

C H A P. VI.

Of the Devil and evil Angels.

A Chief
or Prince
of Devils.

I N this I understand, that when the Devil is spoken of in the Singular Number, it intends him as the Chief; for it is evident, that there is an Order among the Devils, a Chief, or Prince of Devils, at whose service all the rest are, & this Prince of Devils hath many Titles given him in Scripture:

His Titles
& Names
given in
Scripture
is to dis-
cover his
Nature.

1. *Beelzebub the Prince of Devils*, as is supposed from *Baalzebub the God of Ekron*, 2 King. 1, 2, 6.

2. *The Old Serpent*, Rev. 12. 9. so called for age in Wickedness, and Subtlety to deceive, He it was that deceived our first Parents, Gen. 3. 1. 2 Cor. 11. 3. and the Apostle saith, 2 Cor. 2. 11. *We are not ignorant of his Devices.*

3. *The Devil*, Mat. 4. 1. 1 Tim. 3. 6. which signifieth a malicious Slanderer, and false Accuser, a Calumniator, 2 Tim. 2, 3. Tit. 2. 3.

4. *Satan*, 1 Chron. 21. 1. Job 1. 6, 7, 8, 9. Zech. 3. 1. an Adversary, or Enemy, sometimes ignorantly, so was *Peter* to *Christ*, Matth. 16. 23. Mark 8. 33. 2. maliciously and intentionally, so is *Satan*, Mat. 4. 10.

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5. The Dragon and a roaring Lion, Rev. 12. 9. 1 Pet. 5. 8. so called for his fierceness and cruelty to mankind, wicked and cruel men are so called, *Isa. 27. 1. Ezek. 29. 3.*

6. The Prince of this World, Joh. 12. 31. and the God of this World, 2 Cor. 4. 4. which signifieth his ruling Power in and over the people of this World, the Spirit that now worketh in the Children of Disobedience, Eph. 2. 2.

7. The Prince of the Power of the Air, Eph. 2. 2. which noteth the great Power of Satan in the airy Firmament, as also his place of passage to and fro, and under this single Title in various Expressions, or Names, relating to the Prince, or Chief, is the fulness of his Nature and Work discovered: and likewise the whole number is sometimes included, *Mark 5. 9. My Name is Legion, for we are many, and they are all of the same Name and Nature.*

2. Of evil Angels, or Devils, in general, ^{2 Of evil Angels or Devils in general.} I shall note,

1. Their Creation, and that (as I said before) was good; for God made all good, ^{1 Their Creation.} Angels of Light, that is clear; for *they kept not their first estate, and abode not in the truth,* Joh. 8. 44. which argueth that they were in the truth, but abode not therein.

2. Of their Fall, and that was by Sin; ^{2 Of their Fall, that it was for sin.} what Law God gave them is not expressed, but doubtless it was the Law of Humility and Obedience, to be content in their

their station, and to be obedient to their Maker, but they brake it and fell from that estate by sin, and sin must be a transgression of some Law: that it was for sin that they were cast down and became Devils is clear from Scripture, *2 Pet. 2. 4. For God spared not the Angels that sinned, but cast them down to Hell, &c. Job 4. 18. he charged his Angels with folly, that is sin; for sin is the greatest folly, and so they fell from God into the greatest enmity and hatred against him.*

3 What
was the
Sin of the
Angels
that fell.

3. What the sin of the Angels was by which they fell: as for this, various apprehensions there are concerning it: with the confutation of any I shall not meddle, but state the truth from the Scripture: and that describes it, especially in three things; the first is Pride, and this appears from two Scripture-Grounds; the first is *1 Tim. 3. 6.* amongst the Qualifications of a Bishop; this must be one, *Not a Novice, lest, being lifted up with Pride, he fall into the condemnation of the Devil:* from whence I would observe these four probable things,

1. That Pride was the cause of the Devils Fall and Condemnation, or that by which he became a Devil.

2. That very probably the fallen Angels stood but a little while; they fell in the young estate of their Creation, while Novices.

3. That Novices in Faith or Ministry
are

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are in greatest danger to be insnared with the Devils sin of Pride. And

4. That such is the evil of the sin of Pride, that it exposes those that are insnared therewith, and captivated thereby, to the Devils Condemnationⁿ that is eternal, without hope or help: O therefore take heed and beware of Pride.

The second Scripture-Ground is, the temptation he made use of, and prevailed upon our first Parents withal; which was, Pride and Disobedience, *he knoweth ye shall be as Gods, &c.* It seems he knew by experience what aspiring Pride would do, and so prevails to throw down Man (as he thought) into his own condemnation.

The second sin of Satan was Lying, as described by our Lord, *Joh. 8. 44. He abode not in the Truth, but turned from the Truth to his own Lies; for when he speaketh a Ly he speaketh of his own, i. e. his own Nature, and his own Sin; for he is a Lyar, and the Father thereof.*

And thirdly, to Pride and Lying Disobedience must be added: I may say truly, that Pride and Lying is Disobedience it self, and that all known Disobedience carries Pride and Lying in it: Pride is the cause why Men will not obey, when they know, what they promise themselves in Disobedience proves a Ly.

I am not of the mind as some are: either 1. That in their first Creation they were

were set to minister for Mans Good ; and their thinking that too mean, was the cause of their Fall : and that,

1. Because (as I have before minded) that very probably their Creation and Fall too was before Man was made.

2. Because that Man in his created estate of Innocency had no need of Angels to minister to him.

3. The World then was not put in subjection under Angels till after the Fall, but Man was the sole Lord thereof, under his Maker ; nor shall it be in subjection to them after Restauration, *Heb. 2. 5.*

4. Nor was it likely, that they should be assisting him on the spiritual account, to keep him from sin ; for then he had not been left to his free will, in his created estate, to stand or fall.

Nor 2. do I think their Sin was against the holy Spirit, as some suppose, according to the Sense thereof in Scripture, as it is the unpardonable Sin ; (*i. e.* in their Fall) because they were created upright and holy Creatures, as Man was ; and was no more capable to sin than Man was ; though all Sin ever was, and is, against the holy Spirit, though not in the Sense as the unpardonable Sin is : they having nothing to provoke them to sin on the one hand, so nothing to prompt them to constancy in Humility and Obedience on the other hand, but their good created estate, and the

Good.

