mahomet* in the *Turkish Alcoran*, received and believed by Tradition, without all contradiction to this day; not only of the Saints, but of the World too, strongly and rationally confirm the truth thereof.

VI. The Divine Impressions stampt on the Hearts of the *Saints* by the Holy *Spirit*, suitable to the Word of Grace, the Work in them answering the Word without them, as the New Covenant and Law of God written in their Hearts, which hath wrought in them Faith, Love, and the Life of the VVord, which are to them sealing Testimonies of the Truth and Divinity of the Word: And hence it is that they set their seal to the truth thereof, in believing, loving, and obeying thereof, and cleaving to God therein, and suffering any Difficulties inflicted by men for the truth thereof, adventure their Souls and Eternity upon the truth of God therein, and the loss of all in the VVorld, rather than lose their share in the Word of Life: A high Confirmation of the Divinity thereof!

VI. Sealing Testimonies by the holie Spirit.

VII. Finally, As the Resultance from the whole, To deny the Truth and Divinity of the Scripture, is to deny God Himself, and Jesus Christ, and all Religion, to pass a black

VII. Danger of denying the Scripture to be of God.

black Sentence on all the VWriters thereof, as Lyars and Deceivers, and on all the *Saints* throughout all Generations, who have believed, obeyed, and suffered for adhering to the Truth therein; and on all the Effectual Workings of the Holy *Spirit* in the Hearts of Believers, conforming them thereunto; so that it's impossible for any man that hath lived under the Instruction thereof, to deny it, and not to be an Atheist, if not to be guilty of the unpardonable sin: for the whole matter the *Scripture* treats on, in the substance thereof, is, as I said before, God, and Christ, and Holiness, the Reducing of Man back again to God, through Christ, from whom he was gone astray. And therefore what can those expect who deny this Holy Divine Word of Truth, but all the Judgments and Plagues that are written therein?

I shall now come to Answer some Objections in relation thereunto.

1. Object. Object. *Though the Scripture was given of God, and Divine Truth, the Word and Will of God to the People of these times in which they were given; yet it's a great Question whether it be so to us, and whether we have ought to do with it, unless the same Spirit work immediately the same Truth in us; we are to hearken to what God speaks in us, and not without us,* &c.

Answ.

Answ. To this I answer: That Truth is Truth still, and the Word and Will of God is the same still, although its true that God hath made known his Will at various times and various ways, under several manifestations; yet when one Ministration ended, it was by the coming in of another, as the substance of the former, and openly declared from Heaven by the Son of God, with great Power; and great Witness; and the Word and Ministration of the Son of God is the same till his second coming, *Mat.* 28. 20. unto which all are bound to take heed unto, under peril of Judgment, *Heb.* 2. 23. *Act.* 3. 22, 23. *Joh.* 12. 48. and it is the Word and Will of the Lord still, whether men believe it and obey it or not, whether you have the Spirit to work you to it or not: and if you are not taught by the Word, and wrought to God in the Word to believe the Gospel, it's an evident sign that you have not the Spirit of Christ, but of Errour and Delusion; which will fail you in the day of need.

Obj. Though they were given of God and Divine Truth, yet they may be corrupted by men, having been in the hands of men that knew not God: but sought it themselves, they might corrupt it, and so it might either be mixed, or lose much of its Purity and Divinity. *Obj. 2.*

Ans. It's true, that it hath passed through the hands of those who wanted not wicked-

nefs enough to do it; but we have undoubted grounds to believe, that the Lord preferved it, and kept them from corrupting of it; for if they or any other had corrupted it, it must have been to ferve their own ends: but the Scripture, that was by them preferved, and by them owned to be the Word of God, the Scripture of Truth, is fo far from ferving their intereft, that it leaves them neither Root nor Branch, no Word have they from hence to warrant them in any of their ways: as a Church of Chrift their Dependency lay rather in the Authority of their Church, keeping people in Ignorance, falfe Tranflations, coercive Power and the like, rather than in corrupting the Scriptures in the original Languages: a Divine Hand it was that it fhould be preferved holy and pure, as it is, as hath been proved.

Obj. 3. *Obj.* The Scripture is not all the Word and Will of God to Men, given by Divine Infpiration; for there is in it the Words of the Devil, and of wicked men, the Failings and Mifcarriages of the Saints, *&c.*

Anfw. When I fay it's the Word, or Words, of God, I intend thereby, that the Body and fubftance thereof is the Divine Mind and Will of God made known to men by the Infpiration of the Holy Spirit, by fuch ways as he pleafed, and by fuch perfons as he pleafed.

2. As

2. As to the Discoveries of the Words or Works of Satan, or wicked men, and the Sins and Failings of the Godly, I easily grant, that it is not the Word of God in the first sence, given by Inspiration.

and the Lord said Moses speaker

Yet 2ly, As written and recorded by holy men inspired by the Lord, those things, with many other Historical Relations recorded, are true by Divine Testimony, that such things were, and so are, of divine and undoubted Credence; whereas all other Histories, that are meerly humane, can have but a humane and doubtful belief.

