With a little determination and a good map, visitors to Hartford can find their way to the site where four of the city’s most prominent founding fathers built their houses. The small Connecticut river tributary on which they lived was always prone to flooding; in the mid-twentieth century it fell victim to urban renewal and was paved over.1 Cars and trucks rumble by on nearby Interstate 91. A small plaque marks the location where the two ministers of Hartford’s First Church, along with two of its most prominent laymen, kept house with their families. Along what was then called the Little River, Pastor Thomas Hooker, Teacher Samuel Stone, Ruling Elder William Goodwin, and Connecticut Governor John Haynes dwelt side by side on the parcels assigned to them by the town. Of the four, Hooker is best known today; his statue stands prominently before the old Connecticut State House. Stone, by contrast, is nearly forgotten. His major achievement, “The Whole Body of Divinity,” was never published.2

Stone finished this monumental work of systematic theology in 1656, and for the rest of the century it circulated in manuscript. Because Stone kept a “household seminary” where recent Harvard graduates could continue their preparation for the ministry, future pastors would copy the “Whole Body” in longhand for later use.3 At least three of those copies have survived, two incomplete but the third, by good fortune, complete from start to finish. Comparing that copy to the other two, one can construct a reliable transcript of what Stone wrote. That transcript, in turn, allows a careful reader to gain unique entry to the mental world of a first-generation New England minister.

Lacking interest in systematic theology, most scholars have allowed the five hundred forty manuscript pages of the “Whole Body” to remain unread. To be sure, the initial fifty pages on the doctrine of God – his omnipotence, omniscience, and so forth – might well discourage even the intrepid. How could a technical theological catechism, they might ask, filled with Latin, Greek, and even Hebrew terms, reveal anything important about the people who settled early seventeenth-century New England?

To answer this question, I suggest we imagine Reverend Stone stepping outside his house on a clear Connecticut evening. Let us imagine, too, that we could take a photograph of exact sky that he saw as he looked up. Finally, imagine that we could compare that photograph to a 2017 photograph of that same sky at the same time of night (assuming, of course, that we could

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1 It’s now flows more than thirty feet below the surface. See for example http://www.nytimes.com/2003/07/31/nyregion/paddling-hartford-s-scenic-sewer-abused-underground-river-up-close-noxious.html?_r=0
2 To the best of my knowledge, Stone’s “Whole Body of Divinity” was the first systematic treatment of any subject to be composed in the North American colonies
3 Stone had attended a similar household seminary himself after graduating from Emmanuel College, Cambridge. In The Culture and Commerce of Texts: Scribal Publication in Seventeenth-Century England (1993; reprinted Amherst: University of Massachusetts Press, 1998), Harold Love argues for the respect accorded to manuscript copying among the educated. Many ministers actually preferred “scribal publication” to print (for one thing, the published author rarely received much remuneration from the printer for his effort). It was only in subsequent centuries that handwritten copies were completely overshadowed by printed books and that Stone’s “Whole Body” dropped out of sight. Stone’s supporters did attempt to have the work published in England, but they were never successful.
magically remove the urban renewal asphalt that would otherwise block the view). Despite the 400-year difference, the photographs would seem to us almost identical.

It turns out, though, that the camera would deceive us. Stone saw a sky entirely different from our own. Everywhere he looked, his sky was filled with living beings, beings who were purposefully carrying out their assigned tasks. The moon and stars orbited with intentionality, shedding light on the earth as they had been created to do. If to a twenty-first century observer the stars are huge gaseous balls, inconceivably far away, to Stone they are nearby. As they joyously fulfill “their proper office and work,” the stars move in a fiery atmosphere just below the highest heaven. [85] Performing this work -- to send down fire and light upon the earth -- was their highest end and the source of their ultimate fulfillment as creatures. We are sharply reminded that Stone wrote forty years before the publication of Newton’s *Principia*; an explanation that attributed the motion of heavenly bodies to unseen gravitational forces would have seemed inconceivable to him. No, the moon and stars orbited on their own, with intentionality, achieving their purpose in an orderly and relatively compact cosmos. Not only had they been created precisely to do this, but their creator “concurred” with their every action.

“When the creature is clothed and accommodated with sufficient principles of working,” he wrote, “yet it goes not forth into the act, without the compliance and concurrence of the first cause, leading forth those principles into action.” [104] Because this was so, every glance into the night sky reminded Stone of the intentions of the one who had not only created the living creatures who inhabited it but who also continued to govern their movement. Contemplation of the moon and stars inevitably led to admiration for their creator. “When we see the several parts of the world framed in their due order one after another, we may the more easily analyze the workmanship of God, and see into the whole frame of creation.” [41]

Stone’s physics and chemistry explained how his universe had come to be. Like all created beings, the moon and stars had been formed from the pre-existent matter that had been brought into existence on the very first day. That primordial matter, which had existed for twelve full hours before assuming any form, was subsequently shaped into the form of the four elements: fire, air, water, and earth. “All are made out of the same stuff: but the form makes this to be a fire, that air, &c:” [62] Each element then sought the place proper to it. The form of the air, for example, spread its matter so thinly that the air could spread far and wide and, like the fire, would be “inclined to ascend.” [71] Earth and water, on the other hand, were more sluggish and moved lower whenever they could. Four “qualities” – heat, cold, moisture, and dryness -- were

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4 The highest or ‘third” heaven for Stone was nevertheless a created, material place: “of a most fine, and refined nature: having less matter and more form” than other creatures, but inhabiting a spatial location just above the fiery realm where the moon and stars had their orbits. [44] Angels, too, had so little matter and so much form (Stone would say their matter was “subtillized”) that they could be called “incorporeal: i.e. of so fine a nature that the sense cannot reach them, or perceive them.” [11, 49] [This and subsequent bracketed citations are to the pages in the manuscript. I have modernized spelling, capitalization, and punctuation (in those cases where Stone’s punctuation might confuse a twenty-first century reader). The transcript retains the spelling, capitalization, and punctuation of the three manuscripts.]

always present, in differing amounts, in each of the elements. As matter came together in combinations unique to each, animate and inanimate creatures were given form.  

“Combinations” as Stone imagined them were nothing like the impersonal chemical bonds familiar to readers today. His combinations were dramatic. “By reason of their contrary qualities,” he wrote, fire, air, earth and water “are naturally disposed and inclined to fight and engage one against the other,” and “the hands by which they fight, are their qualities.” As they came in contact, they would “fall together by the ears, and charge one another in a pitched battle,” moisture against dryness, heat against cold. The struggle would continue until the elements had beaten each other into dust, their forms “broken and weakened.” Only then would they use their hands – their qualities – to “lay hold of one another.” “They all conspire and join together,” Stone wrote, “to make up a fifth body [the form of the creature] distinct from themselves.” [78] In the moon and stars before Stone’s eyes, fire predominated. Not only did the celestial objects move in a fiery atmosphere; they were themselves largely fire. “The spirit of fire is the soul of stars.” [85] But they could not have been composed exclusively of fire, otherwise “the fire in them would carry them up and cause them to ascend higher.” [86] Only the presence of the other elements, albeit in lesser quantity, kept them from rising above their appointed spot right into the highest heaven.  

Much of this – the four elements, the four qualities, form imposed on matter, fire rising and water seeking its lowest place – was traditional Aristotelian fare, creatively combined with the first chapter of Genesis. Despite his Cambridge education and subsequent post-graduate study, Stone (as well as his New England contemporaries) is revealed as living in a medieval universe, his sky filled with purposeful heavenly bodies.  

But not everything Stone “saw” was simply early modern common sense. When it came to explaining the purpose of each created being, Stone had recourse to a particular vocabulary, one that marks him as a follower of Peter Ramus. The reader will find that, at the very beginning of the “Whole Body,” Stone introduces the term “eupraxy.” A human being’s eupraxy (an Anglicization of the Greek εὐπράξια [eupraxia], “well-working”) was the way she or he achieved the end or purpose for which the human race had originally been created. [1] Other creatures also had a eupraxy appropriate for their natures; their fulfillment, too, would be the result of their “well-working.” Because they “worked-well,” moving according to the design

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6 Stone explains the process like this: “Properties or proper adjuncts arise from the act of the form upon the matter, hereby a thing is extended to a certain magnitude, and that is quantity; and also disposed to act upon some external object, and that is quality.” [13]

7 At the time of the general resurrection of the dead, Stone even imagined that the four elements would become pregnant: “All the elements grow with child, and are great with the bodies of the saints: the graves cannot hold them any more than the body of Christ.” [384]

8 Shakespeare’s mental world contained an amalgam of Genesis and Aristotle similar to Stone’s. Some recent readers still envy early modern humans the wonder of gazing on a purposeful universe, for example C. S. Lewis in The Discarded Image: An Introduction to Medieval and Renaissance Literature (Cambridge: Cambridge University Press, 1964), see especially p. 216.

9 It was Perry Miller who drew scholarly attention to Ramism in his masterful The New England Mind: The Seventeenth Century (Cambridge: Harvard University Press, 1939), especially chapters V-VII. I have tried to provide a corrective to some of his arguments in “Seeing the World through Ramist Eyes,” cited above. Ramus saw his logic and rhetoric as an improvement upon Aristotle.
laid out for them at the creation, the moon and stars could serve as a constant reminder of how
the world was supposed to behave.10

For as he gazed at the stars, Stone would inevitably feel a certain shame. In comparison to
the perfection of their motion, his behavior – and that of the members of his congregation – fell
all too short of their creator’s design. At the very beginning of time, Adam had “fallen” from his
eupraxy, and all his descendants shared the consequences of that fall. “We are all skins,” Stone
wrote, “filled with Adam’s blood.” [147]

How would Adam have known his eupraxy, the way he was designed to behave? He had
been given a “Rule.” “Well-working is the answering the Rule, and holding correspondence to it
in our acting and working.” [1] Just as the moon and stars moved in their circular orbits as they
had been created to do, “so Adam was framed by this Rule which was to move him continually
in the circle of his life.” [392] Adam’s Rule had a name, “Divinity,” so called “because it guides
to God as the last end.” The “Rule of Divinity” was “a doctrine of living well.” [1] “Without this
[Rule], he could not be fitted for his end and eupraxy.” [392]11

How would Adam have come to know this Rule of Divinity? At his creation, he had known it
intuitively; the Rule had been “written in his heart.” Not only had he been given the ability to
know it, he had also been “made perfectly able to observe and do it.” [121] But by turning from
the Rule, by deliberately disobeying a divine commandment (typified by his eating the forbidden
fruit in Genesis 3:6), Adam fell. No sooner did this occur than Adam’s intuitive knowledge of
the Rule was “obliterated and blotted out.” [2, 134] He remained under the obligation to fulfill
it, but he no longer had the knowledge or the capability to do so. [134-5] Unable and unwilling to
order his life according to the Rule of Divinity, he forfeited his chance at the fulfillment and
happiness he had been created to enjoy. Adam “fell from his eupraxy and happiness, because he
fell from the Rule of his happiness.” [111] The fallen Adam was miserable, and he bequeathed
that misery to his descendants. [139, 136]

Of course the story did not end there. Stone goes on in great detail to explain the possibility
of redemption through Christ and the application of that redemption through the Holy Spirit. But
even those to whom Christ’s redemption is applied continue to fall far short of the high standards
of the Rule of Divinity. Every glance at the night sky would remind Stone both of possibility --
that creatures could enjoy happiness through well-working -- and of reality -- that the human
nature of even the most faithful saints was thoroughly corrupt by comparison.12

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10 Lewis puts the challenge elegantly: “The achieved perfection was already there. The only difficulty was to make
an adequate response.” Discarded Image, p. 204.
11 Ramists believed that every art (logic, for example) had a Rule; if divinity’s was “living well,” logic’s was
“reasoning well,” and so forth.
12 In The New England Mind: The Seventeenth Century, Perry Miller argued persuasively that early New England
thinkers were inching down the road toward the Enlightenment. I take issue with this view in Hartford Puritanism:
essentially medieval cosmology would not seem to support Miller’s position.
Ultimately, though, the “Whole Body” is what it purports to be: a compendium of theology present in a catechetical format.\(^\text{13}\) That format is conventional: an exposition of the creed, the ten commandments, the Lord’s prayer, and the sacraments of baptism and the Lord’s Supper. Students of early New England religion will certainly want to scroll down to his straightforward and accessible treatment of election and reprobation, complete with detailed theses and propositions [240-49], his Christology [152-233, by far the most extensive discussion by an early New England minister known to me], his description of Adam’s apostasy, its consequences on the human will, understanding, and affections, and the transmission of this “original sin” to all subsequent humanity [111-151], and the means used by the Holy Spirit to rescue the elect [333-55]. Stone’s discussion of the possibility of gaining assurance of salvation offers needed theological context for that much-controverted topic [241, 252-53, 374-81, 505, 531-32]. Stone’s extended discussion of the Sabbath – and the necessity of beginning it on Saturday evening – indicates the importance of Sabbath observance in early Hartford [430-44]. A brief but thorough explication of usury [497-98] suggests Stone’s awareness of its importance in commerce.\(^\text{14}\) On the other hand, the twelve full pages [45-57] on angels provide a further reminder of the pre-modern character of the “Whole Body,” as does a section on botany [81-84]. Stone’s best-known statement, that church government behaved as “an aristocracy, acting in the face or presence of a silent democracy” [330] can now be seen as the consequence of a broader discussion of church government [257-90, 316-18, 321-25, 330-33, 469-74]. Of particular interest is a brief explanation of the formation of “congregational churches” in New England:

heretofore, in several places and towns in England, there were several companies of Christians, who met together for holy conferences, fasting and prayer, but were not a set company capable of free enjoyment of the ordinances of Christ. … many Christians coming from England into these western parts, into several gardens, were entire complete societies, many sweet flowers set in order, some teaching, some hearing, walled or fenced with discipline, and by the protection of the civil magistrate. [255]

Stone seems less excited about the process of “gathering” the New England churches than are modern scholars (and not a few of Stone’s contemporaries).

Readers who wish to explore particular topics are encouraged to make use of the index (which consists of the copyist Samuel Willard’s own entries supplemented by a number of my own). By granting access to this important body of knowledge, the Congregational Library performs a great service to all students of early New England.

\(A\) note on the text

\(^{13}\) Stone appropriated this format from Alexander Richardson, whose Ramism also shaped Thomas Hooker’s preaching. John Yates, another follower of Richardson, produced a similar catechism: \textit{A Modell of Divinitie, catechistically composed, Wherein is delivered the matter and method of religion, according to the creed, ten Commandements, Lords Prayer, and the Sacraments.} London, 1622. \textit{NSTC 26085.} For more on Richardson and Yates see Tipson, “Seeing the World through Ramist Eyes.”

Samuel Stone completed this long manuscript -- 540 pages in longhand, about 1000 single-spaced pages of transcribed typescript -- in 1656.15 A representative from New England carried it to England to be published, but that manuscript was lost, and so the “Whole Body” was never appeared in print.16 The changing political and religious climate in England might have made publication difficult in any case. The transcript that follows reproduces a collation of the three surviving manuscripts. The sole complete copy was the work of Samuel Willard, a prominent minister who once served as acting president of Harvard College. Willard did not complete it until 1697.17 I have collated this with the two other, incomplete, manuscripts. One [the “Questions and Answers manuscript,” cited in the text as QA] includes all the Questions and Answers, with scriptural citations, from the “Whole Body,” but none of the explanatory material. The other was preserved in the Boston Public Library [cited as “BPL] and covers only a fraction of the whole treatise. In the relatively few places where these manuscripts differ from Willard’s copy, I have indicated the differences and/or added material from them in brackets. Most of the differences involve different or added scriptural citations.

The "Whole Body" is by far the most systematic explication that we have of the theology of the founders of New England. Stone strives to make his presentation logical, clear, precise, and carefully-structured. Larger questions are "dichotomized," i.e., split into two smaller parts, and those parts are in turn dichotomized until the critical terms are arrived at. To get a quick idea of how dichotomizing works, keep an eye on the Latin terms on the right-hand margin. When you see brackets, Stone is separating a concept into two parts. Unfortunately, in more cases than I would prefer, the correct transcription of a word eluded me. If I was fairly but not completely sure of my transcription, that word will be followed by a question mark in brackets [?]. If I was genuinely at a loss, I transcribe an underlined blank space “_____” and add a comment in a footnote.

A few important procedural decisions:

1) **Abbreviations:** When Willard copied Stone's text, he used a number of abbreviations which were conventional in his time. Most of these involve an abbreviation called the "thorn," which looks like a "y" but is actually pronounced "th." Willard also made frequent use of superscript abbreviations, for example a “'” at the end of a shortened word, so that “agreement” might appear as “agreem’.” To remind the reader that the thorn “y” is not the letter “y,” I have consistently made it a superscript letter. What might look to a casual reader like ye (the abbreviation for “the”) in Willard’s handwriting will appear in my transcript as ye. (The letter “y,” as opposed to the thorn (rendered “y”), appears in its conventional place, “ready,” for example.) The following are the most common...
examples of the appearance of the thorn:

\[ \gamma y = \text{they} \]
\[ \gamma m = \text{them} \]
\[ \gamma r f o r e = \text{therefore} \]
\[ \gamma n = \text{then (or sometimes "than")} \]
\[ e i \gamma r = \text{either} \]
\[ o \gamma r = \text{other} \]
\[ \gamma t = \text{that} \]

Willard also usually abbreviated words like "with," "which," "where," so the reader will find:

\[ w ^ { n} = \text{when} \]
\[ w ^ { b y} = \text{whereby} \]
\[ w ^ { ch} = \text{which} \]

A final important abbreviation is “H. G.” = “Holy Ghost,” the third person of the Trinity.

2) **Terms in other languages than English.**

Stone scattered Latin, Greek, and Hebrew words throughout his English text. As a graduate of Cambridge University (class of 1623) who had done post-graduate study at Richard Blackerby’s household seminary,\(^{18}\) Stone knew these languages. I have rendered these terms as follows:

a) **Greek.** I transcribe Greek words as Stone wrote them, using the Greek alphabet. Once in a while he (or possibly Willard) transliterated a Greek word, but the very large majority occur with Greek letters. Where the meaning is not clear from the context, I have given it in a footnote. Stone (or Willard) did not always include diacritical marks, and when these occur they are not always the same as in the most recent editions of the Greek New Testament. I have reproduced the readings in the manuscript except where these are difficult to make out; in those instances I have relied on modern editions.

b) **Hebrew.** On a few occasions, mainly early in the manuscripts, Stone cites terms using Hebrew characters, and I reproduce these. For the most part, though, he transliterates. Because 17th-century conventions are not always consistent with those used today, I have chosen to reproduce Stone’s (or possibly Willard’s) transliterations as best I can make them out. Hebrew terms are nearly always defined in the text.

c) **Latin.** Throughout the manuscript, Latin translations of the main topics of most of the questions and answers appear in the margin. Because these are translations that occur right alongside the English text, I have not felt it necessary to re-render them in English. I have transcribed them in **bold** to remind the reader that they are marginal comments. Where Willard’s copy dichotomizes marginal terms by using brackets, I reproduce those brackets. Latin terms that occur in the body of the text are put in *italics* and translations

are given in those (relatively few) instances where the text does not provide one. Some of these are catch phrases; attorneys in the twenty-first century still use Latin terms like *sine die* as a kind of professional shorthand, and theologians like Stone did so in the seventeenth century. The most important of these pertain to syllogisms. In Stone's day, educated people used syllogisms to prove a point. A syllogism had three parts. The "Major" premise (Latin *Major*) was a general proposition, e.g., "All human beings will die." The "Minor" premise (Latin *Minor*) would be a more concrete instance of the Major, e.g. "but [Latin *at*] Socrates is a human being." Therefore [Latin *ergo*] “Socrates will die.” When you see *Ergo* or *at. ergo.*, you will know that Stone believes that he has completed a syllogism and established the truth of his argument.

3) **Scriptural citations:** Stone follows standard practice in citing biblical verses by book, chapter, and verse. Verifying these has been the major challenge for this transcription. Where Willard’s handwriting is hard to make out, I have searched variants until I could locate the one which seemed to be demanded by the text. Where the citation just didn’t seem to fit, I have assumed that Willard inadvertently copied the wrong number and tried to find an apt text with a very similar number. If I am unsure of my choice, I insert a question mark in brackets [?] after the citation. On some occasions I discovered an apt passage whose chapter and verse seemed to have little in common with the one Willard cited; I have tried to make that plain in the text itself. I use the 1611 Authorized Version (KJV) except where Stone provides a variant translation.

To give the complete text of the biblical passages on which Stone bases his arguments—which Stone himself does not do—would have more than doubled the length of the transcription. But by no means should the reader ignore their importance to Stone’s argument. If "The Whole Body" is an exploration -- in the science of Stone’s day -- of the way human beings were intended to live, the biblical references are his data. Much of the “Whole Body” is actually scriptural exegesis.

4) **Indentation and Underlining:** I have altered the formatting of the manuscripts in two ways. First, I have indented the numbered sections that Stone intended as subgroupings for larger sections. Since he numbers each section, a choice to indent was generally easy to justify, but on occasion, particularly where numbers are out of sequence, I had to use my best judgment. No words have been altered, but at a few points another editor might have made different choices about indenting. Second, where Stone ends a word or phrase with a bracket, I have underlined that word or phrase. This was a common practice in contemporary printed materials.
Q. What is the Rule whereby a man is to be guided to his last end?
A. Divinity; which is a Doctrine of living well: 1. Tim. 6.3. 2. Tim. 3.12.

Prop: 1. There is a last end, which appears from several reasons. Here only one or 2.

R. 1. Every being is, & serves to some end & use: and there is a subordination of beings till we come to the last end; Ye Heaven serves Ye Earth; Ye Earth brings forth grasse, &c: and these serve man; man himself must be to some use, and serve to some end, else all were in vain.

R. 2. To deny this Principle, is to annihilate all goodness, & yr could be found no good in yr whole collection of beings: for good is that which is desireable, & one thing is desired for another, & yt for another, &c: if yn yr be nothing desireable for itself, yn yr is nothing desireable for another, or else all things are desireable for some ovyr End, wch implyes a contradiction. Its cleer, yrfore yt yr is some last End, desirable for itself. Math. 19.17.

Prop. 2. Man is directly & nextly to serve to this End: Man cannot be for any inferior end, nor for himself, but for something better yn himself. for Ye end is better yn yt which serves to it. Math. 6.25.

2. Neither can he find rest in himself, or any inferior thing, Ergo, he is for an End above himself, & better yn himself, & yt can be no other but God, who is Ye last End.
(c) God may be called mans Objective end, whom hee serves, his formall End is the service itself: the active application of himself to him, & Glorification is his End; his Eupraxy, or well-working toward God, resting in him, &c: Ps. 73.25. Isa. 43.7, 21.

Prop. 3. (d) Man is to be guided to this End by some art or Rule; If wee acknowledge man & God, we must acknowledge yt yt is a Rule to guide man to God: without ys, man can never attain his End; well-working is ye answering ye Rule, and holding correspondence to it in our acting & working: There is no well-working without a Rule.

Prop. 4. (e) This Rule is Divinity: other Inferiour arts are called Humanity, because they serve Man; this is called Divinity because it guides to God as ye last End, & to ye service of himself, Rev. 1.1. John is called ye Divine Θεολογος, he was so called by way of eminence; but every Christian is a Divine Theologicall man, & lives a Theologicall life.

(f) It is called Theology, because all ye Rules are λογὶα θέου, ye oracles of God himself. 1. Pet. 4.11.

Prop. 5. Divinity is a Doctrine of living well. It teacheth us to live a good life, to live Godly. 2. Tim. 3.12. It is called a Doctrine according to Godliness, 1. Tim. 6.3. & Godliness & a good life, & living well, are all one: It is said to be a Doctrine according to Godliness; (It may be) because ye Doctrine answers ye Idea or platform of living well, which hath bin in the mind of God from all Eternity.

Q. Why is Divinity called a Doctrine? A. Because none can learn the mystery of this art, but those that are taught of God. Deut. 4.5, 6, 7, 8. Q. Theol: cur Doctrina vocatur qd. a Deo docetur
Prop. 1. (i) Divinity is an art by itself: that is the general kind & common nature of it: as Logick is an art of Reasoning well; Gramm: &c: So Divinity is an art of living well: for it consists of Precepts bringing the first & truest knowledge, and making an harmony whereby a certain thing is guided to its End. It consists of a body of Divine and truest Principles, from whence all other truths are derived, and those derived Truths are true, so far forth as they agree with these Principals & fundamentalls.

(k) They are called first Principles & Foundations, Heb. 5.12. 6.1. Στοιχεια, Elements; & Θεμελιον, a Foundation or Ground: All other Divine Truths depend upon these being built upon them, as the house upon the foundation, and spring from ym as the Elementaryes from the Elements: How can any man live a Divine Life, and practice this Divine Art, without his Principles: These Rules make an Harmony, each of them playing his part in his proper Place, and Order.

Prop. 2. It is a mysterious art, a great mystery, 1. Tim. 3.16. those yt have it cannot discover the mystery of it to those that are strangers from it. Rev. 2.17.

Prop. 3. Hence none can learn the mystery of this art, but only those that are taught of God: A man brings most Principles of other arts into the World with him, and they may be perfected by observation, Experience, &c: But the Principles of this Divine art are oblitterated and blotted out; and now God only is able to teach this art. It is not the art of learned men, but
Religious men; these God discovers these secret mysteries unto: As the first Edition, so the second Edition and Renovation of it is also from him; Isa. 30.21. Ministers are but Gods Ushers, but hee is the Principall School-Master, Deut. 4.4, &c: Hence all that learn this art are called Disciples, and Schollars of God, Isa. 54.13. and it is better to be his Schollars, then teachers of others. Every nation would have their Religion, but none had the true till God taught it.

Q. What is it to live Well?
A. To Will the good Will of God:
   Deut. 5.29. Prov. 23.26.
   Rom. 12.2. [Heb. 11.5.]

Prop. 1. Life is the most noble & eminent act; but wee speak not here of a naturall life, consisting of the Spirits of the Elements, whereby the Soule acts upon the Body, & the Soule lives and workes in the Body by those Spirits. But of a Theologicall Life, which is the most noble act that can be found in beings from the first, and most of all resembles the life of God; Ephes. 4.16. God communicates his life to us, lives in us, and workes our workes for us.

Prop. 2. The good will of God is the Rule of living well. by the Will of God wee are not to understand the Essentiall Will, or the faculty of Willing which wee attribute to God, but his Preceptive Will, i.e. those shining beams of his wisdome, consisting of those Royall Edicts & Statutes, proceeding from the first being, & prescribed to ye creatures, or beings from ye first, for ye attainment of yr End. This Rule is called the good Will
of God. Rom. 12.2. because it is the most Speciall art, and the End of the others, they being handmaids to it, and therefore it directly guides the Reasonable creature, to the attainment of the best & chiefest good; and so is most profitable & pleasant: of the Hebrew word, Tobh, which is used to expresse the goodness of this Rule, Deut. 10.13. Mic. 6.8. it makes most for us of all, and is the Rule of Bonity and goodness, only those that have this art are good men, & wee enjoy goodness by no other Rules; Others have no goodness in them. Hence two other Titles are given to the Will of God.

1. It is his well pleasing Will ἐὐάρεστον, Rom. 12.2. God is pleased with those acts that Answer this Rule: Religious men have an Art above others, they know how to please God himself, Heb. 11.5. They doe that which is good in his sight[BPL]. Exod. 15.26. They give contentment to his heart and he takes those acts, accepts them, they goe for currant in Heaven, & he doth most highly approve and commend them, Math. 25.21. As nothing can displease God, but swerving from the Rule; so nothing can please him, but the Practice of it.

2. It is called the Perfect Will of God, Τελέιον, Rom. 12.2. because the Practice of ye Rule, comprehends a most entire, & whole compleat Happiness, in all ye parts and Degrees of it, there is no want. Prop. 3. The Will is the principall Subject of the Rule, upon which it falls immediately, and the whole man at the second hand. It is the Rule of Willing well.

R. 1. Because this is the noblest faculty, & ye proper Acts of it are most high and noble, ys is ye most
sovereign faculty, yt hath ye casting voice, Deut. 30.15 & ye first mover that applyes the rest to their operations, Prov. 4.23. hence God desires ys because he knows that if he have this, he hath all the rest at command: Deut. 5.29. Prov. 23.26.

R. 2. This is the Rule of Goodness: and good as good, is the object of the Will, without which it cannot rest. Ps. 73.25.

R. 3. Because no other faculty is the proper subject of this art.

1. Not Reason. the object of that is truth, & yt is one thing to see ye Rule, and another to do it. The Devils know much. Againe, that hath another Rule, viz: Logick: a man may Reason well for a corrupt end, and so break the rule of Divinity.

2. The Affection & body are not the proper subject: they are common to man & beast. If ye Hand should kill a man, as an instrument used, & forced by another man, ye man sinneth not [BPL]. It is the Will in the Eye, tongue[BPL], hand, foot[BPL], &c: that pleaseth or displeaseth God: to conclude, All things are for man, the Body for the Soule, the Understanding for ye Will, and the Will for God.

Prop. 4. The Will must Will the Will of God, i.e.

1. Own it, suit with it, approve it, & consent to it, as most suitable for itself. Rom. 12.2.


3. Subordinate all his other Ends to this End. Psal. 19.11.

4. Apply it self to it; & set all ye other faculties on worke to do it. Prov. 4.9.[BPL 4.23] Deut. 32.47.

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1. non intellectus, hujs regula Logica
2. nec affectus et corpus,
Qd. hoc bestiis communis.
Q. What is the first Part of Divinity?
A. Faith in God: Def: Faith is a confidence grounded upon knowledge, whereby God is trusted in for life; Psal. 9.10. Isa. 50.10. Gal. 2.19, 20.

Prop. 1. The Parts of Divinity are two: Faith in God, & observance towards him; 2. Tim. 1.13. Tit. 3.9.
If Adam had stood, they had bin Sanctification & obedience, but now, these are the Parts.

R. 1. These are most Essential to ye whole art, & distinct one from ye other.

1. They are Essentiaall. they are members which are causes to ye whole, and Essential to it; as the Soule & body to man: it is not entire without these: if ye Eye or Ear be hurt, ye man is hurt: So if you wrong e'yr of these parts, you wrong Divinity.

2. These are next akin to ye whole, ye two most generall parts, ye two Generalls next ye King: [Q & A; Willard mss. next to ye Definition:] Whole Divinity saith unto Faith and Observance, take me, & divide me between you.

3. They are most opposite and contrary to one another; ye one cannot be ye other[BPL]. Rom. 3.27, 28. Gal. 3.10, 11. Rom. 10.5. being most distinct in yr own natures: they are at greatest distance, any other parts will agree more together; as obedience & Prayer agree in Observance:

R. 2. The Reason of them is because, to this life there is a double act required

Fides quae?

Partes Theolog:
ante Lapsum - Sanct:
post Lap:  - Fides
  Obed:
  Observant:

1a. Qd. sint Essent: toti maxime abstractae inter se

2d. Qd. Duplex Actus
  huic vitae requiritur
  Vivere in fide
  Agere in Observ:
1. To be quick; i.e. to have a Spirituall Soul and Principle
2. To move and perform the acts of life: as in naturall life, yr is union of Soule and Body in the Spirits, and then the acts flowing from this union; So here must be union with the fountain of life in faith, & also Spiritual workes & Operations flowing from thence. Death is a Privation of both these: In faith wee close with God as the first Principle, and in love as the last End. Hence the parts are not God, & his workes, or God & a manselse.

1. Because this Art guides the Acts of the Will
2. Both fall under one Part of Divinity.

Prop: 2. Faith is the first Part, because a man must first have the Principle of life, before hee can perform the Actions of life, flowing from thence. See Pauls Epistles, &c: The Fountaine is before the Stream, the Sun is filled with Light before it Shines: The nature & Existence of Faith is in Vocation, but ye Rule and use here. Speech as it ariseth from its Principles belongs to naturall Philosophy: The Rule and use of it to Grammar. The Rules of Faith are used &[BPL] run through the whole first part of Divinity; but the nature of it, as it is made up of its Causes, belongs to Vocation.

Prop. 3. It is a confidence grounded upon knowledge; this is the generall nature of it, wherin it agrees with Prudent Humane Faith, & with yt faith required in ye first Commandment[BPL]. Knowledge is necessary, because the faithfull are Gods Disciples, & witnesses, & must try all things & know whom they trust: Hence it is not enough to beleev as ye Church beleevs, because the understanding must

Partes Theol: sunt nec Deus et opera Deus et homo probatur 1æ. haec ars dirig: volun: 2æ. uterque cadit sub ean- dem parte

Fides est 1ma pars probatur Qd. fons est ante Rivum Fidei Nata in vocatione Regula hic

Scientia requiritur ad Fidem.

Qd. Fideles Sunt Dei Discipuli
discern those truths that are to be believed, and assent thereto by Reason of Divine Testimony; Joh. 3.33. Heb. 11.11.

Prop. 4. The Speciall Nature of it is, trusting in ye name of God for life; Joh. 5.40. 6.68. Gal. 2.19, 20.
Isa. 50.10. To trust in God is to hold with him in his Promise, & to stay upon him for life; Luk. 1.38.
Phil. 3.12. Faith rolls itself upon God, & falls upon him; Psal. 28.8.
Hence the Will is the Subject of Faith, as of Divinity in generall: because it respects God in ye Promise, & ye good in him yt Passeth knowledge. Rom. 10.10.

Faith must apply the Promise, it is not seeing food yt gives life.
  2. It is a confidence.
  3. Unbelief is distrust & departing; Heb. 3.12.
  4. It embraceth the Promise; Heb. 11.13. [mss. 11:12]
  5. God dwells in the Heart by Faith; Eph. 3.17.
  6. It looks at Goodness in the Promise.
It is not in ye understanding & a meer assent, as ye Papists & Familists say. This discovers the falseness of others faith, yt yu are not saving.

1. Historicall Faith.
   because that is only a generall assent to the truth that is in the word; and is in Devils.

2. Temporary Faith. is a trusting in some other Object, as Wealth, &c: at least the end of it is to please men, &c: but not to please God, & live well.

3. Miraculous Faith is not a trusting in God for life, but for working of some miracle, Math. 7.22. Going for Pardon &
ease is not true faith, yt always trades for life. Gal. 2.19, 20.

Q. May God be known by us as he is in himself?
A. No; but only some glimmerings of God apprehended by Reason according to ye measure of our understandings which are called his Backparts, Exod. 33.ult. Job. 26.14.
1. Tim. 6.16.

Expl: He is most knowable of himself.
1. Because he hath more Priority of Nature.
2. He is ye brightest Object. But to us he is Incomprehensible
By Reason, & unnameable by words.
1. Incomprehensible, &c:
   1. There is no Proportion between the Object & faculty, being Infinite.
   2. There is no other before him, hee is without causes.
3. If one should know him, hee should be equall to him.
4. He is Simple, & ye is no axiome, wherby wee may judge of him.
   2. Unnameable by words: whatsoever wee speak of him is improper. Gen. 32.29.[BPL]
Only some Shining beams or glimmerings of him]
As through a chinke, &c: Suppose there were a Sun a thousand times greater yn this in the firmament, wee could not see ye face of ye sun, but some beams of it, after ye body of it is gon out of Sight.
By way of Reason] wee know nothing but by some Rule of Reason, wch is ye carrier between God & man; as Speech from man to man:. Reason is the manner of the thing wherby it is acted upon the Glasse of ye understanding. Wee know nothing of God but by putting some Logicial notion upon him. All things are dispensed Logically, & tipt

Deus est in se non po-test apprehendi, tan-tum ex dorso
Deus in se maximê scibilis, probatur
1a. qd. est prior naturâ
2a. qd. est objectum lu-cidissimum.

Incomprehensibilis verbis

Deus
Ineffabilis verbis
Incompreh: probatur

1a. qd. Infinitus
2a. sine causis
3a. nulli æquales.
4a. Simplex sine axiomata tantum radii ejus

vid: Rationis.
with Reason, 1. Joh. 5.20. 1. Pet. 2.2. God puts a Description, & Definition, & axiomes, &c: upon himself; as if he had causes & adjuncts. Faith must goe beyond Reason; stand upon the Shoulders of Reason, & clap his hands, & say it is soe, Exod. 34.6. Reason is the Instrument of Faith, to convey the things of God to it. Faith doth not abandon & cast away Reason:. Nothing in Divinity is contrary to Reason:. It is the Wisdome of God wch cannot crosse itself. Faith makes use of Reason as its servant, & lays hold upon God by it, but goes beyond it: Reason doth but lisp to my Faith as a Child; but faith understands more yn Reason can expresse:. Definition, Properties, &c: are given to God by Reason:

According to the measure of our Understanding] our apprehension is but finite, wby wee know but a little portion of God, which is but as a drop to ye ocean, Job. 26.14. a Sip. Those discoveries of him are but parts of his great excellencyes, when wee have said all that wee can to set him forth, how little will it be in comparison of himself, not ye thousand thousand part; Neh. 9.5. All knowledge and all Arts, and all things in Scripture, are but a drop: because everything is received according to the capacity and[BPL] measure of the receiver, & not of ye received:

Joh. 4.12. as a vessell cast into the sea, takes water not according to the Sea, but according to its own measure, Psal. 81.10. 1. Cor. 2.11. the things of God are able to swallow up the understandings of men and Angels.

Pro modo nostri intellectus.
Q. May this knowledge suffice for our living well?
A. Yes, we cannot see further and live, neither need we that we may live:
   Exod. 33.20, 23. Deut. 29.29.
   non videre magis possumus & vivere non opus est ut vivamus.

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Expl. It is impossible that we should see more and live; it would cost us our lives to see farther, & approach nearer:
Moses trembled, Heb. 12.21. God gave Moses a Repulse, because it would be Prejudicial to his life; It would be destructive; so oppress & astonish a man's Spirit, yt he could not live; the brightness of so great a Majesty would bring us to nothing: as Sight is oppressed with a vehement sensible object; so the understanding, &c: If Moses had seen God, it must have bin by his Logick & Reason which are finite, & therefore stretched beyond yr limits, & so broken and destroyed. If there were a sun a 1000d times greater who could behold it.
Neither need we, &c:] Deut. 29.29. here is life to be had.
Jer. 2.13. Psal. 36.9. God hath given himself in his back parts to every believer to be his Portion & Inheritance, Psal. 73.26, &c: 142.5. Lam. 3.24. and yt truth falls in here, this is the place where it is to be attended: all yr faithful have God in his backparts to live upon as yr Inheritance.

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Q. Wherein consists that little Portion that may be known of God?
A. God is sufficient to make us live well, And the Efficient cause of life.
   Ex. 6.3. Rom. 4.17, 21.

Expl. Here falls in that, that God is the Inheritance of his people: his discoveries are Internall & Externall, All-
Sufficient in himself, and the Efficient cause of all things without himself: these are ye pillars of Faith and ye Groundsalls of glory: he is sufficient and able to make us live well, and will effect yt wch he is able to do; he is sufficient to perform ye worke, and willing to effect it; Judg. 2.10. Psal. 28.7.

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Q. What is the Sufficiency of God?
A. The fullness of God, whereby he hath
Q. Wherin consists the Sufficiency of God?

A. In his Divine Essence & Subsistence.


Expl: Faith goes for life to one God in three persons:
Hereby it appears.

1. That God hath enough for himself: because he possesseth & embraceth himself, and is fully satisfyed of him without any other Object.

2. That he hath enough for us: The 1st person being offended is pleasurable; the second person can please and satisfy: The third can witnesse Satisfaction is made, 2. Cor. 13.14. Math. 28.19.

3. He hath more than enough for us. indeed we stand in need of a Deity, as Reasonable Creatures; no created good can supply us, & Satiate ye vast desires of ye Will, which is made for good as good, & therefore cannot be satisfyed without God himself; And as Sinners, & Debtors wee stand in need of a Trinity, but ye is more in ye fulness of ye Godhead, & those Divine Persons, then ever wee are able to receive & hold.

Here observe that the Deity is ye first Subject of Faith.

R. 1. Because the absolute being and Nature of God, is before his relative being: as the Existence of Abraham is before his fatherhood.

R. 2. The Deity is the Subject of those Relations.

R. 3. Essence is common to all ye persons; & ye which is more generall hath Priority of Nature.

R. 4. Wee believe in ye Divine
Persons because they are God.
Joh. 14.1. ye Deity therefore is ye

Q. What is the Divine Essence?
A. That wherby God is the most
Absolute first being: Exod. 3.14.
Isa. 41.4. 44.6. Rev. 21.6.

Expl: Being is better yn no being,
Therefore wee give being to God, as
if he had something in common with
other beings. He is the first being,
wherby he is distinguished from all
other beings. Which implyeth
1. That there is none other
besides God.
2. That he is before all
other beings. Psal. 90.2.
3. That all other beings are
derived from him. Rev. 1.8.
hee is ye beginning, i.e. the Originall
of all Beings, and the Alpha, i.e. the Father
and Author of all Arts. The glorious being
of beings, Acts. 17.25, 28. All other beings
have yr being in him, as beams in ye sun, and
streams in the fountain, without whose
Influence yr being would vanish into nothing.
They are all vain & empty without him, as a
house is empty of light without the Sun; they
are cyphers without him, having no being in
yselvs. Isa. 40.15, 17.
4. His very word is a Spring
of being: that is one Reason why
he is called Jehovah, because he gives a
being to his word: He speaks not words but
things. Exod. 6.3. Rom. 4.17. Isa. 38.15, 16.
all the great beings that are extant in the
World, came out of his mouth. Isa. 41.4.
5. Hence he is not a being by
participation, but being itself:
all other beings have but some shreds of
being derived from him, who is an Universall
Sea and Ocean of being, called Pan, All, the

Essentia Dei
Div: Essentia Qd.
quâ Deus Ens absolut: primum.
nullus est praeter ipsum
ille pro omnibus
omnia ab eo flu-unt.

Verbum Dei
Fons Entium.

Deus est ens
Participatione.
Engrosser of all being in himself, in the whole latitude & breadth of it. His name is, I am, Exod. 3.14. it is his Prerogative to bee: All other beings are but shadows of beings, and have no Entity in comparison of him; Isa. 40.15, 16.

6. That there is such a first being is clear; because it is impossible that all beings should follow & succeed one another; all beings cannot be from another, there is therefore a first being that hath not received his being, nor borrowed it from any other. Wee must firmly believe this Principle at the Bottome of all, else our Faith is but lame: wee can never trade with the first being for life, unless wee are persuaded that he is, and that he will fill those that come to him, with being and life: Heb. 11.6. Faith lives not upon those who have borrowed their being from another, but goes to the Sun for light, Psal. 84.11. and lives at the fountain and well-head. Jer. 2.13. Rev. 21.6.

Q. What follows from hence in the first place?
A. That God being from and for no other is Suprem & independent & being without kind & nature, cannot be defined. Isa. 44.6. Gen. 14.18, 20, 22. Ex. 3.14. Heb. 7.3. Isa. 40.25. [Rom. 11.35. 6.9.]

Expl: The first being is without all causes, for causes give being to ye thing, & are before the Effect, and yr can be no oyr before ye first being. This is ye first consectary yt follows from hence, if he be absolutely first, he is autó θεός, God of himself, i.e. without all causes, he is without all Essentiall Power or Possibility, was never in any possibility of being. Joh. 8.58. I am, not, was; & might have bin, Exod. 3.14.
Eljah asher Elieh. I will be yt wch I will be, or I shall be w I shall bee; Christ speaks of himself as in ye Present Tense, I am; all times, past, present, & to come, are ye same with him. This answer shews, 

1. That God is without all Externall Causes, viz: Efficient & Finall; being from and for no other; Isa. 44.6.  
   1. Without Efficient, from no other; because there is no other before him, to give being to him.  
   Isa. 43.10. Rom. 11.35.  
   2. If any other should give being to him, hee should have a more noble & excellent being yn God himself. Acts. 17.25. [mss. ?0.25] neither is hee from himselfe.  
   2. For no other. Hee is without End: Wee are from another, & yrfore for another, and better: but hee hath no End above himself, & yrfore no End but himselfe: hee is his own chiefest good, and last end, resting in himself: God being without Efficient, must be without End; The first being & ye last end are ye same, they are joyned both together; Isa. 44.6. God is ye first, & yrfore the last. There was no Efficient, who had an Idea and Platform of him to guide him to his End, he is therefore for no End but himselfe.  
2. God being without Externall Causes; hence it follows that he is supræme, and Independent. this flows cleerly from hence: hee that is not from & for any other, cannot be under ye Dominion of another, or depend upon another.  