Goodness of their Creator; but after their first Sin & Fall, they (doubtless) became the sink of Sin and nursery of all Abomination.

4. Unto what they fell, as into sin, so ⁴ *Unto* into remediless and perpetual misery, never to be restored; but *are reserved in* ^{what th. y} *fell.* *everlasting chains of darkness, unto the Judgment of the great day, Jude v. 6.*

Quest. Whence is it, that Angels should *Quest.* sin and fall, without all hope of recovery; and that God should afford a means for Mans recovery after his sin and fall; especially, Angels by Creation being the more noble Creatures?

Answ. Next to the wonderful Will and *Answ.* Counsel of God, according to which he *worketh all things, Eph. I. 11.* probably it was,

1. Because the Angels, in their Creation, were more noble and strong Creatures than Man, who was made of the Dust; and God took it as a more unpardonable Offence in them than of weak Man, who was made of the Dust: *for to whom soever much is given of them is much required.*

2. Angels, though of a higher degree by Creation, yet fell of their own voluntary will, without any one to tempt them; but Man was tempted to it by the evil one, and so was snared by temptation.

3. The evil and fallen Angels proceed and persist in their Pride and Enmity against God and his New Creation, to de-

stroy it immediately; which might tend to provoke God to set an everlasting Seal of Darkness and Judgment upon them, and to exercise Pity and Compassion towards poor miserable fallen Man, to open a way of recovery, on the terms therein proposed.

Quest.

Quest. Whence is it, that the Devil should be so irreconcilably and unchangeably set in enmity against mankind, as to make it his whole and unwearied work to be seeking their destruction, and especially the Saints?

Answ. 1. Probably, because when the Angels fell, God made Man, of a lower station than they, to be in some sense in their stead, that so he might delight himself in a lower Creation, *Prov.* 8. 31.

2. Because God would not, by any means, lose his poor Creature Man, but brought to light a high and glorious way of Restauration for Man out of his fallen estate, and left the Angels under Darkness, unto Judgment; which fills them with all enmity both against God and Man; and his great design is to hinder this gracious and glorious Work of the Salvation of Men, though his own Damnation be the greater in the end.

§ The evil Offices & Works of the Devil towards Man.

§. What are the evil Offices and Works of the Devil and his Angels against Mankind in general, and they are twofold:

1. Such as respect the Bodies, and outward

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ward man and estate, if permitted by God, as is clear in the case of *Job*, Chap. 1, and 2: to smite and afflict him in his Children and Substance, and in his Body too with dreadful Sores and Pains.

2. Entering in and possessing the Bodies of Men, and using them in a dreadful manner, *Mat. 8. 16. Mar. 9. 17, 18, 25, 26.*

3. By stirring up wicked men to persecute the people of God, for their believing and obeying the Truth, *Rev. 2. 10. 1 Pet. 5. 8, 9.*

2. Such as relate to the Soul.

1. In stirring up and troubling some with Melancholiness, to their great wrong, as in the case of *Saul*, *1 Sam. 16. 14. 16. 23.*

2. To be a Lying Spirit in the mouths of False Prophets and Ministers, to seduce and deceive Souls to their destruction, *1 King. 22. 21, 22, 23. 2 Cor. 11. 13, 14, 15.*

3. In blinding the Minds of Unbelievers (where the Gospel is published) to their destruction, *2 Cor. 4. 4.*

4. In prevailing over wicked men, to some gross and horrible iniquity, and after to follow them with the guilt till they destroy themselves: as in the case of *Judas*.

5. To reign and rule in the Hearts of wicked men, the Children of Disobedience, as their Lord and King, so making them willingly subject to him, *Eph. 2. 2. 2 Tim. 2. 26. Col. 1. 13.*

6. To

6. To use all endeavours to intice and insnare the Lords People with Sin, if possible, to ruine them effectually, 2. Cor. 11.3. Eph. 6. 11. 1 Pet. 5. 8.

7. To prevent them (if possible) by some means or other from doing that good they might and ought to do, 1 Thes. 2. 18.

8. To accuse them for their miscarriages (it may be much by his occasion) both before the Lord and in their own Consciences to condemnation, if possible, to drive them to despair, Rev. 12. 10. Eph. 6. 11, 12, 13.

9. If he have no matter wherewithal to accuse them before God, he will accuse them with what they will do if God will but permit him to afflict them in Body or state; as in the case of Job, chap. 1. 11. and 2. 5.

10. And finally, He will use all his skill and power to the utmost of his limitation, to bring ruine and destruction both to the Bodies and Souls of Men; for he goeth about like a roaring Lion, seeking whom he may devour.

CHAP.

C H A P. VII.

Of the Fall of Man from his created Innocency.

THAT God made Man upright after his own Image, hath been before treated on, but he continued not in that estate, but fell from it by transgressing the Law of his Maker, in eating the forbidden Fruit, *Gen. 2. 16, 17. and 3. 3, 6, 17.*

Quest. Was that the only sin and transgression of our first Parents, that brought in Death and Misery on Mankind, *i. e.* the eating of the forbidden Fruit in the Garden?

Quest.

Answ. It was the only Transgression, the only Sin and Cause of Death; there is no other thing mentioned in the Scripture; and therefore it is presumption in any to pretend to more than what is written.

Answ.

Quest. Is it likely, that God should inflict so great a Judgment for so small a Fact, as the eating of an Apple? will it appear to be just and right in God so to do?

Quest.

Answ. 1. The less the matter seems to

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be, that is required, or forbidden, the greater is the sin in him that transgresseth, he that will adventure the transgression of Gods Law for nought, for an Apple, will much more make a breach on a higher account, or supposed advantage: to sin for a little, or small matter, is as truly accounted a prophane spirit, as the greatest sinner, *Heb. 12. 16. Esau for a morsel of Meat sold his Birth-right.* And it argues a base spirit to *transgress for a piece of Bread, Prov. 28. 21.*

2. The wilful breach of a (supposed) little command, is as truly a sin and contempt against God, as the breach of the greatest.