3. It was written by the Will of God for the use and advantage of his Church and people, *Rom.* 15. 4. *Whatsoever was written afore time was written for our Learning*, &c. 1 Cor. 10. 11, 12.

1. Let us hence be informed of the greatness of the sin and danger, not to believe the Scripture, he that *believeth not must be damned.* *Use 1.*

2. Of Exhortation, 1. to believe the Scripture to be the Word and Will of God, to be of Divine Authority, and to prize the Word more, and to be thankful to God that hath given it to us, and given to any the saving understanding thereof, and wrought them into a conformity thereunto. *Use 2.*

2. To live the life of the Scripture, the life of Faith, and the life of Love, the life

of Obedience, and the life of Holiness: it is a holy Word, and Holiness becomes all those who profess to own it, what ever Scripture, Faith or profession we pretend unto, if we live not the life of the Scripture, it will *Judge us at the last day*, Joh. 12. 48.

3. To be improving and applying of the Consolations of the Scripture, and that it may be so, acquaint your selves more therewith, *Rom.* 15. 4.

Use 3. 3. Of Consolation to all those who truly believe and obey the Word, as it is the Word, the Will of God, theirs is and shall be the Consolations of the Scripture, all its *promises are Yea and Amen in Christ Jesus*, 2 Cor. 1. 20. theirs is the Grace held forth in the Scripture, and theirs shall be the Kingdom of the Glory promised.

Use 4. 4. If this be truth, that the Scriptures are the Word of God, *i. e.* his Divine Will made manifest to men, then wo to all wicked men, that walk contrary to this Rule, they are not only like to miss of the Glory promised, but must expect undoubtedly to meet with all the Plagues, especially the eternal Plagues and Judgments therein denounced against unrepenting sinners.

If the Scriptures be the Divine Word and Will of God, given as the Rule of Faith and Practice, in order to our serving and the attaining of the Righteousness and

life

Life therein held forth, then wo to all those that slight it and refuse it, that will have none of it, that take what they list and leave what they list, or like not: certainly such must know one day what it is to undervalue the Word and Will of so high and so holy a God.

CHAP. III.

Of the Creation of the World, and all things therein.

1. IN general, that God created the World, and all things therein, is plain by manifold Testimonies of Scripture, *Gen.*1.1. *Psal.* 33. 6. & 136. 4. to 9. *Act.* 14. 15. & 17. 24. And not onely so, but,

2. Light of Reason teacheth the same, that there must needs be a First Cause of all things from whence they proceed. Though Reason teacheth not the time and manner thereof, that we must have from Divine Revelation, *Heb.*11.3. *Through Faith we understand that the Worlds were framed by the Word of God*, &c. that is, not onely that God made the Worlds, but the Manner, Method, and time, according to the Scripture-Revelation, *Gen.*1. This the Apostles (as we) understood by Faith in the truth of that Revelation. And this Creation of the Worlds intends the Celestial World, and the Terrestrial World, and all things therein, whether they be things in *Heaven, or things in Earth, visible and invisible*, &c. *all things were created by and for Him.*

Him. And that He made the Worlds in six days, and that He made all things good, yea *very good*, the Scripture informs us in, and the matter whereof the World was made, is expreſt *Gen.* 1. 2. the deep unformed Chaos, *The Earth was void, and without form, and darkneſs was on the face of the deep*, &c. When this unformed Deep was created, I ſuppoſe is not expreſt in Scripture, though its ſuppoſed to be part of the firſt days Creation, and intended in *verſ.* 1. *In the beginning God created the Heaven and the Earth*, i. e. the matter of which Heaven and Earth was afterwards formed. But this ſeems not to be the thing intended, and that,

1. Becauſe this confuſed deep was neither Heaven nor Earth.

2. In that the Creation or forming of Heaven and Earth in order followeth, and the word *Beginning* ſeems not to intend the firſt days work only, but as a Preface or Prologue to the whole ſix days work, in which the Heavens and the Earth were created, in the beginning, *i. e.* in the firſt ſix days of the World, God created the Heaven and the Earth, according to the Method there expreſt, in which all was finiſhed, and God reſted from His Work the ſeventh day. Whether God made the matter of which all was made, of nothing, is known onely to Himſelf; Reaſon ſeems ſo to teach, that if there were any firſt mat-

ter uncreated of which all was made, that there must be something Eternal besides God: But this being a secret, I shall so leave it, concluding with the Scripture-Light and Language, *Heb.* 11. 3. *Through Faith we understand that the Worlds were framed by the Word of God, so that the things that are seen were not made of things that do appear.*

The Unity of the Father, Son, and Spirit, with the Manner and Method, in this Work of Creation, I have (according to my Understanding in the Scripture-Light) spoken to in what I have before written concerning God.

The Reasons of Gods making the Worlds, seems to be rendred in the Scripture, *i. e.* to fulfil His *Eternal Will and Counsel*, and to shew His *Eternal Power and Godhead*, Eph. 1.11. *Rom.* 1.20. to glorifie Himself in His own Works, *Prov.* 16.4. 1 *Chron.* 29.11. and that all things might glorifie Him; therefore He made all things in a suitableness thereunto, for *He made all things good, very good.*

CHAP.