1. His Supremacye; God is the highest being;  
Gen. 14.18, 20, 22. which implyes,  
   1. That he is not Inferiour or Subject to any: Math. 8.9. none above him who can controll  

Deus sine causa externis.  
sine Efficiente prob:  
1°. primus 
nobilissimus 

H. sequitur q.d. sit supremus independens 

Supremus, unde sequitur q.d. sit.  
1°. nulli inferior.  
2°. sine Regula.  
3°. sine Errore.  
4°. nulli coaequalis  
5°. super omnia.
or call him to account for any of his ways:  Job. 33.13. 36.23.
Dan. 4.35.

2. There is no Rule above him, he being without end; there can be no Art of him, to guide him to his End; he is under no Government or Law, there can be no Law to bind him, he is his own Rule, and may do what he please.

3. Hence he can never erre, or do amiss, or commit absurdity; for all Error is a departing from some Rule; Luk. 23.41.


5. He himself is above all, having absolute right to dispose of all, as seems best to him. all other beings are at his dispose, and Devotion. Deut. 32.8.  Psal. 115.9.

His Independency. All things depend upon their causes, and at the last upon their Efficient, all things are from & for God, and therefore depend upon him; but hee is from & for no other, and therefore Independent.

1. The ground of it is, that God being without Efficient and End; is endebted to none. the first being owes nothing to other beings; he hath received nothing from them; the cause owes nothing to the Effect:
Rom. 11.35.  Acts. 17.25.

2. It appears especially in two branches.

1. He is the most absolute mover, and beginner of his own worke, not moved by any Efficient or End without himself; he is not moved by any Externall Causes, nor by the goodness or pleasantness of any object without himselfe, by which his Will can be moved or determined; As his Understanding doth not fetch knowledge from things without, so his Will is not moved or determined, takes not up any resolution from any thing without himselfe.  Isa. 40.13, 14.

2. He is the lowest foundation, hee is not built on any other foundation, or susteined by any being: all things are bottomed on other causes of their being: Take away the Vertue of ye causes, you take away the bottome, and undermine the foundation of their being: God is susteined by no other, he hath no Procreant Independens ap: qd. 1o. Absolutus motus sui operis. 2o. 1mum verum fundamentum.
cause, and therefore no conservant cause, or keeper to
uphold him. Isa. 63.5. he is by himself, & stands by
himself alone.

Hee did so when he was alone, and there was no other
with him, Acts. 17.25. Exod. 3.14. He saith not, I am
sustained by another, or have my being in another, or
dependance upon another, or cannot bee, or sustein
myself without another: but, I am, he stands alone,
nor requiring any other Subject, or cause, to sustein
him: hence he can never be undermined.

2. He susteins and bears up all other beings.
Deut. 32.31. he is compared to a rock. & Psal. 2.4. he is
called Adonai, Pillars, or Susteiners, because he is the
basis & bottom of all things. the rocke of the
hearts of his people, Psal. 73.26. a sure strong bottom
& foundation, surer yn ye foundation of ye World, &
Pillars of Heaven and Earth. The dependency of other
beings argues the Independency of God.
If yr be dependent things, yr must
be something Independent, happy those
who are built upon this rock.

2. As God is without External, so he
is without Internall causes, wch are
Ingredients into the Effect: i.e. without
matter & forme, materiall & formall
Principles; hence he is not anything
arising from those Principles, and hence,
1. He is without distribution into
members, or speciall kinds.
Deut. 6.4.

1. Hence (being without
distribution into members, which
are causes of the whole[]), he is
not any thing made up of members,
no Integrum. members are given to
him improperly, because he can do
those things that are yr office in us,
without yr in a more eminent manner.
Joh. 9.32.

2. Without distribution into
Speciall kinds: hence he is without
kind, wch ariseth from ye matter; God
is without generall or Speciall kind,
without common & proper nature; for
Nature, is res nata ex Principiis, a thing rising or
springing from its Principles, God cannot be reduced under
any head, or to any kind of being, for then he should have something in common with other beings. But he is not akin to the creature, as man and brute, but without stock & kindred, Heb. 7.3. Christ as God is αγενεαλόγος, the Originall of Stock cannot be given, without lineage, not the Progeny of any other, because not descended from any Predecessours, or Ancestours, without Pedegree, he is the Principle of all kinds, and therefore above every kind, hee is without form, and therefore without speciall kind; Hence he is υπερουσιον τι, neither Essence nor being, but a Super-Essence, & Super-Substance, being by himself; Exod. 3.14. Summum Ens, & Summum unum,¹ he is in a most singular manner. Deut. 6.4. Glory in this, you that know God, and depend upon him: that he is a being above all kind, and to all his Excellency of Wisdome, Faithfullness, Goodness, &c: are above all kinds of Excellencyes, Neh. 9.5. Isa. 40.25.* Hence he is also without definition; which is the cause of the thing defined; for God is without causes, without kind & forme, generall & Speciall nature; wherein consists the Definition of a thing. #God and the God-head are one. God is beyond our Logick. If he will define himselfe, it must be by his own Logick. When wee define him, know yt wee speake improperly, according to our manner: Faith must goe beyond Reason. The Definition, and the thing defined are distinct: but nothing can be given to God which is distinct from him. Exod. 3.14.

Q. What follows secondly from hence? A. That God is the Pattern of every noble act, whose act, and whatsoever is in him, is God himselfe. Psal. 94.9, 10.

¹ Latin: “greatest being” and “greatest one.”
Expl: If God be the first being, he is without any Possibility of being, or acting, for where there is only a possibility and may bee, 'tis some defect, & want of being; Joh. 8.58. he is an act, and all act. for act is more perfect 'n power.

1. He is a most perfect act. the Actus perfectus est.
   Pattern or Archetype of every eminent act; Every Excellency of other beings is in him in an eminent manner; because it is 'tis firstly; as light in the Sun. Psal. 94.9, 10.

Math. 5.ult. 7.11. he is the Father of perfection: all perfections of other beings are but a Shadow of himselfe.

2. A most pure act, whose act & being are one & 'tis same thing: As, suppose 'tis act of his understanding sees its object, 'ts act is without beginning; Hence there is no faculty whence it flows, but is the same with his Essence, Prov. 8.14. If not himself, then he was in possibility to that Act, and so in a state of Imperfection; for, to act, is a greater perfection 'n to be in power of acting, as, to see is greater Perfection 'n to be in possibility of seeing. The act of Creating is no being from 'tis first, 'tisfore it is the first being. hence, his simplicity, whereby whatsoever is in God, is God. 1. Joh. 1.5. Quicq'd in Deo, Deus est.

4.8. 5.20.

Q. How is the Essence of God, being a pure act, made known to us?

A. By diverse Attributes, which are, 'tis one pure act, diversely apprehended by us, Exod. 34.6. Deut. 32.3, 4.

Expl: Attributes or Predicates, are the consequent parts of an Axiome, &c: They are assumed by God, and given to him, rather 'n Perfections of him, yet 'y are his due, Psal. 29.2. And God is known by them, whose Essence cannot be known as he is in himselfe. The Reason why one Pure act must be diversly acted by us, is, though
God be seen by faith, yet by way of understanding & Reason, which discerns things by arguments, distinct from the things, & among ymselvs; Argument is that wherby a thing is affected to shew, evidence or demonstrate another thing: as cause, &c: I shall labour to cleer this. When wee say, God is Great, Wise, &c: Reason looks upon God as ye Subject, & ye as Adjuncts distinct from yr Subject, & one from another. So, when wee say, God is Wise, wee joyn God & wise together; & these are distinct one from another in yr own Nature; God cannot be seen immediately, but, as represented in ye glasse of oyr beings, in which wee find some footsteps of the first being: 1. Cor. 13.12. the same face in diverse glasses, apprehended in divers fashions; as ye sun shining upon Watry clouds, shews his face in Variety of Colours, the Sun shining through a coloured glasse, leaves diverse colours upon ye wall. So God appears in distinct perfections, Eph. 3.10. ys may be illustrated thus,

1. There is some resemblance of this act, in diverse choice acts, as of understanding, chusing, &c: which in beings from the first, proceed from divers Principles, and perfections.

2. This act falling upon a diverse subject, leaves Variety of Impressions, as ye fire enlightens, warms, burns, &c: by one & ye same act, Psal. 84.10. Isa. 10. [16, 17,18.] so yr are divers perfections vertually in God, he doth not punish by his Pity, &c:

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Q. What follows from ye Description of ye Divine Attributes?
A. That they are not distinct from the Essence, nor one from another, but only in our Understanding, and that they are all equall, being altogether in God, in the highest degrees. [Rom. 1.20. Exod. 3.14. Joh. 8.58.]

1. They are not distinct really.

1. From the Essence, being God himselfe, Exod. 3.14. but only in respect of our Reason which doth but lispe, but Faith sees beyond Reason, as the Nurse sees more yn ye Child can expresse, the antecedent, & consequent should be ye same, they
are all himselfe, saith Faith.

2. Nor one from another, those which agree in a 3d., agree among themselves, his mercy & Justice are ye same, as in Italian Pictures, the same Table represents diverse Pictures, being looked on several ways.

2. Equall: God is not greater yn himself, you may measure all by one, Rom. 1.20. ye ground of it appears, in ye two other Rules of these Attributes.

1. They are Altogether in God, though they appear not so to us. Joh. 8.58. Tit. 3.4.

2. They are in him in the highest degree, being in him, in a most perfect manner, all being himself, 1. Sam. 2.2. Psal. 36.5, 6, 7. 31.19.

Q. What is the first sort of Divine Attributes shewing what God is?

A. His Definition, viz: he is a Spirit having life in himself.

Joh. 4.24. 5.26.

Expl: Wee speak here only of those Attributes, which appear of themselves, God being only considered as the first being, without his Efficiency; those which appear there, are to be attended in their place, these contain a Definition, or a Description of God; a perfect definition consists only of those causes which constitute the Essence of a thing, and they are comprehended in the kind and the forms; as when a man is defined a Reasonable creature: Logick:

&c: so in the Definition of God, wee have,

1. His kind: a spirit, as if he agreed yrin with Angels, ye noblest natures, & beings.

2. His Forms, wherby he is distinguished from them, he hath life in & of himself wth ye Angels have not; God being immateriall is most spirituall, *& all his Attributes being in him, in ye Concrete, as well as the Abstract; hee is a spirit, in the highest

& as his being is of himself, so it is not derived from ye spring of life.
Q. What is the Spirituall Nature of God?
A. His most Subtle & mighty being; w by he is so many thousand times more glorious yn all Spirits, as cannot be conceived. Luk. 24.39, 40. Psal. 103.20. Isa. 31.3. Exod. 15.1. Psal. 148.13. [Job. 11.9.]

Exp: 1. Here is something wherein God agrees with Spirits, who are most Subtle, and mighty beings.

1. Most Subtle. Subtily is the Extension of the matter by the Forme, when it is spun out with a fine thread. Spirits are more subtle yn Air, Fire, &c: hence Invisible Luk. 24.39, 40. Impalpable
   1. Invisible. For yt wch is seen, must be thicker yn ye medium, yt are more subtle.
   2. Impalpable. yt wch is felt must be more grosse yn ye spirits by whch wee feel, & yt are made of the Elements, &c: So God is Invisible, Heb. 11. & dwells in secret, Math. 6.6. he is fitted to suit our spirits.

2. They are most mighty beings. Psal. 103.20. no oyr creature can encounter wth an Angel; no oyr creature can withstand God, who is all spirit. Job. 11.9, 10. he is a pure act, and cannot be resisted.

Prop: Though God agree herein with Angels, wee must conceive him to be far more glorious: take ye most Glorious Essence, & speak yt of God; but Faith acknowledgeth God to be far more glorious. Exod. 15.1. Psal. 148.13.
Q. What is the Life of God?

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Expl: Life is properly the Act of the Soul upon the Body; but in a more generall sense it is used, for the Power of self moving in ones own Place; and thence it agrees to things that have a springing, sensitive & Rationall Life. God is said to have a Soule, Isa. 1.14. because he quickens himselfe to his act; sets himself to his worke, applyes himself to his operations; God acts in a most active, enlarged, eminent manner, therefore I say, he is always acting; as the Soule is upon the Body, when the sences are bound up: acting from all Eternity, thô his act appeared not to ye World; hee is always applying himself to his proper Object, as things that live ye life of sense, are sending to the objects suitable to their Nature, God lives a Reasonable life, because this is the best, and yt stands in acting according to the Light of Reason. And with delight] the damned in Hell have reason, & act yt wth sorrow, yrfore they are said to dy: some define life; An act with delight. That whereby ye life of God is distinguished from the life of men & Angels, is, yt he acts with greatest light & delight.

1. With greatest Light. Such as all other beings are uncapable of, his thoughts are excellent, that he makes known to us, wonderfull, Glorious, and past all Imagination, and yet all ye World hath but a drop of him, Isa. 40.15. not considerable in his Eye, yet his thoughts are admirable here. Psal. 40.5. but what are his thoughts about himself, & ye Glory wthin himself, & those most Glorious Objects: those overfly the understandings of men & Angels; 1. Tim. 6.16. he is taken up with Incomprehensible things within himself: If a man had all the light of Reason yt is shining in the frame of things, of which Solomon
participated in a great measure, what
glorious life might a man live?
how glorious is the light of reason
in which God acts & walkes?

2. With greatest delight. If a man
had the fulnesse of created Light of
Reason, hee might live a sweet life,
as Solomon did, Light is sweet; but
what is the sweet delight of God; his
pleasure is so great, that nothing
can be added to it;  Job. 22.2.
whether should wee go for spirituall
life, but to ye fountains,
Psal. 36.8, 9. who hath filled all
living beings with life.

Q. What is the 2d. Sort of Divine
Attributes which shew who
God is?
A. His Propertyes which flow from
his Essence, whereby he is
distinguished from all others;
1. Chron. 29.11.
Psal. 116.5, 6.  93.1.

Expl: Properties are proper
adjuncts, ye Ornaments & complements
of ye being of God according to our
manner of conceiving. Ps. 93.1.
These flowe from his Forme, and do
convenire, come together with his
essence; These agree to God
1. As his Peculiar
Propertyes.
2. Alwayes.
3. Are convertible with his
Essence, as visibility wth man.
4. Are Inseparable & Incommunicable.

Q. What is the first sort of
Divine Propertyes?
A. Those which shew the Quantity
or greatnesse of God as his
Infiniteness.
Properties or Proper Adjuncts arise from ye Act of ye Forme upon ye Matter, hereby a thing is extended to a certein Magnitude, & yt is Quantity; and also disposed to act upon some Externall Object, & yt is Quality: God himselfe is without Forme, and therefore without adjuncts, arising or flowing from it: hee is great, without Quantity, & good without Quality: but wee ascribe yt to God. & because a thing must be extended to its due Magnitude, before it can be fitted or disposed for its operations, yrfore Quantity is considered in the first place. the Quantity of God appears in two things, viz: in ye Magnitude of his Essence, & length of his Duration, which are his Infiniteness, and Eternity. Job. 36.26.

Q. What is ye Infiniteness of God?
A. That wherby he is without all limits or bounds of Essence.

Dei Infinitas q^4 sine Terminis Es- sentiae.

Psal. 78.41 145.3. 147.5.
[Isa. 40.17. Num. 34.10.]

Expl: All other things are finite & bounded, ye World cannot be of an Infinite magnitude, for yn it should consist of an Infinite number of inches, and thence it must consist of an Infinite number of Elles, & both being equall, an inch should be upon yt account as long as an Ell: This is the Prerogative of Jehovah only to be Infinite: If the Saints should be increasing in Glory forever, yet they could never be actively, & Positively infinite: but God acts with Infinite Light & Delight, because they are the greatest that can be, and nothing can be added to them, Psal. 145.3. 147.5. the degrees of his Perfection are numberlesse & infinite, they wrong God who set any bounds to him; as those Israelites did, Psal. 78.41. i.e. they presented bounds to him in yr own hearts, which they thought hee could not pass, ye same word is used, Numb. 34.10. thou shalt point out ye East- Border: God is not bounded in any kind of being. Vorstius^2 disputes against ye Infinity of God, in this manner: Hee yt is Hoc aliqd. is not Infinite, at. Ergo. but swee have heard that God is not properly any being (& yrfore not a part or Portion of any being, as hoc aliqd.

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^2 Conrad Vorstius was a Remonstrant or "Arminian" theologian who succeeded to Arminius’s chair at the University of Leiden upon the latter’s death in 1610.
Q. What is ye first thing yt follows from the Infiniteness of God?   Immensitas Dei.
A. His Immensity, whereby he is without all Dimensions of Length, breadth, or thicknesse, & yrfore without augmentation or diminution. Job. 11.7, 8, 9. Rom. 11.33.

Expl: God is without Formes of Essence, & therefore without Formes of Quantity: where yr is ye forme acting upon the matter, it spins it out into length, breadth, & thicknesse: God is without matter & parts, & yrfore without Extension; Sweet things participate of sweetness, but if yr were sweetness existing itself it would be Infinite; But God is being, not by participation, but being & Perfection itself, Light, Love, &c: itself, yrfore all perfections are in him beyond measure: his goodness is in him beyond all measure, large, deep, bottomless, wee can never take measure of his Excellencies, or come at ye bottom; but may expect immense fullness of Glory. hence his Perfections can never increase, or be diminished; for Augmentation & Diminution are motions of Quantity; Numb. 11.23. he never falls short of himself, but is as much enlarged as ever, as great, and as good as ever.

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Q. What is the second thing from the Infiniteness of God?    Incomprehensibilitas
A. His Incomprehensibility, whereby he is without limits of Place, nowhere excluded, or included, without changing or filling place. 1. King. 8.27.

3 Latin: Not entirely sure of the meaning of this phrase, the Latin is literally “Infinity is not given to infinity,” the sense seems to be that infinite things aren’t subject to measurement.
Expl: Place is the Receptivity of a being, whereby it is affected to receive & entertain another thing: God cannot be comprehended in any Place.

1. Because yt which is contained in Place, hath Quantity, & is finite.

2. Is commensurable to it, & figured by it. 1. King. 8.27. Hence follows his Ubiquity, and Omnipresence, he cannot be comprehended in Externall limits, for if he be not Omnipresent, he is present in one Place, & not in another, & so limited in Place. All other beings are from, by, & in him, being comprehended in him; Acts. 17.25, 28. are maintained by his Influence, as streams by ye fountain; all beings & places are contained in him, & are with him; Psal. 139.3. hence he is most intimately present with all places & beings.


No where excluded] Jer. 23.23, 24. but wholly without every Place, & together with every place, else he should have parts & members; Hee is where ever Place is, Jovis omnia plena⁴; he is as it were, anima mundi, the soul of the World, yet not secundum Essentiam,⁵ as if he were situated there; More intimate to us, yn wee to ourseylvs. Acts. 17.27. Heaven & Earth are distant, God is not partly in Heaven, & partly in Earth, as Vorstius⁶ speakes, being without parts & Extension: his whole Indivisible Essence fills Heaven & Earth with his Influence, he is totus in toto.⁷

No where included] for he conteines ye place, & is no where in place, as place,
not being placed in it, but is present, without respect of place, for he was in himself himself, Acts. 17.24, 25. not shut up or included, for then he were finite, he is not circumscribed, as a thing is, when Ye Parts of it Answer Ye Parts of a Place; God cannot be measured, & Yrfore not circumscribed by Place. 1. Kings. 8.27. if there were 1000d worlds, he would be present with them all and fill Ym all. Without Change] i.e. Locall Motion, hee is of an Infinite Presence, & in all places & Yrfore moves not from Place to Place, as Angels, &c but hee only manifests himselfe, by his Influences more or lesse, &c: his Essence is not placed in Heaven more Yn here, but he fills it with more glorious Influences and manifestations of himself; for Yn he should be finite, if he should be contained there: where was hee before Heaven was made? Without filling Place] because he is without Quantity; for if he filled a Place, he should be coextended, to yt wch is replenished. Hence, 1. He is there without pressing, thronging, or crowding Ye place, Yr is no penetration of dimensions, as if a pint not being filled could contain more, if more come in, it must thrust out somewhat that was in before, one Body expells another, else a part were equall to the whole, but God doth not crowd, or straiten the Place.

2. Without change of himself: i.e.

1. Without contraction or Extension; as Ye light of a candle may be contracted under a bushel: Math. 5.15. so the Angels.

2. Without Condensation or Rarefaction, as in ice, water may returne into its own Pores, & be closed up, or opened, and the Parts stand at a distance. Jam. 1.17.
Q. What is the Eternity of God?
A. His Duration, whereby God
    being without possibility
    of beginning or ending, is
    before & after all not
    beings; Psal. 90.1, 2.
    102.12, & to ye End. 139.16.
    Isa. 57.15.

Expl: Eternity is that which is extra Terminus, without Terme, God posseseth it, as his Propriety. Isa. 57.15.
His duration] of durus, because hard things last long: hence it is ye continuance of the Existence of a thing; the holding together of ye matter & forme.
Without beginning & End] Rev. 1.4, &c: Everlasting.
Psal. 102.12, 27.
Without Possibility, &c:] Angels have a beginnning, & are capable of End, in vselves, but ye first being is incapable of beginning, & yrfore without Possibility of End of himself, being without causes, Exod. 3.14. shall be, &c:
He is before & after all beings] Hee was not only before ye World, but also before that nothing, or not being yt was before it:. Psal. 139.16. he saw the creature in its non-entity, or Nothingnesse, & non ens,\(^1\) is understood ad modum Entis;\(^2\) it being a Negation of being, cannot be understood without being, & it is antecedent to whatsoever he understands without himself: he understands himself before he understands that non-entity, & yrfore was before it, & its capable of returning to nothing, and if it should, God would be after it.

Q. What follows from the Eternity of God?
A. That God being void of Generation & Creation,
of corruption & annihilation, is before,
& after, & in all time,
without Succession, & not Subject to wax old.
[Rom. 1.23. 1. Tim. 1.17.

H: Deus sine, et Generatione,
    Creatione; nec corruptione et Annihil-latione; unde et ante, prae et in tempore; sin[e]s\(\notin\)successione
    \[AEvo

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1 Latin: “not being.”
2 Latin: “as a mode of being.”
Expl: Being without beginning & End, he is void of all ways of beginning, & Ending, whereby other things have their beginning & come to yr End. one way is by Generation & Corruption. Generation is an acquisition of a new form, corruption is the loss of a former forme: God being without forme never received any, and therefore is ingenerable, Heb. 7.3. & hence he is Incorruptible: for he yr hath no forme, cannot lose it; Rom. 1.23.

2. He is void of Creation & Annihilation, he never was in a state of non-entity or possibility of being, & therefore without Efficient cause to produce it, Rom. 11.35. & this follows cleerly from his Eternity, for no created thing can be Eternall, for yn a day should be as long as a year, &c: God being void of Creation, is also void of Annihilation, which is only a Privation of Creation, that which was never created can never be annihilated. God only is a standing being, Exod. 3.14. without possibility of losing his being.

3. Hence God is without limits of time, past present and to come: because where yr is no beginning, there can be no succession, where there is no first, there can be no 2d. & 3d.

1. God hath not lived a finite time.
2. He hath bin & lived an
   Infinite time, if wee may so speake.  
3. He hath lived an Infinite number of minutes. 
4. Hence an Infinite number of howers. 
5. Hence of dayes.  
6. Hence of years.  
7. Hence of 1000d. of years. hence he hath lived as many thousand years as minutes, hence one day, & one year, nay
one day, & 1000th yeers are all one.
Psal. 90.4. 2. Pet. 3.8. his life is but one act without succession, he hath a
totall & perfect possession of his Everlasting, & interminable life, at
once & together: he hath no succession of thoughts, notions, visions, but
drinks up all his sweets at one and together.

Yet he is before and after, and in all
premier] he is before ye beings of things,
is before time, which is ye continuation of ye act of ye forme upon ye matter; he
is the King of all Ages, 1. Tim. 1.17. & maker of time, Heb. 1.2. he is in all
time, in coexistence with ye, Rev. 1.4. as a rocke fixed in a River coexists, with
all ye parts of it, as they pass by. But without respect of time] hence he is
not ye subject of any change of time, or Alteration in time, is not Subject to wax
old: he is never more ancient yn himself, no more ancient now, then when he made the
World, he only hath Immortality, 1 Tim. 1.17. go to him for Eternall life,
Joh. 17.3.

Q. What is the 2d. kind of Divine Properties,
which shew what manner of God the Lord is?
A. His most Excellent Qualities wherby he is fitted for the best act viz: his faculties
of Understanding & Will, with the vertues of both. Exod. 34.6.
Psal. 86.5, 6. 1. Chron. 28.9.
Psal. 115.3. Prov. 8.12, 14.

Expl: Quality is a disposition to act upon an Externall Object arising from ye forme
acting upon the matter, as heat in the fire, &c: Quantity is not without Action:

Attributa quae exhibit qualis Deus sit, viz:
Qualitates vel facultates
ut \[Intellectus\]
Voluntas
Virtutes \[Intellectuales\]
Morales

Quantitas non sine actione, probatur:
1°. Qd. habet formam
2°. Est ob finem.
1. Because it hath a forme.
2. Is for an End.
3. Doth Increase or decrease.
4. Fill up a Place. But it doth not dispose a thing to act upon an Externall object, or carry it out in acting, as quality, the act of it is more dull.

These Divine Qualityes are most noble, and excellent Qualities, for the Properties of his greatness may be attributed to these: Psal. 145.7. 147.5. 25.6. his understanding, wisdome, goodnesse, and all his Qualities, are Infinite, Eternall, &c: By these he is fitted for the best act, viz: his faculties of understanding & Will, these are the best faculties, proper to those that live a Reasonable life: & must therefore be given to God: 1. Chron. 28.9. Prov. 8.12, 14. Psal. 115.3. he knows what wee need, and is willing to supply us. the one is a directive Principle, the other Motive:

And the Vertues of both] i.e. Intellectuall Vertues, which adorn ye understanding: & Morall, wch adorn the Will. Prov. 8.12, 14. Exod. 36.6.

Q. How are these Vertues & Faculties distinghished in our Understanding?

A. In one God is able, in the other he is ready to discern every truth, and most freely approve that which is good: Isa. 59.1. Prov. 8.6, 7, 12, 14. [Isa. 11.16. Rom. 9.19.]

Expl: The Object of the Understanding is Truth, whereby God is fitted to discern most cleerly. Heb. 4.12. Psal. 99.3. The object of the Will is good, by which God is fitted to approve most freely: he can set himselfe on worke, and none can hinder, Rom. 9.19. these are distinguished thus in his faculties, wee conceive him able, and in his Vertues prompt & ready to act. Isa. 19.1. he hath a faculty, & it is ready for his worke. he is able to
understand, & also ready to perform ye acts. The faculties are the more remote Principles, & ye vertues the more Immediate Principles of acting.

Q. What Rule is to be observed concerning these faculties & vertues as ye be in God?

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Expl: There are not any Vertues & habits properly in God, who is a pure act, Exod. 3.14. his understanding is his Essence, Prov. 8.14. So is his Light. 1. Joh. 1.5. & Love. 1. Joh. 4.8. but these acts flow from diverse Principles in the creature, & yrefore wee attribute diverse Principles to God, some more remote, & some more Immediate, but they are all one most pure Act in God, whose act & being are all one, &c:
The Act of those Vertues is the happinesse of God] the Philosopher knew:
   1. That mans Eupraxy & well working.
   2. His chiefest good.
   3. His utmost End.
   4. His Highest Perfection.
   5. His Happiness, were all one.
It is the End, & Perfection, & happiness of the Eye to see, the Operation of Vertues is the End of habit, & yrefore a mans highest perfection; there can be no higher perfection, y in the Operation of the noblest vertues, of the highest faculties. It is the Operation of the Reasonable Soul, according to the best and most perfect vertue, in a perfect life; and this indeed is the Happiness of God himselfe.
   1. Here is the operation of the best vertues] i.e. of ye understanding & Will.
   2. Most Perfect] not Shamefacedness, Modesty, Continence, Humility, Temperance, these are imperfect, &
become not God.

3. In a Perfect Life] when a man is in a State of full perfection, habits are perfect, and hence an abundance of outward good things, an αὐτάρκεια,\(^4\) wherein they are furnished for the exercise, of their vertues. God needs no Externall things, that αὐτάρκεια, is an adjunct of Happiness: happinesse consists in the act of vertue.

Q. What is the Happiness of God?
A. That wherby he comprehends ἡ Σοφία, & rests in the fruition of the Chiefest good. 1. Tim. 6.15.
1. Cor. 2.11.  Isa. 42.8.
1. Joh. 4.8.

Expl: His Divine Happinesse stands in the Act & Employment of ἡ Σοφία noblest vertues of ἡ Σοφία noblest faculties, upon the best Object; i.e. ἡ Σοφία most Sovereign Truth which he sees.

1. Most cleerly, he is privy to his Excellency, 1. Cor. 2.11. and sees all things in himself as in a glasse, & ὡς is ἡ Σοφία happiness of his understanding, his Intellectuall Happinesse, which wee call Beatificall Vision.

2. In Enjoying, loving, & Embracing the Chiefest good, & goodness itself, & rests in it: Isa. 42.8. 1. Joh. 4.8. he enjoys the Excellencies of other beings in a better manner, in himselfe: hee is filled and satisfyed with them: and this is the happiness of his Will, or his Morall happiness, which wee call Beatificall Fruition: and this is the top of Happinesse: this act being the same with the vertues, and they with the faculties; and they with the Essence of God himselfe: God himselfe, & happiness are all one, he is

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\(^4\) Greek: αὐτάρκεια, “self-sufficiency.”
Felicity itself. These are the Divine Attributes that appear in themselves, and flow from hence, that God is the first being. The other which appear in Efficiency, are to be attended in their Place, where they shine out.

Q. Wee have heard of the Essence, what is the Divine Subsistence?
A. The first being reflecting upon himselfe, & standing under his Relative Properties, or manners of being. Heb. 1.3. Exod. 33.20, 23. Prov. 8.22, 25, 30. [1. Cor. 2.11. John. 1.1.]

1. The thing described is Subsistence, ὑποστασις. Heb. 1.3. in Greek, Subsistentia in Latine, signifies a standing under as a basis, ground, or foundation, it is translated, Ground, Heb. 11.1. The Essence is not the cause of ye Subsistence, but only the Subject.

2. The Description, in which observe,
   1. The common nature in which they agree, with ye Essence; ye subsistences are ye 1st being. Joh. 8.58. Wee say, God the Father, God the Son, &c: Though none of the Persons is the God-head, yet the God-head is in Every Person.

2. The Speciall Nature by which they are distinguished from the Deity, viz: Reflecting, &c: Reflecting upon himself] A reflex act is proper to Rationall beings, which live a Reasonable life, no organicall power hath a Reflex act, the sence perceives not itself, and its own act: The Reasonable Soule can understand itselfe, and perceive its own Thoughts and Operations. The first being who lives the most Perfect Reasonable life, can do this much more, he reflects upon himselfe in a most excellent manner:

   Prop. 1. His Infinite, Eternal understanding, and Will must be allways in act, & cannot produce an Infinite Effect, yet they must have an Eternall, &
Infinite Object.

Prop. 2. His Object must be himselfe, what could his Infinite Understanding & Will be conversant about, and taken up with, but himselfe, from Eternity, before the World was.

Prov. 8.22, 25, 30.

Prop. 3. Hence God with his Infinite Understanding, & Affection, turnes, & reflects upon himselfe, falls upon himselfe as his Object: gazeth upon the Infinite beauty in his own face, which no other can behold. Exod. 33.20, 23. closeth & converseth with himself, sports himselfe with himselfe, in a most sweet & familiar manner, Prov. 8.30. Ps. 11.ult. his faces shall see the upright.

And standing under his manners of being] τρόποι, the Greek, a manner, comes of τρέπω, to turne or convert, the manners of his being, are not reall, but relative, only respect the looking, not reall Properties. standing] as the subject stands under ye Adjuncts, Relative Adjuncts are not in the thing, which is the subject of ὁμός, as Fatherhood, husbandship, &c: for when the Wife or Son is dead, yr is nothing gon out from ye Father or Husband, so here, these Relations are no Inherent Qualities in the Effect, but only Mutuall Relations joyn'd to the Deity: they are as the Everlasting companions of the God-head; here wee are to observe those names by which ys Mistery is signified, viz: Elohim, Adonai, wordes of the Plurall Number, joyn'd with words of the Singular, to shew the unity of Essence, & Plurality of persons. Gen. 1.1. Elohim bara, the Mighty Ones Created, Gen. 2.4. Jehovah Elohim, there is one Jehovah, but diverse mighties, or mighty Powers, of ye root Ejai, fortitude, Valour, it is used sometimes singularly, Eloah, Job. 12.4. and sometimes in a shorter forme, El, Gen. 14.18. Elohim, is given to Judges, &c: These are the most high and mighty states who will Judge the World, and being offended, will execute vengeance upon offendors; They may be called mighty in regard of yr 3 mighty workes, viz: Creation, Redemption, Application. He must be God that doth any of them. Adonai, is my Lords, or Sirs, Psal. 2.4. Mal. 1.6. of Edhen, a Pillar, basis, or
susteiner, these 3 bearing up of 3 great workes.

Q. What is the first thing that follows from hence, that the Divine Subsistences are the first being?
A. That the Subsistences are God of themselvs, and not any of them God of God, Joh. 5.26. 8.58. Rev. 1.8.

Expl: Arminius & ye Papists say vt Christ is not αμυθος, God of himself, vs Principle dasheth vt Error, for,

1. All the Subsistences are God, as if a man see himself in a glasse, ye man seeing is a man, and the man seen is a man, so here, God seeing himself is God, and God reflected upon, and seen of himselfe is God: It is a cleere Truth, that God cannot receive his being from another, it is Essentiall to God, to be of himselfe, &c:

2. All the Attributes of ye Essence are to be given to ye Subsistences, Exod. 23.21. Ps. 139.7. It is one of ye Divine Attributes, to have life of himselfe, Joh. 5.26.

3. They are all Jehovah, ye first being: Joh. 8.58. Rev. 1.8.

Hence it cannot properly be said of any of ym vt he is God of God: Christ is not begotten of the subsistence of his Father, as it is in ye Creed of Athanasius, neither is hee God of God, or very God, of very God, light of light, as the Nicene Creed. It is true vt all have communion with the Essence, wth is common to all, every Subsistence hath the whole Deity or

\[ \text{contra Arminium} \]
\[ \text{Papistas} \]
\[ \text{Omnès Subsistentiae sunt Deus.} \]

\[ \text{Attributa inhiuntur Subsistentiis.} \]
\[ \text{Subsistentiae sunt Jehovah.} \]
\[ \text{Omnès communicant in eàdem Essentia.} \]

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\( ^5 \) Jacob Hermanszoon, Latinized Jacobus Arminius, was best known as allowing some place for human choosing unaided by divine grace in conversion. His followers, known as Remonstrants, were often called Arminians.
Divine Nature within himselfe.
One may be said improperly to communicate ye Divine Nature, or essence to ano, because one produceth another, of ye same nature & substance with himselfe.
One Subsistence is not properly derived from the Essence of another, neither doth one produce another, out of his own substance.

1. Because every one hath his being of himself, as God.

2. Because ye is but one single Essence, & if ye were an Essence communicating, and communicated, there were two Essences, standing on relation one to another, & so opposite, & contrary, for all Relates are Opposites, & contrary.

3. Because ye is ye same Essence in all, if ye were begotten of ye Substance of his Father, he was begotten of his own Substance.

Q. What is the 2d. thing following from hence?
A. The fellowship of the Divine Subsistences, consisting of ye deep interest in ye Essence, & ye mutuall agreement, Joh. 5.19, to 22. 10.30 16.13, to 16. [John. 1.1.]

Expl: If all have the same Essence, ye is a consociation, & fellowship, & communion of ye Divine Subsistences, and they have all things in common, wch consists in two things.

1. Their consubstantiality, & copartnership in Essence, all are coessentiall, and consubstantial.

2. In their Mutuall sweet agreement, they cannot but suit & agree together, & hold fair correspondence one with another, if one Wills a thing, the other wills it also: Joh. 5.19, &c:
Q. What is their deep interest in the Essence?
A. That wherby they have ye same Essence, wholly & together.

Col. 2.9. 1. Joh. 5.7.

Expl: they are ομοουσιοι coessentiall: of the same nature: & not of a different nature for then there were many Gods: They have the same Essence wholly & together, not in Parts & shares, but as 3 Marchants, copartners in a ship, have not each a part or prize, but it is every ones, & every one is owner of the whole, or as every man enjoys the whole Sun: Col. 2.9. as it is in Humane Relations, of father, & son, &c: the whole father is a father, &c: here is a difference between these and other subsistences: Ex. Gr:6 Abraham, Isaac, & Jacob are 3 distinct persons; and 3 distinct men; because they have 3 individual Humanities; But they possesse all, and every one the whole Deity, which admits no division, or distribution of parts, hence Substantives are given to these in the singular number, as Wisdome, goodness, &c: but adjectives in ye Plural, as, there are 3 Wise, &c: but not 3 Wisdomes, &c: Suppose that one & ye same man, be a Teacher, Schollar, & Artist, every one hath the whole Humanity, wholly and undivided, &c:.

Q. What follows from their deep interest in the Essence?
A. That they are Coequall, and Coeternall.

John. 1.1, 2. 5.18. Phil. 2.6.

Hinc, Cooaequallis, et Cooeternallae.

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Expl: 1. Coequall, because every one is one and the same God: & God cannot be greater, better, or more Excellent then himself, Every one is Infinite, and in Infinity there are no degrees: neither are 2 or 3 taken together, greater yn one, as suppose yn one man be Teacher, & Schollar, &c: the teacher is no greater then the Schollar, &c:
2. Coeternall, Joh. 1.1, 2. Heb. 1.12. the teacher, & schollar, &c: must all bee, if one bee, the Infinite understanding was always in act, yrfore ye thing understood was Eternall, the seer was Eternal, & yrfore ye thing seen.

6 Latin abbreviation for exampli gratia, or e. g., “for example.”
Q. What is their Mutuall Agreement?
A. That wherby they all being in & with one another, delight & glorify each other.
Prov. 8.22, 27, 30.
[John. 1.1. 10.38. 13.31, 32.]

Expl: This agreement stands in their Mutuall Presence, and in their Intimate & dear affection one to another.

1. Their Mutuall Presence, is in yr concomitancy, & coexistency.
   1. They are concomitants, enjoying ye Presence of one another, dwelling together in a coessentiall habitation, they being adjuncts of ye same Essence, attending upon it, are inseparable adjuncts of the same Deity, and one of the other, as the same man being a Teacher, &c: these cannot be without the Humanity, and therefore not one without the other, as wherever the Teacher is, yr is, &c: these all goe hand in hand together, & ly in ye bosome one of another, never part company.
   2. In one another.
      R. 1. Because the whole Essence of ye Teacher is in ye Schollar, &c:
      R. 2. Relates have yr being one in another, as buying & selling, &c: yr are mutuall causes, yrfore have their being one in another; ye understanding is in the thing understood: the Lover in the Loved, &c: he is carried out of himself in a kind of exstasye, to enjoy the thing beloved.

2. Their Mutuall Affection which appears in two things.
   1. They delight each other, and are delighted one with another, Prov. 8.30. take content in one another, and sport ymselvs one with another from Eternity, Joh. 1.18. here are all the causes of Love.
   2. Glorifying one another, Joh. 13.31, 32. yr are in ye greatest honour, esteem & delight, so commend, praise, shew forth ye glory one of another.
Q. By what resemblance may wee conceive here, the first being stands under these Relative Properties, & manners of being?
A. By the hand closing, and closed with itself, or by the same man reflecting upon himself, or teaching himself. Ps. 11.ult. Rom. 2.21. 1. Cor. 2.11.

Q. How are ye Subsistences distinguished from ye Essence?
A. Only as respects yr manners of being, from the being itselfe, as ye teacher, &c: from a man. Joh. 1.1. Rom. 2.21.

Expl: Though the teacher, &c: is a man, yet he is not a teacher, &c: as a man, for yn every man, should be a teacher, &c: but he is a teacher as he instructs, &c: though the Father be God, yet he is not father because God, for yn ye Son should be father, but father as he begets, &c: hence they cannot be affirmed of ye Deity abstractively, as Fatherhood, &c: but God ye Father in ye concrete, ye notion & Logicall respect is not the same: the God-head is not Fatherhood: Humanity is not Scholarship: they are diverse & may be predicated one of another in the concrete, as God ye Father, Eph. 1.8. and the Father is God.

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Q. How are they distinguished one from another?
A. As Relatives, in yr Relative Individual properties.
   Psal. 2.7. 1. Joh. 5.7. Math. 28.19.

Expl: Here they differ really as one thing from another, they are Opposites, & contraryes, as one thing from another, as teacher, schollar, &c: in yr relative incommunicable Properties, as begetting, begotten, proceeding: Psal. 2.7.
Q. What follows from hence, yt they are distinct as Relates, in yr relative properties?

A. That one cannot be the other, yet they are coexistent, & coapparent, being one before the other only in order, according to their manner of Subsisting: Joh. 5.32. 14.9, 10, 11, 16. 1. Joh. 5.7.

Expl: 1. Relates are Opposite & Contrary one to another, & therefore one cannot be ye other, Joh. 5.32. yet they are coexistent, & coapparent, there cannot be a Father without a Son, Relates are Mutuall Causes; they are also coapparent, for the knowledge of things is from their Causes, He that hath seen the Son, hath seen the Father sending. Joh. 14.8, &c:

2. Hence they are one before another, only in order, &c: ]
One is before an other in order of Origination. the Son proceeds from the Father, as the originall of his person, & generation, but the Father proceeds not from the Son in that manner, &c: The Order of Enumeration, follows the Order of Origination, wee say God the Father, Son, &c: 1. Joh. 5.7. and not Spirit, Son, Father.

Q. What follows hence, that they are Subsistences vocantur personae. distinguished one from another, In yr Individuall Properties?

A. That the Subsistences are not improperly called persons.
Heb. 1.3, 5. 1. Joh. 5.7.
2. Cor. 4.6.

Expl: The Greek word Προσωπον translated person, 2. Cor. 1.11. signifies a face, looke, or countenance, humane persons are known distinctly one from another by yr faces; there are divers faces given to God, Psal. 11.ult. the word there translated face, is in the Originall faces: the Deity hath a distinct face or respect to itselfe.
May be called a person] 2. Cor. 4.6. ἐν προσώπον, in the face or person of Christ.
     1. Person is an Individuall
Substance of a Reasonable being (persona est qu: per se una') any thing yt hath

7 Latin, meaning the term “person” derives from “one who is for oneself.”
Reason with an Individuall property: a being without Reason may be called a Subsistence (as Bucephalus) but not a person: but men & Angels who have a Reasonable life are properly called persons; The Divine Subsistences living the most honourable and eminent life of reason, may be called, Persons, Heb. 1.3. the word ὑποστάσις, there used, may be translated subsistence, or person; If the name person be given to the Father, it may as well be given to the Son: and all those states of Heaven may be called persons, 1. Joh. 5.7. It is true indeed that the reflections of a man upon himself, do not constitute several persons properly, when a man sees his face, the man seeing it is not one person, and the man seen another, but the Deity reflects upon itselfe in a far more eminent manner. For.

1. Here the whole Deity reflects more immediately, & is reflected upon itself; it is not soe when a man reflects upon himselfe inwardly: it is the act of his understanding, issuing from his facultyes, that reflects & is reflected, and when man sees his face in the glasse, it is only the Eye that sees, and not the whole man immediately, but the act of Gods Understanding being the same with his Faculty, and Essence, is the same with God himselfe: Prov. 8.12, 14. The Eye in man, or the Act of his Understanding, cannot make an entire person.

2. Every man is a distinct Subsistence & person, before there is any reflection upon himselfe, but the reflection of the God-head upon itself is from Eternity, without beginning, the Deity never subsisted without these reflections, the God- head was never without these manners of being, but was gazing upon itselfe from all Eternity, Joh. 1.1, 2. If these reflexions of a man upon himself, should constitute persons, there would be person upon person, &c:

3. The Reflections of the God-head upon itself, are standing, constant, inseparable and unchangable reflections; they are standing relations, respects & manners of being, & can never fail, cease or

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2. Every man is a distinct Homo quisque distincta est persona.