3. This was a great Command, and all the Commands that God gave to man in his Innocency, so that it was the only great Command of God given to Man.

4. In this actual Transgression of Eating the forbidden Fruit was contained much of Sin, (though the Act it self was the Transgression:) For,

1. There was not a giving to God that due Honour and Worship that was right and meet, nor had he respect to himself and his posterity as he ought, but sinned against God, Himself and Posterity in that one Act; and so transgressed that general Law, *Thou shalt love the Lord thy God with all thine Heart, and thy Neighbour as thy self:* he failed in both, transgressed both,

both, so that though his Sin and Transgression consisted in that one Act, yet it contained in it the breach of the whole Law, was a high affront against God, and wrong to himself and all mankind, attended with Pride, Unbelief and Disobedience; they were willing to be as Gods, and obeyed the Devil rather than God; so that the Sin was a great Sin, especially as committed against an infinite God.

2. Into what he fell, and that is expressed, into a state of Death; in dying thou shalt dye. 2 Into what he he fell.

Quest. Did *Adams* Sin bring Death upon himself only?

Ans. It brought in Death upon himself and all mankind, and a Curse upon the whole Creation, *Gen.* 3. 17, 18, 19. *Rom.* 5. 17, 18, 19.

Quest. Whence came it to pass, that the Sin of one Man should bring in Death, and a Curse upon all? *Quest.*

Ans. 1. Because *Adam* was the Father of all mankind, he stood as a publick person, and all his posterity was considered as in him, and in him we all sinned, and in him we all fell into the same estate of Death. *Ans.*
Rom. 5. 12.

2. Because the Contagion and Defilement of Sin came into us all, our Natures were corrupted, and by Generation ever since all the Sons and Daughters of *Adam* have been sinful, and defiled by Nature even from

from Conception, and this is that we call Original Sin, the sinful Nature and sinful Disposition that every one bringeth into the World with him, *Rom. 5. 18. as by one Offence into all men, into condemnation*; so it is read in the *Greek, Psal. 51. 5. Job 14. 4.* by reason whereof they fall into actual Transgression suitable to their capacities as soon as born into the World, *Psal. 58. 3. Rom. 3. 12.*

Quest. *Quest.* What is the reason that the whole Creation should fall together with Man?

Answ. *Answ.* Because that the whole Creation (of the visible world) was made for the use of Man, and therefore it was just with God, (as a Curse upon Man for his Sin) that it should fall with Man, and be cursed for mans sake, to add to the Curse that came in by sin.

Quest. *Quest.* What was the Life that Adam lost by his Sin?

Answ. *Answ.* It was the Deprivation and loss of all that Good in which he was created, free from Sin, Sorrow, Curse and Death.

Quest. *Quest.* What Death was it that came in by Adams Transgression?

Answ. *Answ.* A Death in Soul from the enjoyment of Communion with God, a Death in Body, a Death in Sin, and by Sin all the Afflictions, Sorrows, Trouble and Misery in this world, and an Usher to the Misery in the world to come, *Gen. 3. 19. Rom. 5. 12.*

Quest.

Quest. Was the Death that came in *Quest.*
by *Adams* Transgression the first Death,
that is the Death of the Body, or the first
and second Death, the Death of Body and
Soul eternally in misery?

Answ. *Adams* Sin made way to the e- *Answ.*
ternal Death in misery, though not the
cause thereof; for eternal Death and Dam-
nation in Hell is not for *Adams* Transgres-
sion, but for the actual Transgressions of
Men committed by themselves against God
since the Fall: the Soul that sinneth it is
that must die this Death: the first Death
is the Punishment of *Adams* Transgression,
which is still in execution; all are liable to
it, old and young; but the second Death
is for Mens actual Transgression against the
second Covenant, which took place ver-
tually in promise immediately after the
Fall, on which account both Man and the
World too was reserved in order to the
Restauration.

Quest. By what means did *Adam* thus *Quest.*
fall into sin and misery?

Anf. By the Instigation of the Serpent, *Answ.*
prevailing upon the Woman, *Gen.* 3. 1, 4.
which was taken out of him, *Gen.* 2. 21, 22.
and given to him by the Lord, that she
might be a meet helper for him, *Ge.* 2. 18. which
may teach us, that those things that are or-
dained by the Lord for the use of Man do
oft-times (through Mans weakness) prove
to his hurt, *Eph.* 5. 13, 14. and should teach
the

the Woman Humility and Subjection to the Man, according to Gods Ordinance, and not to usurp Authority, lest she be deceived, and deceive others, as *Eve* the Mother of all did, 1 *Tim.* 2. 12, 13, 14. 1 *Cor.* 14. 34, 35.

Quest.

Quest. Was it the Serpent that deceived the Woman? or the Devil in the Serpent? or the Devil in the form of the Serpent?

Answ.

Ans. The Devil in the Serpent; for it's said, that *the Serpent was more subtiler than any Beast of the Field*, Gen. 3. 1. From whence the Devil is called a Serpent for his subtilty; and his subtilty (in part) was in making use of the most subtil Creature to effect his design by: which may teach us, that Satan maketh use of the most subtil and likely ways and means to carry on and accomplish his designs by, in order to mans destruction. He made use of the Serpent to deceive the Woman, and the Woman to deceive the Man; the Woman being the weaker vessel, he assaults her first; and, prevailing on her, his work was more than half done; for she was likelier to deceive the Man than the Serpent was to deceive her: therefore it deeply concerns all (especially Women, who are the weaker vessels, and most liable to be deceived) to be very heedful of Satans Wiles, and not to be ignorant of his Devices.

C H A P. VIII.