CHAP. IV.

Of the Creation of Man.

IN this Chapter I shall, according to the Light of the Divine Revelation, treat of Mans Creation in five particulars.

1. The time when he was made, and that is expressed, *Gen.* 1. 26, 31. to be the sixth day, after all the rest of the Creation was made: God made all things first, and Man was the last of the Creation, in relation to his time of being formed, though first in purpose and council: In which we may learn, that ordinarily Gods greatest and most glorious ends and designs are effected in his last and concluding Work: so it was in this wonderful work of Creation; all the fore-going Work was but an Usher or Preparation for Man. So it was in his calling *Abraham* out of his Country, and the Affliction of his Seed four hundred years, it was all in order to their possession of the promised Land, which was the crowning Work at last, and all before was a Preparation to it: so in the work of Redemption and Restauration by Jesus Christ, in all the parts of it, the last will be the perfecting and crowning Work: so in the Saints spiritual Race and Warfare, and

1 *The Time when.*

and the Regeneration-ſtate, the laſt is that ſhall crown all, 2 *Tit.* 4. 7, 8.

2 *The Excellency of Man in his Creation.*

2. Man was in his Creation the moſt excellent of all Gods Works here below; and this appeareth, 1. in that he made all things for him before he had made him, he built him the World for his Houſe, the Garden of *Eden* for his Pleaſure and Delight, and all the Creatures for his Service; and this appears in that he made all things firſt, and laſt made Man, and brought all to him, and made him Lord of all, *Gen.* 2. 19, 20. *Pſal.* 8. 6,7,8.

2. In that he took time to conſult about making man, more than in all the reſt of the Creation; the reſt of the Creation was made ſuddenly, he ſpake the Word, and it was done; and much was done by Divine Ordinance, *Geneſ.* 1. 11, 12, 20, 21. but when he comes to make Man, he deliberates upon it, an there ſeems to be (as it were) a Conſultation of the whole Trinity, *Let us make Man,* which he did not of any other part of the Creation.

3. In that he made Man *in his own image, and after his own likeneſs,* which is not ſaid of any other of the Creatures: ſo that Man being the moſt excellent of the Terreſtrial Creation, God made all for his ſervice firſt, provided for him before he brought him into the world, that ſo he might be furniſhed with all things convenient for Uſe and Pleaſure, for Honour and Dignity.

3. The

3. The Matter of what God made Man, and that is expressed, *Genes.* 2. 7. *And the Lord formed Man of the Ground, and breathed into his Nostrils the Breath of Life.* Here is the whole Man, Body and Soul, his Body was made of the Dust of the Ground, *chap.* 3. 19. *In the Sweat of thy Face shalt thou eat Bread, until thou return to the Ground; for Dust thou art, and to Dust thou shalt return.* Which, as it abundantly declares the Wisdom and Power of the Former, to form such a Piece for his Praise out of the Dust, so likewise it should teach Man to be humble, being made of so base a Matter as his Body was framed of, and must return to it again: of what should Dust be proud, and why should Rational Men and Women, nay Religious Men and Women, paint out their dusty, dunghil Bodies, as they do? and likewise to admire the Wisdom and Power of his Creator, as the Prophet, *Psal.* 139. 14, 15, 16.

3 *Of what God made Man.*

It should teach man to be humble, and to admire his Creator.

2. For his Soul, that was more spiritual, it is said, *Gen.* 2. 7. that *God breathed into his Nostrils the Breath of Life*, and so more spiritual and excellent than the Souls of other Creatures, else he could not have born the Image of God: and hence, it being the Breath or Spirit of Life before it was breathed into the Body, it shall live when the Body is dead: as for the Matter of the Soul, or Spirit, what it

Of the Soul or Spirit of man.

is

is in its Essence and Substance, is too curious for any to pretend any further to determin; but that there is the Soul, or Spirit, that dieth not, Scripture doth determine, *Eccl.* 12. 7. *Matt.* 10. 28. *Luk.* 23. 44. *Act.* 7. 59. *Rev.* 6. 9. the Soul or Spirit is rather to be demonstrated by its Properties and Faculties, than by its Substance or Essence, the several Properties of the Soul are, the Understanding, Will, Affections, Conscience, Memory, *&c.* the Seat of the Soul (though its operations appear in all the Body) is principally in the Head and Heart; the Head is principally the Seat of the Understanding and Memory, the Heart of the Will, Affections and Conscience.

Whether the Soul comes by Generation or Inspiration.

It hath been a matter of School Dispute whether the Soul (since *Adams* Creation and Inspiration) comes by Generation or Inspiration, a matter I think not much material, yet I shall give some probable discovery hereof from Scripture-Revelation; and it seems most probable, that Souls come by Generation, as the Bodies do; it is true, the word Soul often in Scripture intends the whole man, Body and Soul; the Soul being the principle part of man, the whole is included therein, *Gen.* 12. 5. *And* Abraham *took* Sarah, *his Wife, and* Lot *his Brothers Son, and all their substance which they had gathered, and the Souls that they had gotten in* Haran, chap. 46. 18.