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2. Every man is a distinct Homo quisque distincta est persona.
change any more yn ye God-head itselfe; A Person is a standing Subsistence. If these returnings of a man upon himselfe, made severall persons, yn every new reflex act, makes a new person; and when a man ceaseth to reflect, that personality must cease also; the Father was, is, and always shall be begetting yn Son, &c:. Heb. 1.5.

Q. What is a Divine Person?
A. The Godhead, with a Relative Individuall Property.


[Psalm. 2.7.]


Expl: The God-head and begetting make the Father, &c: and hence it is (as wee have heard) that although there be four Relative affections, viz: Active, & Passive Generation, and Active and Passive Operation, yet yr are not four persons of ye God-head, but only three, Math. 28.19. because the Notionall act of Eternall Spiration, is not a relative property, but only a relative affection, common to the Father & Son, wheras every person must have a relative Property, an Individual Property; and that is a relation not falling upon the God-head, but upon oyr persons of the God-head, and there cannot be person upon person: a person is not other persons with a relative affection, but the God-head with a Relative affection and property, i.e. with a proper Incommunicable relation, or relative Affection.

Q. How are the Persons distinguished?

Expl: Spiritus est qu: Spiratus, he is the breath breathed from God; breathing after himselfe; when the understanding understands, and Will Wills, they send forth a vertue and force issuing from ym both. So the Spirants breath, and send forth this Spirit.

Q. Which are the Spirants?

8 Latin: “Spirit” derives from “breathed.”
Explanatory Note

Both these send forth the Spirit now into our hearts in a transient act: and therefore they both comproduce the Spirit in an Eternall act of Spiration common to both: if there were an Eye, & no beautifull Object, yr would be no love produced, if there were a beautifull Object, and not seen, it would kindle no love. *Ignoti nulla cupiditas,* that Love proceeds from the Understanding and thing understood; the Spirit therefore is not only called the Spirit of the Father, but also of Christ:

Rom. 8.9, 11.

Q. What is the Father?
A. A Divine person begetting the Son, or conceiving a most perfect Image of himselfe: Prov. 8.22, 24, 25.
Heb. 1.3, 5. [1. Cor. 2.11.]

Explanatory Note

A Divine Person for here is ye God-head wth a Relative Property.

Begetting, &c: herein hee is distinguished from ye oyr Persons: This Active Eternall Generation may be apprehended in severall Propositions.

Prop: 1. God hath an Infinite, Eternall understanding, Psal. 147.5.
Prop: 2. This Infinite, Eternall understanding is alwayes in act, and full of Employment. Exod. 3.14.
Prop: 3. It hath an infinit Eternall Object: for act is the application of the faculty to ye Object; & ye Eye were in vain if there were no colours.
Prop: 4. God himself is the Proper & Adequate Object of his own understanding: the first being is most knowable by himself, ye clearest & brightest Object: Exod. 33.23. wee see him not as in himselfe, but as in our manner & measure, and hee hath an Infinite apprehension, and most

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9 Latin, meaning you don’t desire what you don’t know.
perfect Vision of himselfe.

Prop: 5. There is an Infinite
Reflection of the Infinite & Eternall
understanding upon itselfe: he looks
back upon himself, & is privy to his
own Infinite Excellencyes, he rebounds,
returns, and reflects upon himselfe:
1. Cor. 2.11. gazeth upon himselfe.

Prop: 6. Thus reflecting and
staying upon itselfe, it leavs
impression on itselfe, generates, and
produceth and brings forth a most perfect
Idea of itselfe; To know a thing, is to
conceive the Image or Idea of it in the
mind, to draw out the shape and fashion of it in the
understanding. Prov. 18.11. in his Imagination, i.e. hee
understands them to be soe. It comes from a word which is
used, Isa. 2.16. Images of desire:. when a man cannot
understand a thing, hee useth to say, I cannot Imagine what
it is. Numb. 12.8. Wee are said to beget the Image of that
which wee conceive in our minds, God the Father speaks what
he is, inscribes his name upon himselfe, & records it: leavs
an impression, an Indelable Character on himselfe, upon his
God-head, Heb. 1.3. the Son is called the character of his
person, and his Image, 2. Cor. 4.4. the fruitfull
understanding of God procreates a living person, perfectly
known to himselfe, Math. 16.16. and therefore is said to
possesse him, Prov. 8.22. Compared with, Gen. 4.1. I have
gotten or possessed a man, i.e. by generation, & Vs is Ye
Product and Conception, produced in the Infinite
understanding of God: Prov. 8.24, 25. called his Son,
Heb. 1.5.

Q. What is the Relative Property
of the Father?

A. To beget, & not to be begotten,
& Yrfore he is the first in
order, according to his manner
of Subsistence. Psal. 2.7.
Math. 28.19.

Expl: 1. Active Generation is not an
Essentiaall or reall act, for Yn it should
be God-head, but Ye God-head is not a
cause of the Son, but Ye Father: the
Essence neither begets, nor is begotten, if ye God-head should beget, yr should be a power of generating in every person, & soe in the Son himselfe.

2. It is only a Notionall Act, i.e. a relation signified by way, or after ye manner of Action, & includes two things.

1. One indirectly, & yt is, one Essentiale act of ye understanding.

2. Another directly, ye relation of a person produceing, & a person produced: by way of understanding or reflecting: that is, ye relation of the understanding reflecting upon itselfe, and closing with itselfe.

2 [sic]. The understanding closed and reflected with itselfe. Active Generation is nothing but the Relation of the understanding reflecting upon itselfe: Sitting is a reall action, but sitting at the right hand of another, is relative & respective: If the Eye be employed in seeing, and one presents a glasse, whereby a mans face is reflected, the Eye acts no more yn before, but only the man stands in a new relation to himselfe, as seen by himselfe, and reflected on himselfe: A man reads in a Book treating of Wisdome, and expresseth or Speaketh what he reads, this is a reall act, but as he teacheth, instructs, or enformes his own understanding, hee soe stands in a Relation to himselfe, this is a Notionall act.

3. This notionall act of externall Generation, of speaking & conceiving by way of reflecting, is proper to ye Father: it is his relative property only. Psal. 2.7.

4. Hence his Property also is, not to be begotten or conceived. Sabellius\(^\text{10}\) denies ye distinction of Persons, and said there was but one person distinct in Offices; hence they affirmed that the Father was begotten, borne of ye Virgin, &c: to undermine such Errours, we give innascibility, or ingenerability to the Father; and deny him ye Sons relative property: the Father is

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\(^{10}\) A heterodox third-century priest.
hereby distinguished from the Spirit: he is said to be Unbegotten, because he proceeds from no other, &c:

1. He is not the Originall of the Deity.
2. He is Origo Personarum; fountain of the Trinity, Principle of the Son by Generation, and Spirit by Spiration.
3. A Principle without Principle, having no Originall, yrfore never said to be sent.
4. Hence he is the first in order.

1. Of Originall, not being originated, of any other Person, he produceth, & is not produced.

Q. What is God the Son?

Expl: This Passive Generation may be discerned in several Propositions.

Prop: 1. The Divine Understanding reflecting, is reflected upon itselfe, & understood, closed with, seen, & possessed of itselfe. Heb. 1.3. the Son is ye brightness of his Fathers glory; i.e. reflected light, or brightness. Prov. 8.22.

Prop: 2. The Divine Understanding being reflected upon, takes & receivev ye Impression of ye act, as the wax takes ye Impression of the Seale: there is an engraved character left:. If a man enforce himselfe, he is enformed of himselfe, hence the Son is called ye engraven forme or character of his Fathers

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11 Mss. Deietatis.
12 Latin: "origin of the Persons."

Prop 3. There is a most perfect Image of the Father conceived, if a conceiver, ὑπὸ συνειδοσθὲν is a thing conceived; if an Imagination, ὑπὸ ἀνάγνωσμα an Image or Idea of himselfe, & Wisdom conceived; Col. 1.15. Heb. 1.3.

Prop: 4. The thing conceived is begotten, produced, & brought forth by ὑπὸ συνειδοσθὲν conceiver, issuing from it, as its Principle, Prov. 8.24, 25. i.e. as children who are brought forth, who issue from ὑπὸ συνειδοσθὲν Parents. Isa. 23.4. 66.8. Jer. 4.31. ὑπὸ συνειδοσθὲν is an Egresse, or going forth of the thing conceived from the conceiver, as its Originall; the conception of ὑπὸ συνειδοσθὲν mind is called his issue and offspring: John. 8.42. I proceed from ὑπὸ συνειδοσθὲν Father, i.e. by eternall generation, as Light reflected is derived from Light reflecting, Heb. 1.3. ὑπὸ συνειδοσθὲν Son is said to be ἀπαύγασμα, which signifies a derived Light, or Splendour, or light, or shining brightness derived from light, as light reflected is derived from light reflecting:

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Light meeting with a transparent thing, it passeth through, but meeting with a Solid Body, it is rebounded, reflected, and returned back, to ὑπὸ συνειδοσθὲν Light reflecting, as the Impression issues from the Seal; If Moses had seen ὑπὸ συνειδοσθὲν brightnesse of his face, that brightnesse, as reflected, had issued from him, as reflecting, and as Speech issues from the Speaker.

Prop: 5. Here is the Procession of one living thing from another, as from his Productive Principle, with a perfect Similitude: the thing conceived & brought forth, doth perfectly resemble the face, fashion, looke, & countenance of ὑπὸ συνειδοσθὲν begetter. and this is properly called Passive Generation: Gen. 5.3.

Prop: 6. This Conception is The Son, and only begotten of ὑπὸ συνειδοσθὲν Father. Joh. 14.9.
Q. What is the Relative Property of the Son?
A. To be begotten, & not to beget, & hence he is Ye 2d. Person in order, according to his manner of Subsistence: Math. 28.19. 1. Joh. 4.9.

Expl: Passive Generation, to be conceived, & generated, & not to beget, is his Propertye, the Spirit proceeds not from Ye Father, as Father. Hence he is Ye 2d. &c:] hee is after ye father because he begets not, & ye father is not begotten. and hee is before the Spirit, because from Ye Father alone, & a Principle of the Spirit with the Father.

Q. What is the Spirit?

Expl: God being privy to his own Excellency, and well known to himselfe, knowing that he is Ye Chieffest good, yea goodness & happinesse iteslf, cannot but Infinitely love, & approve of himselfe; he loves his Saints, yt participate of but some drops of his goodness, beams & spakres of his beauty; but loves himselfe Infinitely more; The Saints here (especially those in Heaven) are exceedingly in love with him, yet see but his backparts, have only some glimmerings of him: but hee sees his own face; all the seas of glory yt yt see in him, are but drops to the sea, in comparison of yt which hee sees in himselfe; Yrfore he aspires, & breaths after himselfe, with an Infinite Spiration & appetite: with boundless desires; Isa. 42.8. wills himselfe Infinitely, as a present good & sweet; as a man wills his own being; doth infinitely favour, hug, and embrace himselfe, he is Ye only one yt loves himselfe.

1. He is pure love, love itselfe, 1. Joh. 4.8. and Yrfore his love to himselfe is vast, boundless, Infinite, 1. Deus est amor ipse.
as himselfe.

2. This Infinite Love, reflects, returns, & falls upon himselfe.

3. Hence this Love is reflected & returned upon himselfe.

4. Hence God is infinitely willed, approved, favoured, & embraced of himselfe, is his own darling, love, & great favourite.

5. Hence he stands under the Relation of being breathed: for breathing and breathed, stand in relation one to another; if he Infinitely love & breath after himselfe, he is Infinitely breathed after, & beloved of himselfe: & ye favourite of God is the Spirit. *Sp*³. *qui spirat*vir,¹⁴ Isa. 63.10. called *ye* Spirit of Holiness, i.e. *ye* spirit of his Infinite selfe love: *yt* is Passive Spiration.

6. Because both these do breath in one common act of Spiration, hence he stands in relation to both as breathing: hee is a Divine person proceeding from both, Joh. 14.26. 15.26. & is as it were, *ye* beloved favourite of both.

Q. What is the Spirits relative Property?  
A. To proceed from *ye* Father & *ye* Son, & *yrfore is *ye* 3d. person in order, & manner of his Subsisting. Joh. 15.26.


Expl: It is his Property to be breathed, sent, & proceed from both. There hath bin an ancient controversy between *ye* Gr: & Lat: Church, concerning *ye* procession of *ye* Spirit: The Greek Church holds, he proceeds only from *ye* Father; *ye* Latine that he proceeds from both; & *yt* is the Truth.

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¹³ Unable to make out this Latin word completely.

¹⁴ Latin, the spirit who is breathed.
1. A Person takes nothing from him, from whom he proceeds not, & is not sent, but the Spirit takes from ye Son. Joh. 16.14.
2. The Son sends the Spirit. Joh. 16.7.
4. Else yr were no oyr between ye Son & Spirit; ye Son might be last or 3d. person. Obj: The Spirit proceeds from one Principle, yrfore from ye Father only?
A. True, & he proceeds from one Spirative Principle, & relative affection of breathing common to both, both are but one breather.
Obj: If he proceed from ye Son, yn in regard of his Nature or Person?
A. In neither respect, not as God, nor as Son; but in respect of Active Spiration, common to both, & yrfore it doth not constitute a person, because it is no Individuall Property.
2. Because it is a relation falling not immediately upon the Deity, but some persons, hence ye Spirit is not the Image of the Son, as Son, because an Image stands in relation to one person only:]. Hence he is the 3d. &c:] The Son is before, for he is from ye father only: hence ye Son dispenseth his worke first. Joh. 16.7.

Q. Wee have heard of Gods Sufficiency, what is his Efficiency?
A. That whereby he workes all things, & all in all things: 1. Cor. 12.6 Eph. 1.1. Rom. 11.36.

Expl: Wee have heard that God is able to make us live well, God having an Infinite and Essentiall fullness of life in his Essence, can communicate life to us by his Subsistence & manner of being. God the Father can be pleased, God the Son can please him, God the H.G. can witnesse that the Father is pleased with his Son. These are before his Operation. He is also the Efficient cause of life, as he is able to bestow life, so it is requisite that he doe Effect it. Efficientia qd. viz: quâ operatur omnia, et omnìa in omnibus.

Efficiencye] is the through doing of a thing; ye Efficient prepareth ye matter, induceth the forme, & finisheth the thing: as ye Joyner in making joyn-worke: or ye carpenter in building an house, they are working quite through ye frame in the business: The Efficient is a cause from which the thing is,
because he flings his force and vertue from himselfe into the
Effect: as God ye Son said, vertue is gon out of me; so God in
all his Efficiency sends out vertue from himselfe; his
Efficiency is a transient act, wch remaineth not in himselfe, but
falleth upon an Externall Subject, & leaves an Impression, &
change upon it, as Calefaction, Illumination, printing, or
writing, leave an Impression in ye Water, Air, Paper.
All things] He workes all kind of things, great & small, hath a
finger in every thing, there is nothing done in the World, but
he is ye Doer of it.
& all in all things] i.e. all degrees, & in respect of all
circumstances of time, place, successse, event, &c: hee himselfe
drives the great trade of the World: He is the first and
universall cause, the cause of causes.

Q. What is here to be observed
   concerning the Essence of
   God?
A. His Almightynesse, whereby he
   is able to doe whatsoever is
   2. Cor. 6.18.

Expl: In the Resolution of Gods workes, wee goe from the Effect
to the Cause: If God workes all, it is cleer hence, that he can
worke all; Hee that is the Cause of Causes, hath the Vertue of
all Causes in himselfe, & all Possible Vertue.
  1. There is none stronger then God. 1. Cor. 10.22.
  2. Hee is stronger then all. Job. 40.9. 41.10.
  3. His weekenesse is stronger then the greatest strength
of all ye Creatures. 1. Cor. 1.25. i.e. those things that are
weake & of no force, or of little strength in ye creature, being
given to him, have more strength yn all the World: Hee makes
ye Heavens, and casts out Satan with his finger; Psal. 8.3.
Luk. 11.20. the Heavens were made by his word, and all the
Hosts of yn by the breath of his Mouth, Psal. 33.6. and men
perish at the rebuke of his countenance, Psal. 80.16.
  5. All the Power of other beings is nothing in comparison
of his Power. Isa. 40.17.
  6. It is lesse yn nothing, if yr were 1000d times more power
in other beings, it were nothing; therefore all the Power to be
found in yn, is lesse then nothing. Isa. 40.17.
As hee is an able God, so he is able to do all worke of Power]
Althô they be never so great or many, his Power can extend to all possible things, which are workes of Power, without limitation. Hee cannot do Impossible things, for they are workes of Impotency & weakness, and would argue weaknesse in him who is all Powerfull, having no weakness in him.

Q. What follows from hence?  
A. That God cannot doe any worke of weakness, or impossible things, i.e. he cannot Crosse any rule of Art, or Wisdom. Rom. 3.4.  
2. Tim. 2.13. Tit. 1.2.  

Expl: When I say God cannot crosse any Rule of Art, I include 2 things.  
1. That God cannot nullify or abolish any Rule of Art, or make it to be no Rule: for every Rule of Art is a necessary truth, Eternally true, without Possibility of being false. It is impossible yt yr should be an Effect without a Cause, as burning without fire, or that there should be an Adjunct without a Subject, as that there should the Inherent qualities of wisdome & Justice, without the Understanding and Will, the proper Subjects of these Intellectual and Morall Vertues, no man can fill a bag with Wisdome, or a chest with Vertue, yr cannot be colours, without a body coloured: God cannot make a thing to be, & not to be at the same time, in the same place, & in the same respect, or a thing past to be future, or that which is done not to be done, because one of ye contradents denies everywhere, and in a Speciall Axiome, or Proposition: Contradiction doth always divide truth from falsehood, a contradiction nullifies some Rule of Art, and God cannot make contradictions to be true, because yn hee should crosse and nullify his own Art, and Wisdome, which hee cannot doe, Every Rule of Art is a necessary truth, and without possibility of being ovrwise. God cannot make a man to bee, but he must make him a rationall creature, because that is a Rule of Art that man is a Reasonable creature. Hence God cannot crosse or contradict his own Nature, because yn he should crosse some Divine Rule and Truth, concerning himselfe, hee cannot but live, bee Infinite, Eternall, happy, &c: hence ye God-head of the Son cannot be derived: hence also hee cannot crosse ye nature of things, as hee cannot make a body wth is circumscribed, &c: to be in diverse places together, for it crosseth some Rule of Nature.
2. As God cannot nullify any Rule of Art, so he cannot oppose any Rule or swerve from it, by any exorbitation, he cannot lye. Tit. 1.2. or be unfaithfull, 2. Tim. 2.13. or Sin, Jam. 1.13. a man cannot nullify any Rule of Art, & make it to be no Rule, hee may labour to make it void, he may be exorbitant, & jarre against the Rule of Gods Wisdome, & swerve from ye Rule of Gods faithfullness, righteousness, & truth, because he may do workes of weakness: But God cannot be weake, or do any worke of weakness, but he can do whatsoever is a worke of power of strength, without any limitation, and this is his Omnipotency or Almightyness.

Q. How do we attribute Power to God, who is a Pure Act?
A. Only in respect of the thing, which feeleth ye act, which before it did not, as burning fire is in power to burn, in respect of ys or yt fewell. Ex. 3.14. Ps. 139.16. Isa. 33.14.

Expl: As the sun acts no more when the window is opened, & it shines into ye house, then it did before, & ye act of God brings things under it as they are capable. In ye is a Beginning, & Succession, yrfere they feel not ye act from eternity, and at once.

Q. What appears from the Almightynesse, & Efficiency of God?
A. The Divine Decree, because yr must be something in God, yt bounds ye Operation of his Almighty Power. Lam. 3.37, 38. Math. 3.9. 26.53, 54. [Isa. 14.24, 27.]

Expl: We apprehend Divine Power to be a Principle of exercising, or executing those operations which the Will of God commands, and to which his power directs; and therefore it presupposeth that both these have bin working & decreeing, that which by power is put in Execution: there must therefore be a decree before this Execution: God first thinks of ye matter, and speaks what shall be done, before it is attended, Lam. 3.37, 38.
The Reason given in the Answer makes it very clear, for God is able to do all ye workes of power, or all Possible things: He yt prints one book, or makes one picture, can by the same Rule print, or make thousands of the same kind:. God could have made the World 1000d times wider, & hath a numberlesse number of possible Angels and men in his understanding, which he could bring into the World as well as those that exist, Math. 3.9. Why did not God give a being to those possible beings as well as these? there is no Reason of it, but only because he set down a certein number in his book, Psal. 139.16. If a King send out 10000d in an Expedition, & have many 1000d more ready at hand, the number of those that are sent, is bounded by his Royall decree & resolution. So the Divine decree is the Reason why the first being shoots no more arrows out of his bow, when he hath his Quiver full.

His Efficiency is not so large as his Omnipotency, for ye one is Infinite, ye other is bounded, the one is as large as all possible things in its extension, & so is of things to be done & effected, & of things not to be effected. his Efficiency is only of things to be effected, yrfore yr must be some other Principle in God of his Efficiency, besides his omnipotency, for yr would effect all possible things, but they are not Effected, his omnipotency is limited in his Efficiency. The Power of God is boundlesse in itselxe, but bounded in its operation, there must therefore of necessity be something in God, which sets bounds to his Efficiency, and the operation of his Power; that is his decree wherby he sets down with himselfe definitively what shall be done, & wherby he bounds & binds himselfe by these operations, or number of effects. There is something in God of aequall extent with his Efficiency, to wch it answers, and that is

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nothing else but his Divine Decree: As by the Execution wee see what hath bin enacted and decreed in Parliament, so by the Efficiency of God, or those Effects which come abroad in the World, wee see what acts have past in God, and what hee hath decreed in himselfe from all Eternity.

Q. What is the Divine Decree?
A. His definitive Sentence, concerning all things to be affected by himselfe; Psal. 139.16. Acts. 2.23. 4.28.

Decretum qd. viz: definita Dei sententia de omnibus per se Efficiendis.
Exp: Decree of *decerno*, to see asunder. The question is of all possible things, *wh* shall be effected, which not: the decree comes on and sees things asunder, sees between things to be done, and things not to be done, and saith, let these things be done and no other, discerns what is best to be done, and sets bounds between *ym*, the word suits there, which is used, Joshua 3.7. The word translated Decree, signifies savour or tast, the same word is used, Jer. 48.11. God takes a taste of all possible things, and chuseth which he savours and likes best, and that he decrees. The word used, Hest. 2.1. comes of a word which signifies to cut, cut off, decide, and thence comes a word which signifies, pieces: the Decree decides *ye* cause, and cuts the thread, separates between them which shall be, & those which shall not be, and cuts off all possible beings from existence: The Gr: word *Dogma* used Luk. 2.1. is from *dochēō* to seem, think, esteem, or Judge, and signifies that which one thinks best, or *yt* which seems best to be done: God decreed that which seemed best to him.

**Sentence** which [is] but the act or expression of a man's judgment, whereby he pronounceth a thing to bee or not to bee: Its called fate, or word, because God speaks within himselfe, what shall come to pass. The definitive sentence] i.e. *ye* bounded sentence of God. so called.

1. Because when God decrees, he then makes no farther enquiry or disquisition, but comes to a period in his own thoughts, and sets bounds to *ym*, *wh* goe no farther, but is settled & fixed here on his own mind; Acts. 2.23. It is there called ὁρισμένη Βουλή, definitive, or defined, or bounded counsell, implying that God was consulting with his Wisdome, and thinking what was best to be done: but now his counsell was ended, he came to a point of issue in his thoughts, and was fixed, and said here will I bee, his understanding spoke, his judgment directed, and his Will concluded, they were now bounded, leaving no way to any other issue, Psal. 139.16. God is said there to write down things, which declares *yt* his thoughts were come to a fixed issue, and determination, God had confined, and wed himself to this way.

2. Because God in his decree doth also set bounds to things to be effected, and sets down *yr* full extent and compass, sets bounds between meer possible beings, and those which shall be effected to exist: he sets down all things which shall be, exactly in every point, and in all circumstances of *yr* being: hee hath set down *yr* bounds *yt* *yr* cannot passe, Job. 14.5. Psal. 148.6. Acts. 4.28. *Y* did nothing but *w*th *ye* hand, i.e. *ye*
Will of God, (wch hath ye most high, sovereign, & uncontrollable hand in all things) & his counsell, i.e. his advise, & ye direction of his understanding προώρισεν, hath forebounded, or defined before, or determined beforehand to be done; God hath set bounds & limits to all beings, & all yr ways and actions, laid out their bounds in his own thoughts, before their existence, from all eternitye.

Q. What attributes of God appear in the execution of this Decree?

A. His Faithfullness and Truth, therby he performes what he speaks, according to his Word, as also his constancy, whereby he is always the same:
Numb. 23.19, 20.

Expl: His Fidelity or Faithfullness, Fides, seu Fidelitas q^{d}. is a vertue of his Will, whereby he is inclined to perform what he speaks: the Hebr: word notes, a Stability, & firmnesse; Fides qué fiat dictum; let that be done which is said: He is as good as his Word, which fails not, Josh. 22.14.[?] and this appears clearly in the Execution of the Decree, what he spake with in himselfe, shall surely come to passe.

His Truth or veracity is a vertue of his Will, Veritas q^{d}. whereby hee is enclined to performe what he speaks, according to his Word. 1. Kings. 8.56. there is not only a performance of what he speaks, but a most perfect harmony, correspondence, & agreement, between his word and deed, & yt appears in ye Execution of his decree, which is not more large or narrow yn ye decree, but answers it exactly, punctually, & precisely, to an hairs breadth in every point: Not onely the things yt are decreed come to passe, but just in that manner as they are decreed, Psal. 111.7. This is properly Αλήθεια, veritas, not hiddenesse, the execution doth lay open the decree, that nothing of it is hidden or concealed from us, but appears, & is interpreted in ye Execution, there being a perfect conformity between one & ye other,
Isa. 25.1. Psal. 146.6.
His constancy is a vertue of his will, whereby he is always enclined to be ye same, Psal. 102.27. Jer. 4.28. Constancy is a standing together: he stands to his word and decree, Psal. 33.11. takes up his stand here, & moves not, & ye Decree, & ye Execution, himselfe decreeing, and himselfe executing may well stand together, there is no Variation if they be compared. hee is always the same: & this also appears in the Execution of the Decree; for if hee performe exactly what is decreed, it sheweth that his Decree alters not. If hee had not performed what he decreed, it had bin an argument of his Repentance & change: but now hee fully performes every thing that is decreed, it appeares that his Decree stands fast forever. Mal. 3.6.
Q. What appears in making the Decree?
A. The Counsell of God, whereby he deviseth the best way or means for ye attaining of his end. Acts. 2.23. 4.28. Eph. 1.11.

Expl: Faithfullness, Truth, & Constancy, are but accidentall, & complementall to a Decree, for a Decree may be without these, but counsell is Essentiall to every Decree, It being a cause of it, absolutely required to the being of it, no Decree can be made without counsell, the Decree is the Effect of Counsell: And this is the Place where the Counsell of God appears: Counsell saith, if there be a Decree I was at the making of it, it would not have bin without mee, therefore it is put for the Decree, Isa. 25.1. Eph. 1.11. God is a Cause by Counsell, and by counsell in all his ways: he doth nothing rashly; Prov. 15.22. His decree is not his counsell, as some say, but an Effect of it. Whereby he deviseth, &c:] His counsells are opposed to ye devices of men; Psal. 33.11. 92.5. they are called his Thoughts, as the word signifieth, an artificiall contriving or framing of things. God thinks of a 1000d. things that he will bring to passe, and do for himselfe and his. The best way, &c:] for, Counsell is properly an Inquisition after ye means wby ye End may be atteined. Prov. 16.9. A mans heart deviseth, &c: i.e. the means, whereby Hee may compass, and attein his End. this is his Everlasting way. Hab. 3.6. it is the best way that can be devised. hence there can be but 2 acts of ye Counsell & Decree of God: ye 1st concerning ye End; ye 2d. ye means conducing to ye End: Rom. 8.29.

Q. What are the causes of his counsell?
A. The Finall cause is the shining manifestation of himselfe, i.e. his glory, ye Efficient is his wisdome or good pleasure. Ex. 33.18, 19. Eph. 1.6, 9, 11. 2.2, 14. Job. 12.13. Prov. 8.14.

Exp: God cannot but aim at an End, & ye best end, which is himselfe, & no perfection can be added to him, his scope yrefore is the manifestation of himselfe, and ye concurrence of the shine of all his Excellencyes, & Divine perfections, Ex. 33.18, 19. Moses desires to see the glory of the Lord, and God promiseth him to make all his goodness to pass before him, and the manifestation of his Consilii Causae

Effici: Sapientia
Voluntas
Finalis Gloria
goodness, and his perfect goodness made manifest, is his glory. The Efficient Cause, &c:] a Cause by Counsell must worke wittingly, or wisely and willingly, or freely, both these must concurre in a Cause by Counsell, & have an Influence into every act that is done by counsell, both are requisite, if either be wanting, the worke is not done consilio:¹ If a man do a thing wittingly, & not willingly, it is done by necessity, he is restreined & compelled to do it, & is not a free agent, or a cause by counsell in the doing of it. If he do it willingly, & not wittingly, that is done by fortune or chance, it is foolery, it is not an act done by counsell.

Q. What is the Wisdome of God?
A. That whereby he conceiveth all in all. Psal. 104.24. 139.16. Isa. 40.13, 14. [1. Cor. 1.21.]

Expl: The proper worke of Wisdome is to guide a man in laying a plot, for ye compassing of his End: to draw out a platforme of working, which he beholds in working, as his pattern yt he may fit his worke to it: a carpenter hath a plot of an house before he builds it: God knows what is fittest & best to be done, for ye compassing of ye high & glorious Ends, which he hath propounded to himselfe; Rom. 11.33, 34. and yrfore he conceives ye best Idea and platforme yt can be Imagined; As a Painter hath his Pattern before he makes his Picture, so God hath the Pattern of the whole universe in his vast understanding, & wee see the Impression of his Platform in his works, as in wax wee see the Impression of the seale; Psal. 104.24. 1. Cor. 1.21.

1. Every thing in nature tending to the same End.
2. All things are guided by some Rule of wisdome to yt End, for nothing can act well & attain his end, but by some good Rule, the noblest beings from ye first cannot revoke those Rules, but find ye made & read ye. 1. Cor. 1.21. hence those Rules are above all creatures, for if they were creatures, ye were to be guided by other Rules: and the wisdome shining in the same is too high & great for every creature to be ye author of: yrfore ye are the Impression of ye wisdome of ye first being; wee see the

¹ Latin: “by counsel.”
Impressions, but ye first being hath the seale imprinting, and the pattern of the Impression: we see ye wisdome of God there, and collect it from thence: but ye wisdome of God, being ye cause of things, receives no impression from any thing out of himselfe: His wisdome is Genneticall, a composing & framing wisdome. Psal. 104.24. as ye Pattern & seale: the plotting is the first hatching of it, &c: they are first in his mind, before they are in the things, hee knows ye, not analyttically, Isa. 40.13, 14. If the Decree should depend upon any Prevision of any thing in the creature, his Wisdome should be borrowed elsewhere.

This wisdome as it includes various respects to the creature, is manifold, comprehending all the Intellectuall vertues. Eph. 3.10. You must conceive of God, as conceiving such an Idea of the World, & framing it in his mind, and the Image of all things. Psal. 139.16.

1. Hee sees how things are affected Intelligientia.
to fall one upon another in ye frame, & ye conception of those single affections, wee call Intelligence.
2. As he discernes ye glowed by those simple affections, it is science. Scientia.
3. As he looks at ye dependence of wills, Sapientia.
& rules on one ano\r; it is sapience.
4. As he discernes ye order, & place, Prudentia.
it is prudence.
5. The skill of shewing all these in a frame framed, is Art. Ars.

Q. What is the good pleasure of God? Beneplacitum Dei q\d. viz: qu\a in se consult omnia in omnibus operari.
A. That whereby God intends & determines in himselfe, to work all in all. Job. 23.13.
Isa. 43.13. 46.10. Eph. 1.9, 11.
Ps. 115.3. Jer. 27.5. 1. Pet. 3.17.

Expl: It is an act of Gods Will: 1. Pet. 3.17. If the Will of God will, this is according to our manner of conceiving. for in God, ye faculty & act are all one; It includes 2 things.

1. His Intension, i.e. His Will enclines, moves, & tends towards ye businesse, as the first mover: and sets ye understanding on worke to devise the way: as a man first intends his End, & \n sets his head & all his Intellectuall Vertues on worke, to devise the means: a man first intends an
house, and \( yn \) sets his Intellectuall Vertues on worke, & plots it: so God first intends \( ye \) World, & \( yn \) plots it: Eph. 1.11. His Will is King, calls his Intellectuall Vertues in counsell together, to dispute, & debate \( ye \) case, his understanding consults being invited by a free motion of his Will, It was his majesties pleasure to take it into consideration.

2. When the understanding propounds diverse ways for \( ye \) promoting of the end, it leaves all to the Will, to please it selfe, & chuse which of \( ye \) means it will have, and the Will accepts & takes \( ye \) counsell of \( ye \) understanding \( yt \) is most pleasing, & wishes to put it in Execution; & \( yt \) is another Reason why it is called \( ye \) counsell of his Will; Eph. 1.11. because it is \( ye \) counsell w\(^{ch} \) the Will of God ownes, approves & likes best: The understanding saith, if Peter be a vessell of mercy, it is seemly, but the Will hath a casting voice, & \( yt \) stands for a Reason. It is \( ye \) proper office of \( ye \) Will to bring Indifference to determination, altho God be omniscient, yet he is not omnivolent, and therefore as his Will useth his counsell, so also it determines it: and \( yr \)fore it is called \( ye \) counsell of his Will: Acts. 2.23. i.e. \( ye \) counsell of his understanding, determined by his Will: this saith, first, let it be done, I will have it so, sets so its Royall seale, & concludes, & rests here. \( yr \)fore he is said, not only to intend, but to determine to worke all in all.

*Hence* there is no cause of the Will of God, but his Will is \( ye \) first, & most absolute sovereign cause, of the futurition & existence of things; & \( ye \) cause of all causes. Rev. 4.11. the great wheele, & first mover, \( yt \) moves all \( ye \) rest. There can be nothing greater \( yn \) \( ye \) Will of God, for \( ye \) sake of which he made the World.

*non est causa Volun: Dei*

It depends not on \( ye \) creature; Math. 11.25, 26. \( yr \) may be a cause of \( ye \) Will of God in respect of the thing Willed: as \( ye \) sun is the cause of the day; but there is no cause of the act of willing in God.
Q. What is the first thing here to be observed concerning ye Divine Persons?
A. Their Cooperation, whereby they all worke the same thing, inseparably in ye like manner; Gen. 1.26, 27. Joh. 5.17, to 27. Psal. 33.6.

Expl: There are two things to be observed concerning the Persons of the God-head, viz: their cooperation, & distinct manner of working. Their cooperation, or working together, stands in two things.

1. Every one of the Divine Persons being God of himselfe, workes of himselfe as God, for the Operation follows of the being, & yrt therefore every divine person being of himselfe & not of another, workes of himselfe, not having derived his Principle, or force of working from another, Joh. 5.19. ὁμοιως in like manner, i.e. of himselfe, as ye Father doth.

2. Every one workes the same thing that the other workes, as Operation is from the Essence, so Cooperation is from ye Unity of ye Essence, God workes all in all, ye father is God, &c: Ergo, &c: ye Son, &c: one Essence, & one Operation; if one man be a teacher, & schollar, &c: whatsoever the teacher doth, ye Sch: &c: doth.

Q. What follows from hence?
A. That they are all aequall in working, & yr yr is no Preheminence of dignity in yr Operation, Joh. 5.17, to 24.
1. Cor. 2.8. Eph. 1.17.

Expl: If they all worke of ymselvs, the same thing, yn yh are equall in working, one hath as great an hand in the worke as ye other, ye same man being a teacher, &c: ye teacher, Schollar, &c: are all equall in working. hence also, there can be no Preheminence or greater dignity of worth, in ye one, yn ye other: the teacher is not more worthy of honour, yn ye Schollar: &c: Joh. 5.17, &c: Christ made himselfe equall to ye father in working, and yet did not attribute too much to himselfe: the one is called the Father of glory, Eph. 1.17. the ovr ye Lord of Glory. 1. Cor. 2.8. The other

Q. What is the 2d. thing to be observed concerning Ye Divine Persons? A. Their distinct manner of working, whereby each person acts according to his order & manner of subsisting. Joh. 16.7, to 16. 1. Cor. 12.4, 5, 6.

Expl: The manner of working follows ye manner of being: as things are in existing, so y're in working: therefore ye Divine persons having a distinct manner of being, have also a distinct manner of working: as a man's heart, head, & hand, have a distinct manner of being, so of working: the order of your working is according to ye order of your subsisting, Joh. 16.7. he yt exists from another, worke also from another, & hee yt is first in order of subsisting, is first also in order of working. God ye son must have wrought out ye great worke of redemption, before ye Spirit can appear in his glory, and fall upon yt great worke of application, in those stately effusions of himselfe, 1. Cor. 12.4, 5, 6. yr are diversity of gifts, but ye same Spirit, he inspires all intellectuall & morall vertues in the minds & hearts of men. There are diversities of administrations, but ye same Lord, i.e. ye son appoints all ye officers, & orders all ye affaires of his house, as head of his church, Eph. 4.11. There are diversities of operations, but ye same God, who worketh all in all, ye success of those officers in all yr dispensations, & employments of yr gifts is from God the Father: who is ye father of the church & sends ye comforter, & is ye head of Christ: ye head of ye church.


Expl: We may conceive of it thus: the Wills manner of working is
to worke of itselfe, by Wisdome, & power. Will & good pleasure, are especially, & more frequently given to the Father; Math. 11.26. Eph. 1.9, 11. Rev. 4.11. Wisdome is given to ye Son. Prov. 4.20 [mss. 14.20.] 8.1, 12, 14. Power to the Spirit, Luk. 1.35. The Father is first in manner of Subsisting.

1. There is no Originall of his Person.
2. Hence he workes from no other, as the Will of man workes from no other Principle within himselfe, or as ye teacher workes not from ye schollar, &c: hence God the Father is never said to be sent, because he is not employed or set on worke by any other Person.
3. He workes of & from himselfe, not only as God, but as a Person, as God ye Father. he hath the Originall of his working of himselfe: he workes of himselfe, & sets himselfe on worke: as the teacher may be said to worke of himselfe in respect of the Schollar & Artist: or as, the heart, and Will of man may bee said to worke of itselfe, in respect of ye head & hand.

Math. 11.25, 26, &c:

By his Son & Spirit] hee is said to send ym, Gal. 4.4, 5, 6. yy are employed, & set on worke by him, & he workes by both, as ye teacher workes by, &c: and as the heart, &c: Psal. 33.6. God ye Father made ye Heavens by his Son who is called his Word, & by his Spirit, who is ye breath of his Mout.

By his Son] As a man workes by ye Idea which he conceives in his mind, So God ye Father workes by ye Son, who is his Image, & ye Idea of himselfe, from whence ariseth the Idea, & Platforme of all his workes, which is conceived in his understanding, by which he makes all things, Joh. 1.3. Eph. 3.9. Heb. 1.2.

Q. What follows from hence? h: Origo rerum Patri est


Expl: God the Father is Origo Personarum, ye Originall of the other Persons; hence as wee heard, he is not set on worke by any of them, doth not imitate or follow any oyr in order of his working. But he sees and employeth ye other persons who worke from him, hence he is the first mover, & makes the first motion, and sets all on going as the Will sets Wisdome & Power on worke. Gen. 1.26. God ye Father begins, and makes the first onset, hence he is the Originall of all yt is done, by his Son and Spirit: and hence the Originall of all things, 1. Cor. 8.6. [mss. 6.8.] all things are not of ye Son (hee is not the Originall) but of the father, who being the Originall of Person, is also the Originall
of things, and the Well-head of life, the fountain and first mover of all our good, Eph. 1.3. whatsoever is done by a man, may be given to his Will, as the Originall of it, Math. 11.26. Joh. 14.26.

Q. What is the Sons manner and order of working?  
A. That wherby he workes from the Father, and by the Holy-Ghost.  

Expl: The Reason is because the Son workes from the Father, and conspires wth him in breathing the Spirit.

From the Father] Because his relative being, his Person and Sonship is from the Father: therefore whatsoever he workes as Son, he workes from ye Father, who sees him, & sets him on worke; Joh. 8.42. 14.10. he yt is ye Authour of his being is the Authour of his working: as the Schollar doth nothing of himself but what he learns of the teacher: Joh. 8.28. he workes the very same things with the Father, only he follows him in the order of working, and imitates him as his Pattern, as the Image in a looking glasse imitates ye face in moving, & can do nothing of itselve, but what it sees the face do. Joh. 5.19, 30.

By the Spirit] as wit workes by Power, & ye head by the hand, wn it understands ye pleasure of ye Will; as ye Schollar by ye Artist: Joh. 15.26. 16.13, 14. he must hear from ye Son, & take his Errand from him, before he can make a relation to speake to us.

Q. What follows from hence?  
A. That the dispensation of all things is given to ye Son.  
Joh. 16.7, to 16. Ac. 1.2. 2.33. Eph. 4.11.

Expl: God the Father in his good pleasure intends ye worke; ordeins it, plots it, draws out the Platforme of it, & so is the beginner of all the worke: ye Son being next in order of being, & working, proceeds & dispenseth it, as ye great steward and Treasurer of God the Father: it is his proper charge & office to dispense all the mony, to take and gather up all the treasuryes of goodness intended by the Father, to dispose manage & order all his affaires, according to his good pleasure, for ye good of his Family, as the fountain poureth out what it receivs from ye
well-head, so the Son poureth out what he hath received from ye Father; Joh. 16.7, 8, &c: he goes to Heaven & receives, and sends the Comforter: all things (saith Christ) that the Father hath, are mine, &c: he poures out, and sheads forth what he receives, Acts. 2.33. As Moses received a Pattern of all things in the Tabernacle and as Solomon received the Platforme of the Temple, from David his Father. So the Son receives the Platforme, & Pattern of all from God the Father, and lays out the cost & charges, and builds & frames all according to ye Pattern. 
Joh. 5.19. Hee is the great Wisdome of the Father, managing all things in the World according to his good Pleasure; Eph. 4.11. he opens his Fathers Treasuries, and gives Royall gifts, beseeming himselfe: all things which are done in the Church, & in the whole World, passe through the hands of God ye Son; as the sun casteth down, & dispenseth all ye fire, light, & heat from heaven, so it is the Son who dispenseth all the fire, light, and heat of ye Spirit from God ye Father: hee hath ye managing & dispensation of all things in his hand. Ac. 1.2. He through the H.G. gave commandment to ye Apostles, whom he hath chosen, Christ commanded them by his Spirit infused and powred into his Disciples; i.e. by the direction & manifestation of his Spirit within them: whom he had breathed, & powred upon ym to enform them.

Q. What is the Spirits manner & order of working?


Expl: He proceeds from both ye Spirants, or persons breathing, & is sent from both, and workes yrfore from both, as power workes from Will & Wisdome; Luk 1.35. & ye hand from ye heart & head, or as ye Artist, from ye teacher & Schollar: he workes not, speaks not of himselfe, but hath his Errand from ye Father & Son, & what he hears he speaks, Joh. 16.13. & brings all ye good news from both: & those who have fellowship with him, have communion with the Father & Son: ye Will & Understanding working, send a vertue, thought, & force issuing from both.
Q. What follows from hence?

H. consummatio rerum Spiritui attributur.

Expl: As Power finisheth that worke, which Will hath intended; & Wisdome plotted: the faithfull are Ye Temple, & Ye house of God: God Ye father chuseth Ye house, Ye Son buyeth it; Ye H.G. takes possession of it, 1. Cor. 3.16. he is the last in order of subsistence, and working, & Yrfore Ye perfect accomplishment, & consummation of all things is attributed to him: he is the hand and finger of God the Father, & Son, who writes Ye Law in our hearts. 2. Cor. 3.3.

Q. What follows from their distinct manner of working?
A. That that worke wherein any persons manner of working more principally appears, is especially to be given to that person: Math. 12.28. Luk. 11.20. Acts. 1.16. [Math. 11.25. Eph. 1.4.]