*Of the Way and Means ordained of God
for Recovery of Man out of this
Estate.*

MAn being fallen by Sin into a state of Death and Misery, gone out from his Maker, God did not let him go, but took hold of him again, designing to do him good, and that immediately after the Fall, in the first Promise, *Gen. 3. 15.* that *the Seed of the Woman should break the Serpents Head.* It was a Threat to the Serpent, but a Promise to Man; in which behold,

1. The Severity of God :

1. To Man, that had sinned, though by occasion of Temptation, yet the Curse and Judgment threatned, must come upon him; Severity to the Serpent as a Creature and Beast of the Field, being used by the Devil for effecting so bad a work: therefore *curst must he be above all the Beasts of the Field, on his Belly must he go, and Dust must he eat,* and enmity hath God set between him and the Woman, &c. which we see verified according to the Word; Severity

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against the Devil, the chief agent in the work, expressed in these words, *It shall break thy Head.* i. e. the Devil; he was the Serpents Head in this design; the Head is the seat of VVisdom, Government and Speech; the Devil in this sense is said to be the Head, who made use of the Serpent and governed him, and spake in and by him; and therefore *the Seed of the Woman*, that is, Jesus Christ, that was to be born of a VVoman, should break the Devil in his design, in his present work against mankind: so that Jesus Christ the Seed of the VVoman to break the Serpents Head, (which was a Threat to the Serpent but a Promise to the VVomans Seed) *Mat. 1. 23. Gal. 4. 4.* is the way and means ordained by God to recover Man out of that estate into which he fell by sin; that as sin and death came in by Man, so deliverance out of that estate must come by Man, by Christ Jesus the seed of the VVoman, both God and Man: and this Promise was frequently renewed from age to age, till the fulness of time was come that God had determined; and then (according to this and all his Promises) *he sent forth his Son made of a Woman, made under the Law*, that he might redeem them that were under the Law, *Gal. 4. 4.*

Quest.

Quest. VVhat did Jesus Christ, for sinners, when he came into the world, in order to the Redemption of Man from sin and death?

Ans

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Ans. As the first Man brought in Sin and Death by Disobedience, so Jesus Christ the second Man wrought Deliverance, & brought Life and Immortality to light by Obedience, Rom. 5. 9. For as by one mans Disobedience many were made sinners, so by the Obedience of one many shall be made righteous: as Adams Disobedience brought us into a state of Sin and Death, so Christs Obedience is the alone way by which we must come into a state of Life, if ever we obtain it.

Quest. By what part of Christs Obedience is it, by which he accomplished the Work? was it by his active or passive Obedience, or both?

Quest.

Ans. In some sense it was by both, but his passive Obedience it was that made a-ctual satisfaction to the Justice of the Father for the sin of sinners, so far, as that God for Christs sake will pardon all that in truth believe this glad tidings, and turn to the Lord, receiving him as their only Saviour and Lord, to be saved and ruled by him, Ephes. 5. 2. 1 Joh. 2. 12. Hebr. 5. 9.

Ans.

And his active Obedience, in the fulness and perfection thereof, was his perfect Holiness, by which he was fitted to offer up himself to God an acceptable Sacrifice for sinners, which perfect Obedience and Holiness in him as our Head, is become the Believers by imputation, and so his active Obedience is the Believers Sanctification.

as his passive is his Justification. *1 Cor. 1. 30.* but of this more in the matter of Justification when I come to speak of that distinctly, so that, in a word, he gave himself, that is, his Life and Blood, for our Redemption, Justification & Salvation; so that the Death and Sufferings of Christ it was, in which the Father was well pleased, and fully satisfied, as a propitiatory Sacrifice for sinners, a covering Sacrifice to cover the sins of those who believe and obey the Gospel out of his sight, *i. e.* the sight of his Justice in the pardon of them, *Psal. 32. 1. Rom. 4. 7, 8. Blessed are they whose iniquities are forgiven, and whose sins are covered, &c.* and nothing can cover sin from Justice, but the Blood, the Sufferings, of the Son of God, *Eph. 1. 7. Col. 1. 14.* which doth present us with the evil of sin, and our bad estate thereby, that when God had a mind to help us, nothing less than the Blood of his Son could do it; and with the strictness and severity of Justice in God, that when his own Son had undertaken the satisfaction, it must cost him his Life and Blood; and the Riches of Grace and Mercy both in the Father and the Son for poor sinners; the Father to give the Son to that end, *1 Joh. 3. 16.* and the Son to give himself a Sacrifice for sinners, *Joh. 10. 17, 18.* and the Father to accept his own only Son for sinners, that so he might extend Mercy to them, and make them who believe accepted in him. This
 Grace

Grace and Love of the Father and Son is a height and depth unsearchable, if we lived more in the apprehensions thereof, it would fill us more with his fulness, and conform us more to his likeness, *Eph. 3. 18, 19. 2 Cor. 3. 18.*

Quest. Did Christ our Lord give himself a ransom for all men, or for the elect only?

Quest.

Ans. He gave himself a ransom for all men, to be testified in due time, *1 Tim. 2. 6.* he tasted Death for every man, *Heb. 2. 9.* he was a Propitiation for the sins of the world, *1 Joh. 2. 2.* God was in Christ reconciling the World to himself, not imputing their sins, *Cor. 5. 19.* and God so loved the whole world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life, *Joh. 3. 16.*

Ans.

Object. If it be so these absurdities will follow.

Object.

1. That where Justice is satisfied the sinner must be saved, it seems to be injustice, to take satisfaction in Christ, and to damn the sinners, unless you hold that all shall be saved.

2. Christ suffered in vain, if he bear the sins of any that may miss of Salvation by Him.

Ans. 1. The Satisfaction that God took in the Sufferings of Christ, lay more in the Excellency of the Person suffering, than in the Greatness of the things suffered, though

Ans.

the sufferings were exceeding great, being born by an infinite Person; it was the infinite Worth of the Person that suffered, that set an infinite value on the Suffering, more than if all the World had suffered to eternity, *1 Peter 18,*

19.

2. Had it been for the redemption but of one person, it must have been with the same price; so that Satisfaction for the Sins of the World no whit augmented the price paid; therefore no absurdity at all.

3. No person is delivered only and simply on the sufferings of Christ, but the satisfaction that God took in the sufferings of Christ was on terms of their believing and obeying the Gospel; and on these terms it is, that the Grace of the New Covenant is published to all, and none are like to partake thereof without Faith, Repentance and Obedience, though not as the meritorious cause, yet as the terms on which it is dispensed, *Mar. 16. 16. Luke 24. 47.* though, it's true, Repentance effected is the gift of Grace.