46. 18. *These are the Sons of* Zilpha, *whom* Laban *gave to* Leah, *his Daughter, and these she bare unto* Jacob, *even sixteen Souls*, v.22. *These were the Sons of* Rachel, *which were born to* Jacob, *all the Souls were fourteen:* Now this I understand, that when the Soul is put for the whole Man, that the Soul, by which the whole is expressed, may not be left out, and not at all intended; *v.* 26. *All the Souls that came with* Jacob *into* Egypt, *which came out of his Loins, were seventy Souls*, &c. Now if we may not rationally (where the whole is expressed by the Soul) leave out the Soul from being part of that which is by it expressed; then it is evident that Souls come from the Loins of Parents, as the Body doth; so that, I think, that the Letter of Scripture in plainness determines this case: and farther, in a way of reason, if it were not so, Man should (as other creatures) procreate his like, in the ordinary way of Generation, by the Divine Ordinance and Power of the great Creator. Here are two Objections to be answered.

*Object.*1. *Its said*, Zech. 12.1. *That* God formeth the Spirit of Man within him: *therefore it comes not by Generation.* Obj. 1.

Answ. It's true, God formeth the Spirit of Man, and so he formeth the Body likewise in the Womb as he doth the Spirit; yet that argues not that the Body cometh not in the ordinary way of Generation, because God forms it: for Generation is his Ordi-

Ordinance, and leaves not out his forming Power and Wisdom in the Work: *Psal.* 139. 13, 15, 16 *For thou hast possessed my Reins, thou hast covered me in my Mothers Womb.* And further, it's said *Jer.* 10. 16. That *He is the Former of all things*; yet that argues not that those things come not in way of Generation.

Obj. 2. Object. 2. *If it be so, this will seem to destroy the Immortality of the Soul: for what comes from Man by Generation, must die and return to the Dust*, &c.

Answ. That will not necessarily hold true. For we must understand this, that the Soul of Man is not immortal by Nature, for then it must be God; there is nothing of it self immortal, but God; not the Spirits of Men no nor Angels: Immortality both to Angels and Men is by Divine Ordinance and Power from the Immortal God, for *He onely it is that hath Immortality*, and makes whom and what He will to be Immortal. So that this no whit derogates from the immortality of the Soul, because that comes not from its own Nature, but from the Ordinance of the Lord, who hath designed to make the Body immortal too in his own time.

Quest. *How we are to distinguish in Body, Soul and Spirit.*

Quest. *How are we to understand that distinction of the Apostle*, 1 Thes. 5. 23. *where he mentions Spirit, Soul, and Body? Wherein lieth the distinction?*

Answ. Sometimes Soul intendeth the whole

whole Man, Body and Soul, as hath been already proved; sometimes the word Soul intends both Soul and Spirit onely, *Mat.* 10. 28. sometimes the word Spirit intends both Soul and Spirit, *Zech.* 12. 1 But when it is distinguished as in that Scripture before expreſt, and in some others likewise in the three-fold distinction; I understand the Difference and Distinction to consist in this:

1. As in all men, the Spirit I understand to be that Reason, Wisdom, and Understanding, Conscience, Will and Affections, wherein consisteth most especially the Image of God, the most pure part of the Soul, and this is that which is called the Spirit of Man, in distinction from the Soul; and this is in all men, though exceedingly defaced by the Fall.

And in as much as there must be Animal Spirits, Vigitation, Sence, Lustings, Hunger, Thirst, &c. that is called Soul in other Creatures, and this lieth and liveth in the whole Body, and is the Life and Animation thereof; and this I understand is intended by Soul, when distinguished from the Spirit. In a word, to be plain, what is in man as to Life, and Sence, and Motion, as in other Creatures, that is the Soul; what is in man above and beyond other Creatures, wherein his Excellency consisteth as Rational, that is the Spirit; and this is the Spirit in all men.

2. When

2. When considered in Saints, as renewed by Grace, 1. Negatively we are not to understand it to be the Spirit of God; for we must distinguish between our Spirits and the Spirit of God as the Scripture frequently doth; nor. 2. Do I understand by Spirit, is only intended the renewed Work of Grace, or *New Man created after God*; though much of the matter lieth there.

But affirmatively, I understand, that by Spirit in the Saints, is meant, the more rational, understanding, divine Part, in which the New Work is wrought, with the Work wrought in it, *Eph.* 4. 23. *And be ye renewed in the Spirit of your Minds.* By Mind is meant the Natural Soul, the Spirit of the Mind that in which the Renewed Work is wrought; the Image of God must begin to be Renewed where first it principally was, and where it was principally defaced which was in the Spirit of the Mind or Soul; and this spiritual Work must pass upon the whole Man before our Redemption will be compleated: Hence our Bodies must did, as well as our sins and sinful Natures, that so our Bodies may be changed as well as our Spirits, that they may be raised immortal and incorruptible; and that before we can attain the Perfection of the New-Covenant-Restauration, *they must be raised spiritual Bodies.*

Wonderfully blinded are they, who pre-

tend

tend themselves perfect, or own Personal Perfection in this sinful and mortal Body, and but in part renewed Soul or Spirit.