H. cujus personae modus operandi praecipue appareat eidem attributus.

Expl: Wee have heard of their distinction in regard of Yr Energy or operation it selfe, this Rule concerns Ye αποτέλεσμα,² Ye thing offered or wrought, viz: the worke Yt is wrought & offered, is especially & in a singular manner to be given to Yt Divine Person, whose manner & order of working doth principally appear, or shine out therein: where there is one Speciall resemblance of any worke to any of Ye Divine persons, as holding a peculiar proportion with him, in regard of his personall Propriety, and the distinct manner & order of his subsisting & working, Yt worke is to be given in a Speciall manner to that person. In some workes there appears more Will & good-pleasure, as suppose a King should not only build a stately colledge, but many colledges, which make up a great & famous university, and maintein many thousand students in it, at his own cost and charges: herein his Royall disposition, & largeness of his bountifull heart would exceedingly appeare; and Yrfore in this worke we commend his good-Will, and say he had a large heart, or he would never have found in his heart to open his treasury so freely to so great a worke, having no Inducement but

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² Greek: αποτέλεσμα, “full-completion.”
himselfe, to move him to undertake it: In another worke there may appear more Wisdome, as if a man find out some deep secret hidden from the Eyes of others, or invent some Engine by the which he workes wonders, wee say he had a Notable head. If he conquer a potent army of mighty Enemies, wee say he is a man of his hands, &c: because his power therein doth principally appear: So proportionably in the workes of God. Therefore take this for one Rule: That worke wherin most Will appears, that is in a Speciall manner to be given to God the Father, because that suits most of all with his manner of working, he being the first mover, & beginner of all things, as the Will is the first mover in man, and the beginner of all his workes, working freely (Election therefore, wherin most of Will appears, is commonly given to the Father, Math. 11.25, 26. Eph. 1.4.) of itselfe without constraint: That worke wherin most Wisdome appears is to be given to ye Son, as suiting best with his manner of working; who workes immediately from God the Father, as Wisdome workes immediately from Will: That from ye Father & Son, as Power from Wisdome & Will; Luk. 1.35. [mss. 11.35] & yrefore wee find ye conquering, & dispossession of Satan is given to him in a peculiar manner: Math. 12.28. Luk. 11.20. hence also ye first great worke is to be given to the Father, ye 2d, &c: to wch in their places.

Q. Which are the Kinds of Efficiencye?
A. Creation & Providence.
  Psal. 104.2, to 20. 33.1, to 20. 106.4, to End.[GC, QA]

Expl: All Efficiency & externall working of God, is reduced to these two heads, God gives a being to his creatures, & provides for them being made: being brought forth they must be kept: the same hand that makes them, maintains them. For the creature can neither give a being to itselffe, nor maintaine itselffe when it is produced: faith therefore closeth with God in both these respects, as a Creating God, and as a providing God: wee cannot give a Spirituall being to ourselvs, or have grace, but it must be created, nor can wee shift for ourselvs, when wee have a Spirituall being, both must be his worke:
Q. What is creation?
A. That whereby God made the World Originally of nothing, very good.

**Expl:** Creation is the first & noblest action of God, wherby he produceth things excellently from no being, to a being.
   1. In the Description the generall stature is omitted, viz: the Efficiency of God.
   2. In the Speciall Nature observe two things especially.
      1. The Object or Effect, viz: the World (which is the whole frame of Nature) for this action is not formally (as some speake) but virtually transient: it doth not presuppose, but Effect the Object.
      2. The Excellent manner of making the World, which is in 2 things.
         1. God made it Originally of nothing.

Q. What do you say yt God made the World originally of nothing?
A. Because in creation things issue from God, according to their whole being, which is altogether new, & yrfore here they received yr first originall. Acts. 17.24, 25. Rom. 4.17.  [Heb. 1.2.]

**Expl:** A Joyner makes a Table, but cannot be properly said to create it, because the Table doth not issue from him according to its whole being, but as yt being: for he cannot make the Wood and Materialls: Generation is the acquisition of a new form, but not the Production of the matter, or of yr whole being of the thing; herein creation differs from it, it is not the production of a thing of this or that kind of being, but of its whole being with all its Principles and Ingredients: here is a totall emanation of a thing, from yr first Principle or being: all in it flows from the first & universall Cause; hence the whole being of the thing is altogether new: here is not only a new forme, as in Generation, the old matter still remaining, but here was no old
matter or former stuffe, but God made stuffe, matter & all: The Preposition (of) designs not the materialll cause of the World, for there was none, but only sheweth, that it was not made of any thing at all: In creation God makes the whole being Immediately, or mediatly, So that the whole being is absolutely new: & therefore things do here receive their first Originall: here is ye first Inception or Inchoation, the first rise or beginning of yr being. Conservation is only a continuation of it.

Q. What follows from hence?  
A. That though the Act of creating in God be Eternall, yet the World itself is not Eternall. Gen. 1.1. Deut. 4.32. Mark. 13.19. [Exod. 3.14.]

Expl: Active Creation or the Act of Creating in God, is Eternall, because it is not a creature or being from the first: but the first being with a respect to the Creature: there can be no new act, or change in God. Ex. 3.14. But Creation Passively taken, as it carrieth the Term of the action with it (viz: the World) is not Eternall, the World itself is not Eternall, for it hath an Originall & beginning; the whole beginning of it is altogether new: there was nothing of it from Eternity.

Q. How doth it appeare that the World is not Eternall?  
A. By the Originall of Nations, the Newness of Historyes, & invention of Arts, as also by the Succession of things. Gen. 1.14. 11.2. Eccl. 1.4. Acts. 17.26. [Gen. 10.1.]

Expl: That the World is not Eternall, but had a beginning, may appeare,  
1. By cleer Testimony.  
   1. Concerning the Originall of Nations.  
   2. Concerning the Newness of things, both of Histories & Invention of Arts.
2. By the Succession of things which wee see & Observe.  
By the Originall of Nations] of which in Origine Nationum.  
Ye 10th of Gen: & in part of ye 11th. 3 parts of the World, viz: Asia, Africa, & Europe were inhabited by ye Generations (i.e. ye children) of Noah in the time of Moses, and many of those Nations and places were called by the Prophets a long time after, by the same names: At the first going out of the Ark they were seated in Shinaar; Gen. 11.2. there is ye Center, where Mankind had his Originall after the flood, & whence it was propagated to the circumference: and the most Ancient Empires & Kingdomes, were neerest to the center, as Assyrians, Syrians, Egyptians, &c: From ye Assyrians & Babilonians, the Monarchy came to ye Persians, from them to the Grecians, and from them to the Latines or Romanes: the stock overshadowed the whole World, compacted as it were into one Body, represented by the Image in Dan. 2.31, &c: and by how much countreys are neerer to the center, by so much the great & more manifest footsteps of antiquity are found in them: as in France, yn in Germany, in Italy yn in France, in Greece yn in Italy, & in Egypt, yn in Greece.

Newnesse of Histories] The most Ancient Histories of the Gentiles, at ye highest begin with the Assyrian Monarchy, & Kindome of Ninive, in whose time Abraham lived. If there be no Originall of the world, why did not ye Poets sing of other things before ye funerall of Troy; If there be Infinite ages of men, why should wee have no reports of them.

And Invention of Arts] The novell Invention of Arts, is another Evidence, yt ye World is not Eternall, the Arts were written in ye books of ye creatures, & mankind could not live without them an Infinite space of time, it is manifest in History who were the Inventers of them; the Grecians were the Great Philosophers, and wisemen of the World, in ye Apostles times: and Philosophy was so fresh among ym, yt ye name of it was not known

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before the time of Pythagoras, who is said to live in the time of Haggai & Zechariah, and Socrates is said to be the first that reduced it from Heaven to Earth into Cities, Families, &c: The
Grecians learned it from the Egyptians, and the Egyptians from the Hebrews, Joseph, Moses, &c: Ps. 105.12. wee read who among the Gentiles were the first that observed ye Eclipsis of the Sun & Moon: who were ye first Law-givers, &c: among ye Grecians & Romans 300 yeers before Christ his time, there was, (as is reported) no use of clocks & dials.

And by Succession of things] One

Generation of men follows and succeeds another, Eccl. 1.4. & one Generation proceeds from another; & it is impossible, yt ye totall collection of Generations, should proceed from another, by Generation.

There is a Succession of yeers, dayes, hours, &c: & where yr is a Succession, yr is no Eternity: for in yr same Horizon, either the day must be before the night, or ye night before the day, or else they must be both together, which cannot be: and if one was before the other, there was a beginning, & no Eternity:. If there hath bin an Infinite Space of time past, there hath bin an Infinite number of days past, and thence it follows that there hath bin an Infinite number of yeers past, and thence that the Number of days and yeers past are aequall: there hath bin just as many yeers as days: thence lastly, it would follow, that a day is as long as a yeer; and how could this day exist, or how can any days more be added. If the number of the former days hath bin Infinite; from these things it is cleer, that the World was not Created from Eternity. I might give in demonstrations to prove, that it is utterly impossible, that the World could be created from Eternity. but I passe.

Q. Why is the World said to be very good at the first creation?

A. Because it was fitted for its universall End, which is the Representation of the Divine Perfections. Gen. 1.31. Rom. 1.20. Psal. 104.31.

Expl: The Goodness of a thing stands in its fitnesse for its use & end, ye whole universe, is a glasse in which the Divine Perfections are represented, Rom. 1.20. As God delighted to see his Perfections in himselfe from all Eternity, so now he delights
to see \( y \)m shining in the Creature, Psal. 104.31. & \( y \)e splendour or shine of the glorious attributes, or Divine perfections, is \( y \)e End & good of the whole universe. God is not to be blamed for any evil that is crept into the World, for it was a good & bountifull World (as the Word \( \kappa \omega \sigma \mu \omicron \omicron \varsigma \) imlyeth) as it came out of his hands by creation, hee that made it is a good God: hence beleevers have a better Portion \( y \)n \( y \)e whole World, because they possesse \( y \)e God of the World for \( y \)r Portion.

Q. What is here to be observed?  
A. That creation is given to God the Father especially, because his manner of working doth herein principally appear. 

Ac. 4.24.  1. Cor. 8.6.  
Rev. 4.11.  

Expl: All the Divine Persons create, but \( y \)s worke of creation suits most with the Fathers manner of working.

1. Because he is \( y \)e first person, and this is the first worke.  Ac. 4.24.  
2. Because most Will appears here.  Rev. 4.11.  
3. Because he is the Originall of persons & things.  

1. Cor. 8.6. \( y \)e Originall of things is from him, not from the Son; \( y \)e first Originall of all things must be given to God \( y \)e Father: Creation is the Originall, here things received their first Originall; \( y \)rfore \( y \)s great worke is in a peculiar manner to be given to God the Father.

Q. How is Creation Divided?  
A. According to the distinct parts of the World, \( w^{ch} \) were not made in an instant, but in \( y \)e Space of Six days: 
Gen. 1.4, &c:  Psal. 104.24, 25.  
1. Cor. 15.40.  [12.18.]

Expl: The World is one in order, having one circumference & center, whence \( y \)r is ascending, & descending: & also in contiguity, \( y \)e parts are not at a distance but touch one another, hence \( y \)r is no Vacuity. God will not suffer nothing to come within \( y \)e compasse of something, light things will rather descend
& heavy things ascend, ſn admit any Emptiness or Vacuity in the World, which would seem to imply a contradiction; because if there be a vacuum, some parts of the World would be at a distance, & nothing between ſm; hence an Argument may be framed against ſe creation of more Worlds, which cannot consist with ſe Wisdome of God: The World consists of diverse parts distinct from one another, not only in place, but in nature & essence, that God might shew his absolute Power & Sovereignty, in dispensing of Variety of Excellencies to several creatures, & also his manifest wisdome & goodnesse in making so many 1000ds of things, Psal. 104.24. and in giving Integrity & Perfection of parts to the World. If there were more ſn 5 fingers on a mans hand, they would be troublesome & monstrous; if fewer there would be weakness: altho God by his absolute power, could make more species & kinds of things, yet not by his wisdome: here is no Excesse, nor defect: the World hath all kinds of beings in it which belong to its perfection, and this variety, compleats the Beauty of the World, & is a great ornament to it: as ſe Variety of parts in a mans Body; having several & distinct Offices, is an Ornament to ſe body, & makes it comely; 1. Cor. 12.18, 19, 20. & as Variety of sounds in Musick, & flowers in a garden, is an Ornament, &c: So Variety of Creatures, adorned with Variety of perfections, are an Ornament to ſe whole universe (called κόσμος) herein appears πολυποίκιλος σοφία, ye manifest wisdome of God, Eph. 3.10. & these parts of the World were not made in an instant, but in 6 days, Gen. 1. Exod. 20.11.

Q. Why did God take 6 days for ſe Creation of ſe World?  
A. That wee might the more cleerly observe & discern, ſe order of the whole frame of the Creation. Gen. 2.1. Ps. 111.2. [104.24.]

Expl: The Lord is a God of order, & not of confusion; & ſrfore could not but set ſe Creatures in order. Constant natures must be made first, & ſn Inconstant. The Elements before the Elementaries, which were to have their commoration in ſm, &c: & hereby wee may the more cleerly discern ſe Nature, order & frame of ſe creatures wn wee see in what order, & time ſy came into ſe World one after another, which had not bin so easy & plain for our understanding & meditation, if all ſe mighty hosts of creature[s], & created beings, had come crowding, & thronging into ſe World, at once, & together, ſrfore the Lord of Hosts hath marshalled & ordered
all his troops & armies, & caused ym to come Marching into ye World in due order: hee would not produce them in a moment, & bring them into the Field in a confused heape, but made them by piece-meal, & at severall times, yt we might with the greater facility & cleerness goe upon the discovery of ym, & see ym in yr severall ranks & orders, Gen. 2.1. as when we find an artist set ye severall Joynts, & wheels of a clock together, successively & in order one after another, wee may ye more easily discern his workmanship in the Clock, & take it in pieces; so when we see ye severall parts of the World framed in yr due order one after another, wee may ye more easily analyse ye workemanship of God, & see into ye whole frame of creation.

1. That it is not enough to look on the world in a lump, but wee must take a through survey of all the creatures, in their severall ranks and natures, according to that order in which they are marching into the world. Wee should look into every nook and corner of creation.

2. Wee should not slip over the meditation of them suddenly: but walk in the contemplation of them. God took diverse days, six days to create ye World, but wee should not think a little time enough to view it; and wonder at so great glory; Psal. 111.2.

Q. What are the more general parts of the World? Partes mundi generales sunt natura [Constans

A. Constant Natures Immediately made perfect: or Inconstant which were perfected by degrees; Gen. 1.1, 2. 2.7, to 19.

Expl: The Creatures were Immediately made perfect, at once, or mediately by degrees: they are called Heaven and Earth: the first sort wee call Constant Natures, because their matter and forme stood allwaies together from the first beginning. the 2d. sort Inconstant; which were made of a matter prepared beforehand, and then the formes were Induced.

Q. What are constant Natures? Constans Natura qd.

A. Those that were made with their res facta principiis

Principles, all standing together in them from the first beginning of time. Gen. 1.1. Col. 1.16.

Expl: Their matter was never without the form; one was not
Q. What follows from hence?
A. That in and by themselves, they are not Subject to Generation & Corruption.
   Math. 6.20. 22.30.
   2. Cor. 5.1. [Gen. 1.1, 2.]

Expl: God having made these Immediately of nothing, no other force can worke upon \( \text{Ingenerabiles} \) to take away their being: hence they continue \( \text{Incorruptibiles} \) in respect of Eternity to come: that which toucheth Eternity is Eternall, these being as ancient as time itselfe, shall continue as long as time, there was no time before them, neither shall there be any time after them, they are of everlasting duration, hence they are ingenerable & incorruptible in their Essence.

1. Not Subject to Generation, which is the Acquisition of a new forme, for these were never without forme, but had their forme at the first, that matter that was never without its forme, can never admit another forme; the matter hath not the least inclination to any other forme, or perfection then \( \text{it} \) which it received at the first instant, by the hand of the first being.

2. Nor Corruption; God hath so joyned the matter and forme together, \( \text{yt} \) none can put them asunder, they can never be broken asunder, and therefore are not Subject to Corruption, which is the losse of the former forme.

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3 Latin: “forever.”
Q. Which are those Constant Natures?
A. The 3rd. Heaven, and the Angels.

Gen. 1.1. Col. 1.16.

Expl: In Gen. 1.1. it is said, in the beginning God created the Heaven, which is no other then the third Heaven.
   R. 1. Because the other Heavens were created afterwards, viz: the fire, & Air.
   R. 2. Because this Heaven only is a Constant Nature. if the other heavens had bin made now, they had not bin Subject to Corruption.
   R. 3. Because this Heaven only is the foundation of the World, for it conteines all other things, and the conteiner, is before the thing conteined, and this being the foundation of the World, must be laid first.

The Angels also were created in the beginning with the 3rd Heaven:
The Earth, Gen. 1.2. is distinguished from the Heaven in 2 things.
   1. It was without forme, i.e. Essentiall forme.
   2. Void; i.e. Void of Inhabitants, the 3rd Heaven was neither, and therefore had both forme and Inhabitants.

Q. What is the third Heaven?
A. That most stately and pleasant, holy habitation of God, wherein his Majesty is seen face to face;

Psal. 148.4, 5. Math. 5.34.
[Mark. 1.10.]

Expl: The thing described is Heaven, which is sometimes taken in a large sence for all those places that are above the globe of Earth & Waters: which seem to be called heaven, because they are heaved up, elevated, or lifted up above us; there are 3 rooms above us, called by the name of heaven.

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1. The Air, where the Birds are. Gen. 1.20.
2. The fire, where the Starrs are placed. Rev. 6.13.
3. The Empyreall Heaven, which is the seat of the blessed, 2. Cor. 12.2. This Heaven is called Coelum, qu: кουλον, hollow. because it comprehends all the Visible World within its concavity, belly, or bowells; or else of celo, to hide or cover, because it covers all other things, &c: it is called
Orans, of ὤρος, ἀνω, the term above, because it is the utmost bound and term above. The Hebrew word, Shamajim, if it be of Sham, their, and Majim, waters, then the word properly signifies the first and lowest heaven, and so the Speciall is put for the generall, and by another figure, heaven in generall, is put for the 3d Heaven.

In the Description we have omitted the Genus, viz: a Constant Nature, within it agrees with the Angels (which yet must be understood) whence it is of an Incorruptible Nature, Math. 6.20. having a strong foundation and Immovable, Heb. 11.10. there are many Mansions, Joh. 14.2. νομαὶ, stable, remaining, or abiding places, the habitations there are Everlasting, Luk 16.9. that house is Eternall, 2. Cor. 5.1. and it is not only durable, and Everlasting, but it never withers, 1. Pet. 1.4. but it is alwaies fresh, remaining in its Primitive Ancient glory, not fading in the least measure: I may adde, it is impenetrable, without any pores: it is broken every time, when the Angels enter in, and goe out, Mark. 1.10. if it had Pores, it were not fortifyed of its own Nature: The Speciall Nature wherby it differs from the Angels, appears in 2 things especially.

1. It is the house, or holy habitation of God, Joh. 14.2. Psal. 33.14. which is adorned from this adjunct; stateliness, and pleasantness, which follow from thence, viz: it is a stately and pleasant place because it is the holy habitation of God.

2. In this holy habitation of God, the Lord is seen face to face, & ye is ye highest glory and Excellency of it, and the End & good of it.

Q. Why is Heaven called the Habitation or dwelling place of God?

A. Because he appears in Heaven, in all his glory forever, without intermission, as in a place most suitable for himselfe. Psal. 2.4. 33.14. 103.19. Isa. 66.1. [1. King. 8.27.]

Expl: Although the glory of God be far above the Heavens, and no place can contain him, yet of all the places in the World, ye 3d Heaven is ye most suitable.

1. Because it is the most glorious, and the most excellent place in the world, ye land of Canaan which was the Inheritance of Gods people, was ye glory of all lands: Jerusalem was the glory of that good land, the Temple was the
glory of Jerusalem, the Holy of Holies, was the glory of the Temple: and yet all there were but Types, & Shadows of Heaven: the others were dwelling places of God, but this is his honour, palace, royall city, & throne, an house as like to himselfe for its greatness, and majesty, as may be.

2. Because he appears here, in his state. Exod. 40.33.
1. Kings. 8.27.

Q. Why is it called the Holy Habitation of God?
A. Because it never was defiled with sin, and because it is set apart for God, to be his Chamber of presence.


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Q. What is the Stateliness of Heaven?
A. That wherby that most high and Spacious roome, is full of shining glory in all parts,


Expl: The Magnificence, & Stateliness of Heaven appears,

1. In its quantity, which appears in two things, viz: it is most high, & spacious.
   1. It is of exceeding height, it is therefore compared to a Mountain, some conceive that it is many millions of miles from the Earth to ye Heaven, &c: but the scripture saith that the height in unsearchable, it hath no roome or place above it, but this is above all other places or bodies: it is the highest place of all.
   2. It is most large and Spacious: and this follows from
the height of it, for the higher any roome is, the more spacious it is: the Air is of larger compasse then the Earth, the fire then the Air, &c: The Earth is 20000d. miles about, yet is but a point as it were, in respect of the vast ambit of the Heavens, of the vast compasse, and wheele in which the Sun runs, how vast then is ye compasse & roome of the 3d. Heaven, there is no larger roome in all the world: if any place could contein God, this could, 1. Kings. 8.27. it encloseth the other Heavens, it is in no limits of place, but its own, it is conteined in no place.

2. The Stateliness appears in its qualities, viz: its shining glory, &c: which may contein two things.

1. The transcendent Subtlety of it, or its fineness, it is spun with the most fine thread: Subtlety is nothing but the extension of the matter by the forme. this is spun out, and extended to the utmost, for it hath the most noble forme, when the forme of Air is upon any portion of the first matter, it is more subtle yn when the forme of Earth or Water: the forme of fire makes it more Subtle; the forme of the 3d. Heaven makes is most Subtle: and extends it to the utmost, and therefore it is of a most fine, and refined nature: having lesse matter & more forme then any Elementary Nature.

2. The shining glory of it in all parts; if precious stones are so glorious, & full of Splendour and brightness, because they have much forme & a little matter, yn ye 3d. Heaven is much more bright and glorious: looking glasses are polite and cleer, but not comparable to the cleerness of heaven: there is a transcendent kind of light in Heaven, for the Humane Nature of Christ was seen by Stephen in the third Heaven, Acts. 7.56. This brightness is above the Nature of Elementary fire, and brighter then the light of the Sun, Acts. 9.3. 22.6. 26.13. it is too bright for our Eyes, unapproachable by any Mortall Eye, our Eye must be glorifyed to be made capable of it, ys shining glory is in every part of it:

Therefore it hath been called Olympus, because it is wholly lucid, & all light in every part. These heavens are bespangled here, and there with starrs, having light in some parts, but this is all over splendid and glorious, full of shining brightness in every part: as if it were all one great & glorious Sun: here is a Succession of light and darkness: but there is no night or darkness there: it is all over glorious and shining.
Q. What is the Pleasantness of the Place?  

A. That wherby it is replenished with all possible pleasures, which belong to Eternall felicity. Cant. 8.ult.  
Luk. 16.22. 2. Cor. 12.2, 3, 4.  
[1. Pet. 1.4.]

Expl: It is a Place of pleasure, as Hell is a place of torments, Luk. 16.22. it is compared to Mountains of Spices, Cant. 8.ult. it is called Abrahams bosome, a place of rest and consolation.

1. The Pleasures of Heaven are Transcendent, all the Pleasures of Ys World, as light, meat, drink, apparell, musick, Orchards, Gardens, Ponds, Rivers, Fountains, Famous cities, Diamonds crowns, Kingdomes, are but dark shadows of these Pleasures, these arise out of the Elements, but the delights of Heaven are of an higher nature. God hath shewed but little Wisdome here in comparison of the Wisdome yt he hath laid out in framing the 3d. Heaven, which is a City whose Artificer (τεχνίτης και δημιουργος) and Public Workman is God. God hath shewed ye Excellencye of his Art, Skill, and Workmanship in the framing of this Place: all the Pleasantness which Wisdome itseflf could leave upon a place, are to be found there; it is true, that the choicest pleasure, is in enjoying God, and doing his Will, but the place itseflf hath Joyes unutterable and unspeakable, such as wee are not capable of in this life: and if the place should be reported to us as it is, our Ears could not hear it:  
2. Cor. 12.2, 3, 4. They were secrets of state which he could not utter: Paradice is but a Type of it, with all those precious fruits, & rivers of pleasure: they are such pleasures as can give content to the noblest of creatures in the greatest glory of their Perfections: One foot of the Pavement of Heaven, is more worth then all the treasures and delights of the World: It is replenished with all possible pleasures, that belong to Eternall Felicity: they are not drops but rivers of pleasure, a concurrence of all pleasures, which may delight the glorified Nature of man, and make the state of the Saints Infinitely blessed: lastly, these pleasures are not for a Season, but durable, and Everlasting, as the Place is, Ps. 16.ult. and alwaies new and fresh: 1. Pet. 1.4.
Q. Why is God said to be seen face to face?
A. Because there shall be Immediate and perfect possession of the most glorious, & sweet blessed presence of God: Ps. 16.ult. 1. Cor. 13.10, to 13. Acts. 2.28. Math. 18.10.

Expl: Here God is seen imperfectly in the glasse of the Creatures, & Scripture, but in heaven hee shall appeare more Immediately in his glorious Presence, to the understanding, & in his sweet presence, to the Will; which shall fill those faculties with all Intellectuall and Morall happinesse; those faculties in Heaven shall have a most perfect Possession, of the most sovereign truth, and chiepest good, and so shall be perfectly happy & blessed forever.

Q. What are the Angels?

Expl: The thing described is Angels, the word in the Hebrew and Greek signifies Messengers: the name is sometimes given to a Mortall man. Acts. 12.15. it is his Angel, i.e. his Messenger. In ye description Ye are two things to be observed.

1. Their generall nature, wherein they agree with the 3d. Heaven, viz: they are constant Natures, i.e. such as were perfected immediately, having all their principles standing together in them from the first: being made with the 3d. Heaven in the first day. Gen. 1.1, 2.

2. Their difference from the 3d. Heaven. wch consists in 2 things especially.

1. The 3d Heaven is but one, the Angels are many, and exceeding Multitudinous, Luk. 2.13. Math. 26.53. God could have given to Christ more yn 12 legions of Angels. A Legion was a band of Souldiers, taken out of the body of ye Romans, which at the last encreased to the number of 6000. 12 Legions were able to overmatch the Roman bands, there are not
only 1000 ds but Myriads, 10000 ds, Dan. 7.10. Heb. 12.22. a certein number is put for an Uncertein: they are innumerable in regard of us, they are as the starrs of Heaven, and ye sands of the Sea-shore, which cannot be numbred: If the number of the enemies of Gods people be never so great, yet they have more with ym yn against them: 2. Kings. 6.17.

2. They differ from the 3d. Heaven in the office and End for which they were made: which is to praise God, and to be his ministring Spirits. The 3d Heaven conteins excellent matter of praise, but it cannot actively expresse the Praises of God, as ye Angels can: they are neer God, and can see the goodness of God more neerly and familiarly yn men who dwell on Earth, at a greater distance from him, and therefore have greater cause to praise him, and make a Joyfull acknowledgement of his divine perfections, & beare witness to them, Math. 18.10. they cannot do this vocally, but inwardly, and it is an Angelicall life to praise God.

And Ministring Spirits] Heb. 1.ult. Dan. 7.10. they are all ministring spirits, called λειτουργοι, Heb. 1.7. which signifies publick Ministers, or State Officers, which serve for the Publick good: All Creatures are the Servants of God, but these are called so by way of emenency, because they are made for great service, and most honourable employments in the Presence of God: they are in choice place about him, servitours to wait upon the Highest Majesty, standing in the Presence Chamber.

Q. Why do you call the Angels Natures?
A. Because they consist of matter and forme having common and Speciall Nature, and a principle of Action and Passion.
Gen. 1.1, 2. Heb. 2.16.
Math. 8.29. 28.2.
Luk. 1.11, 19.

Expl: It is a cleer mistake to conceive (as many do) that the Angels have not matter and forme.

1. It is evident that they are not without forme, for they are essentially distinguished one from another: as Gabriel from the residue of the Angels, Luk. 1.11, 19. Every one also hath a Principle of action. Math. 28.2. all
qualities arising from the forme may be called secondary Principles, but the forme is the first Principle of all operation.

The Earth was without forme, Gen. 1.2. and therefore it was distinguished from the 3d Heaven and Angels, which therefore were not without forme. every Angel hath an Essential forme.

2. It is a great absurdity to imagine that they are Immateriall Substances: for they have a common nature and kind. Heb. 2.16. which generall community and kind ariseth from the matter, and is a Symbol, and a badge of it: they have all the same spirituall nature in generall: Gabriell hath something essentiall to him besides his proper forme, and that is the Angelicall nature: wherein he agrees with other Angels: Heb. 1.7, ult. and there are no Ingredients into the Essence of a thing besides the matter and forme.

3. There is in every Angel a Naturam habere Prin-

probatur, viz: ha-

bens Communem Naturam

Principium Passi-

onis

Q. What follows from hence that they consist of matter & forme?

Expl: The Angels have Causes, have limits of Essence, they are beings by participation, and therefore finite: one Angel hath but a certain portion of matter, and his forme informes his own matter, and not the Heavens, or ye portion of matter of which another Angel is made; Every Angel also is bounded within his proper and Individuall being by his forme, he cannot be another Angel, it is true that an Angel may contract or extend himself, as the light of a Candle may be compassed in a hat, or under a bushell, or extended over the whole room, Mark. 5.15. but he cannot contract himself to a point of nothing: he can extend himself as the soul extends itself in the body, as it grows more large: and the Extension of an Angel is great, far beyond the extension of the soule, but an Angel cannot extend himself, and his Presence infinitely: it is confined to a certain compasse and bounds, and this is one difference between the 3d Heaven and the Angels; the 3d Heaven is extended to the utmost, and confined in its extension, that it cannot contract itself into a narrower compasse, or extend itself farther, but in an Angel the forme so acts upon the matter, that it is more extendable, an Angel cannot extend himself at his pleasure, as the beams of a Candle flow into all the parts of the house; and hence an Angel is figured: Figure ariseth from Quantity, and is nothing but a lineated thing bound on every side:. when the bounds are designed to a being that is extended, it must be extended into a Cube, Circle, or some other figure: An Angel can extend himself divers wayes, & is not confined to any one figure, yet is always under some one figure, whether they were created (as water was) in a round figure I will not now dispute.

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And place] That they are conteined within limits of place, appears, Gen. 1.1, 2. they were confined within the compasse of Heaven at yr first Creation. An Angel being present at one place, cannot be absent from it, and present at another, at the same time: An Angel is not in place by designation only, as the hand may be said to be in the Air, but they are circumscribed by ye place, & take up some room, thõ but little; because they have quantity & are extended. The Schoolmen say an Angel is in place by his operation, or ye application of his vertue to operation, and so is there definitively, but not circumscriptively, but that is a conceit which is crosse to the Rule of Reason, and nature: for it is evident yt an Angel is in place by his place by his operation, or ye application of his vertue to operation, and so is there definitively, but not circumscriptively, but that is a conceit which is crosse to the Rule of Reason, and nature: for it is evident yt an Angel is in place by his
Essence, & Substantiall presence.

R. 1. Because all operation is by contact or touching: act being the application of ye faculty to the object; a mans hand cannot strike a man that is out of his reach, so if an Angel strikes ye enemies of God, he must go to the place where they are.

2. Kings. 19.35.


R. 3. If an Angel were in place only by operation, then he could not worke another operation in the same place. Math. 28.2, &c:

R. 4. If an Angel be only in place by operation, he cannot change his place, but he must change his operation. but he can change, &c: he can exercise the same operation in another place.

R. 5. If an Angel be in place only by operation, then if he should reflect upon himself, and cease from his transient operation, he should be in no place at all.

R. 6. It is evident in Scripture that the operation of an Angel in any place presumes and requires his Substantiall presence, Dan. 9.21, &c: Luk. 1.11, 19, &c: Joh. 5.4. therefore it is said, Ezek. 1.8. that they had their hands under their wings, where they are carried by their wings, there they use their hands, and exercise their operations, and no where else, they cannot worke at a distance.

Q. What follows from hence that they are constant Natures?

A. That all being Created in Heaven, in the beginning of ye first day, they are Everlasting and Immortall.


[18.10. Eph. 3.10. Luk. 20.35, 36.
Ezek. 1.10. Mark. 16.5.]

Expl: They are Constant Natures, of the same kind in generall with the 3d Heaven, and therefore were made in the beginning in the first moment of ye first day, when the 3d Heaven was made. God did not create one kind of constant natures, and then some Inconstant Natures, and then fall upon making another kind of Constant Natures:

4 Mss. “no.”
for hee is a God of order.

1. They were created in heaven, which was the Habitation of all at ye first creation, for they were neerest unto God, in respect of the High Excellency of yr nature, and therefore must be neerest to him in the highest place, & they were great courtiers, made to attend the throne of God, his court & chamber of residence where he shews himself familiarly, Math. 18.10. yr they might be at hand.

2. Hence they are Immortall, for all Constant Natures are of everlasting duration. Math. 22.30. hence they are compared to the Eagle, ye most Godly of birds, Psal. 103.5. not worn out with age or sickness, but because her upper bill encreaseth and overgrows her under bill, so that she cannot open her mouth to take her meat in, &c: hence she beats it off against a rock, and therefore is said to renew her age, Ezek. 1.10. because some part is revived, and remains fresh to old age: hence it is also yr ye are pictured in the forme of young men, to shew yr vivacity, eternall & Everlasting vigour, Mark. 16.5. they are Immortall, & can never dye, Luk. 20.35, 36. yr are without propagation, or generation, and can never decay, but are always fresh.

Q. Why are the Angels called Spirits?

A. Because they are persons of a most subtle and Incorporeall Nature.

Expl: The matter of which an Angel is made, is so extended by the forme, yt hee hath the least matter, and most forme of any creature, and is of ye finest nature, and therefore is said to be Incorporeall: i.e. of so fine a nature yt the sence cannot reach them, or perceive them: for they are of a more subtle nature then the sensitive spirits of man: hence, they are Invisible and Impalpable, Luk. 24.39. for they are more subtle then ye Air, which is the medium through which wee see and perceive sensible objects: and then the animall spirits by which wee feele: they appeared sometimes in visible shapes of humane bodies, but those bodies were created only for ye present, which they assumed without any personall union, that union was only temporary, and accidentall, they did not enforme, and
formally quicken those bodies, as the sense of man enformes his body, having a natural Inclination to it, and union with it: for an Angel had no natural Inclination to ye body, or any pain in the laying it aside: the assumption was only a present possessing and acting those bodies, for the manifestation & representation of ymselves: the Angel did possesse the nerves, acted the body by the spirit, & steered and moved it at his pleasure, filling the sailes, &c: used it as an Instrument to manifest himself, the Angel represented and acted himself by yt movable body, and shewed himself to be a Reasonable Nature, and acted the part of a Reasonable Creature in conversing with men, the Angels then accomodating, and suting themselves to their capacity, they did eat, & drink, and speak with men, sitting at the same table, speaking with them face to face, that by this sensible fellowship and society with them, they might somewhat represent the Intelligible society which wee shall have with them in the other World. The Church was then in her Nonage, and therfore God sent his Angels to converse with ym in ys familiar way.

2. As they are of a most Subtle Nature, so they are also most compleat persons, for a person is an Individuall Subsistence of a Reasonable nature, & this definition agrees to an Angel: for every Angel is a Cause by counsell, subsisting of himself, as Gabriell, Luk. 1.14, 19. they perform actions which are proper to reasonable natures, Luk. 15.7, 10. and they are capable of happiness, which only Reasonable creatures are capable of: therefore these spirits being Reasonable Natures, subsisting by themselves, may properly be called persons.

Q. Wherin consists their Ministry or Service?

A. In the Administration of the Royall affairs of ye most high, according to their Charge. Psal. 103.20. Ezek. 1.12. Dan. 7.10. Luk. 1.19. Col. 1.16. Heb. 1.14. Psa. 91.11. [Luk. 1.11. 13. 2.10.]
Expl: God is the most high, having supreme and sovereign absolute Authority over all beings, infinitely full of state & Majesty. As it is for Ye honour and glory of a great Prince or Monarch, to have great states, & Nobles, and other Princes under him, so it here makes for the glory of Ye most high and glorious one, to have these great states under him, Col. 1.16. Dan. 7.10. their office is to administer and dispense, to act & order the great and Royall affairs of the kingdom: they are not busied about trifles, but state matters of high Concernment. they are Embassadours of state, high Commissioners of Heaven, sent about matters of greatest weight and moment: this seems to be one Reason of those high titles
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given to them, they are called thrones, Principalities, &c: wch argue that they have great and Royall affairs committed to their hand, Luk. 1.19, 20, 29. Zech. 6.1, to 8. these things are put into their hands to manage, but they must manage all according to their charge: Psal. 91.11. they must not order these affairs according to their own will: but attend his Majesties Royall will and pleasure in all: Psal. 103.20. wee read, Ezek. 1.12. that they went whither the spirit was to go: they were employed, and set on worke, ordered and directed by him in all things.

Q. What is the speciall charge & worke committed to ye Angels?
A. To minister to those Royall persons whom God shall place in highest ranke and order next to himself. Psal. 34.7. 91.11, 12. Heb. 1.14.

Expl: Angels were not set in the highest rank of all created beings, were not next of all to God, but God would have an higher rank and order of beings, who should be next to his Majesty, and these Messengers were made especially, & brought into the World for their sakes, and for this very end to attend those great ones, &c: that is their great business in the World, to attend, informe, direct, & encourage these, and to comfort them, and protect them from all evils, and enemies, visible and Invisible: but wee speak not now of the Speciall services & good turns that the Angels do for the Saints, those royall persons: they are to be handled fully in Adoption: the Attendance of the Angels is one of the great Priveledges of Adoption; as Kings Children, especially Heirs to the

Praecipuum ministerium est circa eos qui Raeredes
Sunt Salutis aeternae.

5 I suspect this is not an accurate transcription of this Latin word.
Crown, have servants to attend on them, who are persons of noble rank; so it is here: ye Children of God are royall persons, and great heirs of the Crown and Salvation, and therefore they are attended by those great states, who are their guardians to wait upon them, Psal. 34.7. Heb. 1.14.

Q. What follows from this Speciall Charge?

A. That the Angels intermeddle with the great affairs of States & Kingdomes, for ye sake of those royall persons. Ezek. 1.5, 6, 19, 21. Dan. 10.13, 20. [mss. 21] Zech. 10.6, &c:

Expl: If the Angels protect these Royall persons, and great ones committed to yr charge, and will stand between them and all their harms in the World, they then must have to do with the great ones of the World, &c: that they may interpose and stop the proceeding of the great affairs of the World, which are tending to their detriment or mischiefe: Dan. 10.13, 20. The Angel acquainted himself with the King of Persia, Cambyres, observed his behaviour & projects, to defeat him, and bring in Alexander, and this was for the good of Daniel and people of God; Ezek. 1.5. The Angels are said to be 4 living Creatures, with reference to their Object, the 4 quarters of the World; they are in all parts of the World observing the order & frame of things, and the ways of the Children of men, that they may take all advantages for the good of their Pupils: they are moving of all the wheels in all the turnings of Inconstant Natures. Ezek. 1.19. they have the Wheels of Nature, of states, and Kingdomes in their hands, as they move, things move.

Q. What is the first thing following from hence, that the Angels are ministring Spirits?

A. That they are enriched with most eminent properties, wherby they are fit for their eminent operations. Psal. 103.20. Ezek. 1.5, 6, 8, 10.

Expl: When God calls his Servants, to any place, he fits them for it, he doth not give yr empty titles, but suitable gifts, as to Saul, when he was made King: the worke of these Angels is great and
glorious, and therefore he givs them glorious abilities as hee gave to Solomon: Ezek. 1.5. they are called living creatures, all excellent properties in all living creatures, do but shadow out their Properties.

1. God attributes to them the face of a man, which is the noblest of all creatures upon earth, and a cause by counsell.
2. They were compared to an ox, the most usefull of living Creatures, being strong to labour, and exceeding serviceable, Psal. 144.14. Joseph is compared to an ox, Deut. 33.16[, 17]. because he sustained his fathers family with corne, these are able to sustein, and help and comfort.
3. They are compared to an Eagle, the swiftest of all birds.
4. To a Lion, the King of Beasts; they have the strength of a Lion, & quick sight of an Eagle, a Lions heart in an Eagels Eye, and they have hands, v. 8. God doth not set them on worke and give them no hands, they are men of their hands, & they have 4 hands, able to do much worke, and they are said to have ye hands of a man because they act with Reason & counsell, and they have wings to do speedy Execution.
Q. What those more Noble Properties?
A. Great Perspicuity of Reason, & Liberty of Will.
   Ps. 103.20. Ezek. 1.8, 10.

Expl: These are the noblest and highest faculties, belonging to Creatures 'yt are Causes by Counsell, Ezek. 1.8. they are said to have the hands of a man, because they are Rationall agents, they worke with Judgement, and great Wisdome: great Embassadours had need have good heads and hearts, so had these that they may discern 'e Will of God, and embrace it: the same faculties are in man, and therefore 'e face of a man is attributed to them: men eminently wise, are said to be wise as an Angel of God.

Q. How doth it appear that Angels perceive things ordinarily by a way of Reason?
A. Because they see God through the glasse of the Creature, & perceive things by 'r Causes and Effects.
   Ezek. 1.5, 10. Eph. 3.10.

Expl: Some things are Immediately irradiated upon the glasse of their understandings, but they see not all things Immediately in God, that is the Prerogative of God; nor are 'e Images of all things imprinted upon them from their first creation, they bring not those Images into the world with them, no more then the Eye brings colours, houses, &c: but the Eye is capable of them, so the Angels have an Eye of Reason capable of all things, they have a glasse before their Eye representing things to 'r view; they collect things by reason, all things are tipt with Reason, the World is a book of Wisdome, Rom. 1.19, 20. 1. Cor. 1. 20, 21. they see not all things Immediately in God.
   Isa. 6.2, 3.
Q. Why is it requisite that the Angels must be indued wth greatest Perspicuity of Reason?

A. That they might receive & deliver their message in a most cleer & excellent measure, as becomes Embassadours of State.

Da. 10.10, 11. Zech. 2.3, 4.
Math. 18.10. Luk. 1.19.
1. Cor. 13.1.

Expl: They are Eagle eyed.

1. That they might receive, &c: being Embassadours of state sent from Ye first Being, they are to go on his message, and must therefore have the acutest Reason, that they may quickly receive the word from his mouth, and presently understand his mind, reach their Commission, & receive their Charge: that they may see it cleerly, and not be deceived (as dim Eyes may be) that they may not faile or mistake in the least measure, it would be dangerous to mistake in matters of such weight, the Angels are able to pry into things presently.

2. Sam. 14.20. they stand waiting for Commands, Math. 18.10. & Luk. 1.19. they informe themselvs throughly, else they are not fitted for their worke, their Employment is in matters concerning God, & the creature, therefore they must know so much concerning Ye nature of God, that they may serve him: and so much of the nature of the creature, that Yy may performe Service concerning the Creature: they had need have their Eyes in Yr heads, and be Eagle eyed, full of Eyes, that they might cleerly discern Ye mind of God, heare him speake, and take Ye Impression.

2. That they might deliver their message in a cleer & Excellent manner, for, as Embassadours must know and understand their commission, so they must be able to expresse the mind of their Prince in an excellent manner: so must they, who although they are Incorporeall, and use not a vocall speech (unless when Yy assumed bodyes) but they can communicate themselves. 1. Cor. 13.1.

1. They communicate themselves one to another, all making one Society & Common Wealth, and language is necessary for the mainteining of Society between Ymselves:
for they converse one with another. Isa. 6.3. and live a sociable life, they are all messengers of the same Prince, and are all of the same family, & therefore have familiarity together, & can express themselves one to another.

2. As they can speak to God, by representing their Cogitations, and directing yr desires to him: so they can speak one to another, by representing the conceptions or Images conceived in their minds, to the minds and understandings of others, & leave an Impression of them upon the glasse of their understandings, as a looking glasse set before ones face, represents the object to the bodily Eye, so yr speaking is the Impression and representation of the Image; and hearing is ye Intuition and reception of that Impression: they speake with us, when they represent ye Images of things to the glasse of our understandings: as Satan, can represent an object to the mind, hold it, and pursue it, so these Angels have all ye Rules of Grammar, for Adam had these Rules by Creation, Gen. 2.19.