4. Were it not so, the Plaister would not be as large as the Wound, nor the Physicians hand be as large in the Cure, as the Destroyer was to destroy, which seems not only dishonourable to the Undertaking of Christ, but contrary to *Rom. 5. 15. to 20.* though all partake not of the benefits,

benefits, the fault is in themselves, and not in the Physician, *Hosea 13. 9. 2 Peter 2. 1.*

5. Yet God had a special respect in this great transaction of the Suffering of his Son, unto his elect, whom he foreknew, and predestinated them to be partakers of the Benefits thereof, *Rom. 8. 2, 3. Heb, 2. 10. Eph. 5. 25, 26, 27.*

6. And finally, the manner and method of Gods work, both in the Creation of Man and since the Fall, was

1. He made Man upright in his own Image, and so left him in that good created estate, to his own power and will to stand or fall: God did not act to forward his Fall, nor yet to hinder it, more than give his Law of Command, with the Threat on Disobedience; but he sinned voluntarily, by the temptation offered.

2. Man being fallen from God, he hath provided a Remedy, a blessed way of Recovery; and this Remedy is as large as the case requireth, and is to be published and tendred to all, (and that truly too) on the terms thereof; that is, Faith, Repentance and sincere Obedience, &c. that now whoever will, may come and take of *this Water of Life freely*; and Man is left free to accept or not accept; and so mans Destruction will be (the second time) of himself.

God hath not bound himself, nor is he tyed in Justice to work men to the terms prescribed, nor doth he any thing to hinder, but very much the contrary, not only in the All-sufficiency of the Means, but by the publishing thereof, and manifold mercies, and invitations to Repentance.

What he affords of special Grace and Assistance to any, is his superabounding Mercy, and it no whit derogates from from his general Love, Kindness and Provision for mankind in general: and it is mans wilful wickedness, in choosing Death rather than Life, and thereby judge themselves unworthy of the Life that is offered to them.

It is true, God foresaw Man in his fallen state; and saw, that notwithstanding the Greatness of the Grace of his New Covenant, yet that none would of themselves seek after God, and sincerely cleave unto him in that New and Livings way, on which he did determine; and it was the Covenant, and Contract between the Father and the Son, (in this great Undertaking, that his Suffering might not be in vain) to bring in some Souls effectually into the Grace of the Covenant, and that not from any natural good in them more than others, but without all respect of persons, only his special and superabounding Grace; having

having passed no Act, but as relative to Sin and Disobedience, that may hinder any: but hath afforded both Means and Helps sufficient, by which men might believe, obey, and be saved: but they will not.

CHAP.

CHAP. IX.

Of the design of God in general, in this his New Covenant, Restauration-Work, which was to make all things New.

THe design of God by Jesus Christ in his New Covenant-work, was, *to make all things New, Rev. 21. 5. And he that sat upon the Throne, said, behold I make all things New, &c.* God made the first, or old World, both Heavens and Earth, and all things therein for the use of man, and then made man to possess it; but man fell by sin, and the whole Creation fell with him, as a just Judgment of God upon man for his sin, *Gen. 3. 17. Job 15. 15.* Now in as much as this old Creation was lost and fallen, the design of God by Jesus Christ was the recovery and restauration of all again, and to make all New, not of new matter that was not before, but to make the Old New again; all *Old things must be made New.*

What will God make new. Quest. *What is it that God designed by Jesus Christ to make New?*

A new People. Answ. 1. A new people, brought out from the old stock; a people renewed by the

the power and spirit of Grace, by and through the Gospel; and this is that which is owned of all the godly, witnessed in the Scriptures, and in a measure experienced by all the Saints, 2 Cor. 15. 17. *If any man be in Christ, he is a New Creature, Old things are past away, behold all things are become New, Eph. 4. 23; 24. Be renewed in the spirit of your mind; and that ye put on the New Man, which after God, is Created in Righteousness and true Holiness, and this is that birth which is from above, without which, no man can see the Kingdome of Heaven, Joh. 3. 3.*

Obj. *This is effected here in the Kingdome of Grace, &c.*

8. *Answ.* True, It is so, in the beginnings thereof, in order to its perfection in the Kingdom of glory; for it will not be perfected till the Resurrection of the body from the dead, that is called *the day of Redemption, Rom. 8. 23. Eph. 4. 30.* It is perfected already in Christ our head, the second Adam, who was the Lord from Heaven; but it must have its time of perfecting in the members, begun here, and perfected in the day of Christ, 1 Cor. 13. 10. then it is, that *our vile bodies shall be changed and fashioned like unto his glorious Body, Phil. 3. 21.* Then the whole man shall come forth compleat in the Heavenly Birth.

2. This new Creation shall be effected by, and under a New Covenant; man lost all

2 By a
new Cov-
enant.

all in the breach of the Old Covenant, but by the New Covenant he shall be renewed, and become Heir of all things, in, and with Christ the Head and Lord thereof, it's New-Covenant Grace, and New-Covenant-Work, all true blessedness is by the New Covenant, *i. e.* the Covenant of this new estate, *Jer.* 31. 31. *Heb.* 8. 8. 13. & 12. 24.

Obj. This Covenant is said to be made, and to be of force from the death of the Testator.

An. True, it is so, it took its effect then, and virtually from the Fall; from the first Promise, *that the Seed of the Woman should break the Serpents head*; so that all the Saints since the Fall, were renewed and sanctified by virtue of this Covenant, which became the alone ministrations of God to men, after the death of the Testator, in, and with whom the Covenant was made, and that before the world was, *2 Tim.* 4. 9. *Tit.* 1. 2. so that it hath had its effect virtually from the beginning, as a preparation to glory, but it is indeed the Covenant of the glorious Estate.

3 A new Law.

3. And in this New Covenant is brought forth a new Law, for this new People, the Law of Faith, and the Law of Love, *Joh.* 13. 34. *A new Commandment give I unto you, that ye love one another, &c.*

Obj. This was the Old Commandment, and from the beginning, the Sum of the whole

whole Law, Thou shalt love the Lord thy God with all thy might, and thy Neighbour as thy self.