IV. In what Estate God made Man; and this the Scripture doth help us in: We know in what Estate we are by Nature, in part, by woful experience; but what we were in our first Parents, the Divine Revelation onely instructs us in; which was an Estate of Uprightness, free from sin, *Eccles.* 7.29. In the *Image of God*, Gen.1.26. *And God said, Let Us make Man in Our Image, after our Likeness:* & ver.27. *So God created Man in His own Image, in the Image of God created He him*, Chap. 5. 1. & 9. 6. And doubtless this Image and Likeness to God carried such an Excellency and Glory in it, as that we being gone out from it, cannot in any case comprehend it, any otherwise than as by the Light of the Spirit in and by the Scripture, we may give some guess at it in our Understandings. And I shall propose my apprehension herein in these six things.

4 In what estate man was made.

What is meant by being created in the image of God. In 6 things.

1. In the Purity and Perfection of his Soul or Spirit, breathed into him by God, his Understanding, Memory, Will, Affections, Conscience, all perfect, concerning both God, himself, and the whole Creation, as far as needed him in his station, and might tend to make him comfortable and happy, while abiding in that state.

2. Without all sin, or sinful inclinations, any otherwise than as Temptations presented might prevail, else he could not be upright, and in the Image of God; yet subject to Temptation, else he had not sinned.

3. A Power of Free-will, of standing or falling, keeping or losing his present happy Estate: A power of standing, or else he could not be in the Image of God; or of falling; and that both he and we have found (I may in some sense say) by woful Experience.

4. Rule and Dominion over all the rest of the Terrestrial Creatures, as Gods Vicegerent here on Earth, as before hath been mentioned, *Psal.* 8. 6, 7, 8. And herein consisteth one special part of his being in the Image of God, with his fitness thereunto.

In the fallen state, where, for necessity, are but petty Kings and Rulers over men (in comparison of this Great Lord of the World;) yet it's said of them, *Ye are Gods*; there being something of Gods Image in Government, though exercised by bad men in the fallen state.

5. He might be made in the Image of God in the whole Man, Body and Spirit, for so the words seem to import, *Let Us make Man in our Likeness*, i. e. in the Likeness or Image that God designed to bring forth His Son in, who was *with God, and*

was

was God, Immanuel, God with us, and in this, as in other things, might he be said to be the *Figure of Him that was to come.*

6. I may adde that he was made in the Image of God in the Trinity: Father, Son, and Holy Spirit, yet but one God; so He made Man, Spirit, Soul and Body, yet but one Man, all pure and perfect in the First Creation; a Trinity in Unity, and a Unity in Trinity in Man; this Glorious Terrestrial Creature, yet but one Man: That as there was a Unity in Trinity in God, Three and yet but One; so would He make His Creature Man in His own Image, that he might the better understand and know his God.

V. How Man was made: God made Man *in His own Image, Male and Female created He them*; He created Man both Male and Female; for by the word Man, is intended Mankind, *i. e.* both Man and Woman. Whether the Woman was dividedly made the sixth day, I suppose cannot be positively determined, but that she was made in the Man the sixth day (if not dividually) is plainly asserted, and the taking of the Woman out of the Man was but the separating of the Male from the Female, that so they might be the more fit for all their relative concerns in this World, and should doubtless teach the Man to love his Wife as his own Flesh, and the Woman to love

5 *How Man was made.*

her Husband, and to be ſubject to him as to her Lord: and the End of God in the Creation of Man was, His own Glory, that Man might ſerve him in enjoyment of all his Works in this World, and be to His Praiſe and Glory.

CHAP.

CHAP. V.

Of the Angels, and their Creation.

1. THat there are Angels, heavenly Spirits, the Divine Word doth evidently declare, *Gen.* 16. 7. & 24. 7. & 19. 1. *Psal.* 8. 5. with multitudes of Scripture to this purpose. *1 That there are Angels.*

2. That they were created, and are the Creatures of God, though the Creation of Angels is but little mentioned in the Scripture, if at all; yet it is evident, they were created: and that both from Scripture and Reason, *2 That they were created.*

1. From Scripture, *Col.* 1. 16. *For by Him all things were created that are in Heaven, and that are in Earth, visible and invisible, whether they be Thrones or Dominions, or Principalities, or Powers,* &c. By *things invisible* we are to understand the Angels, and the same *Principalities and Powers*, compared with *Eph.* 3. 10. where the Angels are called *Principalities and Powers, in heavenly places.*

2. Reason teacheth, that they must be and are created, or else they must be eternal, which is proper to none but God, and if so they must be God, but they are not God, but his Creatures, made by Him, and for Him.