3. It is clear that they have done it. they have represented the mind of God to yr to whom they were sent, they conversed with the Patriarks, Prophets, Apostles, & Saints, Gen. 18. &c: Dan. 10.10, 11. Zech. 2.3. Acts. 8.26. Excellency of speech becomes an Embassadour of state, Dan. 9.22. Luk. 1.19, 20. they use a good stile & forme of speaking, and this is requisite that they might not mistake in delivering their message, but expresse themselvs cleerly to those to whom they were sent, and with a kind of state majesty and pleasantnesse, that their message may be perceived to be welcome; Angels can speake all languages, as the Apostles, &c:

Q. How doth it appear that Angels are endowed with greatest perspicuity of Reason?
A. Because they are of a more Spirituall Nature, and live so neer to the first Being.
in the highest ranke of all beings from the first, and therefore God is called a Spirit, Joh. 4.24. and so y\textsubscript{e} are more capable: as the more polite and clear the glasse is, y\textsubscript{e} better it receives the Image: a fool cannot receive wisdome, because his spirits are too Earthy, dry, hard, & dull, and wisdome hath too fine a hand, that she cannot lay hold on so hard things: their glory is so great that wee cannot behold them. Isa. 6.2.

2. Hence they live without the grates of the Senses, wee see things through these grates, and therefore we have Sacraments, because our knowledge comes in by y\textsubscript{e} senses; but these see not God by the sences, or through these mediums, but more Immediately being naked spirits, and therefore they can more freely take in light shining round about them; y\textsubscript{e} are Eagles that can behold y\textsubscript{e} light of y\textsubscript{e} sun.

1. They live neer to the first being, they are neerer then wee are to y\textsubscript{e} universall light, because Inhabitants of Heaven, that great university: Math. 18.10. One that keeps at Court is more acquainted with the king, and sees more of him, y\textsubscript{n} common subjects, that live more remote, these great courtiers live in the chamber of presence, and may see the face and glory of the first being, more cleerly then men on Earth that are at a greater distance, as the servants of Solomon that stood in his presence. 1. Kings. 10.8.

2. They are neerer to the cause of all things, and the more neer a creature is to y\textsubscript{e} cause, the more cleerly he may see the nature of things; they are in y\textsubscript{e} presence of the first being, the Universall cause of all things, and they are neerer to y\textsubscript{t} great light: the neerer the sun, the more light: the first being is present w\textsubscript{th} them shining in their minds, shewing himself and his glory in heaven, therefore they see him face to face, these being so neer to the presence of his Majesty, must needs outstrip those that live farther off, and see things more cleerly y\textsubscript{n} them; many things are clear to them, that are questionable to us: they receive y\textsubscript{e} beams of wisdome acting more cleerly upon the glasse of their understandings: they know themselvs being all of a society, and it is probable they know the Devils: they know the nature of the creatures, Job. 38.7. and the glory of God in them, Isa. 6.23. Adam knew the creatures, Gen. 2.19. much more they: they know more y\textsubscript{n} we can read in all books, they are acquainted with affairs of states & kingdomes, w\textsubscript{th} secrets of states, and they know the Saints.
Q. Why was it requisite that ye 
Angels should be endowed wth 
greatest Liberty of Will? 
A. That they may serve the Chiefest 
good in a most free manner, and 
enlarged: Psal. 103.20. 
Math. 18.10.

Expl: Those ministiring Spirits being so neer to so great a 
majesty, (the most Hygh) it becomes ym to do his will not 
constreinedly, and negligently, but to come most neerly to do 
it, most freely. Ezek. 25.11[? mss. 25.21].

Q. How doth it appear that the 
Angels are endowed wth ye 
greatest Liberty of Will? 
A. Because the Perfection of their 
Wills is proportionable to yt 
of yr Understandings, and 
because they live so neer to 
the Chiefest good. Psal. 103.20. 
Ezek. 1.9, to 15. Math. 18.10. 
Luk. 9.26. Eph. 3.10.

Expl: They were Sons of God, by creation, Job. 38.7. & yrfore 
have a glorious liberty, Rom. 8.21[mss. 8.20.]. wee read, 
2. Pet. 2.4. that the Apostate Angels are kept in chains of 
darkness, they had no chains upon them in their creation, they 
are next to God whose will is absolutely independent: they 
can set themselves on worke without restreint or impediment: 
they have nothing to hinder them of embraceing the goodness of 
God, and herein stands spirituall freedome, when a creature 
sees true good, and can embrace it: they need not ask leave 
of 2d. causes, and nothing can hinder them: the perfection of 
their will, is proportionable to the perfection of their 
understanding, as they see truth most cleerly, so they are 
able to embrace it most freely, they chuse it, and need not be 
hired. Liberty is founded in a cause by counsell, they have most 

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noble and Royall dispositions; they are called Principalities, 
and Powers, they are ready therefore to serve God, 
Psal. 103.20. therefore they are called holy Angels,
Luk. 9.26. wee pray that wee may do the will of God, as the holy Angels, i.e. cheerfully, delightfully, and faithfully: Rev. 22.9. the Angel could not suffer himself to be worshipped, in the stead of God; they are zealous, and lively, and active, as fire: though they are much opposed they are patient. Dan. 10.13. Ezek. 1.9, 12. they turned not as they went, but went forward: they see an issue of their worke. Ezek. 1.14. he that had his worke in the East, did not looke to the West, or meddle with that which concerns him not. when they have done their work, they make hast to return, and give an account: they stay not upon curiosity or pleasure, but return and wait for new commands. Math. 18.10.

2. As they are disposed to close in with God, so with the creature for his sake, they love theirselves according to God, & they love men dearly for ye sake of God.

1. There is a mutual love and agreement between themselves. Ezek. 1.9, 11. yr wings were joined one to another, i.e. the Extremity of their wings when yr were ready to fly, did touch one another, so that they seemed to have but one wing, ye connexion of their wing, declares the connexion of their heart, and it is in the Original, their wings were joyned, [as] a woman to her sister, v. 9. the same Phrase is used, Exod. 26.3. which signifies the close union, between ye members of the Church, so there is a close union between the members of that Society: as Sisters love one another naturally, so Angels agree most sweetly, they love and live together, labour and worke together: there is no division or distance, they joyn heart and hand together. they help one another, they are unanimous in their administrations, v. 12. all conspire as one man for the glory of God.

2. They love men, they are said to have the face of a man, they have a kind or sweet humane affection, and love to man, as if they were of ye same nature: they are theirs, Math. 18.10. they fly up and down for the good of ye Church, they walk with them hand in hand, they chuse rather to be out of Heaven to do us service, then to be in heaven, and they rejoice in our happiness, Luk. 15.10. as the nurse in the happiness of the
child: this liberty follows the children of God, as they have a glorious impression of holiness, so a stateliness arising from it, this stateliness ariseth from ye parts or the whole frame of the building.

3. Lastly, because they live so neer to the Chief good, as they partake more of light, so of freedome, they are most neer to him, and most like to him in nobility of nature; as they are best fitted to receive the beams of light so to close with and embrace the goodness; as the neerer the Iron to the Loadstone, the more easy to be drawn to it. Math. 18.10. Eph. 3.10.

Q. What are the Inferiour Properties, Subordinate to the other? Inferiores Proprietates sunt
A. They are endowed with greatest maxima Potentia
strength & Swiftnesse, Velocitas
Psal. 8.5. 103.20. Ezek. 1.10.

Expl: These are to fit them for Execution, they are mighty and able to goe through the worke as Lions, and swift as Eagles. 2. Sam. 1.23. none can withstand them, and they do their worke speedily.

Q. How doth it appear that the Angels excell in strength & swiftnesse? qd. appareat qd. sunt
A. Because they are constant, and Naturâ Constantes
most Spirituall Natures.
Isa. 31.3. Eph. 6.11.[ms. Ezek.]
Heb. 1.ult. Gen. 1.1, 2.

Expl: They are the strongest of all creatures.

R. 1. Because they are constant natures, their matter and forme being Immediately joyned together by the mighty hand of God, are inseparable by nature, the firmest and strongest of all created things. Gen. 1.1, 2.

R. 2. Because they are the most spirituall, having the most forme, & least matter, & the forme is the principle of action, the more matter, the more dull & sluggish, y'rfore the more forme, the more activity & strength, no other creature is able to wrestle with them, Eph. 6.11, 12. a man of great strength, who is exceeding active, wee say is a man of spirit: the weakness of a horse appears in that he is flesh,
& not spirit: Isa. 31.3. the strength of the Angels appears in that they are all spirit, Heb. 1.ult. Hence also appears that they are endowed with greatest agility, and swiftness of motion; 'y being spirits are so subtle, that nothing can resist them or retard their motion; 'y are far more swift and speedy then the sun.

Q. Why is it requisite that they should be endowed with greatest strength & swiftnesse?  
A. That none might be able to resist these messengers of God, who are to run post from heaven to Earth.  
Math. 28.2. Dan. 9.21, 22.  

Explicati: It is requisite in regard of their place and office.

1. That they should be exceeding strong; that they might execute 'e Will of God w'th Irresistable power, as it were as the Kings Messenger riding post all must yield to 'ym and goe out of the way: so these going about the Message of such a Prince, of soe great a Majesty, must be able to command fire, water, &c: to make all fly, & beare down all before them, when the Messenger and chariots of Jehovah come: Math. 28.2. Acts. 12.7, to 12.

2. They must also be swift and speedy; able to make quick dispatch, because they are the Messengers of God, the Kings business requires hast, and therefore they need the greatest velocity and swiftness, especially because they are to run post from Heaven to Earth, Dan. 9.21, 22. [mss. 2, 22] Joh. 1.ult. which is the greatest distance except from one side of the Heaven to the other: it is many millions of miles from 'e Earth to the Heavens, the Angels cannot moove from one place to another in a moment, cannot be in both places, and the medium in a moment, or together: for they must passe successively, through the vast body of the fire, air, &c: yet can passe through these in a little space, they have the longest journeys to go, and therefore must take speed, they must be able to run quickly, to the comfort and salvation of the Faithfull, dangers may be sudden, but they can prevent & be with us presently, &c:
Q. What is ye 2d. thing that follows from hence, yt ye Angels are ministring Spirits?
A. That they are Subject to God only, and not Subordinate one to another: Math. 22.30. 
Heb. 1.7, 14.

Expl: Their whole office and worke is ministeriall, therefore they exercise no Dominion over one another, and they are ministers to God only, Heb. 1.7, 14. In Heaven when wee shall be like the Angels, there will be no subjection of men one to another, there shall be no Marriage, hence no subjection of Wives to their Husbands; hence no subjection of Children to Parents, hence also no subjection of Subjects to Princes. for fathers of families, were Governours over townes, Cityes, &c: and if herein wee be like to the Angels, there is no subordination of Angels one to another, Math. 22.30. If there be an Arch-Angel among them, he is so called, not because he hath any Principality over the other Angels, but by Reason of some choice and Eminent Employment, &c: Althô, one Devill, that was the Ringleader of the rest, be Tyrant over them by the Just Ju[d]gment of God.

Q. What appears from Hence?
A. That the Romish faith, concerning 3 Subordinate rankes of Angels, each containing 3 orders, is a meer presumption.
Exod. 25.8, &c: Isa. 6.2. 
Eph. 1.21. Col. 1.16.  

Expl: Dyonysius, and some of the Fathers, and Schoolmen, observing variety of titles given to the Angels, have conceived that there are degrees of Angels. The Church of Rome teacheth that there is a Sacred Hierarchy of Angels, distinguished into 3 rankes superiour, Inferiour, and lowest: in all 9 degrees, but if the Angels differ in gifts & office, (as great places require great gifts) yet it follows not from

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1 The author now called Pseudo-Dionysius the Areopagite wrote a treatise in the early sixth century, The Celestial Hierarchy, which enumerated the various ranks of angels.
thence that they exercise a Sacred Principality and government one over another, for they are all Ministring Spirits. Heb. 1.14.

Q. What is the Highest rank according to their Doctrine?
A. Assistants, which keep alwaies in Heaven, communicating glorious things to Inferiour Angels. Math. 18.10. 22.30.

Expl: They teach that those in the Highest ranke, never depart from the presence of God in Heaven, and therefore are never sent abroad, on any errand or Message, & therefore they call them Assistants, because they are Immediate attendants, who only wait upon his Majesty in Heaven, and are as Lord-Chamberlains: These they say have a contemplative life in Heaven, and spend their time in seeing and beholding God: are as Solomons servants that stand in his presence, & behold his Wisdome: they see things as they proceed from the first, and universall Principle, and perceive the Reasons of things in God being neerest to him: and these being as Privy Counsellours, communicate counsells, directions, and Revelations to other Angels.

Q. What are the names and offices of those Assistants according to yr Doctrine?
A. Seraphim, Cherubim, and Thrones; who excell in love and knowledge, & see the Reasons of things Immediately in God. Isa. 6.2. Ezek. 10.21, 20. Coll 1.16.

Expl: Thrones] they say are Angels so called, because they receive & entertein God wth all firmness:
2. Present him to others as in a chair of state: these know God Immediately and in himself, see the Reason of his Divine workes, though in a degree lower then the Cherubims. Cherubim] is as much as Kerab; sicut; 2 Rabbi is a great Doctour: Rab signifies great, of Rabbi to multiply, or to be

2 Latin: “just as.”
great: because they have an excessive measure of knowledge. Seraphim of Saraph, to burne, because they are fiery ministers, burning with Zeal for Gods glory, serving to purge the Godly, to consume the wicked: these they say are the Hyghest Degree, because love is more excellent then knowledge: Thrones they say approach to the Presence of God, and see his face immediately, and by themselves, Cherubims know all the secrets: Seraphims are enflamed with love to God, and dwell in him. These they say, being set in the Hyghest place, communicate themselves & the things of God to the others.

Q. What Reason is there against this first Rank?
A. The two first titles are given to all those Embassadours of state, who excell in Love, Knowledge, and neerness to God. Exod. 26.31. Isa. 6.2. Coll. 1.16.

Expl: 1. They are all Embassadours, Heb. 1.ult. Seraphims are sent forth, Isa. 6.2. So are Cherubim: the Curtains of the Tabernacle were garnished with Cherubim. Exod. 26.31. to signify the presence of the Angels in ye Church.

2. They are called Embassadours of state, representing the state & Majesty of God; as the Majesty of a Prince is represented in his chaire of state, God appears in state in their ministry; and some conceive that Magistrates are called Thrones; Coll. 1.16. A Throne may be put for a Kingdom, or Kingdomes, these may be called thrones, because they are persons full of state.

3. They all excell in love, & knowledge, and neerness to God, as we have heard, but they see him not Immediately as he is in himselfe.

Q. What are the names and Offices of ye 2d. rank, according to yr Doctrine?
A. Dominations, Principalityes, Potentates, who have power over Angels, ye affairs of the World, & evill spirits: Eph. 1.21.
Expl: These they say being the first sort of those that are sent forth, have an universally inspection into, and oversight of the affairs of God: the first over the affairs and offices of the other Angels. the 2d. over the affairs of the World, the 3d. over Evill Angels; to curbe, represse, and restraine their Power. these are 3 words used, Eph. 1.21.

1. Κυριότης, Domination, or Dominion] trans: Government.
2. Pet. 2.10. it may be because the Angels are as a Colledge of Senatours, who have the Government of the World together in their hands.
3. Αρχή, a primary power, or Principallity] such Power ye Angels have under God.
3. Εξουσία] signifies a right, power, licence, liberty or Priveledge to do what one lists, the Angels may be so called, because they may do what they will, notwithstanding the Princes and great men of the World: all yr Powers cannot restraine them.

Q. What are the names and offices of Ordo Tertius.

A. Powers, Arch-Angels, and Angels:

Q. What Reason is there against these Inferiour ranks?

1. Thess. 4.16. Psal. 91.11. non infirmi. 4o. omnes sunt Angeli.

Expl: 1. All Angels have Immediate Commission from God. Psal. 91.11. Heb. 1.14.

2. They have all charge to administer to yr Pupills; hence I can see no Reason why they may not all order the affairs of ye World for their good and represse Evill spirits as occasion serves.

3. Arch-Angels cannot be in the lowest degree, for they are Chief Angels; and they say, that Michael the Arch-Angel, is the Captaine over ye rest; Jude. 9. Rev. 12.4.

4. All Angels cannot be in the lowest degree, for yn yr were none in ye highest. Angel is common to all: Gabriell is but an Angel: and yet Luk. 1.19. is said to stand in the presence of God; and therefore by yr account he should bee an Assistant, and in the highest ranke: and indeed all stand in the presence of God, are neere to him, see his face, & Glory.

Q. What is the Creation of Inconstant Natures?
A. That wherby they were made of a Praeexistent matter, & are yrfore Subject to Corruption. Gen. 1.2. 7.22. Psal. 102.25, 26.

2. Pet. 3.6, 7.

Expl: These Natures were not made perfect at the first, as the 3\textsuperscript{d}. Heaven & ye Angels, but were perfected by Degrees, having first a matter prepared, and then a forme induced, and then an existence from both: They are compared to a garment, Psal. 102.26. which is first in the wool, then woven, and then made into a garment: which are therefore of a corruptible nature: their Principles stood not together at the first, and therefore may be severed, they are of a dissoluble nature, and may be returned to their former Principles. These are subject to generation and corruption. *Generation is the acquisition of a new Forme, +Corruption is the losse of a former forme; These are subject to arising, may
arise, & bee continued by like things, suitable and agreeable to themselves: and are subject to ^Perishing, may be destroyed from things opposite; they may be destroyed by opposition of agents stronger then themselves, as fire can dissolve and consume things that are weaker, and hence things fly from those things that are stronger, & resist them: all these are capable, as of a beginning, so of a Period, because they are made of praeexistent matter. To this Place belongs the *Porosity of Natures, whence comes opposition; the parts may be set at a distance, and hence is +Rarity: or may be compassed more closely together, and that is ^Density: and hence, lastly, there may be an Extension of ym into a larger place, or a compression of ym into a narrower.

Q. What are wee to consider in these Inconstant Natures? hic considerandum Materia 1"ma. Constitutio

Expl: These being perfected not Immediately at once, but mediately & by degrees had a double existence; the first rude and Incompleat, ye matter & stuffe of wch they were made was first made and prepared before hand, ye 2d. compleat and perfect: they had at last their compleat constitution, & perfect existing, and standing out from all their Causes, they had their Inchoation in ye Chaos. Gen. 1.2. & yn yr perfection. Gen. 2.1. they were at last perfected and compleatly finished.

Q. What is the first matter? A. A thing which God made at the first of nothing, without forme, & void, and overspread with darkness. Gen. 1.2. Isa. 45.18.

Expl: That there is such a matter created Immediately of
nothing, appears by ye Transmutation of the Elements, and change of things from one forme to another; which could not be without one Common Subject of all those formes: there is a Generation and Corruption, an acquisition of new formes, &c: cast a drop of water into a furnace of fire, and the fire will convert it into its own Nature; the stronger forme fights against ye weaker, & drives it out, and takes possession of the same matter in its roome: nothing is annihilated, therefore there is a Common Subject in which they fight: the Generation of one is the Corruption of another.

2. There is a first matter. a 2d. matter presupposeth a former: in every mutation there is a former subject presupposited, and that subject supposeth a former, or nothing: If it supposeth a former, then we proceed in Infinitum. but we must stand in some first, if it presupposeth not a former matter, it is a first: The Earth is a subject of contrary formes, and therefore Praeexistent.

3. Hence it is made of nothing; for nothing is Eternall but God himself; and it is impossible that the first matter should be made of any Praeexistent stuffe, Gen. 1.2. it was created with ye 3d. Heaven, & Angels, & ye were not made of any Praeexistent matter, being Constant Natures; therefore ye first matter was not made of any Praeexistent stuffe, but created Immediately of nothing, here they agree.

At the first] i.e. in the beginning of time; and it was requisite to keep out that vacuity within the concave of ye 3d. Heaven; this is plainly expressed, Gen. 1.1. the Earth, i.e. the first matter, herein it also agrees with ye 3d. Heaven, hence permanent.

It differs from the 3d. Heaven in its Properties, if I may so call them. The first of which is, that it was without forme, ye other 2 flow from ys, viz: it was void, and overspread with darknesse.

Without forme] i.e. without any Essentiall forme, for if it had bin created with any forme in the beginning of time, it had bin a constant nature: unchangable and Incorruptible, and all ye Elements had bin incorruptible.

2. All the Elements were created afterwards, here was no kinds of things yet created, the spirit sat upon the waters, as a hen upon her chickens: they were but hatching, therefore they that make account ye was any Element now created, account ye chickens before ye were hatcht.

 Void] Isa. 45.18. Hee made it not void, but created it to be Inhabited; while it was without forme, it could not be an habitable place, for the commoration of any creatures: there could be no birds in ye air, or fish in the sea, before they
were formed; a place is the subject of ye thing placed, and a thing must exist from its causes, before it can be a subject to contain another thing: but this was no compleat Effect, having only an Efficient Cause.

Overspread with darkness] If it was without forme, it was without any Quality flowing from ye forme, & yrfore without light.

Q. Why is the first matter called Earth, deep, & waters?
A. Because those things are most materiall, especially ye Earth, wch hath most matter, & least forme of all Creatures. Gen. 1.2. Job. 30.8.

Expl: Earth, and Waters are the lowest Elements, & yrfore least active, and therefore have least forme, and most matter, and hence are most materiall and come neerer to the first matter: and hence the first matter is called by their names; the Earth is the basest of all ye Elements, Job. 30.8. extremely base, yr being no baser yn ye Earth, which is ye most dull and sluggish, because it hath least forme, & most matter.

Q. How could darknesse being a Privation, prevent ye Existence of light?
A. Informity and voidnesse are privations, & yet prevent ye Existence of their contrary habits. Gen. 1.2, 3. 2. Cor. 4.6.

Expl: A Privation may be in Nature, before the Existence of the habit: for there are but 2 things requisite in any Privation.

1. A subject capable of a habit.
2. The voidness of the habit:
where there is an Eye capable of sight, & void of sight, there is blindness; which is a privation,

Joh. 9.1. Silence is a privation of speech, and yet it is not necessary that a man should first speak; but wee need goe no farther then, Gen. 1.2. Informity is a Privation of any forme, and voidness a privation of Inhabitants, and yet wee must
not conceive that the Earth was formed, and filled with Inhabitants, & yn deprived of those habits.

2. It is evident yt yr was darkness before ye Existence of any light.

R. 1. Because the first matter was wholly overspread with darkness, Gen. 1.2.

R. 2. Because there was no Element of fire yet created, which is ye proper subject of light, it being a proper Quality of fire, and no quality can exist without its subject, there cannot be colours without a body coloured, wee read of the creation of light, or shining fire afterward. Gen. 1.3.

R. 3. Because God made light out of that matter, which was covered with darknesse. 2. Cor. 4.6.

R. 4. Because that spirituall darkness, wch was shadowed out by ye darkness of ye creation, prevents ye Existence of light in all the Children of Adam. 2. Cor. 4.6. Eph. 5.8.

Q. How long stood the first matter altogether without forme?

A. Twelve hours, or ye whole time of ye darkness, being sustained by ye miraculous power of the Spirit of God. Gen. 1.2. Joh. 11.9, 10.

Expl: Why is the first matter said to be covered with darkness, but to shew ye time of its standing altogether void of any forme, and that was ye whole time of the first extream darkness, God is said, v. 5. to call ye darknesse night; the time of darkness, and the time of night were all one, it stood the whole first night without any forme, and I see no Reason to conceive, but that night was 12 hours in duration, the World beginning in ye Aequinoctiall, whither Vernall or Autumnall, and then yr are 12 hours in the day, and as many in the night; Joh. 11.9, 10. Being sustained, &c:] Gen. 1.2. The Spirit of God moved upon ye waters, i.e. on the first matter.

2. The first matter was capable of all formes, and hence wee say it was something in power, or potencye, but nothing in Act: Aug: calls it, not nothing, but propè nihil, & penè nullam rem; 3 next neighbour to nothing, hanging in suspense as it were

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between something & nothing.

3. Hence it could not exist in an ordinary course of nature, without a forme, it hath a longing apposite to it, as to its perfection, & as Rachel said, give me children or else I dy, so ye 1st matter saith, give me some forme, or I shall sink into the bottomless pit of nothing.

4. Hence, the spirit of God, by his almighty Miraculous power, sustained it, supplying ye place, & being in ye stead of a forme for the present, it was kept so by a miracle; for it is above nature, it was yf therefore necessary yt ye spirit of God should overshadow it, and sustein it by his mighty presence.

1. The spirit of God was mightily present with ys unformed creature, moving, stirring, and applying himself to it in an extraordinary manner; ye same word is used, Jer. 23.9. all my bones tremble & move, or move ymselvs, ye spirit was here present, and moving himself upon these Waters.

2. The spirit was then moving with marvellous loving, sweet, embracing presence: the same word is used, Deut. 32.11. where the Eagle is said to flutter over her young ones: the spirit of God was embracing ye Rude & unshapen masse, & spreading his wing over it, keeping it as it were under the shadow of his wings.

3. It was susteined by the presence of the spirit, who was nourishing, naming, cherishing, fostering, and fomenting this weake creature, & rude Chaos, and [ms. as] preserved it (as the Hen her chickens) from being lost, & falling into the bottomless pit of nothing.

4. He susteined it to thi End, yt something might be made of it: yt severall kinds of creatures might be brought forth out of it: the spirit did (as it were) sit and brood on it (as the hen upon her Eggs) warming ym, and hatching them up; there was no creature yet perfectly hatcht in the lower World: there was no unconstant nature yet out of the shell, but as ye Hen

by her warmth and force prepares eggs for chickens, so ye spirit by his heat and force did warm and cherish this; & yn forme & fashion several creatures out of it.

Q. Wee have heard of ye first matter of Inconstant Natures, what is their Constitution?

A. That wherby they were formed by the Efficacious Wisdome and Will of God, and fitted

\[
\text{Constitutio rerum quae, viz: quae factae}
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\[
\text{Per dei Sapient: apta ad fines varias}
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for their uses to which they
were assigned.
Gen. 1.3, 4, 5, &c: Isa. 48.18.
Psal. 33.6. [104.24.]

Expl: In this compleat frame and Constitution of these natures,
discovered in the Description wee may observe,
1. The Efficient, wch is ye Efficacious wisdome & Will of
God.
2. The frame issuing from it, which consists in the
formation of these creatures, and the consequents of the
forme, which are two.
   1. All were assigned to their severall uses.
   2. They were fitted to those uses, to which they
   were assigned.
The Efficient Cause is the Efficaceous &c:] or the Efficacy
of his wisdome and Will, things are said to be made by the
word of God, Gen. 1.3. Ps. 33.6. yt was not any vocal
sound, or Grammaticall speech, but ye Efficacy, &c:
1. The Efficacious Energeticall working wisdome of God.
as a mans word is the expression of his inward conceptions,
or of the formes & Images of things conceived in his mind:
so the word of God, is the Expression of the Idea and
Images of things, conceived in his mind, and leaving an
impression of them on the creature, Psal. 104.24. when God
begins to induce severall formes of things into the first
matter, then, he appears as by expressing himself by word:
because the great wisdome of God appears not so much in
produceing the first matter, that ruder masse and lump, but
in publishing those formes, and severall shapes of things,
which he had before conceived in his Infinite wisdome and
understanding, and in drawing out those varieties of
pictures upon the Table of the first matter.
2. And Will] A man by his word declares his will &
pleasure: Gods word is an expression of his sovereign will
and pleasure. Rev. 4.ult. hence God speaks as a King in
the Imperative Mood, Sic esto, let it bee, 2. Cor. 4.6.
hereby things were effected with as great facility as wee
can speake a word: Rom. 11.17. hee called for a World, and
said I will have a World, and it came out of nothing: hee
called for Light, fire, Water, &c: and they all presently
came into the World at his call, it was an Effectuall word,
all beings from the first, came out of the Mouth of God,
the first being; i.e. they
proceeded from his word: hee
speaks not words, but reall
substantiall things. Rom. 11.17.
2. Hereby all things were formed] Gen. 1.7, 19. now things appeared in their formes, and began to shew their faces, which before had no face to shew:. *The forme is a Principle in every thing, wherby it is that which it is. It hath 3 Properties especially.

*Forma quà res est quâ est.

1. It gives proper being to a thing; the matter is common: a stool might have bin a chest or box for all the matter: the matter is Indefinite: the forme determines a thing, in a certein and speciall kind & being: all are made out of ye same stuffe: but the forme makes this to be a fire, that air, &c: the matter was only in potency to be fire, &c: but now it is actually so: before the forme was induced there was no kind of thing in the world: but the formes being imprinted, things are brought forth in their severall kinds; Gen. 1.21, 24.

2. By the forme a thing is distinguished from all other things; fire from air, &c: distinction by the sound of the word, is a dying of things in severall colours; Psal. 104.24. Eph. 3.10.

3. The forme is the first Principle of operation, the matter is ye Principle of Passion, and the forme of action; that which givs proper being, givs proper operation, which follows the being, all qualities are secondary Principles arising from the forme, and as it were instrumentall to it, as coldnesse in Water: the forme is the first act.

4. Lastly, they were all fitted for those Ends and uses for wch they were assigned, & this is the goodness of the creature, Gen. 1.4, 12, &c: which God is said now to see, (ALTHÔ there be no new act in God) because now their goodness appeared in their Existence and Operation;
the fire gives light, the Earth brings forth fruit. Hence it is (I conceive) that the worke of the 2d. day is not commended; because before the lower Elements were created, it had not done his Office, and attended his End, in sustaining the water above; but ye 3d. day, when ye lower Elements were extant, and fumes ascended from both, it had attained its end, and therefore God givs a double approbation to the worke of the 3d. day: Gen. 1.10, 12.

Q. How are Inconstant Natures divided?  
A. They are Elements, or Elementaries.  
   Gen. 1.3, &c: Psal. 104.1, to 27.

Expl: Inconstant Natures are of 2 sorts, either made Immediately out of ye first matter, or Mediately. these are Elements, these Elementaries. Some are simple natures, others compound: some Principles, others Principated: both these are described Gen. 1. Elements, v. 3, to 11. Elementaries, thence to ye end of the chapter.

Q. What are the Elements?  
A. Inconstant Natures, whose Substantiall formes were Immediately made of nothing.  
   Gen. 1.3, to 11.  
   Psal. 104.2, to 13.  
   Am. 9.6.  2. Pet. 3.10. [3.12.]

Expl: Elements] in Hebrew Jesudh: fundavit, fundamentum jecit, because they are the foundations and seminaryes of all things conteined in this Visible World; the word is used, Psal. 18.15. In Gr: Στοιχεῖον, of Στοιχος, order; it signifies most properly a file of soouldiers reaching from the front to the reare: these are a part of Gods Army, reaching from the 3d. Heaven to the centre, standing in order, and keeping their ranke and place, and least there be any vacuum or empty void place, the next will step in, and supply & fill up the Place.

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4 Latin: “he established,” “he laid the foundation.”
Elementum, q. d. Alimentum, because they are our Nutriment; nutrimur, ex quibus nascitur.\(^5\) Some think it, q. d. Elivamentum, because all other things are Elivated, and lift up of these. they are called genitalia Corpora, Prima Corpora, and Fontes rerum, Elements are semina rerum,\(^6\) as words are made up of letters, so other things of Elements; Hence it was requisite that these should be breasted first in order, before the Elementaryes, because they are more simple, and because they are the Principles of other things, which are built upon these, & have their dependance upon them, as their foundations: these may be without the other, as one without two: but not the other without these.

Inconstant Natures] herein they agree with Elementaryes: they are perfected by degrees, being both made out of the first matter, this is their common nature. Whose Substantiall formes, &c:] hereby they are distinguished from ye Elementaryes.

Substantiall Formes] the Elements being Substances, their formes cannot be meer accidents; for accidents are not Essentiall to ye being of ye thing.

2. If the forme be an accident, the thing formed cannot be a Substance, for the forme is more divine, & more noble \(yn\) ye matter, ye Principall cause of the Essence, wch gives specifickall, or speciall being to it: ye forme of fire makes it be fire.

3. If formes were not substance, the Elements should only differ accidentally.

4. Then there would be no generation or Corruption, or Essentiall change, but only alteration, which is a change of Qualities.

5. Water hath an Essentiall Substantiall Principle of its coldnesse: which causeth it to return to its coldnesse again.

\(^5\) Latin: “we are nursed” or “nourished” from “we are born.”

\(^6\) Latin: “generative bodies,” “first bodies,” “the fountains of things,” “the seeds of things.”
Were Immediately made of nothing] The formes of ye Elementaries were made of the formes of the Elements, but the formes of the Elements Immediately of nothing; not out of any Antecedent formes; these are the first Effects of all Inconstant Natures, and most simple, having nothing in them but common matter, and 4 distinct formes; Gen. 1.3, &c: the forme of fire was ye first simple forme inspired into the first matter; these were Immediately made out of the first matter (others Mediantib: Elementis)\(^7\) hence they are Eternall and can never be totally separated from the matter.

Q. What are the kinds of Elements?  
A. Either the Hygher or the Lowe.
   
Gen. 1.3, to 11. Deut. 5.8.  
Am. 9.6.

Expl: Wee read, Gen. 1.3. of both the Superiour and Inferiour; & Am. 9.6. he buildeth his storyes: the word signifies his Ascensions in Heaven, and his bundles or bunches in the Earth: the Water and Earth are bound together in one globe: God made a Circumference, and a Center; hence some must ascend, i.e. move towards the circumference: some descend, &c: hence they must have suitable Qualityes, i.e. Levity & Gravity, wherby \(y\)y are enclined to ascend, hence Lastly they must have such formes as are the descend Principles of those Qualities; wherby they are disposed to move towards their own place; though they put not forth the acts of gravity and levity in their own places: when \(y\)e fire is come to its own Element, it rests, and ascends no higher: fishes, & men under water, in its own place feel not the weight of it: those qualities are the feet wherby they are fitted to goe home, when they are absent from their own Places.

Q. What are the Hygher Elements?  
A. Those Elements whose formes are most active, w\(^wh\) are enclined to ascend.
   

Superiora sunt quorum formae activae.  
1o. Subtiliores  
2o. Largiores  
3o. Leviores.

Expl: These have more noble and active formes then the other; and \(y\)rfore are more active, operative, & shining then the other, \(y\)

\(^7\) Latin: “by the mediation of (or by the means of) the elements.”
which are more dull: God here proceeds from things more
perfect to things lesse perfect. Hence it is that these are.
1. More Subtle, ye matter being extended by the forme.
2. More large and capacious.
3. More light and enclined to ascend upwards towards
heaven, y'fore called Ascents, Am. 9.6. hence also they are
called by the name of Heaven: Gen. 1.8, 19. Ps. 147.8.
because they are neerest to
heaven, next neighbours to it,
& because they are enclined to
ascend towards it; and this seems
to be the Reason of ye English word
Heaven, i.e. heaved up, because
they have formes to heave them, and
raise them toward the circumference.

Q. Which are the Hygher Elements?
A. The Fire and the Air.


Expl: The fire is the 2d. Heaven, the Air is the first: they
are called light & spreading: Gen. 1.3, to 10. these are
more pure and subtle then ye other, cannot be discerned by the
Eye, the other are seen by these. the fire is the fountain &
ye air the medium of Light.

Q. What is the Fire?
A. The Hyghest and hottest Element,
which being condensate doth burn
& shine. Gen. 1.3. Job. 5.7.
Jer. 5.14. [1. Cor. 3.13.]

Expl: Here two things must be premised.
1. There is an Element of Fire.
R. 1. Because there are 4
Elements w'ch may appear,
   1. From the 4 Prime
   Qualityes.
   2. If there were but 3 they
should be disparates, and there a
Genus is omitted, but all things
are dichotomized.
R. 2. Because fire is cast down from above continually, which may appear,
1. Because here are Subterranean fires, which is evident by ye Generation of stones, and concoction of Gold, & other Mettals. Job. 28.5, 6.
2. The sun beames are fire, a quality cannot be without a subject: yrfore the air being full of light, swimming in it, it is full of fire: this apparently sinking fire, wee cannot create it, but find it made, and if the beames be collected in a burning glasse, they will burne: there is no fire in the other Elements; how should it come there, if it were not dejected with mighty violence from the sea of fire, that is above.
R. 3. Fire ascends naturally, which is an argument that its place is above, Job. 5.7. Gen. 19.28. All meteors are carried up by fire, &c:
2. By the light that was created the latter part of the first day, we are to understand the Element of fire: Gen. 1.3. which is commended to us by that Quality, because we may best of all perceive it thereby: 1. Cor. 3.13. Eph. 5.13. the other Elements are commended to us by their speciall Qualityes, as the air by Moisture or spreading, the Earth by drynesse, &c: this being the speciall use of fire to give light, the adjunct is put for ye subject: wee use to say, bring us in a light, i.e. a candle, &c to give light: when was ye Element of fire created if not on the first day. 2. Cor. 4.6. God made light out of the darknesse, and without fire there can be no light, this was created first of all the Elements, because it is of a most subtle nature.

In the description two things.
1. The thing described, fier, or fire, from ye Gr: Πὺρ of ye Hebr: תן Lat: Ignis, ab in & gigno, because without it, nihil gignitur or procreatur. Heb: זן it may be from the sound that it makes when it is conflicting wth water.
8 Latin: “from ‘in’ and ‘to beget.’
9 Latin “nothing is begotten or produced.”
which belong
to it when it is condensate,
viz: it doth burn and shine.

Elementum Altissimum.

The hyghest] Next to the 3d.

Heaven, that is the place of the fire,
being next in excellency and activity
to it, having the most noble and active
forme, the 3d. Heaven is called the
fiery heaven, and the Angels
compared to fire, Psal. 104.4. It is as it were a corporeall
spirit, cloathed with a little fire matter, hence it is most light.
The Levity is from the forme much acting upon the matter, whereby it
is inclined to ascend to the Highest place, Job. 5.7.
Josh. 8.20, 21. the more forme, ye more levity, and the more
matter, ye more gravity, wch appeareth by ye Earth. A mans body is
heavier when he is dead, yn it was
while he was living: and there is much
acting of the forme upon the matter, and
therefore its more quick, nimble, light,
& enclined to ascend.

And hottest Elements] Callidiss:

1. Fire hath the most mighty, strong, &
active forme of all the Elements, yt is the
Reason why it is so strong in its operations,
for the forme is the first Principle of
acting, it is called a spirit by some, being
like a spirit, cloathed with a little fine
matter, it hath the least portion of matter,
of all ye Elements, & most forme.

2. Hence it workes most strongly, with the greatest force &
Power upon ye matter, it chafes, and warmes it, and gives it
heat.

3. Hence it extends it most, hammers it out thin; ye matter
suffers itself to be drawn and spun out to ye finest thread,
that the forme will, it tentures it (and this is ye Tennity &
Subtlety of ye fire) it subtilizeth ye matter.

4. It overcomes and subdues the matter, and takes state
upon itselfe, having a sovereign command over it, that the
matter cannot resist the formes act, nor retard it, nor
react, but is swallowed up, as a little water is devoured in
a great furnace of fire, the matter yields itself to be
wholly at its dispose: it is made buxome, and plyant as a
glove, as iron is plyant when it is red hot, it fashions it
according to its pleasure, takes full possession of it,
bends & bonds it to his Will, assimilates it to itself, that
it is almost all forme, and this is pleasantnesse is
[sic] the heat of it, coldness makes
joints starke, but heat makes "m quick and nimble: hence, it is able to act with the greatest force upon other things. this is the next active quality.

1. It is of an exceeding penetrating nature, by reason of its subtlety of parts, as we see in Cinnamon, and Annis-seed waters distilled by the fire. they will pierce and penetrate in a moment into the whole body, it can put itself in between part and part, and cut the humours, Psal. 19.6.

2. Hence it opens, piercing in it, can open the door under. the heat opens the Earth, and flowers and things that were shut and lockt up in the winter, Psal. 19.6. it comes in that nothing can hide itself from it. Cold soaks up the hands of every man.

3. It attenuates other things, hammers them, and assimilates them to itself, files them, it attenuates things, not only into suitable waters, but oyles, and spirits, and as it ascends with a sharp angle, so points & sharpens oyr things, as trees, branches, &c:

4. It melts other things:

thawes the Earth and waters being frozen: Exod. 16.21. Job. 6.17.

2. Pet. 3.10. The Elements boyling shall be dissolved wth fervent heat, Gold is melted by fire, it cannot resist it, but runs from it: Hence they say it separates Heterogenyes, and congruates Homogenyes; It pierceth, dissolvst, & loosens things one from another: Cold binds, this sets at liberty, Jer. 6.29.

Ezek. 1.20[mss. 9:20]. and things being separated, like will join to its like naturally; hence it is of a refining nature, purifying things:

In distillations it will gather the
spirits by themselves, and leave the grosse matter & body behind, and make things subtle like itself.

2. Those qualityes that appear in it, being condensate, are a burning and a shining vertue; as John was said to be a burning and a shining light.

1. A power of burning; that's a quality arising from the inflaming force of ye same, whereby it is disposed to devour and consume fuell; it doth not only chafe, but inflame the matter, with excessive force, and devour it, and turns things into its own nature when it meets with fuell: Psa. 19.6. fuell, the word is meat, or food of fire, cibus ignis,\textsuperscript{10} used, Gen. 41.30. Neh. 2.3. the gates of Jerusalem are eaten up with fire, being of a most active, and devouring nature, desiring to turne all into itself, and turn the World into a flame, 2. Pet. 3.10.

2. Of shining: this is a quality arising from the forme clearing ye matter, wherby it is disposed to make things manifest; 2. Cor. 4.6. Eph. 5.13. It hath the most glorious forme of all the Elements, and acts in a most glorious manner upon the matter, with such force, that is subtilizeth it, to such a Proportion that it makes it equall, even, and polite, slick, & smoothly glasse, and also scourts it up, illustrates, smooths, and clarifies it, so bright that it makes it to glitter, shine, and sparkle. The air which is next to it, is a Diaphanous and Transparent body, things may be seen through it, but it is not refulgent and resplendent as this is: Glasse which is full of fire is cleer by Reason of its politeness and so, precious stones; but fire itself is much more burning, and glorious in its own nature: all shining & splendour in other things is derived from hence, as wee see in Sun, Moon, & Starres; 1. Cor. 15.41. This is when it is condensate and thickned, for the air hath much fire in it, but it doth not shine and burne, but when by a flint or stone the fire is smitten, and its parts are united and brought together, it will shine, burn; wee see not the Element of fire, but when waves come tumbling downe thick and threfold, from that sea of fire, cast down by the Sun, then the beames will shine; and the

\textsuperscript{10} Latin: “food (or nourishment) of fire.”
beams collected more closely in a glasse, will burne: all this light which we have here in ye day, is nothing but ye beams of the sun, i.e. fire cast down in thick waves one after another; when a window is shut, that the continuation of these beams is stopt, ye roome is darke; though there be fire in it, it is not condensate and thick; but being thickned it will shine and give light; & y'refore, Gen. 1.3. it is called light, & ys makes way for ye next thing considerable: Wee have heard of ye nature of ys Element, wee are now to enquire after ye Principall use of it, which is presented to our view in the following words.

Q. What is the speciall end and use to which light is assigned?

Expl: The constant course and vicissitude of day and night, are [mss. and] made by ye fire des: & ascending. 1. Thess. 5.5.

Q. What is day?
A. The time wherin light is turned downward in an Hemispheare, Gen. 1.4, 5. Job. 38.12, 13. 1. Cor. 3.13. Joh. 9.4. 11.9.

Expl: That fire is cast down wee have heard; It strikes down into ye bottom of ye Sea; this fire being cast down shines by Reason of its condensation. the parts of ye fire are too subtle for our Eye, but when its cast down thick and close, the parts are united and continued so, that they shine and give light: Light reflected upon a mans face with a looking glasse, will dazzle his Eyes with its Lustre & brightnesse; the sun is an Instrument, and glasse made on purpose to strike down fire, and cast the light in our faces by its body, and Motion in that sea of fire, and this spreads itself over the Hemisphere: wee are compast round about with heaven, wee see half the compasse of it, it enlightens all those parts which wee see above us at
once: The time of ye duration of light above the Horizon (the Circle that divides ye Lower Hemisphear from the Higher, and bounds our sight) is day; 1. Cor. 3.13. day and fire are all one, because day light is but the shine of fire cast down, which reveals, or unveils those things, which were hid in darknesse.