Ans. True, as the Law, it did require it, as imployed in it, but if any answered it, it was by the Grace of the New Covenant, though the duty of the Old; but now its the duty of the New Covenant, seated on the new terms of the Gospel, from the grace thereof, from the love of Christ, and effected thereby, *Rom. 5. 5. The love of Christ is shed abroad in our hearts by the holy Spirit that he hath given to us, 1 Joh. 4. 19. We love him, because he loved us first: its therefore new, because in all the Saints its not only required, but is true both in him, (i. e. Christ) and in you, i. e. the Saints; and this is that which is, and shall be, the great Law of the perfect and glorious Estate, in the new world, and that to Eternity.*

4. There shall be a new habitation, or dwelling place for these new people, *a new Heaven, and a new Earth, Rev. 21. 1. I saw a new Heaven, and a new Earth, and the first Heaven & the first Earth was past away &c. Is. 65. 17. & 66. 17. to these Peter hath Relation, 2 Pet. 3. 13. Nevertheless, we according to his promise, look for new Heavens, and a new Earth wherein dwelleth Righteousness; in which note 1. That the Apostle in this Scripture, relates to the promise before mentioned, Is. 5. 17 as appears in that he uses the express terms of that promise, and there*

4 A new Habitation on.

there is no other promise thereof in the terms exprest, in the Old Testament. 2. That it is to be understood literally, and not mystically, or spiritually, that is a wrong to the Scripture; for it is the material visible Heavens and Earth that *Peter* treateth of, *vers.* 5, 6, 7. its the same that must be dissolved, and this is that which is frequently called in Scripture, the World, or Earth to come, *Mat.* 12. 32. *Luk.* 2. 35. *Heb.* 2. 5. the world, of which the Saints by Faith, are made Heirs, *Rom.* 4. 13. For the Promise that Abraham should be the Heir of the world, was not to Abraham, or his Seed through the Law, but through the Righteousness of Faith, and this cannot be understood that it intends, that all Believers should be accounted his Children (though that be a truth, and is exprest, *vers.* 11.) and that for two reasons: 1. It's improper so to understand it, for so believers are rather his Heirs, his Children, and not he their Heir, for in this he is to be Heir of the world. 2. Because in this Heir-ship of *Abraham* to the world, his Children are Heirs to the same Promise with him, the Promise is to Abraham and his Seed, *vers.* 16. therefore it is of Faith, that it might be by Grace, that the Promise might be sure to all the Seed. What Promise? to be the Heirs of the world: this is the Country that our Fathers were seeking after, and dyed in the Faith thereof, *Heb.* 11. 13, 14, 15. Wherefore God hath prepared for them a

City

City, vers. 16. a Holy and Heavenly City, that must come down into this new world, Rev. 21. 2. *New Jerusalem, that must come down from God out of Heaven, that the Tabernacle of God may be with men.*

Obj. This seems to be explained, vers. 9. *Object.*
10. *to be the Church, the Bride, the Lambs Wife.*

Answ. I question not, but that the Church, the Bride, the Lambs Wife, is included herein, but it's a description, both of the City and of the Inhabitants, the like we have, chap. 3. 12. and Gal. 4. 25. *Old Jerusalem was in Bondage with her Children, and vers. 26. but Jerusalem which is above is free, which is the Mother of us all. Here is new Jerusalem, the holy City, which is above, and her Children, which are the Saints exprest in these words, which is the Mother of us all; who are born from thence, without which they cannot see the Kingdom of God, Joh. 3. 3. see Psal. 87. 3. and in this is clearly a distinction between the City and the Inhabitants, Heb. 12. 22, 23.* *Answ.*

5. The Saints shall then have a new name, Rev. 2. 17. and 3. 12. as they are already in some measure made partakers of the new nature, and new name, they shall then be perfected therein 2 Pet. 1. 4. Phil. 3. 21. 1 Cor. 15. 44. 48, 49. 53, 54. they shall have a new name, Isa. 55. 15. *he will call his Servants by another name, chap. 62. 2. and thou shalt be called by another Name,* *5 A new Covenant*

Name, which the Mouth of the Lord shall Name; the Lord will take away that Name of Reproach which his people hath had in the world throughout all ages, and they shall be known and owned (even by their Enemies) to be the blessed of the Lord, Isa. 61. 9. *All that see them, shall acknowledge that they are the Seed which the Lord hath blessed,* chap. 60. 14. *The Sons also of them that afflicted thee, shall come bending unto thee, and all they that despised thee, shall bow themselves down at the soles of thy feet, and they shall call thee the City of the Lord, the Zion of the Holy one of Israel.*

6 Shall
sing new
Songs of
Praise.

6. In this new Estate, their work shall be to sing new songs of praise to God, and to the Lamb, Rev. 5. 9. & 4. 8. that is it the prophet speaks so much of, and exhorts so much unto, singing of new songs, Psal. 96. 1. and 98. 1. it relates especially to this Estate, they shall sing such new songs of praise to God, and to the Lamb, as none can learn but the Redeemed ones, suitable to the measure of the new work in them; can the Saints now sing new songs, (or else they were better sing none,) but then they shall be compleated therein, without mixture.

Reasons from Scripture further to illustrate and confirm this glorious Truth. 1. Its the accomplishment of the Eternal Counsel and purpose of God, the Prophet speaking of this same work (*i. e.* the Restauration,) saith Isa. 25. 1. *Thy Counsels*
of

of old are Faithfulness and Truth: So likewise the Apostle Paul deeply discoursing, & discovering this Mystery of the Restauration by Jesus Christ, in the New Covenant, saith *Eph. 1. 11.* Who worketh all things after the Counsel of his own Will. Hence it is, that Jesus Christ by whom the Work was to be accomplished, was from Everlasting, *Mic. 5. 2.* *John 6. 38, 40.* And the Mercy of God herein, is from Everlasting to Everlasting.

Reason
Further
to confirm
this Truth
1. The
purpose
and coun-
sel of
God.