3. The time when they were created.

3. The time when they were created: this is not expressed with clearness in the Scripture, though it is supposed, that they were created in one of the six days; and that it was in the first day, *Gen.* 1. 1. that under the term of Heavens (*God created the Heavens and the Earth*) the Angels are included.

And that before the six days Creation.

But to me it seems probable, that they were created before the beginning of the six days Creation, and not included in the six days Work.

Reas. 1.

Reas. 1. Because the Creation mentioned, *Gen.* 1. seems to be the Creation of the visible Worlds, *i. e.* of the Heavens and the Earth, and not the celestial, invisible Angels, and that not only because there is nothing expressed about the Creation of the invisible Spirits, but of the Heavens and the Earth, with the manner thereof. But

Reas. 2.

2. In that Creation all things were made for the use of Man, therefore Angels were not any part of that Creation; for they were not created for the use of Man before his Fall, (though since imployed in that Service) the Scripture gives us no such testimony, nor could it stand with his estate in Innocency, being left to his own both will and power to stand or fall: neither had he need on any other account, being perfect in his estate, and, under God, Lord of the whole Creation.

Reas. 3.

Reas. 3. It is not probable, that they should

ſhould be any part of the ſix days Creation, that being made for Man, and therefore, as a puniſhment upon Man, fell all with Man; both the Heavens, Earth and all things therein (of the ſix days Creation) fell into a corrupted eſtate by the Fall of Man, *Gen.* 3. 16,17,18,19. *Job* 15. 15. and that is it that the Heavens muſt be reſtored as well as the Earth, 2 *Pet.* 3. 13. *Heb.* 1. 11, 12. and if Angels had been then and on the ſame account created, they muſt all have fallen with Man for the Sin of Man.

And therefore, Fourthly, probably not only the Creation of Angels, but likewiſe the Fall of the Apoſtate Angels was over and paſt before God created this World. And God might create this World (and Man) in the room of the Apoſtate Angels, which may be one reaſon of their exceeding hatred and malice againſt Man. And probably, it be the Angels that are ſpoken of, *Job* 38. 7. called *Morning-Stars, and the Sons of God*, who were preſent at the Creation of the World, and ſang the Praiſes of God in beholding thereof; when the Morning-Stars ſang together, and the Sons of God ſhouted with Joy. Compare it with *v.* 4,5,6. *Reaſ.* 4.

By all which it ſeems to appear, that the Angels were the firſt of Gods actual Creation, and the firſt World that he made was the World of Angels, and may be in-

cluded in the plurality of Worlds, *Hebr.* 1. 2.

4 The Matter of what they were created probably of the fiery Element.

4. The Matter of what they were created, is not in Scripture so clearly expressed, as the Creation of the visible World is. It is evident that they are Spirits, substances, and not fictions and imaginary only, but spiritual Bodies or Substances; whether they were made of all the four Elements, or any of them (which some deny) is not to us material, though the Scripture seems most to adhere (in their Description) to that of Fire, that they are of fiery Bodies, though invisible: it is true, they appeared sometimes in the likeness of Men, yet it seems, that when they appeared most proper to their own nature, it was in the likeness of Fire: it was a Chariot of Fire in which *Elijah* was carried up to Heaven, 2 *King.* 2. 11. & *chap.* 6. 17. Elisha *prayed and said, O Lord, I pray thee, open his Eyes that he may see, and the Lord opened the Eyes of the Young man, and he saw, and behold the Mountain was full of Horses and Chariots of Fire round about* Elisha. The Angels seem to be in their invisible Glory; for the Young man could not see them till his Eyes were open: to this the Prophet seems to agree, *Psal.* 68. 17. *The Chariots of God are twenty thousand, even thousands of Angels.* Ezek. 1. 13. *The likeness of the living Creatures was like burning coales of Fire, and like unto*

Lamps,

Lamps, &c. Exod. 3. 2. the Angel of the Lord appeared to *Moses* in the Bush burning with Fire, *and the Angel of the Lord appeared unto him in a flame of Fire out of the midst of the Bush*, &c. with *Act.* 7. 30. *Psal.* 104. 4. *who maketh his Angels* Spirits, his Ministers a flaming Fire: I understand the proper reading of the Words to be this, to have the true sense thereof, *He maketh his Spirits Angels*, that is, Messengers: this holds analogy with the Scriptures, and with Truth, Angel signifying Messenger: to make his Messengers Spirits is improper, they were made so at first, and he maketh them his Messengers, *even a flaming Fire his Ministers*, that is, Ministring Spirits, his Angels. These things thus considered, I most incline to this, that they are for the most part of the fiery Element.