Q. What is the Night?
A. The time wherein the Light returneth upward, wherby darkness is over the Whole Hemisphear. Gen. 1.4, 5. Psal. 104.20. [Jo__11 8.20, 21.]

Expl: As the presence of the Light makes day, so the absence of it makes night: the first night was the time of ye absence of ye fire not yet created; but now the night is the returne of the fire into its own region: It ascends naturally back again into the place where God created it: Hence there is Privation of the condensation of it in the whole Hemisphear, which is yrfore possesst with darkness; if we turne the light of a Candle downward, it will not burne downward; but ascends and turns upwards: An Element hath but one simple Motion, and that is either ascending or descending.

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11 Unable to identity this biblical book.
Q. What is to be considered in the Constitution of the day & Night?
A. The Division between the Light and darkness, and the Imposition of Names upon both, being divided. Gen. 1.4, 5. Numb. 9. 15, 16, 21.

Expl: Here are two things considerable; the division of light and darkness, God set them apart for that Office to make day and night; and the giving names to them wherby he sealed their Office.

Q. What is the Division between the Light & darkness? A. A separation of each to his proper course, by setting their bounds, with they may not passe; Gen. 1.4, 5. Jer. 31.35, 36. 33.20. 2. Cor. 6.14. [Numb. 9.15, 16. Ezek. 4.3. Zech. 5.9.]

Expl: This phrase which is here used, is a Hebraisme, only a division of light and darkness one from the other, and not a 3 fold division (as some will have it) of light & darkness one from another, and of light & light, & darknesse and darknesse. The word implyes a separation of one thing from another, that is diverse from it, and not a separation of ye same thing from itself or division of it into similar parts, Numb. 16.9. God separates ye Levites from the rest of the peoples, as they that were of another and Hygher ranke and order: distinguished from others by Office; the doubling of ye Interjection implyes not such division of one part of the light, from another. And that the single division only is intended, may appear by ye frequent using yt phrase and manner of speaking in scripture: as, Exod. 14.20. Lev. 10.10. Josh. 8.9. Ezek. 4.3, & 20. more places in the Old testament: It may appear how absurd and Irrationall it is to conceive that there is a double division intended in the Phrase, Ezek. 4.3. take an iron pan, and set it for a wall between thee, and between the City: if the Prophet had set a pan between himself, and cut himself in the middle, I suppose he would have fallen short of ye Execution of the other part of his charge, which was to set it also between ye City; so, Zech. 5.9. they lift up the Ephah
between the Earth, & between ye heaven, a very hard task if a double division were here intended: for;

1. They must goe into the Earth and lift it between one part of ye Earth and another.
2. They must go into heaven and do the like there.
3. If ye lift it between one part of ye Earth & another, ye must lift it downward.
4. They must lift it up and down both together.
5. Up in Heaven, & up in Earth both together.

Lastly ye Division of light and darknesse, must be such a division as constitutes day and night.

2. This division is a separation of them to this end and use; ye one for ye constitution of ye day, ye oyr for the constitution of the night: it is used for a separation from others to some speciall office and worke. Numb. 16.9. Deut. 29.21. Ezek. 1.21.[mss. 6:21] 9.1. This implyes,

1. That there was an assignment of these to some end and Office, to wch ye were to serve. Numb. 16.9.
2. That each of these had his proper distinct office, place, course, & station assigned Numb. 8.14.
3. Hence these 2, viz: light and darknesse, must not meddle or mix themselvs one with the other: but take and keep their houres, enter changably: each must have his circuit: they may succeed in ye room one of another in a constant vicissitude, but not one intrench upon another; hence ye [mss. we] light & darknesse will not agree together, but expell each other. 2. Cor. 6.14.

2. This separation is both in respect of place and time.

1. Of Place: ye light should occupy one Hemisphaere, & darknesse ye other: their Rationall course being once settled, ye fire should be ascending in one, & descending in another: though in the 3 first days, the whole sphear must be enlightened, &c:

2. Of time, and duration of their course, day takes his course, & night his; though they were divided in place (as some think) ye first 3 days, yet in time, Jer. 33.20. one stoping, & ye other succeeding.

3. This separation was made at first by God himself immediatly; who turned down the light and fire for a time, 2. Cor. 4.6. it was good, and atteined its end before the sun was made.

4. God made this separation, by setting bounds and limits, which they might not passe. Psal. 104.20.
Q. What are those bounds where light and darkness are separated & divided one from the other? 

Expl: They are terminated and kept in compasse by these 2; which are ye Land-Marks as it were of light and darkness; these bounds are named, Gen. 1.4, 5.

Q. What is the evening viz: limes separata ante lucem et ten-ebras qui est finis lucis initio tenebrarum.

Expl: This is the bound that separates light antecedent from consequent darkness: the fence made between light preceeding, and darknesse succeeding; the same betwixt white and black: It is even between both, & yrfore it may be called even; hence it is called a mixture, because it is the beginning of darkness, in which all things seem to be mixed and confounded together; all things are covered with the black garment of darknesse, & weare one habit: are as it were all of a colour; Psal. 139.11. Isa. 29.15. hence it is used for darkning; Isa. 24.11. Joy is darkned, Evening'd. Obj. How could the first evening be a separating bound between light & darknesse, when as yet there was no light created? 
A. It was apt to stand between light and darkness, and was appointed of God to that end: the first evening was not an actual bound betwixt these two: only a beginning of darkness, as when a man hath made a fence to his lot: it is apt to stand betwixt him and his neighbour; and when his
neighbour joynes next to him, it sets bounds to his neighbours lot & his own; it may be the end of his neighbours lot, and beginning of his own.


Expl: Hence it is called זכר which signifies to search, enquire, or seeke out: because it is the best time of seeking, when the light begins to appeare in which things may be found, which cannot be seen in ye dark.

Q. Why did God impose the names of Light and darknesse upon day & night? A. To seale their Office, and to show that hee reservs these in his own power, Gen. 1.4, 5. Psal. 74.16. [104.20.]

Expl: The first end was to seale their office of light & darknesse: as God confirmed his blessing to Abraham, and sealed it, by his new name; when men are called the sons of God: the meaning is, that Priviledge is sealed to ym: so God settled & established the vicissitude of light and darkness to be perpetuall; Psal. 74.16. thou hast proposed or confirmed ye light: i.e. settled it immovably in its course and station. The 2d. End was that he reserveth these to his own power: Imposition of names is a sign of speciall right, & sovereign power over ye thing named: Gen. 2.19. Adam gave names to those Inferiour Creatures which signified his dominion over them, &c: but he had not such power over the day and night.

1 Mss. tenebrare.
Government: so God names the Elements, day and night, to shew
that he hath ye only command of these: hee can make ye sun to
stand still, and go back many degrees, Ps. 74.16. If you ask,
how did God impose these names, I Answ: he left ye vestigia,
Print, and footsteps of these names upon light and darkness.
As Zechary did not speak by word of mouth, but by writing when he
named, John, so God wrote these names in their natures; As the
Logical, so ye Grammaticall artifice is his. Adam was but
Gods Deputy in giving names, here God did it himselfe, he left
his stamp upon his coin: stamped and imprinted these
Principles in the things: left notes and markes upon ye,
according to which they should be called. Adam was able to
see ye print and Impression, and to read these names, written
in Light and darkness. & if he had bin to name ye, he would
have called ye by ye same names.

Q. How did God call the Light and darknesse?
A. He called the light Jom: because it is a time of business &
labour, & darkness Lailah: because it is a time wherein
men are to take their rest, Gen. 1.5. Psal. 104.20, to 29.
[Zach. {2.5.} Joh. 9.4. Isa. 16.3.]

Expl: Jom signifies shining: of a word that signifies to
make a noise, stir, tumble, or commotion. Lailah implyes a
time for a man to take his rest in, whither more directly as
some think: or whither it comes of a word that signifies to
howle because it is ye time of the yelling of wild beasts. The
day or time of light is a season fit for labour.
1. Because beasts then betake themselves to yr dens,
which might ovrwise insert[?] men in their labour;
Psal. 104.22, 23.

2. Light is a terrour to them. Men that travell in
the Wilderness use to make a wall of fire round about
them, to keep those beasts at a distance. Zech. 2.[5].

2. Because they fear the noise of ye day, and ye force
and power of man: some fear of man, is yet left upon
them.

3. To concoct the meat which they have taken in the
night: ye night is ye usual time for Lions to seek after
yr Prey; if ye step forth in ye day, it is in extream
hunger, as is to be imputed to Adams fall: here is now
yrfore liberty for man to be conversant about his labour.
Psal. 104.

2. By the light of the day, men may see their way &
worke, & be quickned to yr labour. Psal. 104.22, 23.
Joh. 9.4. 11.9. 12.35. extream cold seales up ye hand of every one: but moderate heat doth warm and refresh ye body, & make it fit for labour, and this time of light is properly called Day.

1. That which is opposed to Night, is properly called Day.
2. God called it so.
3. It is properly called Jom.

God made the night for man to rest in, yt his naturall force & strength might not be dryed up, and exhausted with overmuch heat & labour, Ps. 104.23. God would not have man work his body both night & day without rest: when day light is gon, it is time to shut up shop windowes. Now ye beasts creep out of ye dens, & seek yr meat. Psal. 104.

2. Because the cool shadow of ye night, is fit to preserve ye lively vigour of man, from being consumed & dryed up with the parching heat of ye day. Gen. 31.40. Isa. 16.3. Jer. 36.30. Math. 20.12. fire is hot and dry, and if it should alwaies be cast down, it would overheat and dry the body: but ye night cooles, Isa. 16.3. God draws the curtaines of darkness over us, and refreshes our bodyes with the moisture, coolness, and shadow of ye night.

Q. What ariseth from the Constitution of ye day & night?  

Expl: Of both obteining their course is made up a large day of 24 howers: called Gherelbhe bequer; Dan. 8.14. & νυχθήμερον, 2. Cor. 11.25. It is called day, because day is the more noble and excellent part of it. as a man is called a soule, &c: though his body was made first, ye denomination being taken from the better part. Eccl. 2.13. in heaven yr shall be no night or darknesse.

Q. When doth this night-day begin?  
A. At even: ye time of darkness being ye first part of it: Gen. 1.2, 5. Mark. 1.32.
Explan: This appears not only by Testimony and Practice of Ye Jewes, but diverse artificiall Arguments, wch may give in a cleer demonstration of ys Truth.

1. Because every day of ye Month begins at even. Lev. 16.29, 30, 31. 23.27, 32.
2. Because it ends at even. Exod. 12.18. Mark. 1.32.
3. Because ye time of darknesse antecedent to light, was ye first night. Gen. 1.2, 4, 5.

Q. Which are those things that were created ye first day?

Explan: The Hebrews use Cardinall words, for ordinall: as, one, for ye first: so here: one day, for ye first day: this is the account of ye worke of ye first day, these things were made, and one day was spent, consisting of night & day: called Evening and Morning: if wee look upon these bounds as adjuncts, they are put for yer subjects, which are bounded by ym: if as parts, ye part is put for ye whole.

Q. Wee have heard of ye Element of fire, what is ye Creation of ye Air?
A. That wherby God spread it out as a curtain, to make a Separation between the waters above, and those beneath. Gen. 1.6, 7. Psal. 104.2. [Isa. 40.22. Job. 37.18.]

Explan: Rakiang signifies a spreading or outspreading, of Rachang, to spread abroad: Job. 37.18. and ys is by beating or hammering, as Gold & Silver are beaten out & spread abroad into small thin plates, or spangles. Jer. 10.9.[mss. 10.19] ye forme sent into ye 2d. part of ye 1st matter, hammers & beats it out as it were into a thin plate. Isa. 40.22. God is said to stretch out ye heavens (i.e. ye Air) as a curtain, & as a tent to dwell in, ye forme doth not tenure it as ye forme of fire, yet it
subtilizeth it more yn ye formes of ye lowest Elements can subtilize yr matter.

2. Hence it is inclined to ascend. Am. 9.6.
3. Hence it is exceeding large, a spacious roome, which spreads far and wide, compasseth ye Earth and Water, as a Canopy hung over our heads, Job. 26.7.
4. Hence it is more cleer yn ye lower Elements. It is a transparent body in wch coloured bodies, & ye visible species & Images of things are seen. It's a great looking glasse, hanging in yt great roome of ye World. Job. 37.18.

To make a separation, &c] Gen. 1.6, 7, 8. this is ye End of it. Let it divide, or be a dividing, i.e. continually divide between ye Waters & Waters. The waters are said to be above ye spreading, because they are above some part of it: as Waters are said to be neer ye Earth. Exod. 20.4. i.e. some part of it.

Q. What is the Air?
A. A Hygher Element wch is most moist, & as it were ye matter of every sound. Gen. 1.6, 7. Ps. 77.17, 18. Am. 9.6.

Expl: It is an Hygher Element, one of ye Ascensions. Am. 9.6. wphin it agrees wth ye fire. The Speciall Nature of it is in 2 things.

1. The most proper Quality wch is moistness: it is more moist yn ye Water: being of a most spreading nature: Gen. 1.6. Oil is of an Airy nature, wch appears because it will keep his place in a Vessell, & swim above ye water.

2. It is Described by ye Effect, yt ariseth from its being smitten or moved, & yt is sound: It is as it were ye matter of every sound: sound is an Audible Quality of ye Air being moved, by ye Reason of ye clashing of two hard bodies.

1. There must be two hard bodies clashing, or ye Air must supply ye place of one.
2. There is an Elision, or striking the air, which suffers ye stroake.
3. The air being smitten, is answerably moved & affected, & set in a new posture correspondent to ye position of those bodies, or the stroake, and so we discern ye manner of ye stroake by ye sound: so ye severall
letters are formed in several parts of ye mouth by ye several Instruments, as throat, Lips, &c: whence some are called gutturalls, &c: these are ye common organs by which ye sounds of letters are framed and all the division and distinction of vowels and letters is from ye motion of these several organs: striking ye air in a diverse manner.

4. The air being smitten in one part, yt strikes ye our parts of ye air next to it, as the Water being dashed in one part by a stone cast in, ye other parts are answerably moved with the first impression.

5. The sound so made is conteined, is continued in ye whole body of ye Air to certain distance: as the Water, &c: ys is by Reason of ye union, & continuation of ye air to itself.

6. The sound so made, is as ye center, & drives & diffusest ye air to every side, by circles drawn & wrung out from ye center, to ye circumference.

7. The air being continued, whosoever stands in ye circle, ye air brings ye sound to him, by ye whole sound being in every part of ye circumference, hence many hear ye same sound.

8. Because these circles sonus est simplex are successively derived one from another: we hear not ye sound Immediately, as soon as it is made, & yt is ye Reason why we see ye lightning before we hear ye Thunder: A sound is either simple, directly carryed through ye air without any evident repercussion: or reflected, which is called an Eccho.

Q. What is ye Moisture of the Air? A. A quality wherby it is readily disposed, to flow out of his own bounds, & take up ye figure of another body. Gen. 1.6, 7.

Expl: Humidity is a Quality wherby a thing is hardly kept in his own bounds, but is easily conteined in the bounds of another thing.
Q. How doth it appear that the air is most moist?
A. Because it is most apt to spread and slide [mss. strike] into any place, & to fill it & be bounded by it. Gen. 1.6. Job. 41.16.

Expl: 1. It is most apt to spread, being of a fluid nature: it is most ready to float, and flow out of its own bounds: and therefore is called spreading: the flowing of water is not from the coldness, for it is most cold when frozen: but from the Moisture and Air in the pores of it.

To slide into any void place: it will step into ye roome of another body: quickly come into a void possession. It is said of ye Leviathan, Job. 41.16. that his scales stand so close together that no air can come between them, when[ce] it appears that if there be any pores, the air will suddenly get in: it is ready to creep into every hole & corner: It will passe through a stone wall, and bring ye sound. It will not only slide into, but fill the place, it being of a spreading nature, is fit for impletion, it repleniseth, & filleth ye void place: and takes up all ye empty room where it comes: dry things will not fill up a vessell, it may be the water will not get into every crevice, but the air goes into every part: ys stands by to prevent vacuity.

And be bounded by them. it assimilates itself to ovr bodyes: moist things are ready to take ye figure of another thing: water is easily figured according to ye figure of ye glasse wthin it is put, much more air.

Q. How did God call the Air being made?
A. Shamajim, which signifies, yr be waters. therby sealing the office of this Element. Gen. 1.8.

Q. When was the air made?
A. The 2d. day. God would proceed no farther, till ye air had received both light & darknesse and their succeeding course. Gen. 1.8.

Expl: This channell of light, is equally capable of light and darknesse, & nothing else could be made till ye air had
received both: and till light come and go in his proper subject, and this is ye 2d. day.

Q. What is ye creation of ye Lower Elements?  
A. That wherby they were made with formes less active, wch are enclined to descend.  
Gen. 1.9, 10. Am. 9.6.

Q. What are the Lower Elements?  
A. The Water & Earth. Gen. 1.9, 10. Ps. 95.5.

Q. What is the Water?  

Expl: The Phylosopher affirms that water is the coldest of all ye Elements, wch is most evident by ye Testimony of ye scripture, which attributes coldness to water in a peculiar manner, Math. 10.42. ἅτος, “of water,” is understood, but not actually in, the Matthew text. This coldness ariseth from the forme acting upon the matter, as all other Qualityes it cannot act so strongly, as the formes of ye higher Elements do extend or spread it, because it is restreined and clogg’d with the matter.

AQUA qd. viz: Elementum inferius, frigidissimum natura congre-antis, cavans Loca. Frigiditas.

Creatio Elementorum inferiorum, quà factis formis minus activis, de-scendentibus.
yet it will be stirring, heaving, shoving, tugging, and thrusting, though resisted by ye matter, wherby it is resisted, & straitned: it acts as a man with shackles at his heels; having a cold suit on, it is somewhat faint:

Hence it is of a congregating nature, ye coldnesse contracts it, drawes it together into a narrower roome and compasse, (as wee see in ice, when water is driven in its own pores) especially by cold, as heat extends it, &c:

Job. 37.16. Coldness is also of a congregating nature in regard of other things, it will congregate things of severall kinds, as severall Mettals into ye same masse: it gathers vapours in ye Middle Region. hence it breeds & causeth obstructions, fruits yt are excessively cold, and very binding.

Lastly, it hollows and caves ye places where it falls. Gutta cavat Lapidem.³ Job. 14.19. & this seems not to be the Effect of Humidity, for air workes no such Effect: this Property seems to be implied in the word Kavn here used: let ye be gathered into concavityes & hollow places of ye Earth; and also, cave and hollow ye place; hence cave, & cavus⁴ seem to be derived: waters cannot pierce as ye Higher Elements; but delve & bore, though they cannot goe through but are resisted.

Q. What is the Earth?
A. A lower Element, which is most dry. Gen. 1.9. Math. 23.15.

Expl: Jabasha, and in Greek Ζηρα, as if it were a withered thing: ye most dry and saplesse of all the Elements.

³ Latin: “a drop [of water] hollows a stone.”
⁴ Latin: “cavity.”
Q. What is the dryness of ye Earth?  
A. A Quality wherby it is disposed to keep its own figure, and to rest within its own bounds.  

Ariditus terrae qud. viz: qualitas quae dispos- 
itor intra suas limites se continendi.

Expl: The Water by Reason of its moisture will not keep its bounds, but gives way to other bodies that are heavy: but ye Earth being dry is disposed to keep his own figure: & rest in its own bounds: it will not easily assimulate itself to another thing: therefore the Israelites did walk safely upon dry land: here ye act of ye forme is not only resisted and retarded by ye matter, but so extremely clog'd with ye weight of it, yt it stands still astonied[?] and unmoved, sits down quiet, and doth little, only bind it within its own compasse, yt is shall not easily assimulate itself to another thing; and that is ye drynesse of it.

Q. What is to be considered in ye creation of these lower Elements?  
A. Their Scituation and Appellation.  
Gen. 1.9.

Hic considerandum est eorum Scituationio Appellatio

Q. What is their Scituation?  
A. That wherby ye Water and Earth stand both together, making one globe.  
Gen. 1.9, 10. Isa. 40.22.  
Am. 9.6. 2. Pet. 3.5.

Scituationio quà Terra et aqua simul constant unum facientes glo- 
bum.

Expl: These lower Elements are so composed & placed together, yt ye Earth doth not make one globe by itselfe, &c: but both together: hanging in ye middle of ye world: they have one center of magnitude and Gravity.  
1. Of Magnitude, yr is ye same distance from ye superficies of both to ye Center.  
2. Of gravity. both send downwards by ye same direct line.  
That they make one globe appears.  
R. 1. By Marriners loosing and falling from ye shore, they lose ye prospect of it by little & little.
R. 2. They that travell from the North to the South, find another Horizon, a circle bounding their sight, those starres that they have seen disappear, & others appear.

R. 3. Because the sun rising is sooner visible to ye Eastern people, &c:

R. 4. From the Ecclypse of ye moon. This is ye Reason why ye creation of these is described together, and not severally in other Elements: Gen. 1.9, 10.

This is the speciall Reason why they were created both in one day,

Isa. 40.22. God sits on ye Circle of the Earth, the word is Chugh,
a sphear: these are called his bundles,

Am. 9.6. because they joyn and couch together in one Globe: and this also is ye meaning of that place, 2. Pet. 3.5. the Earth stood out of ye waters (i.e. dry land appeared, Gen. 1.9. Now it existed in its dryth, and appeared like itself in its own nature) and in the water (not covered for that would imply a contradiction) but as a ship or Island in the sea: but the words may be translated thus, consisting or standing together by ye water, they stood together being composed in one system. δια signifies inter\textsuperscript{5} sometimes; the Earth stood forth, and lifted up his head in ye midst of ye waters, and stood by ym as yr constant companion.

Q. Why must they stand together in one globe?

A. That ye Water wch is enclined to stand next ye air in a round body, might not cover ye face of ye whole Earth.

Gen. 1.9. Ps. 104.6, 7.

2. Pet. 3.5.

Expl: The water is enclined of its own Nature, to stand betwixt ye Air & ye Earth, in a sphericall body.

\textit{Simul uno starent globo} \textit{ne aqua quae proxima aeri naturâ, faciem tegeret totius terrae}

\textit{aqua naturâ post aerem.}

\textit{\textsuperscript{5} Greek and Latin words meaning “between.”}
heaven: i.e. next yе air.

2. It was made of that portion of matter, next to yт of which yе air was made.

3. As the fire doth compasse yе air, &c: and yе air stands next it in a round body, so the water would stand next to it in a sphericall body. & it is enclined to stand in a round body;
prob.

   1. It now makes part of a globe.
   2. By yе round drops, &c:
   3. The Rule of Method requires that it must have a place, but no other places belong to it in nature, it is more noble and higher yп yе earth, & heavier yп yе air.
   4. God checked and restrained the waters;

Psal. 104.6, 7. Yrfore naturally it is enclined to a higher place, if it had not been degraded. God checked yе waters and cast yм both into one globe, yе one standing loveingly by yе side of yе other, that both might appear and shew yr faces. 2. Pet. 3.5.

Q. What is yе Scitation of yе Waters?

A. That wherby yе Waters being swallowed up in yе hollow places of yе Earth, are become one Sea, or great Ocean.

Gen. 1.9, 10. Psal. 104.25.

Expl: Wee might not conceive yт yе waters were so congregated into one place, as yт yу were separated from yе Earth, but stood by yмselvs in yе body of the Earth.

1. Not that they were confined to one point or Corner of yе Earth, but because all these waters under heaven are swallowed up into yе hollow places of yе earth, make but one body. it hath divers arms or veines, but one body.

Ps. 104.25. Eccl. 1.7.

Obj: The Caspian Sea in Scythia in yе northern parts is compast with mountains, & shores, &c: and therefore is not continued with yе Ocean.

A. It may run into other seas, by some occult passages under ground, & is tyed by Rivers, or some spring or other to yе sea.
Q. What is the Sea?
A. The Collection of all ye waters under ye Heaven into one place, where they are shut up with doors & bars. Gen. 1.9, 10. Job. 38.10. Psal. 33.7. [104.24, 25.]

Mare est collectio aquarum sub Caelo in unum locum.

Q. What follows from ye description of ye Sea?

H. sequitur, qd. Mare sit Origo omnium fontium.

Expl: The sea being the collection & storehouse of all ye waters under heaven, all ovr waters are derived from hence; which appears in ye fountains as so many shops, all are furnished out of ye rich treasure which is ye independent fountain, which is not originated from any other, but all others from it, Ps. 104.10, 11. The Psalmist in the former verses had described ye creation of ye water: in these two he speaks of ye waters derived from thence, God would not have ye dry earth destitute of waters, least ye living creatures should faint for thirst; the sea is ye mother & breeder of all Eccl. 1.7. wch are yrfore called ye springs of ye sea. Job. 38.16.

Q. What is a Spring?
A. A vein of ye sea opened in some part of ye Earth, which if it spring up without Obstructions, it is a living Spring.

Fons qd. viz: vena maris aperta in parte quadam terrae, quae si erumpat sine obstructione, est fons puris.

Expl: A fountain is called a vein מָחַךְ חַגֵּן which signifies to dig a vein, 2. Kings. 19.24. Jer. 51.36 [mss. 5.26]. Hos. 13.15. God lifted up the Hills to make hollow places and passages for these waters under the Earth, the hills seem to be as cisternes to contein them; hence wee have pure fountains att the feet of Hills.
2. These veins are not empty, but full of water, as the veins of a man's body are full of blood. Exod. 20.4.

3. The Water in these cisterne pipes is derived from ye sea. Jer. 51.36. will dry up his vein, i.e. of ye sea. water flows from thence as blood from the liver. Eccl. 1.7. hence it is called Juball Jer. 17.8. a conduit, from Jubhah, that signifies to lead or carry, because the water of the sea is carried through these channels. hence Jebil, fruit or Increase, because ye sea is ye root & tree that beares these fruits.

4. The seas motion drives the water through these passages of ye Earth, ye water wch followes presseth yt which is before, till it get vent. Prov. 8.24. ye fountains are said to be loaded with water.

5. The vein is opened & broken, sometimes by digging as we heard, & sometimes by ye following water. Judg. 15.19. God clave a Mortar which is in Lechi. we must not think yt God clave a place in ye Jaw bone of ye asse: Lechi signifies a Jaw-bone. Deut. 18.3. Hos. 11.4. Look into Judg. 15.5. he found a Jaw-bone of an asse there, and called ye place by ye name of it. God clave, or broke a hollow place, for Mackberrh signifies a Mortar, Prov. 27:22 [mss. 6.27]. so called from ye forme; because it was a hollow place much like unto a Mortar.

6. There is an Emption, & breaking forth, & issuing out of these waters, as ye blood spins out when ye veine is opened. Numb. 21.17. Isa. 41.17, 18, 20. Deut. 8.7. hence ye same word Gnaïn, signifying an Eye, is used for a fountain: ye fountains are Eyes of ye sea as it were. Lastly, hence springs are called Nibke; fletus; ye tears or weepings of ye sea. Job. 38.16. of Baca, to weep, because they are like tears.

1. The sea is ye head & fountain.
2. These are fluxed & fruits of it, distilled from it.
3. These waters appear, break forth, stand in ye Eyes, trickle down ye cheeks, &c: so, &c:
4. These tears are but small portions of ye water conteined in ye head, so springs are but small drops distilling from ye sea. The sea water is salt being made hot & dry by ye beams of ye sun, but being percolated, drained, & streined, through divers narrow burnings and windings of ye Earth, they lose yr saltness & become fresh: If it springs fons perennis, a living spring: permanent & enduring: i.e. when ye channell through which it passeth is lined with stones: but when ye earth falls in, & choaks ye channell breeds obstructions; and stops ye passage, yn it is but a

6 Latin: “tears.”
7 Latin: “perpetual fountain.”
Q. How are springs distinguished?  
A. They are either standing or living Water.  
   Psal. 107.5.  
   Eccl: 1.7.

Q. What are those standing springs?  
A. Wells, as also pools and lakes.  
   Luk. 5.1.  John. 5.2.]

Expl: When ye veines are small and not many, and flow not over the banks, they are called wells: when larger veines are opened, they are Pools or lakes: A Poole or pond, is a collection of standing waters, in some hollow place, wch want their course, Pond, q. d. pend. Lakes, stagna, when many veines of the sea have an Influence into some deep valley, many springs are met together, and waters are perpetuall and lasting: never dries up. Luke. 5.1.

Q. Which are these flowing waters?  
A. They are little or great rivers, which at last fall into ye broad sea.  
   Joh. 8.1.[?]  

Expl: These are properly called fountains. fountain, à fundo.

Q. What is ye Scituation of ye Earth?  
A. That wherby God hath fitted it upon ye Center, where it rests hanging upon nothing.  
   Job. 26.7.  38.4, 5, 6.  Ps. 104.8.  
   [Eccl. 1.4.]

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Stone seems to want the word “pond” to derive from the Latin *pendo,* “to weigh.”
Expl: Jesadh signifies to lay a foundation. God made ye Earth ye foundation of ye water.

Prop. 1. The Earth is not built upon any lower foundation, there is no underspringing, or any thing underlaid to sustain ys massy & weighty body.
   1. The higher Elements, they are above it.
   2. Not water, ye Earth will sink in water.
   3. There is no ovr packhorse to bear up ys burden; this mighty globe and body is not tacked to carry other thing, hath no hasps or hinges to hang upon. Job. 26.7.

Prop. 2. It hangs not here by miracle. It is a wonderfull worke but no miracle (Miracles are doing things per saltum, when God skips over some Rule) but by a Rule of Nature, not so much by Power as Wisdome. Prov. 3.19. he doth it by a rule of naturing wisdome.

Prop. 3. All the parts of the Earth rest upon the center, or middle point of ye World, as ye lowest bottom of all: one part depends on another, and that on another till they come thither. this center is a very mote in ye middle of all ye Earth. This seems to be ye 1st corner stone.
   R. 1. Because it is ye bottom and lowest of all ye building.
   R. 2. All ye parts of ye building are fitted and framed to it, fall upon it, and rest there. Job. 38.6.

Prop. 4. The Earth being heavy and descending by Reason of its Gravity, rests not till it comes to its center; and there its gravity, & weightiness causeth ye whole fabricke to stay and rest. This I may call ye foundation, i.e. which is fitted to sustein ye building, and wch causeth it to fall upon its first corner stone by his Gravity, that is susteined, and held in his place. Job. 38.4.

Prop. 5. The Body of ye Earth is settled and fixed so fast and firme hereby upon ye center, that it cannot move a hairs breadth to ye Worlds End.
   R. 1. Because ye Elements cannot gravitate or levitate in yr own place.
   R. 2. The Earth is most heavy, and when it is descended to its lowest place by its gravity, it is quiet, because it is where it would be, yrfore it rests. Eccl. 1.4. It cannot move lower because it is at ye lowest, nor higher, because most heavy.
Q. What did God call ye Waters?
A. Jammin, seas, because they were appointed to flow westward. Gen. 1.10.

Expl: Jam, signifyes ye west, not in respect of ye scitution of ye sea westward in respect of Canaan: but I concurre with those who conceive it follows ye sun (the beames working upon it by heat and motion) and shines from ye East to the West. the River Tanais runs into Moxatis, that into ye Hellespont. That into ye Mediterranean Sea. That into ye Ocean Sea. That into ye Tartarean Sea, yt into Mestis again, Jammin signifyes as much as westward.

Q. What did God call ye Earth?
A. Erets: because the living creatures, were to go & tread on it with there feet. Gen. 1.10.

Expl: Katza, curro: to run and tread upon: it implyeth a thing trod on by ye creatures. Terra à Tero. It is most dry, and hence hardnesse, wch ariseth from the fastning of ye parts of a dry thing close together.

Q. Wee have heard of ye Elements, ELEMENTARIA sunt Naturae. Incons: ex Elementis facta mixta.
A. Inconstant Natures made of ye Elements by a mixture.
Gen. 1.11, 12. 2.6, 7, 10.
Job. 4.19.

Expl: These Elementaryes are described,
1. From their generall kind, Inconstant Natures.
2. Their forme: they are made of ye Elements by a mixture.
   1. They are made of ye Elements by ye Earth: in these scriptures propounded we are to understand ye 4 Elements: This appears.
   1. By their Qualityes which are found in the Elementaries, which Qualities are inseparable from their formes and subjects. our bodyes are made of clay.
Job. 4.19. where there is Earth and Water: the spreading shews there is airy moisture, and ye heat is an evidence of
fire, as also the rednesse.

2. In their resolution or disposition, they are resolved into these Principles.

3. By their Motions.

4. Wee see our bodyes are nourish't by them.

2. They are made by a mixture, all these Elements are united & conjoyned into one mixt body. This mixture may be discovered in severall Propositions.

Prop. 1. The Elements by Reason of their contrary Qualities, are naturally disposed and inclined to fight, and engage one against ye o'er: yr Qualities, which are the acts of ye formes are repugnant one to ye other.

Prop. 2. There must be a concurrence and meeting of these Elements together in one & the same place: all operation one upon another is by contact: for, act is ye application of the faculty to ye object.

Prop. 3. These being met, fall together by ye Ears, and charge one another in a pitcht battle.

1. The hands by which they fight, are yr Qualities; being men of their hands: these being repugnant one to ye other; yr by they fall one upon the other, and take one another by those hands; and wrestle, and fight it out, hand to hand.

2. This fight stands in their mutuall action and passion.

1. They act and strike, and fall to blows, &c:

2. There must be a perpession and sufferring; i.e. taking ye impression of ye forme of the agent.

Prop. 4. They must be somewhat equally matcht, or there will be no fight, ye stronger will drive away, and devour the weaker.

Prop. 5. By this fight they are beaten to dust.

1. Into small pieces and p____s, as spices are stampt to powder to make a confection.

2. Now yr formes acting grow remisse, their forces are broken.

Prop. 6. They come to a fair composition one with ye other, so forces being so broken and weakened, they willingly put an end to ye Quarrell, and come to agreement.

1. They lay hold of one another by those Qualities, and hold together by those hands and acting of ye formes: heat, cold, &c: dryth holds moisture, &c: dryth would not hold together without moisture, nor moisture consist without dryth: all things are of concording discord.

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9 Unable to make out this word, possibly “pouders” or “pumices.”
2. They fasten and cleave one to ye other, and stick together: ye Elements by fighting grow together, yr qualityes are as nails wherby they are fastned.

3. There is a continuation of parts by one common bond, they not only sit down one by another, but joyn together, and make one continued thing.

4. They all conspire and joyn together to make up a 5t. body distinct from ymselfs: all melt into one body, ye matter wherof is made of ye matter of ye 4 Elements, the forme of ye forme of ye 4 Elements. all the formes of ye Elements, with all their Qualityes and Ingredients, as meal, water, &c: make bread; which is a distinct thing: & there is one compound forme existing from them all,

which is the vinculum of these contrary natures, under which they are tyed in a concording peace; they are not called by ye names of ye fire, &c: but trees, birds, &c: Here is to be handled ye Temperament of ye Elements; ye sympathy & Antypathy of things. ye Qualities arising from ye Temperament, as colour, &c:

Q. What are ye kinds of Elementaryes? sunt mixta Imperfecta Perfecta
A. Either Imperfectly mixt, or those that are of more perfect mixture.

Gen. 1.7, 11, 12.

Expl: Some are made by a more light concurse of ye Elements, and some are well-spredd, ye waters above are mixed bodyes, but so poorly mixed yt yt seem to be waters still, and therefore are so called: trees and starres are of a better & more firme constitution:. wee shall speak of imperfect first. God proceeds from ye more imperfect, to ye more perfect.

Q. What are those yt are Imperfect?
A. Meteors, which are made of ye fumes of ye Lower Elemts.


Expl: Meteors] which word seemeth to imply.

1. Things10 lifted up: though some are generated in ye

10 Willard repeats this word.
Earth: yet ye strive to break prison, and ascend.

2. Things suspended, fluctuating and unstable, &c:

Luk. 12.29. be not meteorized, i.e. hang not in suspense as ye meteors, which have a very doubtful uncertein being, yt no man knows what will become of ym.

1. Their rise is sudden: they are suddenly conceived: as a bubble. Jam. 4.14. Clouds, rain, &c:

2. They are slightly jumbled together: as snow and Ice differ little from water, Gen. 13.[?] they are waters scared out of their wits.

3. The are not so firme, fast, & strong. Jam. 4.14. i.e. a very weake thing.


Made of ye fume, or smoke arising from ye Elements] wch are ye kitchen of ye World: the air is ye chimney. The fire being cast down with violence fastens upon ye lower Elements, sits upon yr skirts, hammers out some of ym very thin and fit for carriage, and takes ym captive & carryes ym up, his scope is to carry ym up to his own region, and nothing ascends but fire, or yt wch is carryed up by fire. Jer. 10.13. Elevation, because lifted up: & yt is kapnos a fume; a slender body of substance ascending by fire: there are diverse sorts of these: Comets, Thunder, &c: some whereof arise from an Exhalation or dry fume: some from Vapour or moist fume.

Q. What are ye Elementaries of a more perfect mixture?
A. Those in which the Elements are more firmly and closely united. Gen. 1.11, to ult.

Expl: The other were the bubbles, soon vanishing, where ye Elements did but complement one with ye oyr: but these are better friends, nail'd more firmly & closely by yr Qualities one to another; ye oyr were but tacked, in these the nailes are driven home to the head: and therefore they are more fixed, to take up a more constant habitation together.

Q. What are the kinds of these?
A. Mineralls, or living things. Gen. 1.11, &c: 2.7, to ult.
Expl: Mineralls are for ye most part in the Earth, and were made ye 3d. day, with Plants and lower Elements. in animates there is a double composition, one of ye body, another of ye soule.

Q. What are Mineralls?
A. Such as are of a more perfect mixture consisting of a body only. Gen. 2.11, 12. Job. 28. 1, to 12.

Expl: Mineralls] (so called because for the most part they are bred in ye earth) are of a more perfect mixture, yet without life. they grow by addition of matter: but not inspired with a soule extending their matter to his due perfection; neither nourish, nor have Instruments to convey nourishment. These are either mettalls or stones. Mettalls are more watry, stones more Earthy, &c:

Q. What are living things?
A. Those which consist of a body & soule. Gen. 1.11, to End. 35.18.

Expl: Life is properly ye act of ye soul upon the body: wee commonly say, it consists in ye union of soul and body. and in ye acts and operations flowing from ye union: but the first is more properly life: and death is properly ye separation of ye soul and body: Gen. 35.18. death stands in ye departure of ye soul from ye body; & therefore life which is ye habit stands in ye union, and all union is made by acting: & therefore is properly ye act of ye soule upon ye Body, which is ye spring by externall operations.

Q. What is the Soule?
A. A quickning Spirit, wherby a thing is moved of itself, in its proper place. Gen. 7.21, 22. 9.3, 4.

Expl: It is a spirit] Some part especially of ye Hygher Elements, refined & subtilized: that are exceeding active: as a man that is exceeding active, wee say hee is a man of spirit. Anima. Gr: Πυχή. Heb: Nephesh, signifies both soule and spirit.
Gen. 9.4. *Nephesh* is *ye* Soule of life. Soule and life is taken for *ye* same: because *ye* soule is *ye* beginning of life:

Gen. 7.22. it is called *ye* breath of *ye* spirit of life: *ye* life of sensitive creatures is said to be in *yr* blood, because *ye* blood in them is *ye* vehiculum and carrier of these spirits: and *chavvah* signifies to live and breath. Exod. 23.12.

2. A quickning spirit: those *yt* live are said to be quick. quick & dead are opposed: The Spirits *yt* are extracted from *ye* Elements, have much quickning vertue in *ym*, and *ye* more spirits, *ye* more quick a creature *is*, these spirits are the fountain & beginning of life, which is *ye* first acting upon *ye* body, in which acting, *ye* formality of life consists.

3. They are *ye* fountain and spring of all externall operations: heat is *ye* most active quality of *ye* Elements, life consists much in it, as coldness is an Enemy to life. τάω, vivō, to live of τάω, fervo, to be hot, because life consists essentially in heat. things are cold when dead.

Wherby a thing is moved of itself] There are excellent spirits in mettall, but they cannot move *ymselfs*, and *yr*fore *yr* live not. If I were to describe life in *ye* largest sence, I would say it is an eminent act, wherby a thing is moved of itself, in its proper place: and because *ye* Elementaries are moved of *ymselfs*, by Reason of those active quickning spirits, of *ye* Elements, dwelling in *ym*: *yr*fore *yr* life consists in the life of those spirits, and death is *ye* Extinction of them: other things move when they are moved, only living things properly move themselvs, being acted by these vitall spirits in *ym*.

In the proper place] the higher Elements ascend, & *ye* lower descend *wr* *yr* are out of *yr* proper places,

but things that have life, can move themselvs in *yr* proper place, & *ys* is true of every kind of life: plants suck in nourishment, & extend *ymselfs*, & ascend: when they are standing in *yr* place: & starres run in *ye* Element of fire, w*ch* is *yr* proper place, &c:

Gen. 7.21, 22. all living things have a spring of motion within *ymselfs*; The Whole World is a glass (as wee heard) wherein wee may behold *ye* glory of *ye* Lord: all things are to shew himself. Some things have a being only, to shew *yt* hee is a being: There must be something to shew his life, & *yr*fore something must have life, to shew *yt* he is a living being: What a mighty fountain of life is *ye* first being, that hath shedd a vitall spirit into so many sorts of beings from himself, there being so many thousands, yea millions of every sort, *yt* have *yr* live from him, and all these live by his word, all their lives as well as *yr* beings, came out of *ye* mouth of *ye* first being: hee speaks not words but things, & beings, and not beings, but lives.
Q. What are ye kinds of living things? Animata Simplices
A. They are such as live a single or sunt vitae Compositae
compound life. Gen. 1.11, to ult.

Q. What are they yt live a Simplices vitae sunt, single life? quae vivunt una specie
A. They yt live one kind of vita, spiritibus activis
life only, by ye active unius Elementi.
spirits of some one
Element. Gen. 1.11, to 19.

Expl: That which is more simple in any art is to be handled
first: ye compound life presupposeth ye simple. This soule and
life is made of all ye 4 Elements; but yr life is simple, because
one of ye more formall Elements, being Predominant in ye Soule,
yr act is more simple.

Q. Which are yr Kinds? sunt Plantae
A. Plants or Lights. Luminaria
Gen. 1.11, to 19.

Expl: Plants move not as ye starres, yr motion would hinder yr
vegetation, & ye motion & Influence of these lights of Heaven,
doth cherrish these plants yt stand still. The vegetative life
is before ye motive.
R. 1. Because these are fixed in yr place; they move.
R. 2. Because these are more imperfect yn they yt have a
moving life: these being placed in ye Earth, ye other in
heaven; they are not so active, as they yt move in the fire.
Q. What are ye plants?
A. They yt live a springing life by nourishment, in whose Soule ye air is Predominant.
Gen. 1.11, 12, 13.

Expl: Plantae, q. d. Palanta, of Palo\textsuperscript{1} to strike down, or underprop wth stakes, because they are planted and set in ye Earth:.
Signif: stirpes, quae tangitur: Scal:\textsuperscript{2} Gr: φυτον, of φυω because they are arising & springing things.

They have a springing life] they are rooted in ye Earth, & spring up into a trunk, &c: Gen. 1.11. the Earth was passive in yt first creation, but now it is active in bringing forth these, by vertue of ye Law imposed in its creation:.

God gave command to ye Earth when ye dry land appeared, because ye water is not a fit place for ym, not ye Earth covered with water, but moderately moistened, [because all ye plants must have yr roots fixed in a firme place] and ye Earth is only firme & solid of all ye Elements. It was ye materiall cause at first, and passive subject of all Plants, but afterwards it was to be active in bringing forth. Gen. 2.5. Desheth, ye tender plant or herb, in ye first springing of it, before it came to Maturity, or have seed. Gnesheb, is yt which is come to perfection, and brings seed of its kind, which implyes yt ye Earth must nourish and cherish it, when seed is cast into ye Earth, it is softned & nourished with naturall heat.