2. His Eternal Grace and Love to his Chosen Ones, whom he purposed to this Estate, therein to glorifie the Riches of his Grace, and to glorifie them with this Glory, in this New World, *Jer. 31. 3.* *2 Tim. 1. 9, 10.*

2. His
Eternal
Grace &
Love.

3. This is the substance and Life of the New Covenant, which all true Christians believe; and should claim their Interest therein; and indeed, it is of concernment to all Believers to understand, what, and wherein Heirship doth consist, which is to this New World: see the New Covenant, *Gen. 12. 3.* and *22. 18.* In thy Seed (that is in Christ) shall all Nations of the Earth be blessed. This Promise in the word Blessed, includes the Blessedness of this New World, to the Heirs thereof: So the Apostle applyeth it, as hath been before minded, *Rom. 4. 13, 16.* *Gal. 3. 18, 19, 29.* in all which it's evident, that the Heirship of Abraham and his Seed, (that is Believers) by vertue of the New Covenant, is to this Inheritance, which

3. This is
the sub-
stance of
the New
Covenant

serves to open the Heirship spoken of in all other Scriptures; I mean, the New Covenant Heirship.

4. It was the designe of God, manifest since the Fall.

4. It was the great Designe of God, made manifest ever since the Fall; and all things since hath been working in order thereunto, *Gen. 3. 15.* and *12. 3.* *Psal. 37. 11.* with *Mat. 5. 3* *Rev. 5. 10.* It was the great Designe of God, in sending Christ into the World; and of Christ in coming into the World, to do that for the World, without which, this new Work and World could not be accomplished, *Heb. 11. 40.* And in order to the accomplishing hereof, he is ascended up where he was before, to prepare a place for his People, *John 14. 2, 3.* and to prepare a people for that place, *Heb. 12. 2.* *2 Cor. 5. 5.* And when he comes again the second time in his Power and Glory, it will be in order to the finishing of this Work, *Mat. 25. 34.* *Rev. 21. 1.* to the

Object. It's frequently said in Scripture, that the Reward of the Saints is in Heaven, That it's laid up in Heaven for them, &c. *1 Pet. 1. 4.*

Ans. It is true: it is so, and that without any Contradiction at all to this present Truth, which is so apparantly held forth in Scripture. It behoves us so to Understand one Truth, as not to lose, or destroy another; which hath been a great Weakness amongst Christians. But let us see a little how both may stand together; the Inheritance of the Saints may be said to be in Hea-

Heaven, and to be reserved in Heaven for them.

1. As all the good Gifts of God given to the Saints, on the Gospel account, now in this day of Grace, in order to that Glory, are said (in sense and substance) to be in Heaven; for our Heavenly Birth must be from thence, *John 3. 3. Except a man be born again above (so the Word is) he cannot see the Kingdom of Heaven. Jerusalem which is above, is the Mother of us all, and every good and perfect Gift cometh down from the Father of Lights, Jam. 1. 17.* And doubtless the Glory of that Estate is administred here below, by the Word and Spirit, *1 Cor. 2. 9, 10, 12.* But the Glory it self is reserved in Heaven, till the time appointed, and then the Glory shall be administred down from thence, as now the Grace, and gracious Gifts are.

2. We Read in Scripture, that *New Jerusalem must come down from God out of Heaven, and the Tabernacle of God will be with them, Rom. 21. 23.* So that it may very well stand together, that it is in Heaven, and yet shall come down into the New Earth.

No wonder, if that State and Glory of the Saints is called Heaven then, when in perfection in the New earth, and New state of the Church in it's imperfection, in this side that Glory (because made partakers of some of the Virtues of Grace) is called Heaven; and the Kingdom of Heaven, *Mat. 13. 31,*

32, 47. and 25. 1. *Rev.* 18. 20.

3. It is said in Scripture, that the Bodies of the Saints shall be fashioned like unto the Body of our Lord Jesus, *Phil.* 3. 21. and they shall be like unto the Angels, *Luke* 20. 36. and that they shall have *Spiritual Bodies*, *1 Cor.* 15. 44. Capable to ascend and descend; and so may have the possession of Heaven, as well as of the Earth, if it will add to their Glory; But he will make the place of his Feet glorious, *Isa.* 60. 13. and what place that is, see *Ch.* 66. 1. *Mat.* 10. 35. *Act.* 7. 49. To conclude this Chapter; this opens a Window into that Truth, so much by most condemned; that is, the personal Reign of Christ, with his Saints, where it's like to be, no doubt but in this New World, must have the Glory there, it cost him so Dear in preparing for it, and purchasing of it. *Eph.* 1. 14. In a word, it is, and shall be made by him, and for him. But of this I shall speak in *Chap.* 31. more fully and distinctly.

CHAP.

C H A P. X.

Of the Order and Method of God, in preparing a People for this Glorious Estate; which is, 1. By Effectual Calling.

MAN being created in a good Estate, Chip. 10. and by Sin fallen from God, gone out into Darkness, Wrath, and Enmity: And God having opened a way of Recovery, that is, by Jesus Christ crucified. I shall now come to speak something of the Order and Method of God, in preparing, and bringing up a People to this State of Glory; and that is,

1. By Effectual Calling; although it's Of Effectual Calling. true, that Effectual Calling concludes the whole Work of Grace, in order to Glory, or else it is not Effectual. Yet in as much as it is so frequently, and distinctly spoken of in Scripture, I shall speak of it distinctly, to pass by the various use of the word, Call, Called, and Calling, in the Scripture sense; I shall speak only of this Calling unto, and of Sinners, out of their lost Estate by Sin. Unto God by Jesus Christ

The Scripture presents us with, 1. A general Call, or Calling to all; as all have sinned,

1. A general Calling to all.

finned, and come short of the Glory of God, and he hath opened a Way and Means full of Sufficiency for All; therefore he calls upon All to come in, and accept of this Grace, where the Word of the Gospel comes; and where it doth not, his Works doth so far, and sufficiently declare, and make known God to the World, as that they shall be inexcusable in the Day of Accounts, *Rom. 1. 20.* This general Call by the Gospel to Sinners, is fully confirmed in the Commission of Christ, given to his Apostles and Ministers, *Mark 16. 15.* Go ye into all the World, and preach the Gospel to every Creature, &c. See, it's likewise confirmed, *Prov. 8. 1. to 10.* and *9. 1. to 6.* And of this first sort of Call, many, yea multitudes, are called, that will not Obey, which is their sin, and will be their Condemnation, *Prov. 1. 20, 24.* The Truth hereof we see daily by woful Experience, that Men refuse their own Mercy, and destroy themselves, *Hos. 13. 9.* They judge themselves unworthy of the Life tendered them in the Gospel, in refusing the Wayes of Life, and choosing the Wayes of Death and Darknes; preferring the Devil and his service before the Lord Jesus and his Ways of Life.