5 The Number of Angels; as to the account of Man they were innumerable, we may say, as *Rev.* 7. 9. in another case, *a great number which no man could number.* God did not create them as he did Man, one Man and one Woman to increase the World thereby, and the Number to come forth in many Generations; but he made them all at once, a multitude in this Creation: the Prophet speaking of good Angels saith, *Ps.* 68. 17. *The Chariots of God are twenty thousand, even thousands of Angels.* Where he names a certain number for an un-

5 The Number of Angels numberless.

uncertain, as appears by *Dan.* 7.10. *Thousand thousands ministred* unto him, that is, of Angels; for they minister to Christ, and serve him in Judgment, *and ten thousand times ten thousand stood* before him, that is, to be judged by him; *Mat.*26.53. *Thinkest thou that I cannot now pray to my Father, and He shall presently give me more than twelve legions of Angels.* The fallen Angels are multitudes, *Mar.* 5. 9. therefore they must needs be many in their first Creation.

6 The state in which these were created.

6. The state in which they were created must needs be good, holy, pure, perfect; for s they were a higher and foregoing Creation, excelling Man in their Creation, so they must be good; for God, who was and is Goodness it self, could make nothing but that which was good; I say, could not, in respect of his Nature; it would have been contrary to himself; and that they were all so created is evident from the Scripture; for some of them are good still, *Elect Angels*, called the Angels of God, *Heb.* 1. 6. *Psal.* 103. 20. and the others were so created; for the Scripture saith, that they *kept not their first estate*, that is, of Innocency and Goodness, in which they were created; for God never made them Devils, but Angels of Light.

The Titles given to the good Angels in Scripture discover their Nature and Goodness; they are called Spirits, *Heb.* 1. 7, 14.

14. Ministring Spirits and Messengers of God. They are called Gods, *Psal.* 138. 1. & 8. 5. & 97. 7. with *Heb.* 1. 6. Sons of God, *Job* 1. 6. & 38. 7. *Principalities and Powers, and Dominions, and Cherubims and Seraphims*; all which holds forth their excellency in Nature and Work.

7. Of the Degrees of Angels, that there are Degrees of Angels is manifest in the Scripture; there are *Principalities, and Powers, and Thrones, and Dominions,* Col. 1. 16. which intends not a difference in Nature, but in Office and Imployment: we read of *Michael* the Arch-Angel, or chief Angel, *Jude v.* 9. *Rev.* 12. 7. However some think him to be Christ, I am (and that on good grounds) of another mind. But what those Degrees and Orders of Angels are, is not any further manifest in Scripture; therefore I shall speak no further of it, only thus much, that God is the God of Order, and hath set an Order and Government in the whole Creation, and we have ground to believe, that there is the most perfect and glorious Order in the heavenly Host. 7 *Of the Degrees of Angels.*

8. Of the Office, Work, and Ministry of the good Angels, their Work and Office is twofold. 1. Such as respects God their Creator. 2. Such as respects the Creatures. 8 *Of the Office & Work of Angels.*

1. Such as respects God their Creator. 1 *To praise God.*

1. It is to praise and glorifie him continually,

ly, *Psal.* 148. 2. *Praise him all ye Angels, Praise him all ye Hosts,* Isa. 6. 3. *One cryed to another and said, Holy, holy, holy is the Lord of Hosts, the whole Earth is full of his Glory.* Luk. 2. 13, 14. *And suddenly there was with the Angel a multitude of the heavenly Host, praising God, and saying, Glory to God in the highest, and on Earth Peace, Good will towards Men.*

2 To do his Will.

2. They wait on God in Heaven with a ready mind to know and do his Will, *Mat.* 18. 10. *I say unto you, that in Heaven their Angels do always behold the Face of my Father that is in Heaven.* Psal. 103. 20. *Bless the Lord ye Angels of his, that excel in strength, that do his Commandments, hearkening to the voice of his Word.* Hence it is, that Christ teacheth us to pray, *Thy Will be done on Earth as it is in Heaven,* that is, as it is done by the Angels in Heaven.

2 Their Service to Men.

1 Such as respect the Nations of the World.

2. Such as respects the Creatures, and the World here below in the Government thereof, in which Angels are imployed; as is implyed in *Heb.* 2. 5. *Unto the Angels he hath not put in subjection the World to come,* &c. which implieth, that this World is much under the Government of Angels: and in this, note, that not only good Angels, but evil Angels are imployed, and at work in the Government of the Nations.

1. Good Angels, that is it I am now treating about, they have their Work both

both in the Government and overturns of the Nations. *Dan.* 10. 20. the Angel tells *Daniel*, *Now will I return to fight the Prince of* Persia, *and when I am gone forth, lo, the Prince of* Grecia *shall come*, and *ch.* 11. 1. *Also I, in the first year of* Darius, *the Mede, even I stood to confirm and strengthen him:* which clearly imports, the imployment of Angels in the Transactions and Government of worldly Kingdoms, to carry on Gods Design in the Earth, among the worldly Powers, and to accomplish his Will.

And likewise the evil Angels are at work there, to carry on their Design, and, if they could, to prevent Gods Design: *Dan.* 10. 12, 13. the Angel tells *Daniel*, that the *Prince of the Kingdom of* Persia *withstood him one and twenty days*, and that Michael, *one of the chief Princes, came to help him.* In which I observe two things, 1. That by the Prince of *Persia* is intended an evil Angel, who, as far as permitted, governed both the King and Kingdom of *Persia*; for the King of *Persia*, as a man, could not stop the Angel, till *Michael* came to his help. 2. That he did, for a time, stop the Angel in his way and work for *Daniel*. The Devil will hinder good from the Saints as much as possible he can.