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and by Reason of ye moisture of ye Earth, it swells, & is broken, and from yt part of ye seed where it is broken, there it sprouts, which is tender, &c: but afterwards is more hard and thick, and ye Hygher Elements in it, or yt part which is of a hot aery nature ascends and breaks forth through ye pores of ye Earth, ye other part which is more terestreall and thick, remaines within ye Earth, descends, & makes ye root. the time wherin they bud is called ye spring: there is heat mingled with ye moisture, but ye moisture abounds; this first naturall moisture is called radicall, which is spread like a dew throughout all ye parts of ye body, wherwith they are nourished, they abound with humour: There are all ye Elements in grasse: Earth: for dryed it will burne to Ashes, Water, Cattell suck this from it: an aery

\textsuperscript{1} Unable to locate the Latin words of what appears to be a fanciful derivation.

\textsuperscript{2} Latin: a “root which is touched”; the authority cited is presumably Julius Caesar Scaliger.
moisture which makes it spread: fire makes it ascend: but plants abound most with airy moisture, not thick, watry, as Metalls: but rare, &c: therefore are of an aery nature, and will swim upon the water, which moisture being once wasted, can never be restored: The spirit stands in heat, & aery moisture, and as long as ye heat feeds on moisture, so long there is life: when that is consumed, ye plant dyes. In whose soule, &c:] because it is full of aery thin moisture. This vegetative soule & spirit hath its suitable faculties, and organs for mainteining of yt life: wherby it workes & performs ye act of vegetation.

1. A faculty of nourishment which hath 4 Companions.

   1. Of Nutrition, wherby they are fed and mainteine;
   and to this serve two pair of faculties, which minister to it.
      1. Attractive wherby they draw nourishment to themselves from ye Earth, ye spirit drawing a portion to every part.
      2. Expulsive, to cart out Excrements.
      3. Retentive and Concoctive.
   2. This vegetative spirit hath its organs, wherby it performes ye acts of vegetation.
      1. The root in which are
         1. Fibre, which draws moisture from ye body; they are little because ye nourishment must be brought by little, as ye main roots are able to receive it: which are as so many hands, to hold that nourishment yt comes next hand.
         2. The main roots are the mouth which receives the nourishment, chewing and preparing it for the Stomach.
      3. The Stomache, the porouse part above ye root, where ye nourishment is concocted.
      4. After the concoction

Facultas Nutritionis cujus

1°. Nutritionis servi

Princip: Organa sunt

Fibra.

Radix.

Stomachus.

Frumens.

3 Mss. *relativa.*
it goes into the rest of the Body to nourish.

5. The Pith which is instead of ye heart, liver, or both; ye Principall seat of vigour and life in plants: it consists of more rare parts, this is dispersed into the Principall parts:. In Animalls the heart is not dispersed through the whole body, but consists in a certein place, from which ye vitall spirits hath an Influence into ye whole body, and so a part cut off from ye body doth not live. but this runs through ye whole body, & conveys itself to every twig; hence a twig cut off dyes [mss. dryes] not presently, as a man & beast, but set into another tree lives.

6. There is a bark instead of a coat, a more earthy matter wch is thrust out as an Excrement, by Internall heat, & is dryed, & becomes hard & cracks; it is an Excrement of ye last concoction in ye plant, & is of good use to keep ye tree from heat & cold.

7. A watrish Excrement like our sweat, which in some trees becomes a grain, if yr be earthy matter, it becomes leavs on ye higher parts, which leavs are a cover to ye plant, as hair to a man.

8. Flowers are Excrement but of a better temper yn leavs, & smell sweet.
Q. What follows from the nourishment of ye Plant?
A. Augmentation, & Generation.
   Gen. 1.11, 12, 13.

Expl: Both these follow Nutrition which is ye great act of Vegetation, performed by ye soule of ye Plant.

Augmentation] Gen. 1.11, 12, 13. tender bud: which implyes ye growth & Encrease of it in quantity.
Generation] for every herb hath seed within itself, &c:

   1. Augmentation is from Nutrition, moisture is apt to spread, and heat to extend the moisture: and more matter coming to ye part, yt must extend his part, and this Encrease is but for a time; as in a woman to 21, a4 man to 27. in plants according to their temper: some coming to yr maturity sooner, according to yr Extendibility of matter, and heat to extend it: hence men are bigger yn women, &c:

   2. Hence Generation: every plant having seed in it according to its kind.

      1. The root provides that every part should have enough nourishment; so when ye plant is come to such a Maturity, yr is a superfluity of nourishment, which the expelling faculty rejects, and turns not into ye substance of the Plant, but turns it out.

      2. This superfluity of nourishment, after ye assimulation, and last concotion, when fitted to be joyned to ye Parts is called seed.

      3. This nourishment hath a matter and a spirit, which comes from ye native heat that it receives from the plants soule & substance of very part; for the soule is in every part.

      4. Hence its able to give this kind: it propagates ye kind to every part, & potentially & Vertually answers ye Creature in every member.

      5. Hence Generation, which is a creation of one like to itself in specie.

4 Mss has “to.”
6. Hence it is able to propagate its own kind; an apple comes not from a nut seed, &c:

Q. What are ye kinds of Plants?
A. Either Herbs or shrubs, or ye greater as Trees wherof some are fruitfull. Gen. 1.11, 12, 13.

Expl: Wee speak of such as are perfect; wee read here of these 2 sorts. Herbs] plainly expressed, and shrubs understood, thó not named.

1. An Herb is a lesser plant, which is more tender, consisting of a root & stalk, of lesse heat: driving ye moisture up to a slender stalk, continuing a Year, as Grass, Flowers, &c: It drives up moisture to a certain distance, yn it rests & becomes a joynt, & yn to it again, when it hath received strength. This lasts but a year, ye externall heat drawing out ye fine moisture, & ye seed which is an Excrement of ye last concoction comes up to ye top; as being a most subtle matter: or moisture of ye straw; ye seed is wrapt up in 3 skins, yt it may not be dryed too much; ye bran, & chaffe which hath a skin within it: The chaffe is to keep off ye birds; these grow not ye next year, but require a new seed to continue ye species.

2. Shrubss are low lesser plants of a harder nature, and manner of stalk, and light shiny matter, arising to no great stature, for want of matter sufficient as ye Vine Rose, &c:

3. Trees, whose simple stock arising from ye root, spreads its several boughs and branches, increaseth to a great magnitude, as ye Oake, &c: ye body of these is more hard, is full of earthy matter, is viscouse and oyly, & yrfore ye Exterm heat sucking out the abundance of moisture, leavs it hard, according to ye abundance of heat. Some of these are barren, some fruitfull, Gen. 1.11. Gheth peri, ye tree of fruit: fruitfull because porous, and have abundance of Excrements, by a genitall humidity, or moisture concocted, by internall & externall heat, brings forth abundantly, and grows out into divers formes, according to ye plenty of heat, and diversity of Juice, every one bears fruit according to his kind.
Q. When were Plants created?
A. The third day, together with the Minerals & lower Elements.
Gen. 1.9, to 14.

Expl: When ye Earth was naked and dry Land appeared, it was enriched with Mettals, and adorned with Variety of plants, which must be rooted in dry land. The Earth wanted ornaments without plants, but now God cloaths ye Earth with grasse and herbs, and adorns it with variety of trees, which bring forth variety of fruits for meat, physick, pleasure, & delight. Psal. 104. All ye trees of Paradice were created this day.

Q. Wee have heard of Plants, what are Lights?
A. Those which live by a Fiery Spirit, running round in ye Element of fire, to turn down light upon ye Earth.
Gen. 1.14, to 19. [Phil. 2.15.]

Expl: The thing described, viz: Lights, Luminaries, these are called φωστῆρες, Phil. 2.15. of φῶς & τέρια, because they are light keepers, and light carriers, to receive and convey light, which is ye same with Mecroth used here, used from דם. they hold fast, and shed light into these lower parts.

2. The Description in ye Genus, Elementaryes is omitted: viz: of a more perfect mixture, wherin they agree with plants.

1. Elementaryes made of ye Elements by a mixture; ye are not Elements, but mixt bodyes; for a simple Element hath but one single motion, and that is either ascending or descending; but these do neither ascend or descend, if fire only, they would only ascend, or rather stand still in yr place: neither can it consist with ye perfect wisdom of ye first being to create things of nothing (for many conceive they were immediately made out of nothing) after he had made diverse things out of ye Elements: The Elements are so well
poised, and so well tempered and
mixed, that they keep allways at the
circumference.

2. Of a more perfect mixture] Fire
mixeth ye other Elements so exactly
and perfectly, and it is so mixed,
that they are more firme and strong
then ovr mixt bodyes, and remaining in
their own places, not having any Enemy
stronger to oppose: ye are exceeding
durable & last longer yn any ovr mixt
bodyes, & shall continue to ye worlds
End.

Living] wee must not conceive that
they are fixt to their orbes, and that
the Angels called Intelligences turn
about these Wheels; if ye Angels
should compasse ye whole superficies
of ye sphear, and turn round with it,
it would be a strange kind of
tumbling, and yn ye Angels should not
be employed for ye children
of God only, but ye good of others:
for light is a common benefit:
Gen. 1.18. God saw yt it was good:
these lights being good were fitted
for Ye End, and performance of their
worke, and yrfore had an Internall
Principle of motion; a power of moving
themselves in yr own places: and what
is life but an eminent act, wherby a
thing is moved of itself, in its
proper place.

2. They were made among living
things, they were created after
Plants, which live: and it cannot
stand with the great wisdome of God,
to intermingle the creation of things
without life, with the creation of
living things: God is a God of order
and method, and therefore these being
made with living things, are of the
same order.

2. Their speciall nature may appear
in 4 things.

1. Their proper office and worke is

Mixtura perfecta.

Viventes.

Lucem deferunt.
to turn down light, to do yt wth God did
Immediately before their Creation: now
he useth these Instruments: there are
organickall causes of sending down light
& fire: Gen. 1.15, 16. all fling down
light, every one according to his Proportion;
how should fire come if it were not cast
down by violence, they are round, and so
turn down fire, by dispersing it, that it
burnes not.

2. Hence they are placed in ye
Element of fire: ye adjunct is put
for the subject: the expanse is next
to it, and there is much air [next] ye
fire, by opposition of Elements, and
therefore the fire is called by its
name: there are no Orbes, but only an
Element of fire above ye air, where
these lights are seated; hung up in the
Highest parts of the World, there is no
new heaven made for them, there are
only 3 heavens, these are not in ye
highest nor lowest, therefore in ye
fire between both. Hence, Gen. 22.17.
they are called ye starres of Heaven:
If ye light turned down hither be fire,
they are in ye fire: if they were
higher, fire could not come at them to
be turned down.

3. They have a fiery spirit in
them, as spirits of air are Predominant
in Plants, they live by the active
spirit of fire, that is ye soul of
these lights, that Element is
Predominant in them, in which they
live, as Earth in beasts that live upon
the Earth, &c: their motion must be
quick, and therefore it is requisiste
that they should be animated with the
quickest spirits, of ye most active
Element: The Spirit of fire is the
soule of starrs; and it seemes to be in
ye center, where spirits of fire will
more unite themselvs; they are of a
round figure like globes, that heat may
the better center in them, and

Locantur in Elemento ignis.

Spiritum habent igneum.
the more closely united (et eis unita fortior) which makes ye more quick, lively, and active in yr Motion: some conceive that this is the notation of the name of the sun, ye cheifie of these lights, Ὑῗῗ Ps. 19. [4 to 6.] of Sham, and esh, that is, fire: it is true that fire is there, but ye notation is false. Hence they need [not] nourishment as Plants.

4. They run round in the Element of fire, to turn down ye light, and send down their Influences to these Inferiour Creatures: they live not a springing, but a Locomotive, a running life: they are fastned to orbes, and wheeled about, by Angels, but move naturally.

1. They move in the sea of fire, as a bullet shot in ye air, or as fishes in ye water, and as fishes use in a constant course to come to such a coast of ye sea, so these having a Principle of life, move in yr course, by a constant, uniforme motion, in yr severall stations made of fire, and move there, as in yr Element.

2. Though Fire be Predominant in them, yet ye yr Elements are in yr composition, the fire in them would carry them up, and cause ye to ascend higher, but their Equall temper with other Elements, will not suffer ye to ascend, and ye fire Predominant will not suffer them to descend, and yr active spirit and soule will not suffer ye to rest, & yrfore ye move round with a circular motion.

3. Wee must not conceive yt ye roule round like a wheel or ball, but they carry the same side still forward, & run abreast in ye fire, & so it from them.

4. They disperse, diffuse, & cast it down, & fill ye air, with fire & light.

Q. What follows from Inserviunt Signis, Tempestatibus, Diebus, annis.  
A. That they serve also for signes and Seasons, dayes & years. Gen. 1.14, to 19.

Expl: This is a consequent deduced from ye former Principle, or
depending upon it: they serve to signify diverse events, which will follow from yr Motions & dispersions of fire, and by sending down light, and by walking their round, in their circular motions, they naturally serve to distinguish times: and they are either Speciall Seasons, or ye common flux of time, in days and years.

For Signes] wee must not think yt ye scripture gives an approbation to Judiciall Astrology, as if men that know the signs of Heaven, could by their calculation of mens nativityes, discern their disposition to good or evill, and foretell things to come, discover secrets, find out things that are lost, &c: the scripture bears witness against these vain superstitions and Inventions, Isa. 44.25. Prov. 27.1. the Devill cannot foretell future contingents.

A *sign is a sensible thing, which besides ye Image of itself, which it presents to ye sences, represents another thing to ye mind, to which it hath relation. So ye motions and operations of these lights, do prognosticate of diverse events, and Effects, which will follow yr operation: The scripture speaks of signs and Constellations. A +constellation is a collection and congregation of starrs, wch cooperate, one starr helping another to cast down light, one of itself being too weake: Diverse Naturall and Ordinary Events may be gathered and discovered, by skill and observation of these constellations; if wee observe ye Motion, rising, setting, opposition, conjunction, and various aspects thereof, by ye observation of ye motion of sun & moon, it may be known that just at such a time the moon will interpose itself between ye sun, and ye place where wee live, and that will cause an Eclypse of ye sun, &c: these constellations may signify and prognosticate rain, drought, &c: Math. 16.3.

Seasons] i.e. severall changable tempers of ye year, at severall times, & the fit
opportunities existing from thence.

1. The several changable tempers of ye yeer: as spring, &c: these are ye grand seasons of ye yeer, & these are made by ye motions of these lights: especially by ye access & recess of ye sun. It causeth winter when farthest off, &c:

2. There are set times and opportunities arising from hence, for severall weeks, and yrefore called Seasons: Gen. 3.ult, &c: Job. 9.9. which matter, &c: i.e. hath formed these glorious constellations to their Ends, appointing ye more remarkable ones to order, and distinguish the grand Seasons of the yeer, by their appearance. Job. 38.31. Arcturus, i.e. bootes, the Car-man, or slow moving star, seated in the North Pole, neer to Chareles his waine wch it follows: these are Northern Constellations, causing storms & Tempests, this riseth 11 days before the AEquinox of Autumn. Orion riseth in December, and then appears all night long, Job. 38.11. bands of Orion, i.e. frosts, accompanying the Constellation of that Season. Pleiades, is starrs, that arise in the Spring and remain till Autumn. Job. 38.31[mss. 38.11]. delights of Pleiades, i.e. fruits of the Earth: and this the Season of Navigation, of πλείων to navigate. Chambers of ye South, i.e. remote summer starrs which Cause Mid-Summer. Mazaroth. Job. 38.32. remote meridian starrs which are hidden from us, though some appear, as the Dog-Starr.

Dayes] 1. The short day, by dividing the Diebus.

day from the night: these are the Organicall Causes of ye separation between light & darkness: they are placed in the light, and cast it down, and cast it down [sic] as they are first in one Hemispheare; and then in another, & make a Continuall Vicissitude & Succession: they sometimes shine in one part of the Earth, on one Hemispheare, and that causeth there & night in the other, &c: whiles the Sun obteines its course above ye Horizon, it is day, &c:

2. The large day, consisting of 24 hours: this is from sun setting, to sun setting: ye motion of ye sun running from west to west, makes a large day.

Yeers] which consists of 365 days, and 6 Annis.
hours, in wch ye sun makes his circuit, and period in the Zodiac] Annus, q. d. annubus, because it is round: it hath its name in Hebrew from Iteration or changing: shadowed out by ye AEgyptians by a snake, with ye taile in ye Mouth.

5 Mss. repeats “and cast it down.”
6 Another derivation I cannot verify.
Q. How many sorts of Lights are there?  
A. Two: greater Lights, or Starrs.  

Gen. 1.16.

Expl: Some cast down more light & some less.

Q. Which are ye greater Lights?  
A. Sun and Moon.  

Gen. 1.16.

Ps. 104.19.

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Explicat: These two are the great Carriers and Conveyors of Light, making a shadow, these power it down more abundantly upon ye face of ye Earth.

Question: What is the Sun?  
A. The great Light of Heaven, which is made to rule ye day.  

Gen. 1.18.  Ps. 19.5, 6.

Expl: This is the fountain of Light, the Moon is dark when his beames are interrupted: ergo, that borrows light from ye sun. and it obscures ye other Lights; the starrs are not seen, which appear when ye Moon shines. but now their Light is drowned, and the glory of ye Moon also. It is far bigger yn ye Earth (they say 166 times) for though at such a distance, it enlightens above halfe the Earth at once; in ye morning wee have light before ye sun riseth; Psal. 19.4, to 7. God hath fixt and bounded him, set him his circuit and compass, as in his Tabernacle, out of which he cannot goe, he comes as a bridegroom out of his Chambers, & in the strength of his motive spirit, and fiery soule, rejoiceth to run his race, moves and runs above 1000 d. Miles in a minute of an hour: he is called cheres, the glistening sun.  


Made to rule the day] The sun is as a glorious glasse, to reflect down ye light, running abreast in ye fire, scatters, disperseth, and diffuseth it far and wide, and so makes day.  

1. All ye light in ye day, is fire cast down by ye sun.  
2. He appears in his robes of state & glory.  
3. Day attends upon him: sends down light in state
Q. What is the Moon?
A. The great Light of Heaven, wch was made to Rule ye night. Gen. 1.16.

Expl: It is not bigger yn all the starrs, but ye least save one, and it is not called great because it seemeth so to us, but because it is a greater conveyer of Light: a lesse Candle neerer, gives more light yn a bigger farther off: thô it be not a bigger star, it is a bigger light, it makes a shadow. To rule ye night] when the night comes, shee shines, & descryes ye night: It hath some light of its own, but cannot shine without ye sun. shines not all night but at ye full, ergo, principally to be understood at ye full.

Q. What are ye Stars?
A. The lesser Lights which were made to rule ye Night together with the moon. Gen. 1.16.

Expl: The Moon rules not, shines not, all night, but at ye full, but takes in ye help of starrs, and they joyn in with ye Moon to help her in her Government of ye night: they shine together with ye Moon, but appear not in ye day, her Moderate light makes ye stars more to appear: they are truly called lesser lights, they cast down a less Quantity of light, they cast not light down to ye Earth, but fling it as far as they can, and leave it in ye air, Ergo, wee see light above, without which ye night would be extreamly tedious, for ye cast no shadow. yr is an Innumerable number of these lesser lights of heaven living, & working for us, to serve our Occasions.
Q. When were these made?
A. The 4th day. Gen. 1.19.

Q. What are those which live a compound life?
A. Those which together with a springing and moving life, live also the life of sence, Gen. 1.20, to End.

Expl: These live both lives: plants move not out of yr own places, to seek for nourishment: starrs move, but are not nourished: these are nourished, but take not nourishment by standing still, but move and seek up and down for it: these also live ye life of sence: have a vegetative, motive, and also a sensitive soule, which is nothing but a sensitive spirit, whereby ye living creature perceivs Externall Objects, by ye organs, which ye vegetative faculty doth not. It consists especially of ye spirits of fire, being Predominant in it, as wee may perceive by a blow upon the Eye, the spirit doubled and turned back is fiery. The spirit is set on worke by ye object coming to it, and moving it to its operations: there is no object of sence, but it is brought to ye organ, by a spirit coming to it, being answerable to it, and so is united to it, and continued with it, as in seeing, yr is a spirit of fire in ye colour, yt meets with ye fiery spirits in ye Eye, the Sensitive spirit hath divers operations, some without, and some within, hence sences are said, some to be Externall, some Internall: the outward sences are not so worthy to be called sences, being passages, and gates of ye sensitive soule, whereby objects have access to it. The sensitive spirit as it workes inwardly in ye brain, makes ye inward sences, as it worketh upon ye heart maketh ye affections. The Inward sences are, Phantasy, Cogitation, and, Memory, the spirit working by heat doth fancy, by dryth Cogitate, by airy moisture remember. These are apprentices of ye understanding: Phantasy helps Invention, Cogitation, Judgment, Memory Method.

1. Phantasy takes and receivs ye Impressions and Images which come in by the outward sences. It is ye Person yt stands next ye door.
2. Cogitation composeth these
Images, and layeth them together, &
can tinker & frame others like to ym,
or various from them.

3. Memory reteines what Cogitation
hath laid together, Arist[otle]: calls
it habit of phantasy.
2. As it worketh upon ye heart, so it
causeth ye Affections.
Of Externall sences, some perceive yr
Objects more neer, as touch & Tast,
wherin ye object doth really act upon ye organ.

1. Touch is the most necessary, not
for ye well-being, but for ye being of ye
living creature: if ys be gon, it is an
evidence yt ye spirits be gon, & not
derived to any part of ye body. This is generally diffused
through ye whole body, except bones & nerves, ye body is
enclosed as in a net, through which medium Touching is made,
ye skin keeps ye object from hurting ye net. The object is ye
Tactile Qualities: ye primary objects, are those yt are
called ye first Qualities, as heat, &c: 2darily, others as
sharpness, smoothness, &c: ys is necessary yt sensitive
creatures might hereby perceive wt is profitable for ym, yt it
might prosecute it, to hurt-ull,7 &c: This sence is most
exquisite in man, arising from ye perfection of his temper,
and is usefull for ye Exercise of arts and trades.

2. Tasting, which ye Philosopher8
calls a kind of feeling, being next, &
most like it, ye object of both must
be present. It is made by sensitive
spirits flowing by nerves to ye tongue.
The object is savour, a Quality arising
from dryth, well tempered wt moisture,
by heat, moisture is Predominant, moisture
well streined through dryth, yrfore yr must
be spittle, a moisture in ye tongue to
dissolve ye object, if ye tongue be dry
it tasts not. This is necessary to
living creatures, to discern what
food is good, what hurtfull.

3. Smelling perceivs dryth,
especially odour, a quality wherein yr
is most seccity, the Externall Air
getting into ye Pores of a flower,

7 Unable to make out this word.
8 “The Philosopher” is Aristotle.
ascended by heat, & joyns with ye inward heat, and coming forth, brings out ye other Elements mixed with it, & perfumes ye air, which is conveyed by ye nostrills to ye brain & sensitive spirits.

4. Hearing: wee have heard of a sound: ye Externall air moves ye Inward, & yr is a kind of a drum, or hammer & Anvill, which being moved makes ye sound to be perceived.

5. Sight: ye fire Externall drawing out ye Internall fire, wth some oyr Elements, meets with light, & fire in ye Eye: Here I might speak of sleep, nervorum Ligatio, & of ye Naturall Appetite, & of hunger thirst, here is a world of ye Wisdome of the first being appears in ye suiting & agreement between ye sences & yr objects.

Q. What are ye kinds of those yt live ye life of sence?

A. They are either brute creatures or man, who lives also a higher kind of life. Gen. 1.20, to ult.

Expl: Both these are Animals, and agree in the Common kind, having sensitive soules, only these live only ye life of sence, &c: Man comes neerer to God: yr are carried blind fold to yr End, having only ye Passive act of ye Rule: but man hath ye active act, and can reflect and Judge his own actions, but no Organick power can reflect: but though God hath given a higher kind of life to man, yet it seemed good to ye Wisdome of ye first being, yt both these should have ye life of sence in common, one with the other, yt so man might be neerer to ym, rule ym, see &c: yr notions, &c: yt ym might have a Governour of yr own nature. and they must have sence, yt ym might be governed, &c:

Q. What are ye kinds of brute creatures?

A. They are either those which are more remote from man, as ye fishes and Birds, or those wch are neerer to him as beasts. Gen. 1.20, to 26.

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9 Latin: “fastening of the sinews.”
Expl: Fishes and Fowles are not so necessary for ye use of man, nor so servicable to him as ye beasts, and [in] that respect more Imperfect, God proceeds from less to more perfect.

Q. What are the Fishes?  
PISCES, q d.  
A. Those which being of a watry and Cold Constitution, were to encrease & multiply in the waters.  
Gen. 1.20, to 23.

Expl: He names fishes before birds, because more Imperfect.  
1. Then beasts.  
   1. Because their organs are so obscure, none perspicuous almost, but yr Eyes, and they want brows to defend them.  
   2. No tongue distinct by itself, nor perfect lungs for the generall, and yr fins are instead of hands, or [mss. of] feet.

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2. Then birds.  
   1. Because they do not breath as they.  
   2. Nor utter any voice.  
   3. Not so easily tamed except Dolphins.  

3. They are of a Watry Cold Constitution.  
   1. Water is Coldest.  
   2. These are brought forth by ye water.  
   3. Water is Predominant in them.  
   4. Wee may perceive yt yr nature is cold and moist.  

4. Water was to bring them forth abundantly, the Lord blessed ye with encrease in an eminent manner, though all brute creatures are blessed in ye: ye water is moist, and more fruitfull for Propagation: The female conceivs by touching ye male, sends out eggs by multitudes hanging on a thread to which ye male communicates himselfe.  

5. They were to fill and replenish the waters: to move: moving creatures, it signifies, creeping, but not strictly taken, but moving without legs, swimming in the water: Lev. 11.10.

6. The most remarkable of ys kind is named Tammin, signifies a serpent or Dragon, and comprehends all the great kind of fishes, as the Leviathan, Whale, Crocodile, &c: some have bin seen of ye bigness of Islands, or mountains. These are Innumerable. Psal. 104.25. but Leviathan is ye Chiefe glory of all ye rest, Job. 41.10, 33.
Q. What are ye Fowles? VOLUCRES.
A. Those that are temperately hot & moist, and were to multiply in ye Earth, & fly above ye Earth in ye open air. Gen. 1.20, to 23.

Expl: These are not brought forth of ye waters, as if yt were Predominant, but are of a hotter constitution yn fishes, and moist: their wings declare yt y have much airy moisture, and levity, which appears in yr flying, and by reason of yr heat they need not teeth to chew their meat, as beasts: It is not said, let ye waters bring forth fishes and Fowles, but ye fishes, and let ye Fowles fly in ye air: these have bills, and feathers instead of hair: wings instead of arms, or weapons, &c: some of ym have much Ingenuity or good nature, and sing cheerfully. Psal. 104, &c:

Q. When were fishes and Fowles created? Create die 5°.
A. The 5t. day. Gen. 1.23.

Expl: 1. Because more remote from men then Beasts.
2. There is speciall agreement between these 2 kinds.
   1. In respect of yr place, both transparent Elements, and of a moist nature, easily changed into each other, and movable.
   2. There is a likeness in respect of ye members of yr bodies: fins, & wings, scales, & feathers; both without Ears, paps, milk, both lay Eggs, &c:
   3. In yr motion, swift. as fishes swim, so birds fly, the same word used for the motion of both.
   4. Some kinds of birds live in the water.

Q. What are Beasts? Bestiae.
A. Those which being of a more Earthy Temper, were to move upon ye Earth, being next neighbors to man. Gen. 1.24, 25. [Job. 40.15.]

[Expl:] 1. Made out of ye Earth, which is Predominant in ym, are of an Earthy Constitution.
2. They were to move upon ye Earth, some by creeping, Gen. 1.25. 

Q. Wee have heard of Bruit Beasts, what is the Creation of Man? Homo.


Expl: That God made man is evident. Gen. 1.26, &c: and yt he made him a Reasonable living Creature is as evident, for that is the definition of man, an Eternall unchangeable Rule. a living creature, living ye life of sence with brutes, that he might be a suitable Governour for them: hee is a Reasonable living creature, and thereby distinguished from ym: herein he doth more neerly resemble ye life of God, yn any Inferiour Creature: for God lives a Reasonable life according to our manner of conceiving, and therefore God calls himself by ye name of a man oftentimes, because he deals with man in a Rationall way: and Angels are compared to men, and called men in scripture because they live ye life of Reason, understand things by ye same Rule of Reason as wee, &c: (as wee have heard) Angels are Incorporeall men, &c: as it were: If man had not bin a Reasonable Creature, he had not bin capable of ye glorious Image of God, nor of dominion over ye creatures, Job. 35.11. Man is able to see ye Reasons of things, & frame of Gods wisdome, and judge of ye Rules of Art, and of his own Acts. If a man doth not speak and act Rationally, he doth not live like a man. Psal. 92.4.

Q. Why was man made last of all ye creatures? Cur postremò factus

A. Because all other creatures are made for man, and man for God. Gen. 1.26, &c: Isa. 43.7, 21.

Expl: As it is with a great Prince when he comes to a Town or City, his servants & attendants go before, &c: because they make Preparation, and all are to serve him, so, &c: wee see the whole creation attends upon him, the Heavens are ye roofe, ye Earth ye floor or foundation, &c: ye Elements ye several rooms, ye sun, &c:
give light, the Earth is the garden or field, the sea is our pond, they all serve us now, and would have served us perfectly, if wee would have served God: and man for God: next neighbour to God, made directly for his service. Isa. 43.7, 21. the people of God are now only fitted for that end, but all men are bound to serve Wit, and were fitted to it at the first, as wee came out of ye hands of God by creation, man is for an End above creatures.

Q. What is to be considered in the Creation of man?
A. His Constitution and perfection.
   Gen. 1.26, &c: [2.7, to ult.]

Exp: 1. His frame, let us make man.
   2. His perfection wherewith he was cloathed being made: in our own Image, &c:

Q. What is his Nature or Constitution?
A. That wherby man consists of a body and a Reasonable Soule.
   Gen. 2.7. Job. 10.8, to 13.

Exp: This is called his consistence because they stand together, Gen. 2.7. God first formed the body of man, and then inspired his Immortall soule, Job. 10.8, to 13. thou hast granted me life and favour, it is a great favour of God to grant him a Reasonable soul, which is as a fountaine of life to the body: Hence man is said to be a little world, he lives ye life of Plants, stars, bruits, and Angels, consisting of a soule which is of a spirituall nature, like Angels, and a body.

Q. What is the body of a man?
A. A part of man, made of ye dust of ye Earth, with ye ovr Elements prepared with organs, suiting ye Reasonable Immortall Soule.
   Gen. 2.7. Ps. 139.14, to 17.

Explication. It is an Integrall and Essentiall part of man, & ye
soule another, ye soule doth not make a man, without a living body joyned wth it.
Made of ye dust] Gen. 2.7. i.e. of ye purest Earth, Adam, red earth, & Ergo, of one blood. Acts. 17.26.
And of ye oyr Elements] hence ye humours. his temper is most exquisite, other creatures are cloathed with feathers and hair, and oyr Excrements, he is wonderfully made, Psal. 139. when I was made in a secret place, embroidered: a similitude from broiderye worke: Psal. 45.14[mss. 45.15]. consisting of skin, bones, &c: the structure is wonderfull.

1. The head is ye chiepest part, Ergo, used for ye chiepest things and princippall of things, set in highest place of dignity, as the guide of ye whole body, Ergo, the uncovering of ye head is a sign of Reverence: this is ye seat of ye sences, inward and outward.

1. Inward, Phantasy, Cogitation, and Memory.

1. Externall Organs are all here except touching, which is spread through the whole body, it is the shop of ye understanding where it workes, & ye throne of Reason which useth ye inward Sences: Hence a face full of Majesty, Erect, and looking upward, wherby one man is discerned from another, everyone having a different face.

1. The Eyes are as glasse windows, or looking glasses to ye soule; by which it perceivs colours, and visible objects: they are round to him every way in a moment, as wee say in ye twinkling of an Eye, there are two, because they make more for ye beauty and ornament of the body, and these are defended with lids and brows, lids are shop windows, which are shut up at night when the worke is done.

2. Ears receive sounds & reports, &c: called ye sence of discipline, hereby we heare ye word, and receive faith. Rom. 10[.14, 17, 18].

3. Nose: by which we breath
and receive odours, & air to cool ye lungs, and it is emanatory of ye head.

4. Tongue. servs to tast meats, and discern savors, and Teeth are neer to grind ye meat; the most speciall use of it is to express our minds, and interpret our hearts, and therby wee communicate ourselvs, and have sweet society wth oYrs. Gen. 49.6. Psal. 16.4.

5. Hands are such Instruments as no other creatures have, yt serve to handle things, to work divers artificiall workes, Instruments to gather nourishment, God hath not left man to gather it with his mouth as beasts, for yn ye lips would be so thick, that wee could not speak distinctly. all these are Instruments of ye soule by which it performes its proper operations: every one hath its proper office, & meddles not with ye function of another, 1. Cor. 12. and all these tend to ye good of ye whole. The Body of man was not Mortal by ye creation, nor Immortall, it was capable of Mortality, but if man had obeyed, it should have bin an Everlasting companion of ye soule, & bin Immortall by union wth ye Immortall soule.

Q. How may it appear that the Soule of man is Immortall?
A. Because it is made Immediately of nothing. Gen. 2.7. Job. 10.11, 12.

Expl: That which toucheth Eternity is Eternall, as ye 3d. Heaven & Angels: It was not made of Praeexistent matter, and Yrfore cannot be resolved into former Principles, ye matter & forme never stood asunder, & Yrfore can never be severed, it is void of contrary Qualities, and it only desires Immortality, beasts have no thoughts of it, and it doth not decay with ye body & grow old. 2. Cor. 4.16. Gen. 49.[33.] & lastly from scripture.

10 Mss. “savors.”
Q. What is ye Reasonable Soule?  

A. A Spirit of life with a faculty of Reason and Will, whereby a man is a Cause by counsell.  Gen. 2.7.  
Psal. 33.15.  Job. 32.8.  Psal. 94.10.  
[Rom. 1.20.  Job. 10.12.]

1. It hath least matter.  
2. Is Insensible  
3. Most active, never sleeps: ye souls of men are stronger yn Lions, and swifter yn Eagles:  Isa. 31.3.  It is a kind of ubiquitary, and never out of act.  
With a faculty of reason and Will] these are ye hyghest, and most eminent & glorious faculties, wherby ye soule is capable of ye best vertues, Intellectuall and morall and the best act which is felicity.  

A Faculty of Reason or understanding, ye Excellence of which may appeare in severall things.  
1. It can read in the booke of ye creature & nature, and stand under ye light of Gods wisdome, 1. Cor. 1.20,  
Psal. 94.10, Job. 28.10 it can take in ye Images of things, and create a world of shapes within itself, and treasure up a world of things.  
2. It can invent strange and curious workes.  it hath as a discerning, so a framing wisdome.  Isa. 29.[mss. 21.]ult.  
Prov. 31.3, &c:  
3. Hereby a man can govern & tame Inferiour creatures.  
James. 3.[7.]  
4. It can reflect upon itself.  1. Cor. 2.11.  
5. Communicate what it knows, & signify its mind by speech.  
6. Capable of ye knowledge of ye first being.  Rom. 1.20.  
And will] wby a man can chuse or refuse, yt wch is apprehended good or evill.  

1. This can set all ye faculties on working.  
2. Hath ye casting voice.  
3. Hath ye noblest object, viz: good, made next for good.  
Math. 19.17.  
2. Enclines to union with it.  Gen. 2.7.  
Wherby, &c:] a man can propound, and intend his End, & desire &
chuse ye way yt tends to it. Prov. 16.9. chuse to do it by perswasion of Reason: none can compell or hinder it.

Q. What was the Perfection in which man was created?
A. That wby man being invested with ye glorious Image of God, and dominion over ye creatures, was compleatly suted according to his Place and state.

Gen. 1.26, to ult. & 2.8, &c:

Expl: Perfection is a through making and finishing of a thing. Gen. 2.1. Yrfore perfected, because made up of all his Causes, and having all ye complements of his being, all Ornaments that were sutable to his Place, so that nothing more could be devised, that was requisite & necessary conducing to his End: he had an externall & internall perfection which some call ye Externall & Internall Image: the faculties were suted with inherent perfection, and he was able to rule himself, he had also authority over ye Inferiour creatures, and was able to rule them, and this will appear if you consider ye place or rank, wherin man was created, and the End for which he was made. He came last into ye World, and was ye End of all ye rest, the Lord of all Inferiour creatures, and therefore it was meet that he should have dominion over them, yt he might Rule yt, and make use of yt for his good: he was made nextly for God, and yrfore it was meet that he should be invested with ye glorious Image of God, that he might converse with him, and serve him, and give him content: he had not yet attained his End, but he was compleatly fitted and suted for it.

Q. What was ye Internall perfection, or Image of God in which man was made?
A. That goodness imprinted upon ye whole Nature of man, wherby he was fitted to imitate and please God, according to his measure & manner. Gen. 1.26, &c: Eccl. 7.29.

Explicat: Goodness is ye Perfection of ye creature, wherby it is fitted for its End and use: yr is in creation a goodness in every creature, 1. Tim. 4.4. all ye creatures were made fit for yr End, & every one served to some use: man was also good at ye
first; for after man was created, it was said, God saw, &c: wisdome itself cannot make a creature for an End, but necessarily fit ye Creature for that End: hence it is certain, that man was fitted for that high and glorious End.

Imprinted, &c:] It was not nature itself nor the faculties of the Soule; for those shall remain in the damned in Hell: but a goodness imprinted upon those faculties, wherby they were fitted for their proper worke, & prompt and ready for their act: It was not imprinted by any Rule of nature, but it was the Impression of Theologye, a higher Rule, above nature, it did not flow from the Principles of Nature, for then wsoever there is an humane nature, there must be the glorious Image of God, but that is not, as wee shall hear in Apostasy. In this sence the Image of God in man may be said to be supernaturall, as being an Impression of a Rule above the rule of nature, and a higher kind of Excellency yn can flow from the Principles of Nature. I mean here, that it is above pure nature, framed by the naturing wisdom of God: In another respect it may be said to be naturall, because it is, perfectio naturae debita,\(^{11}\) and that in justice: God having made man for an End, could not but fit him for that End: God could not but give Adam a stocke, and put money into his hand, wherby he fitted him for Eternall happiness.

On the whole nature of man] The body was the Instrument of the soule, and that was set in tune, that the soul that great musitian, might play such lessons as are pleasing in the sight of God. God said, let us make man in our own Image, therefore ye whole nature of man: (and not only the soul which is but a piece of him) was cloathed with the Image of God. God required obedience from the whole man, yrfore ye whole nature was furnished with the Image, that it might be able to obey and serve God.

Wherby &c:] therefore this perfection is called the Image of God. Imago scl. g. Imitago: of Imitor and ago:\(^{12}\) it was that wherby Adam was fitted to Imitate God in acting: Adam had not only the Passive act of goodness which left a stamp upon all creatures; but he also had the active act of Divinity and other arts, he could see how God had wrought, and walk in the steps, and follow the Example of God: as an apprentice who seeing his master worke, can worke after him; wee say he is his master right: his master will never dy, whiles he lives. So Adam could see how God had wrought, and Imitate him. he could know, love, Joy &c: as God. So those yt have ye Image of God renewed in them, that not only be perfectly like him in heaven, but are

\(^{11}\) Latin: “perfection indebted to nature.”

\(^{12}\) Stone wants to derive “image” from imitor, to imitate, and ago, to do.
like him here in some measure, 1. Joh. 4.17. Partaker of the Divine Nature, i.e. those Divine qualities, viz: holiness, righteousness, &c: which wee attribute to him:. Adam had an Impression of all the Intellectuall and Morall Vertues of God, and was able to imitate them; man fallen hath some reliques of this Image, therby he is able to imitate the workmanship of God in Inferiour arts, and wee see some glimpses of this in children who are apt to imitate Yr Parents, and that excellency and perfection which they see in others.

1. Gods wisdome and holiness, the vertues of Gods understanding and will, was the seale, and Adams nature was the wax, that took Ye impression of Ym.

2. He could reflect the shining beams & wisdom of God; the wisdom of God is refracted in the whole frame of the creation, as the beams of Ye sun shining through a cloud, those colours in the clouds are the broken beams of Ye sun: God shines through all creatures, but when those glorious beams of the first being fell upon man, he was fitted to stop, and reflect those as a looking glasse, or as a Counterfeit sun (his beams falling upon a solid cloud resembles the sun in the firmament: So Adam receiving those beams of the glory of God upon himself, was able to reflect them upon God, and so glorify him actively: he shined by the beams of God, as the starre by the light of the sun.

3. He could actively hold out, and shew forth the vertues of God; 1. Pet. 2.11, 20. he was able to read the copy and write after it.

& Please God] the Imitation of God, in resembling his life, in acting according to the highest Rule, of his good pleasure, being most like to him who is a pure act, all in act and operation, God cannot but approve most highly of it.

2. If man reach the highest end, he cannot but please God, as a clock yt is fitted to strike well, is fitted to please the clock maker, because that is Ye end at which he aims. Eccl. 7.29. Act. 13.22.

Because when the creature Imitates God in acting according to the Law, he suits and concurs with the good will of God: i.e. his approving will. Acts. 13.22. Adam being able to imitate God, and to act according to the Divine Rule, and like to God himself, was able and fitted to please God.
Accoring &c:] hee could act as God acts, but not equally and in Ye same manner, but according, &c: as a Child is in the Image of his Father, but not of the same bignesse, and an apprentice workes like his Master, but not in the same measure of perfection: our perfection resembles the perfection of God; Math 5. ult. 1. Pet. 1.15, 16. but is not equall.
Manner] Gods act is not from a Principle or habit, neither hath any higher Rule to guide it, mans act is, &c: and therefore it is called obedience; Rom. 5.19. hereby man differs from the naturall son of God, who doth what he seeth the father do in like manner. Joh. 5.19. his act is perfectly like to his fathers act, holding full proportion to it, he being equall in glory to him; Joh. 5.17, 18. he imitates and pleaseth his father Infinitely, & most perfectly, but man finitely, according to his manner: yet this was a mighty breadth of perfection, which Adam had: answerable to ye whole Law which was imprinted on his nature: David proposeth, Psal. 119. that he had seen an end of all perfection, but the law was exceeding broad, for it conteins the whole rule of all the dutyes of man: this law was in the heart of Adam, in the whole latitude and breadth of it, he had a large heart, and a large law written in it, the whole bible, excepting the mysteries of the Gospell were written in the Table of his heart.

Q. What was the Image of God in his understanding?
A. Perfection of skill to discern and Imitate, all the Rules of Gods Wisdome, conducing to his End:
Prov. 30.2. Col. 3.10. [Rom. 5.19.]

Expl: Agur [Prov. 30.1] complains that he had not the wisdom of Adam, which is an Argument that Adam had perfection of wisdome in him; the Image of God is said to be renewed in knowledge: Col. 3.10. which therfore was a piece of the Image of God, which man received at his first creation.

In all &c:] he was capable of receiving the Idea and Platforme of Wisdom which was in the mind of God from all Eternity, and is now shining in the frame of things, therefore the world is called Gods Wisdome; 1. Cor. 1.21. because it is a book full of the wisdom of God, & Adam was able to read all this great book: he could meet with the Logicall artifice and see the Reason of things, &c: Gen. 2.19, 20. he used the Rules of Grammar and Rhetorick in naming the Creatures, and discerned ye Nature and Reason of those creatures by Logick, and naturall Philosophy, hereby he knew how to Govern those Inferiour Creatures, these arts are handmaids, subordinate to Divinity, which is the most speciall art, and End of all the rest: Adam was able to discern
and read the Rules of Divinity, yt it was his Excellency and only felicity to close with God, &c: Hee could see, not only the great fundamentall Rules, but also all deductions from those Rules. E. G. If God be the chiepest good hee is to be loved for his own sake, &c: hee could easily understand the Primitive Rules, and the truths conteined under them: these Rules a naturall man is not able to reach; he may attain the knowledge of the other Arts, having

Some Principles of them remaining in him, but he cannot attain the knowledge of holy things; Prov. 30.3. this Rule is called the Head of wisdome, because it is the Principall art, and chiefest piece of Gods wisdom.

Conducing &c:] Hee knew not the Mysteries of the Gospell, nor the thoughts of men nor future contingent things: but otherwise hee was able to perceive all things offered to his view, which might be usefull for himself or the creature, whatsoever was necessary for the worship of God, and his service, and his work & employment or goverance of ye creature, all things conducing to his End.