2. A more particular Calling.

2. Others there are, who pretend to yield Obedience to the Heavenly Call, and come into the Profession thereof; but it is but fainedly, not in Truth, and with their whole Hearts, to give up themselves to God therein, and so come short of the Glory prepared, and

and promised; not because there is any failing in the Truth of God, but because *their Hearts was not Right with God, neither were they stedfast in his Covenant; but like treacherous Judah, they turned not unto the Lord, with their whole Hearts, but feignedly,* Jer.

3.10. And of this sort are such as either,
 1. *Receive the Word with Joy, without any Heart-Conversion to the Lord; and for a while Believe, but when Tribulation, and Persecution ariseth because of the Word, by and by they are offended: Or, 2. Such as Profess to know God, but in Works deny him, being Abominable, and Disobedient, and to every Good Work a Reprobate,* Tit. 1. 16.

Or, 3^{ly}. Such as are palpably Hypocrites, who come into the Profession of the Gospel, Designing some Base ends to themselves, and make use of Profession to Cloak their wickedness withal; of the Discovery of these, the Scripture is full, *Mat. 15. and 23 Chapters: And of Such is to be feared, there hath been, and still are many in the visible Profession of the Way of Life, but such are still in the Way of Death; For the Hypocrite in Heart do heap up Wrath,* Job 36. 13. *And the Hope of the Hypocrite shall perish,* Job 8. 13.

Or, 4^{ly}. Such as Foolishly content themselves with Lamps (that is, visible Profession of Truth) without Oyl in their Vessels; that is, the Annoyting of the Spirit and Truth of Grace and Life in the Heart, like the Foolish Virgins, *Mat. 25. 2, 3, 8. 11, 12.* And thus

thus having not the Wedding-Garment, *i. e.* Cloathed and Covered with the Righteousness of Jesus Christ, by Faith and sincere Obedience, come Short of Obtaining the End of the Heavenly Calling; and so the Truth of that Word will appear, *Mat. 22. 11, 12* That many are Called, but few are Chosen.

3. Is the effectual Calling.

A Third Sort of Call is; such as are Effectually called, by the Power of Christ in the Word of the Gospel, And turned from Darkness to Light; and from the Power of Satan unto God: Such a Call as the Apostle was Partaker of, *Gal. 1. 15, 16.* But when it pleased God, who separated me from my Mothers Womb, and called me by his Grace to Reveal his Son in me, &c. And this Call is Effected by the Word of God's Grace, which is his General Call to all, and Effected by some secret Divine Operation of the Holy Spirit in the Word of Grace, begetting Souls to the Lively Faith, and Hope of the Gospel, *Sam. 1. 18. 1 Pet. 1. 3.* And this Lively Faith and Hope, where it is in Truth; that is, where this Effectual Calling is, it is of a purifying Nature, *Acts 15. 9. 1 John 3. 3.* Every man that hath this Hope in him, purifyeth himself as he is Pure. This Divine Calling, it is in Scripture called:

1. A High Calling, *Phil. 3. 14.* Not only because it's Effected from on High, but because they are called to High Things; made Partakers of Heavenly Virtues; interested

interested in High and Heavenly Relations; the *Children and Servants of the most High God*, as also interested in the High and Heavenly Glory, *Made Heirs according to the Hope of Eternal Life.*

2. A Holy Calling, *2 Tim. 1. 9. Called to Holiness, 1 Thes. 4. 7. vers. 3. 4. For this is the Will of God, your Sanctification, that you should abstain from Fornication; that every one of you should know how to possess his Vessel in Sanctification and Honour.* By Vessel in this place, I understand is intended our Bodies; that every one might know how to possess his Body in Sanctification and Honour: So the word Vessel in Scripture Sence imports, *Aets 9. 15. 2 Cor. 4. 7. For the Lust of Concupiscence and Fornication, ariseth in the Heart, and the Members are but Instruments to Execute what worketh from within; and the Scripture saith, that the Body is not for Fornication, but for the Lord; and know ye not, that your Body is the Temple of the Holy Spirit, 1 Cor. 6. 13. 19. The Lord hath called his People to Holiness here, and to Happiness hereafter; wonderfully are they mistaken, who think that the Calling to Christianity, is only to the Profession thereof here, and the Glory thereof hereafter, without Holiness, when the Scripture saith in expresse Terms, that without Holiness, no man shall see the Lord, Heb. 12. 14.*

3. A Calling to *Glory and Virtue, 2 Pet. 1. 3. Glorious Relation, and virtuous Conversation;*

versation; or Virtue, as the Way, and Glory, as the End: This is that Calling the Apostle mentions, *Rom. 8. 28. Who are the Called according to his purpose.* And therefore it greatly behoves such to walk worthy of God, who hath called them to his Kingdome and Glory, *1 Thef. 2. 12.*

4. It's called a Heavenly Calling, *Heb. 3. 1. Wherefore Holy Brethren, partakers of the Heavenly Calling; it's effected from Heaven, and possesseth the Soul with a Heavenly Mind, and interesteth in Heavenly Glory; it being such a High, Holy, Heavenly, Virtuous, and Glorious Calling: It greatly concerns such to Honour their Christian Calling; that as he that hath called them is Holy, so be ye Holy in all manner of Conversation and Godliness, 1 Pet. 1. 15.*

The sum of the Matter wherein this Effectual Calling consists; it is an Effectual turning of the whole Man, from Sin and Satan to God, (in the way of the Gospel) both in Heart and Conversation; or an Effectual yielding up our selves in Obedience to the Heavenly Call, sincerely turning to, and following of the Lord; as *Paul, Gal. 1. 15, 16. Acts 26. 19.* And with purpose of Heart to cleave to, and follow the Lord, in way of constant, universal, and sincere Obedience: This is the special Effectual Calling, *According to his purpose, to the obtaining of the Glory of our Lord Jesus Christ, and gives Right to the Promise of the Eternal Inheritance, Heb. 9. 15.*