But 2. and especially, such Works as relate to the Saints, the Ministry and Government of the Angels being especially for them, 2 *Such as respect the Saints*

them, and they are such as relate either 1. to this Life, or 2. at and after Death. 1. Such as relate to them in this Life, and they are such as relate 1. to the Body, 2. to the Soul, *i. e.* both to the outward and inward man.

1 Their Bodies.
1 To preserve and defend.

1. Such as relate to the Bodies of the Saints, 1. is to preserve and defend them from dangers, they are liable to both from Devil and Men, as likewise accidents of danger they may fall into, *Psal.* 134. 7. *The Angel of the Lord encampeth round about those that fear him and delivereth them,* and 91. 11. *For he shall give his Angels charge over thee, to keep thee in all thy ways:* Gen. 48. 16. *The Angel that redeemed me from all evil bless the Lad:* so the Angel warned *Joseph* to flee into *Egypt* to preserve Christ, and to return when *Herod*, who sought his life, was dead, *Mat.* 2. 13, 19, 20. see *Dan.* 3. 28. & 6. 22. and sometimes makes use of his Angels in an offensive way to the wicked, for preservation of his people, 2 *Chron.* 32. 20, 21. 2 *King.* 19. 35. and to deliver out of the hands of Enemies, *Num.* 20. 16.

2 To supply in need and distress.
3 To direct and Prosper in lawful undertakings.

2. To bring needful things to them for their sustenance and preservation in time of distress, as in the case of *Hagar*, *Gen.* 21. 17, 18. and *Elijah* 1 *King.* 19. 5.

3. To direct and prosper them in their lawful and just undertakings, and to accomplish their businesses for them, as in the case

case of *Abrahams* Servant, *Gen.* 24.7, 40. *Gen.* 23. 20.

2. Such as relate to the Soul, 1. They have and may reveal the Will of God to them, in this they have bee frequent. It is said, the Law was given by the *Disposition of Angels*, Act 7, 53. that it was *ordained by Angels*, &c. Gal. 3.19. There are multitudes of examples of this kind in Scripture, which I shall forbear to mention, only *Rev.* 1. 1. to inform what to do in distress, as in the case of *Hagar* when she fled from her Mistress, *Gen.* 16.9.

2 Such as relate to the Soul.

2. To comfort them in case of trouble and temptation, as in the case of Christ, before his suffering, in his agony, *Luke* 22. 43, 44. in dangers and difficulties, as in the case of *Paul*, *Act.* 27. 23, 24.

2 What is their work at & after Death.

2. What is the Office and Work of the good Angels, at and after Death.

1. They wait to convey their Spirits (when separated from their Bodies) to the place prepared for them till the uniting of Soul and Body again, *Luke* 16. 22. which is not into the highest Heaven, the most high and holy place, the glorious and eternal Habitation of God, the holy of holies, where Christ our high Priest (only) is entred, there to appear in the presence of God for us; but into Paradise, *Luke* 23.43. or the third Heaven, which is all one, as is explained by the Apostle, 2 *Corinth.* 12. 2, 4.

2. They.

2. They ſhall come with Chriſt at the day of Judgment, to gather all the faithful to him, *Matth.* 24. 31. *And ſeparate the wicked from among them*, Matth. 13. 49.

Queſt. *Queſt.* Have the Saints every one a particular Angel attending upon them, as ſome are of opinion?

Anſw. *Anſw.* Very probably it is ſo: yet all the Angels are for the Service of the Saints, and they may have more than one if need require, *Heb.* 1. 14. *Are they not all Miniſtring Spirits, ſent forth to miniſter for them who ſhall be Heirs of Salvation:* and Chriſt ſaith, *Matth.* 26. 53. *Thinkeſt thou that I cannot pray unto my Father, and he ſhall preſently give me more than twelve legions of Angels.* See 2 *King.* 6. 16, 17. and whereas the Prophet ſaith, *Pſal.* 34. 7. *The Angel of the Lord encampeth round about them that fear him, and delivereth them.* I underſtand it to be intended of the general care of the Arch, or Chief, Angel over the Church in general, who have all the heavenly Hoſt for that Service, and is called, *Dan.* 10. 21. Michael *your Prince*: And probably it was the ſame, *Luke* 2. 9, 10. 11. that brought the tidings to the Shepherds of the Birth of our Saviour; and *ver.* 13. *and ſuddainly there was with the Angel a multitude of the heavenly Hoſt praiſing God*, &c. ſo that the Saints have not only one Angel, but

but the whole heavenly Hoſt for Service, as need and occaſion requireth, who are intelligible ſpirits, ſwift in motion, great in ſtrength and ready in mind, to do the Will and Pleaſure of the Lord, in this or any other matter, *Pſal.* 103. 20, 21.