2. Hee had an ability in his understanding to meet with this Object: the Image of God was not the faculty, but a vertue and ability of the faculty, wherby he was fitted & readily disposed to his act; he had not only an Eye, but good light, he had a Theol: light, proportionable to the Rules of Theology, this I call his skill, peritia: it is that wherby his understanding can pierce into a thing, and see to the bottom of it. This skill appears in two things.

1. He had skill to discern (see asunder) the Rules of Gods Wisdom in yr distinct nature, this may be called speculative wisdome.

2. He had also skill to imitate the wisdome of God, which hee saw, could analyse the workes of God, and know how to worke answerably: hee had skill enough to practice by those Rules, and frame his life and conversation by them, hee could contrive his worke handsomely, do it cleerly without bungling, this may be called Practicall or framing Wisdome.

Lastly, he had Perfection of Skill] to discern and Imitate the Wisdome of God, hee could see things cleerly, without mistaking or misjudging, as a man may see things at noon-day.

2. Hee could see things certeinly and infallably, without doubting: wee doubt of many things: All this must be understood with this caution, if he did attend: God only is a pure act, Adam only had the habit, and might be deceived, if hee did not bestow his mind upon the truth; If a man have
never so good an Eye, but attends not, hee may not see his mistake colour: If Adam had but turned the glasse of his understanding, to see the truth, and receive the light of the Rule, and beams of Gods wisdome, he might have bin happy forever, his non-attendance was the ground of his fall. Rom. 5.19.

Q. What was the Image of God in Adams Will?  
A. That disposition wherby he was enclined to close with the Chiefest good as his last end: Deut. 6.5. 30.6.

Expl: The Law requires the highest love: Deut. 6.5. and a glorious Principle is communicated by the 2d. Adam to all beleevers: Deut. 30.6. therefore Adam had it inherent in him at the first; without this hee could not attain that end for which he was made: all things were made for man, his body for his soule, his understanding for his will, (which is the first mover, and hath the casting voice) his will, lastly for God; God was the center of his will; therefore it was fit to center there; if the will was not fitted to close with God, it would never have union with him: and be happy in him, Isa. 26.8. God cannot require more of Adam, then he gave him ability to do.

2. This Image in Adams Will is not a faculty but a vertue, and disposition in the will, the frame and Temper of the will; as it is with a mans hand, it cannot close or take a thing in hand, but as fitted with blood spirits & life, (a dead hand can hold nothing) so the will must have a spirit of holiness inspired into it, and a principle of life, to love God, and by this it was apt and ready to close with God:.

To close] for the Will was made for good, as good, therefore for an universal good, therefore for the chiefest good, for God himself. the will of Adam was able to prize and chuse good, above all humane life and happinesse, to rest in him, as God in himself.

Q. What was the first part of Gods Image in the Will of Adam?  
A. Holiness whereby he was enclined to love the Chiefest good, directly for himself:

Explicat: The chiefest good is to be desired for itself, and God for his own sake, for if it be loved for the sake of any other it is not the chiefest good: God is good of itself, and therefore to be loved for himself.

Q. What is the 2d. part of Gods Image on the Will of Adam?
A. Righteousness, wherby he was enclined to love himself in the Chiefest good, & his neighbour as himself.


Explica: To love a mansself in God, is to effect his own Excellency, and whatsoever may be suitable to him in Subordination to God.

1. Hee wills these that he may serve and enjoy God, and delight in the glorious things of God, and the shine of his Excellencyes above himself, as made & fitted for this End.

2. His neighbour as himself, his selfe love must be the Rule, and therefore hee must love himself firstly, his own personall good of the same kind, before ye good of another of the same rank; his own honour[,] goods life, before those of his neighbour, but not his goods before his neighbours life: his soule before his neighbours soule, but not his body, &c:

3. Not in the Quantity, but Quality: his love must be like, not equall: he must love his neighbour really, and cordially as himself.

Q. What ariseth from the Image of God in the Will & Understanding of Adam?
A. Glorious Liberty, which is the Sovereignty of will, wherby he could chuse any Divine good, without constraint or Impediment.

Exod. 35.21, 29. 2. Cor. 3.17.

Expl: Liberty is the Sovereignty or Royall authority of the Will. 1. Cor. 7.37. it is founded in a cause by counsell; and liberty is radically in the understanding & formally in the will: for it is that wherby one chuseth to do a thing by persuasion of Reason: the agent is the beginner of his own worke, and cannot be compelled, & it is above all impediments, none can hinder the will from chusing and willing: 2d. Causes cannot, God will not.
Q. What was the Image in the
A. That which they were as
Subjects & Servants,
ready to obey his Sanctified
Reason and Will. Psal. 32.9.
Rom. 6.19.

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Expl: Affections are common to brutes with men, but man hath
Reason to rule them which they have not: their affections are
Theologically good or evil: but in man they are, because under
the command of reason, and it is a sin not to bridle them by
Reason. They are regular.
1. When they wait for the command of Reason and Will.
2. When they are tractable & ready to take it command.
3. When there feet are ready in the Execution of good,
   and departing from evil. Psal. 40.7. Eph. 6.15.
2. The members of the body were as good subjects, ready to
be acted by ye Will, Reason, & Affections, and express their
vertues. Reason sees it a duty, ye will chuseth it, the
affections embrace it, the hand executes it. that is the Image
in the hand, in the Eye Chastity, &c: When all expresse ye
inward vertues, and shine out in the actions of the body, then
the Image shines, &c: Rom. 6.19. Adam was full of the glory of
the Lord.

Q. What was Adams Dominion over
the Creatures?

A. That Royalty wherby he could
freely use the Creatures given
into his hand, for the atteinment of
his end. Gen. 1.28, to end. 2.19, 20.
Adam had right to dispose of them, Wisdome
to use them, and Majesty to awe them.

Q. Was Adam only Created in this perfection?
A. No, the woman that was made of one of his
ribs, was his Co-partner. Gen. 2.20 &c:

Q. When were they created?
A. Together with the beasts on the 6th day. Gen. 1.29, to End.

Creabantur simul bestiis die 6o.
Q. Wee heard of Creation, what is Divine Providence?

A. The Efficiency of God, wherby he watcheth over all Created beings, in a most exquisite manner.

Gen. 22.8, 14. Psal. 145.15, 16.
Luk. 12.6, 7.

Explic: In Creation all things come new and fresh out of nothing. In Providence God sets a 2d. hand to the Creature, and useth it, being made, for the attainment of his high and glorious Ends, and manageth all the glorious things of the World, and great affairs thereof for the same end for which they were created: he doth not leave the Creature at sixes, and seavens, or as the ship-wright leav's ye ship when it is built; but is the Mr. and Marchant, who possesseth Heaven and Earth, and useth this great Vessel which he hath built, for ye bringing about his great designs which he hath on foot, for ye praise of his great name.

Divine Providence] is foresight: the Hebr: word used, Gen. 22.8, 14. signifies seeing, and looking to a business. Providence is] from the Speciall Providence of God in preparing a ramme for Abraham, in his straits, it became a Proverb: Gen. 22.14. in ye mountain it shall be seen or provided for, or as some read it, Jehovah will be seen, he appears like himself, and is seen in his glory, and comes abroad in the ways of his Providence, in managing of the great affairs of the World, as well as in raising and building this great house. This appears,

1. Because he makes suitable provision for all kinds of creatures, according to their rank and need.
Psal. 145.15, 16.

2. Because he is a living, a powerfull, and allwise God, and therefore cannot neglect his great affairs in the World; he that binds poor men (that have but a little wisdome and skill) to provide for their familyes will most certainly provide for his own family: it is impossible that he should give an ill example, he being the pattern of every noble and excellent act, he will certainly improve his eminent life, deep wisdome, Majesty and Power, in attending the world which is the product of his great power, goodnesse, and wisdome, he will not be careless and lose his own glory.

3. Because if God should neglect the affairs of the World, all would fall to rack and ruine, all the World would quickly be disjointed, and fall a pieces, as the creature could not give being to itself, so it cannot provide for itself being created, but the same hand that
made it, must maintain it, at his own cost & charges: unless God open his purse again, in the dispensation of his Providence, all his cost in creation will be utterly lost: the whole frame will come to nothing, return to no account, it had bin better it had never bin.

The Efficiency of God] Herein it agrees w\{ Creation; God is still working. Joh. 5.17. he is not an Idol-God, which hath Eyes and cannot see, &c: he is always at work for the maintaining of the World, he doth not only see over \{e creatures as a bare spectatour, but workes by them and with them. Deut. 8.3.

Wherby &c:] This is the forme or Speciall Nature of Providence: this presumes that things are already made, in Creation they had their being Originally and cannot have their well being, or 2d. being, without Providence: this watching &c: includes these things.

1. That all the great abilities of God are awake and working, one that is asleep cannot watch.

2. That they are stirring and working in the frame of the Creation, God with all his abilityes is attending the great affairs of the World, ordering and disposing of them.

3. That he attends those affairs with such heed and warinesse that \{e Vessell may not suffer shipwrack; that there may be no miscarriage, Inconvenience or prejudice to his great design and project.

In most, &c:] this appears in severall things.

1. In its extent; extending itself universally, to all things. The Greatest. Job. 9.12. the smallest, \{e hair of our heads, his Eyes are over all. Psal. 145.15, 16. & 135.6. & 33.13, to 16.

2. In every place and Corner. Prov. 15.3.

3. All times continually. Luk. 12.6. Psal. 121.4.

4. To the least Circumstances. Exod. 21.13. Prov. 6.9, 33. to all accidents and most contingent things, as a sparrow falling to the ground.

5. Hee attends with greatest heed, looks most narrowly to the least things, that there may not be the least pin amisse, the least thing omitted, \{t may be serviceable to his End. Luk. 12.6, 7. Psal. 139.1, to 6.

6. He is always intimately present with \{e Creature, \{e great mover always present \ with the thing moved, this is that which Phylosopers call the Soule of \{e World.
Q. What are the kinds of Divine Providence?
A. It is either Ordinary or Extraordinary. 2. Chron. 14.11. Isa. 37.30.

Explic: God can provide in an Ordinary way, when there is a considerable number to meet with their Adversaries, or with a few or more, he can provide corn, and make it to grow with tillage or labour; or without: he hath more ways then one to provide for his Creature: if Ordinary supplies and Provisions faile, he hath Magazines, and infinite store-houses to supply the wants of his people. Immediately, or mediate, with or without causes.

Q. What is ye Ordinary Providence of God?
A. That whereby he provides by ordinary means, according to those Primitive Laws, prescribed to ye Creatures from ye first beginning; Gen. 1.5, to 24. Jer. 31.35. Hos. 2.22.

Explic: 1. In this Ordinary Providence God useth the Creatures, sets second Causes on worke.
2. There is a concatenation of these causes in Subordinaion one to another. Hos. 2.22. one is antecedent, and goes before, the other follows.
3. These 2d Causes act according to those Rules that were prescribed, &c: Gen. 1.5, to 24. they were imprinted upon the Nature of things at the first: ye received ye word of command from God in their Creation, and by vertue of that word they act.
4. All those Rules prescribed to the creature at the first, were sutable to their natures, and in this Ordinary Providence God guides all by Sutable Rules as Reason by logick, &c:
5. These are Constant standing Rules. Jer. 31.35, 36. God set down his fiat, & gave his charge at the first, and that, having respect to the future, notes a Constancy and perpetuity,
it is alwayes one, and therefore called Ordinary.

6. The Creatures are bound to observe these and walk by them, in a constant course, as a King hath tyed his Subjects to his Lawes, &c:

Q. What is the Extraordin
Extraord: viz: qua providet negligendi has regulas.

A. That whereby God provides for his Creatures, not observing those Primitive Lawes, which manner of working is called a Miracle. Deut. 8.3. & 29.5, 6. Josh. 10.12, 13. Math. 14.15, to ye End.

Explic: In ordinary Providence, wee must plow, &c: but God can skip over all these means, and multiply a few loavs to feed many thousands, &c: Isa. 37.30 [mss. 37.31.]. if ye corn had been multiplied by sowing, it had required many yeers, but God multiplies it per saltum, at once; so, &c: Deut. 29.5, 6.

Q. What is a miracle?
Miraculum qd.

A. A sensible work above all ye power of 2d. causes, and all those primitive standing lawes. Math. 11.5. & 15.30, to ult. Joh. 11.43, 44.

Explic: A sensible sign] because it is a sign to convince unbelievers, &c: above, &c:] therefore called a wonder, hence air, descending, &c: are no miracles, but for the sun to stand still, and go backward, a blind-man to have his sight restored, a Virgin to conceive, &c:

Q. Wherin consists Divine Providence?
Consistit in Conservatione Gubernatione

A. In conservation, and Gubernation. Neh. 9.10. Rom. 11.6. [Math. 9.6.]
Q. What is conservation?

A. That whereby God continueth the Essence & qualities of all his creatures, in every kind. Acts. 17.28. Heb. 1.3.

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Explicat: There must be conservation, or else the creatures are never come to their end; as the light of the air is maintained by the Influence of the sun, &c:

God continueth] holdeth them together, else they would fall in pieces, they consist and stand together in him.

The Essence] which consists of matter and forme: God holds these together, the forme acting upon the matter; everything desires that which is the Preservation of its being; the Causes give being, and absolutely consent to the being of the thing, and cannot dissent, ergo, not be opposite; ergo, not destroy it. this is done by a Rule; & ergo, by God, who sustains the causes, and the working of them.

And Qualityes] facultyes and Vertues, the forme acting upon the matter, leav[s] a disposition in the thing, to act upon Externall Objects: God hath tyed these, by a necessary connexion.

In every kind] universall kinds by propagation.

Gen. 1.11, 21, to 25, 27, 28. one Generation Succeeding another; some things in a permanent Estate, as Starrs, Elements, and Constant Natures, and singulars in Individualls, yt live by food, or preservation from violence.

Q. What is Gubernation or Government?

A. That whereby God guides the acts of all his creatures to their ends. 1. Chron. 29.11. Psal. 29.10. 104.19.

Explic: As they must be preserved, so also guided in their way to their End, else they cannot attaine it; as there is a Rule of Creation, and Conservation, so also of Government, from which no creature can totally withdraw itself. Gen. 50.20. Hee doth not leave his worke to be guided by another, as some artificers, he only knows every joint and nooke perfectly, and hee only can guide ye creature to its end, all are from him, and for him, and therefore guided by him to their end.

the acts] conservation was of the Principles of acting, this of ye acts and operations. Acts. 17.28. he hath given Laws by which
he will order them, to wch they are to yield Obedience, there is nothing but is the creature of God, and owes Obedience to him, God hath a Kingly Power over all Creatures to guide them; he is the universall Supreme, most absolute, mighty, Eternall monarch. His guidance is that wherby he directs all the acts of his creature, for the attainment of his end, by his Cooperation and concourse with all 2d. Causes, according to their Principles, and manner of working.

1. He directs all the acts of his Creatures for the attainment of his End, the creature may misse his particular end, but God will most certainly attain his own End, which is his own glory, hee will never lose his universall and last End. If a horse fall lame, his owner will yet drive him on to his Journeys end, though it be exceeding painful and tedious to the Horse: Although some of his noblest creatures fall lame, and shall live in extreame pain, yet God will attain his End, by raising honour out of their shame and confusion, and make the glory of his Divine Justice shine in them. Gen. 50.20. Rom. 11.36.

2. This Cooperation of God, doth also imply the Operation of second causes: where there is no Operation of the creature, there is no Cooperation of God.

This Government respects the acts and operations, flowing from Ye Principles, as if a man will write, he must not only make a pen, and fit it & prepare it, but the pen must be working, unless that write, the man cannot write with it: wee must not conceive that God workes all Immediately by himself alone, without the Operation of 2d. Causes: as some have Imagined that God only workes, or acts, at the presence of second Causes, but it is he that shines by the Presence of the sun, &c: and that these only stand by, and act not at all, this is an Erroneous Conceit; for the Creature hath a formall Principle of acting within itself; Gen. 1.11. the Concurse of God with the fire, is not the proper Reason of its burning, for then the water should burn, for God cooperates with it.

3. As there is an Operation of the Creature, so there is a Cooperation of God: of the first and Universall Cause, with the acts and operations of all 2d. causes. Acts. 17.28. This Concurrence is distinct from that Providence whereby those Principles are preserved, God doth not only suit the Creature with Principles, and preserve those Principles, but when the Creature is cloathed and accommodated with sufficient Principles, of working, yet it goes not forth into the act, without the compliance, and concurrence of the first Cause, leading forth those
Principles into action; there is such a negative 
imperfection attending upon the Creature that it cannot goe 
alone, as the pen, when fitted and made to write, yet it 
cannot write alone, unless ye hand of the Scribe goe along 
with it, and as a Child, &c: Psal. 139.10. In every new 
act there is some new Entity and being, and that cannot be 
without the Influence, Concourse, and operation of the first 
being; all beings from the first depend upon the Will of 
the first being, not only in respect of yr Essence & 
vertue, but also of their operation, Dan. 5.23. Prov. 
21.1. If God should do no more but give and maintain the 
Principles of acting, he should worke as much when the 
Creature acts not, as when they act; As the Eye when it 
hath a perfect Visive faculty, yet it needs the concurse of 
the light of the sun, so it is with all creatures, when 
they have a faculty of acting, yet need ye Influence and 
concurse of the first Cause, to lead forth that faculty and 
All the naturall faculties of the members of the body are 
comprehended under these two noble senses; and it is not 
only said, God hath made the Eare, and Eye, but ye hearing 
Eare, and the seeing Eye; i.e. he makes them to see and 
hear: wee must acknowledge the Divine Providence, and 
Administration, in all the acts and operations flowing from 
our naturall faculties: men must not think that their Eyes 
and Ears are their own, as if they should see and hear when 
they please: as they could not make those faculties, so 
they cannot bring them into act of themselvs; God can 
bring it to passe that a man shall have an Eye, and yet not 
see, &c: Gen. 21.19. 2. Kings. 6.18, 19, 20. Luk. 24.16. 
of the other members, Psal. 141.1. Lastly, this is true, 
of all other 2d. Causes; Math. 5.45[mss. 5.46.]. he doth not 
only communicate vertue to 2d. causes, which they exert & 
put forth, but also cooperates with them, in all their 
operations.

4. There is a Concurse of ye first Cause with second 
Causes, according to their Principles; he doth not change 
their Principles and Properties but gives them all their 
compleat furniture of principles, and abilities of working 
and moving. they are all the workmanship of his own hand, 
the fire burns, sun shines, &c: from the forme, and native 
Properties, and herein God cooperates, and complies with 
them reteining and doing in their own kind. 
5. According to their manner of working: his concurse 
doeth not make natural causes, free agents, nor doth it 
constrain free agents, to work by coaction: all 2d. causes
worke like themselvs: the Sun shines naturally, and yet
God causeth it to shine. Math. 5.45. Rationall agents act
freely, and chuse yr actions, and God workes with them also,
in all their voluntary Actions, Deut. 3.20, &c: Joh. 11.20.
the whole army stirs and moves in God, according to yr
native properties and manner of working, God will not turn
ym out of their way and Course.

Q. What are the kinds of Divine Government?
A. It is either Common or Speciall.

Explic: In a Kingdome or Common Wealth, there are some Common
Lawes, wherby ye whole Kingdome is governed, and also some
Priveledged Lawes of Corporations; so it is in this great
Kingdome and Government of God, there are some common Lawes,
extending themselvs over ye whole Kingdome, and also some
speciall, wherby his most Noble Creatures are Governed, who have
a Priority above the rest, Psal. 19. in ye 1st 6 verses, he
speakes of ye common Lawes; from Verse 7, to 12. of the peculiar.
So Psal. 148, &c: all Creatures are to serve God, some by the
Rules of Nature, others of Divinity: yr are two sorts of 2d.
Causes, some are Causes by nature, others worke by counsell, as
men and Angels, hence a double Government, the one guiding
naturall Causes, the other Reasonable creatures to their End.

Q. What is Common Government?
A. That wherby the acts of all
Naturall Causes are
guided to yr End by
Inferiour Lawes;
Job. 38.10, to 30.
Psal. 104.19, 20.
[Math. 3.9.]

Explic: 1. All the Acts of Natural Causes tend and serve to
some End: the fire burns, &c:
2. They are guided by some law to that End to which they are
designed, Psal. 148.6. Gen. 2.6, 7.
3. All Naturall Causes serve to some inferiour Subordinate
End, to some Naturall end; Psal. 104.14, 15. Hos. 2.23. all
serve man, though he stirs up some creatures by a Speciall
Instinct, i.e. inward motion, and peculiar Instigation, to some
more noble acts, that carry some resemblance of reason, & shadow of vertue, yet they all serve some inferior End.

4. They are guided by Inferiour Rules, and common to all natures; as Log: Gram: &c: Prov. 3.19.

5. They have only ye Passive act of those rules, act as acted, and moved.

6. They stand in a state of Passive Obedience, and Obedientiall Subjection to God, ready to take unresistable impressions of his power not to be restrained, Joh. 2.

Math. 3.9.

Q. What is the Speciall Government?  
A. That wherby God leads his Creatures to an Eternall Estate of Happinesse or misery, by his being pleased or displeased. Math. 25.ult.  
Rom. 10.5. Gen. 3.22.  
[Psal. 104.32. Gen. 2.17.  
Rom. 9.22. 4.4.]

Expl: 1. His Reasonable Creatures] Causes by Counsell, who can chuse yr worke, & apply themselves to their own operation, these being the noblest kinds of his Creatures, made after Gods Image, must be governed in a singular and Speciall manner, by higher Rules, to a higher End above Nature, these have ye active act of the Rule.

2. To an Eternall State] they have a beginning, but no End of duration, and are Eternall in respect of Eternity to come.  
Prob. 1. The World shall stand as an Everlasting monument of his glory. Psal. 104.32. nothing shall be annihilated.

2. God will have some monument of his Speciall glory, in whom he will show forth his morall Vertues, and perfections of his will, especially his Justice & mercy. Rom. 9.22, 23.

3. From the Immortality of Angels and the Soules of men. Gen. 2.7. Math. 22.30, to 33. how can it stand with the Infinite wisdome of God, to make a Creature of an Immortall Nature, which no Created power is able to destroy: to last but for a short time.

4. There are Eternall recepticles prepared for the entertainment of his Reasonable Creatures. Gen. 1.1, 2.

3. Of Happinesse or Misery] some for a state of Eternall life and glory. 1. Pet. 5.10. some for Everlasting burning.
Isa. 33.14. both are presented, Math. 25.ult. some shall have
the beatifical vision of God forever, and others shall be cast
everlastingly from his blessed presence, Contraryes illustrate
each other: some must be in a place of Infelicity to illustrate
\( y e \) glory of those that shall live in Everlasting happiness.

4. **By his being pleased or displeased**

1. The Estate of happiness is to be obtained by the
favour and complacency of God. Psal. 21.6. 30.5. 80.3, 19
[mss. 3.16].

1. The Law that is given to those Creatures is a
Rule of pleasing God. Mic. 6.7, 8.

2. The act of Obedience perfectly answerable to the
Rule, cannot but perfectly please God. 1. Thess. 4.1.

3. Hence God is perfectly pleased with the Obedience
of the Reasonable Creature, gives highest approbations
to it, and crowns it with highest rewards, Mic. 6.6, 7, 8.
Pleasing, \&c: pleased stand in relation one to
another, if Musick please the Ear, the Ear is pleased
with it.

4. Hence he is infinitely pleased, because \( y r \)
Obedience falls upon an Infinite Object, and pleaseth an
Infinite Majesty; it is of Infinite worth & Excellency,
in regard of the Infinite majesty that is pleased and
delighted with it: this approbation and good pleasure
is as himself, infinitely better \( y n \) \( y e \) love and favour of
men and Angels.

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5. Hence the Infinite Complacency and good pleasure
of God, is that proper reward that is due in Justice to
the Obedience of the Reasonable Creature, these hold
exact proportion one with another: a finite Creature
pleaseth an Infinite Majesty, according to his measure
and manner, this is the Obedience: a finite creature
obteineth the Infinite good pleasure of God to be
enjoyed by him according to his measure and manner; this
is the reward.

6. Those who possesse the Infinite good pleasure of
God, or God himself infinitely pleased with them, are
perfectly happy and blessed forever; for God being
infinitely pleased with the Creature, will assist the
Creature and keep it fast to himself. 2. Hee will let
out the Excellencies of himselfe to suit, supply, fill
and satisfy the Creature forever: if man had pleased
God, he could never have fallen.

2. The state of Eternall misery is procured by the
displeasure of God; a finite Creature displeasing of an
Infinite Majesty according to his measure and manner, deservs
to suffer the Infinite wrath and displeasure of God, according to his measure and manner. Isa. 33.14. the Lord might justly lay this law upon man, because he made him fit to please God: It was possible that he might please God, and be happy, it was also possible that he might displease him, and be miserable, because he was a Creature, and therefore Changable. Adam was one thing, and his Rule was another; therefore as he was able to close with ye Rule, so he might misse it. Adam had all grace to please God, therefore wee cannot charge God with any blame in his fall: a Joyner makes a Chest to put Cloaths in, it may be burnt, but yt is not ye joyners fault: So man is mutable, and capable of falling, yet his fall cannot lay any just blame on the Lord.

Q. What is the first thing appearing from hence?  
A. The Covenant which God made with mankind in Adam, wherin he promised life upon Condition of Obedience, and threatned death upon Condition of disobedience. Gen. 2.17. & 3.22.  
Rom. 10.5.

Exp: Man is a servant of God, as our Creatures were made for him. Prov. 16.4.  
2. Hee is a rationall servant, capable of agreement, and transaction with God, especially being next neighbour to him.  
3. God deals & trades with him according to his manner of working, in a rationall way, by prescribing and making known his Will, & promising a due reward, Mic. 6.6, 7, 8. God gave him his Law written in his heart, by which he could not but understand that he was for God, and was bound to serve and obey him, please him, and do his Will, and could not but approve of this as Equall, & it was just with God yt he should dye, if he obeyed it not.  
4. This amounts to a Compact and Confederation between God and Adam: Obey and live, disobey and dye were the Termes of the first Covenant. Rom. 10.5. & Gen. 3.22. 2.17.

Q. What is that Obedience which is the Condition of life?  
A. That attendance wherby a man doth most
freely chuse the good-will of God for itself, resting compleatly in the Chiefest good. Deut. 6.5. Rom. 5.19. Ps. 73.25. Exod. 20.2.

Explic: Attendance] the generall nature of Obedience; Rom. 5.19. that which is done by the 2d. Adam should have bin done by the first for ²e Substance, the word Obedience there used signifies, an under=hearkning, as an¹ Inferiour doth hearken to a Superiour.

1. He should have acknowledged the Absolute Supremacy of God, & Sovereign authority of his Command, (whose will is a law, and absolute Monarch) and have given the highest respect to it, therefore God gives no Reason, because his Will stands for a Law; Math. 15.6. wee have unlorded the Commandment, and so the word signifies: Adam should have acknowledged the absolute Lordship of the Command, as having absolute authority over him, deepest right and interest in him, and that it was worthy to be obeyed for its own sake.

2. Adam should not have heeded the Temptation of Satan, but lent his Ear and mind to receive the command of God, as a matter of greatest moment, as being the only guide to his last End, and Eternall life and happiness: this not hearkning was the ground and beginning of his fall.

Wherby he Chuseth, &c:] Adam should have made an absolute choise of the Rule of goodness, that high Rule of the wisdome of God, wherby the creature is lead to the possession of ²e chiefest good, or goodness itself, the Will should have consented to it as good, as best for him, Rom. 7.13. and have chosen no other way. Psal. 119.29. and command other faculties to execute that good Law.

Resting compleatly, &c:] The Chiefest good should have bin the load-stone and center of the Will, where it should have centred and rested, not respecting any good in heaven or Earth in comparison of it. Psal. 73.25.

Q. What is that Life which is the reward of ²e Obedience of man?
A. That wherby man being constantly sustained by God, enjoyeth the Infinite goodness of himself for ever, according to his measure. Gen. 2.9. & 3.22.

¹ Mss. has “in.”
[Rom. 10.5.]

Expl: **Enjoyeth, &c:** God would have bin a suitable and satisfying object unto him, his most noble faculties of understanding and will, would have bin employed about their adequate and proper objects, viz: the most sovereign Truth and chiefest good: the understanding should have had the perfect wisdome of God, and all his Excellencyes shining in the Creation, and his will should have drunk in the rivers of pleasure from them. he should have had God, Exod. 20.2. and enjoyed him, and hereby resembled the life of God, Eph. 4.18. resting in God, as God in himselfe: this is happiness: the operation of ye Reasonable

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Soul, according to the best and most perfect Vertues in a perfect life, Psal. 73.25. the tree, Gen. 2.9. shewed that he should have had his fill of good and goodness, and have bin filled with all the good and goodness of God. According, &c:] Hee should not have known God by an Infinite apprehension, as God knoweth himself, but only in his back-parts, according to his measure of understanding: as a vessel cast into the sea receivs according to its own measure and capacity, hee was to be led to an Immutable Estate. For ever] Gen. 3.22. i.e. have lived a constant life, and possessed an Immutable state of happiness, enjoying the unchangable good pleasure of the Lord. being constantly, &c:] this had bin the ground of his constant life and happiness; if he had bin governed, and guided to his end by God, he should never have bin destroyed, but always constantly susteined by him for ever.

1. In his outward man.

   1. All creatures should have smiled upon him, bin joysted to him, and served him, perfectly, all conspiring for his good, all their faces should have stood man-ward. As all arts serve Divinity, so all other creatures should have served man, attending the Rule of Divinity. Gen. 1.27, 28. 2.19. they are now disjoysted by Sin; Rom. 8.20.

   2. By his perfection of Wisdome, he should have used the creatures so, that his life should have bin continually preserved & susteined by them, the long lives of the Patriarks are reliques of Adams Immortality.

2. In his inward man; he should have lived forever: Gen. 3.22. & that could not be by created Qualities, but by the Immutable assistance of the Holy-Ghost: the speciall Government and Covenant with man, was to bring him to a state
of Immutability, if he had attended his Rule, he should have bin unchangably good by the good pleasure of God, and evill if he should not attend: The Law did attend the happiness of man, do this & live, life was to follow as a reward of his obedience, Rom. 10.5. Gen. 3.22. God would have taken up his constant dwelling, and Everlasting habitation with him, by the Immutable assistance of his spirit: Adam had the Image, but not the spirit of God, which he should have had, if he had obeyed: he would have bin the life of his life, and the soule of his soule forever. Gen. 2.9. he should have bin supported by his Everlasting armes, and bin carryed in this streame forever.

Q. How may it appear that the covenant of workes was made with all mankind in Adam?
A. Because Adam was a Publique person, the father and root of all mankind: 

Rom. 5.15, to 20. 1. Cor. 15.22, 45, to 50.

Explic: Adam susteined the person of all mankind, of every person to descend from him by naturall generation: there was totum Genus Humanum in Adamo: he was our deputy. God made as good a choise for us, as wee could have made for ourselvs: because Adam being the first, was the pattern of all the rest, that were to beare his Image. 1. Cor. 15.45, &c:

1. Hee was the Prince of all mankind: Princes were chosen out of the fathers of familyes, and he was the Grand-father to all the families upon Earth: if a Prince make a covenant, all his subjects are tyed by his covenant: Children are bound by their fathers bond.

2. Hee was also the root, and if he had bin confirmed in holiness, all the branches had bin holy by naturall Generation. Gen. 6.3.

Q. What is the 2d. thing appearing in this speciall Government?
A. That it was not possible for man

Homo Creatione nec felix, nec miser esse potuit. prob. o. k.
to be either happy or misserable [sic]
by creation. Gen. 2.17. 3.22.
Rom. 10.5. [Gen. 2.9.]

Expl: If God leads his Reasonable Creature, in this Speciall Government, to an Estate of Everlasting happiness or missery, by his being pleased or displeased, then man cannot be happy or misserable by creation: and this appears.

R. 1. Because man is happy or misserable only by Gubernation, no man can be happy unless God lead him to a state of happinesse, & .Names is Gubernation.

R. 2. Because man attains not his End by creation, but is guided to it by Gubernation, & happiness is the attainment of ye End of ye Creature.

R. 3. Because no man can be happy, but he must εὐπραξεῖν,4 & yt is according to the Rule of Gubernation: Creation produces the being, Gubernation only respects the operation of the Creature.

R. 4. The Creature is happy only by pleasing God.

R. 5. Because happiness and missery are a reward and punishment, which are dispensed by a Rule of Justice to those that are worthy. Rom. 4.4. but no man deservs either happiness or missery by creation.

R. 6. Inchangabillity of goodness cannot agree with the creature, for it is an Essential property of God, and therefore cannot be communicated by creation, for every creature and created thing is mutable.

Q. What is here to be considered?
A. The Apostasy and restitution sunt \textit{Apostasis} hominis \textit{Anastasis} of man. Gen. 3.
Luk. 1.77, to 80.
Rom. 5.12, to 20.

Expl: These two fall under the Speciall Government of God, mans aversion and departing from God; and his conversion, and returning to God: Government leads man to an Eternall state of happinesse or missery: All men by Apostasy are subject to everlasting missery; & God leavs the greatest part of man-kind in this Estate for ye glory of his Justice: but he will reduce some, and bring them back to himself, for the praise of the glory of his mercy: there is a first Adam in whom all man-kind

\footnote{Willard’s handwriting.}
\footnote{4 Greek “practice well,” “work well”; see page 17 above.}
are fallen from the first being: & a 2d. Adam
by whom many shall be reduced, and by whom Jacob shall be
brought back again to him, according to his Eternall purpose.

Q. What is the Apostasy of Man?
APOSTASIS qd. viz: lapsus hominis a Regulâ
A. The fall of man from the Rule
of his Obedience to Gods
Government. Gen. 3.6, 7.
& 6.1, to 8.

Explication: Apostasy signifies a standing off; because it is a
standing off from God: man was made for God, therefore all his
actions, were to tend to God; mans Apostasy is his turning away
from God; a revolt from God; which implyes 2 things.

1. He left his rank and station, in which his Prince
had set him.
2. He rebels against him, falling to the other side
against God: he took up armes against him: there was an
aversion from an Immutable, & a conversion to a mutable
good: The desertion or fall from his Obedience to the Rule
of Gods Government, it is a defection, & γρηγορία it agrees with
other defections & falls: but the speciall nature is, in
the falling from the Rules of Gods Government.

1. He fell not from conservation, nor the Rule of
Creation: he remains a creature, though a disobedient
one, but from Gubernation.
2. Not Absolutely from Gubernation. God will drive
him on to his End, & lead him to an Everlasting Estate
by his Gubernation: but from that Rule of Gubernation that
would have made him happy; he fell from the Law of
happiness, he should have kept that law as his charge,
but fell from it.
3. Nor absolutely from the Rule; for the Rule shall
censure & Judge him still: but from his obedience.
Rom. 5.19. he did not underhearken, & attend to the Law,
as an inferiour to the command of his Superiour.
4. He fell from his Eupraxy and happinesse, because
he fell from the Rule of his happiness.
The fall of man] It is called Adams fall. Rom. 5.17. παράπτωμα,
which implyes.

1. A Preterition, passing by, a preter-falling, or
falling beside the Rule should have guided him to his end,
i.e. to God. he declined and swerved from the Rule, neglected,
and missed it by not hearkning. Rom. 5.19.
2. It signifies a topling down, a lapse or fall, from the height of his Excellency in which he was created, to a low Estate.

3. Hence he falls upon some other Object and End instead of God: he falls upon the creature in the room of God. Rom. 1.25.

4. This is his ruine: for the fall and ruine of a thing is all one: man is like an old house deprived of its ancient glory, and fallen to utter ruine and destruction, hee attended not the Rule of Gubernation, and therefore loseth his Conservation, hee is fallen from the Rule of Happinesse, and must needs be miserable.

Q. What is to be considered in Mans Apostasy?
Answ: The Transgression, and Propagation of it.
Rom. 5.12, to 20.
Eph. 2.1, to 4.

Explic: The offence committed by Adam and the derivation of it: others, ye Transgression and violation of the covenant, and application of it: it was committed by one man, but it reacheth far and wide, and spreads itself over all mankind; the head drunk in the poison, but the whole body of man-kind was infected and poisoned with it.

Q. What was the Transgression?
A. The eating of the forbidden fruit of the tree of knowledge, which was one of the sacraments wherby the covenant of love was sealed. Gen. 2.9, 17. 3.1, to 7.

Expli: The Lord having created man, would provide an Immutable Estate for him, which he could not have by creation, therefore God gives him a law, & seales it by two sacraments: the tree of life, and of knowledge: these two sacraments God gave him: of a various signification, the one to teach him that hee might live and stand, the other that he might fall: the nature of ye things signified by our sacraments is one & the same, both now assure us of life only: the Reason is, because the state of man
is now unchangable in Christ: there is nothing but life coming to us in Christ, there is no sacrament to shew & witness death, these shew wee cannot dy: but these trees witnessed that his Estate was changable, he might have life by performing the Law, and might dy by his disobedience: these witnessed the good, by one, the Evill and danger by the other: God commanded him to eat of the tree of life, but the tree of knowledge might not be eaten of, because it sealed death: therefore this fruit was forbidden, by eating of which sin came into the world, the Devil persuaded not Adam to breake any other Command, but to eat and sin against ye sacrament: and these were placed both in the midst of the garden; as visible sacraments wherby God set life and death before him: these were not common trees, but distinguished from the rest, being sanctifyed and set apart for divine end and use.

Q. What was ye first of these Sacraments? Arbor Vitae. 
A. The tree of life, wherby God sealed a constant state of goodness to Adam if he should express due love to the chiefest good. Gen. 2.9. 3.22.

Explic: Because Adam was able to obey, wherby he might attain a state of Immutable happiness, he was therefore to have a Sacrament to Seale his constant state of goodness if he loved and pleased God: This was the tree of life: by which was sealed everlasting life, on condition of obedience: it being (as some conceive) always flourishing & fruitfull, signifying that man by pleasing God should always flourish and bring forth fruit to God, and never dy or wither, but having attained his End, should possesse it for ever.

Q. What was sealed by the tree of knowledge, &c: Arbor Scientiae. 
A. The assurance of a misserable change from good to Evill, if Adam should faile to love God. Gen. 2.9, 17. [3.1, to 3.]

Explic: Herein was the greatness of Adams offence, because he abused ye Sacrament which God provided as a means of his Preservation, that by
seeing ye danger in the glasse, he might escape it: if wee will not believe his word, hand, and seale, it must needs be a great sin.

Q. How could eating an apple, or a little fruit, be so great an offence against God?
A. Because it had been an easy thing for Adam to have abstained, and God gave him an expresse Charge as he loved him not to eat of the tree, Gen. 2.9, 17. 3.1 to 4.

Exp. 1. It had bin an Easy thing to have abstained, and the more easy a duty is, the greater Sin to neglect and oppose it, as ye non-paym't. of a pepper Corne.

2. God gave him, &c:  
   1. The Law was a law of love, binding Adam to love the Chiefest good, with the highest love.
   2. Therefore God would try his love, and gave him the use of all other trees, and free liberty to eat, only he forbids this, as he loved him if he love God as God, he must obey his Will for itself, it was an evidence that he loved not God if he should eat.
   3. The greatness of his Sin was not in this because it was a fruit; for as it was a fruit and naturall, he might eat, but because it was a Sacramento, a matter of great weight and moment, the weightinesse of the matter, makes ye weightiness of the Sin, it is therefore a greater sin to sin against the Sacramento then to sin against the naked word: a greater preparation is required to the Sacramento, because herein the Lord comes neerer to us; it teacheth in a more speciall manner, because it teacheth all the senses, wth beare witnesse of Gods engagement, and hereby the word of promise and threatening, is more closely and efficaciously applyed: the Seale makes the thing good, and assures us that God will assuredly performe what he hath promised or threatened, and the promise & threatening are more neer to us: if Adam will not now heare, his sin is ye greater, and he deservs the sorer punishment. 1. Cor. 11.

Q. How may it more fully appear that this offense was so exceedingly great?
A. Because Adam, with his whole nature, in all his perfections, did utterly contemne all the Commands, and

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5 Willard inadvertently repeats the word “it” here.
Attributes of God. Gen. 3.1, to 6. Rom. 5.12, to 20. [Gen. 2.17.]

Q. What is to be observed in the Transgression?  
A. The Causes and Effects, or Consequences. 
   Gen. 3. Rom. 5.12, to 20.

Exp: If we see the causes that give being to it, and the Effects that receive being from it; we see the whole frame of the root and branch from bottom to top.

Q. What are the Causes?  
A. They are either the blameable or unblameable. Gen. 2.17. 3.1, to 7.

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Explicat: Some are worthy to be blamed, because they were causes by themselves, and Effecting the fall by their own faculty: the law being of itself the savour of life; the scope of it being to guide man to his Eupraxy, end, life, and happiness: it could not properly and of itself be a cause of death and misery, but only an accidentall cause, death itself being beside the scope of the Law, & therefore that remains holy and good, not deserving the least blame, the other are causes by counsell, therefore inexcusable.

Q. Which are the blamable causes?  
A. They are either the helping causes, or the Principall Causes. Gen. 3.1, to 7.

Exp: Some are Externall and Adjuvant, but these could not constrain ye Will of Adam, if he had not abused his liberty, he might have resisted the Temptation of all these, and stood fast notwithstanding all their motions.
Q. Which are the helping causes? Adjuv: Diabolus
A. The Devill abusing the serpent, and the Woman. Gen. 3.1, to 7.

Expl: Although Adam was the Principall Cause of his own Transgression, having full power to stand, and overcome all those temptations, yet Satan may be said to be the Principall Cause of the Temptation, because he was the first mover, and set ye other on work, he useth their helpe, and in that respect Principall, and they Instrumentall.

Q. What are the Devils?
A. Those proud Apostate Angels, who freely disdaining their station, are become Lyars, and Blasphemers of God; seducers, and murderers of man:
Gen. 3.1, to 6. Joh. 8.44. Jude. 6. [2. Tim. 3.13.]

Expl: The Devils being the Chiefe and Principall causes of mans Apostasy, are here to be defined: Devill, is to do evill, because they are ye Chiefest of all evill doers, and that is the greatest misserie. The Greek Διάβολος of διαβάλλω, signifies one who darts through, or strikes through with a dart, or an over thrower, because he struck man through with his darts, and overthrew him: It is commonly used for a false accuser, or slanderer, 1. Tim. 3.11. not devills: they that slander others and accuse them falsely are Devills. Satan signifies an Adversary. Hee is called a Tempter, and the Tempter, because it is his trade to tempt men, and provoke them to Sin: In the Description of Devills, their nature is described.
1. More briefly: Apostate Angels;
2. More fully, where wee have the nature of their sin and fall laid open; which consists:
   1. In that they are proud, and freely disdained their station.
   / 2. The consequents, that cursed frame of nature, which hath taken possession of them, according to their first sin; and this respects either God or man, their Sins respecting God are lying, and blaspheming his name; respecting man, Seducers, &c:
Apostate Angels] Angels] herein agreeing with the holy⁶ Angels, all made in the first moment of time, together with the 3d. Heaven, Gen. 1.1. all were standing the 6th day after the creation of Adam and Eve, Gen. 1. all were then very good. Apostate] they stand off from God, and revolted from him, and are therefore called Satan, an adversary: the Scripture speaks of them as of one person.

1. Because they are all Subject to one head, and fall under one Prince, as we say, the Spaniard is an Enemy to England; i.e. the King of Spain, and his Subjects: so, &c:
2. Because all of them conspire together as one person against God and man: yet there are 1000s and millions of them: a legion in one man: their Apostasy implyeth 2 things.

1. Their revolt, and falling off from God.
2. Their Rebellion and Opposition, they take up arms against him: they persuade man to revolt from God, and tell him if he will disobey his commands he shall be as Elohim. (those mighty ones, Father, Son, & H.G.) equal with the 3 states of Heaven: they persuade man to break ye Seale of the Covenant, i.e. renounce all Subjection to God.

Proud] Pride seems to be their first Sin. 1. Tim. 3.6. they are not capable of the lust of the flesh, or the lust of the Eyes, only of the lust of Pride, and all the lusts in the World are reduced to those 3 heads. 1. Joh. 2.16. this will appear in the fruit of it:.

Who freely &c:] here we may attend 2 things.

1. That they did freely disdein their station.
2. That this was from Pride.

1. They were keepers of man; we did not mention this expressly in ye Creation, because man was not then created: but we had heard that the speciall charge committed to them was to minister unto these Royall persons, whom God shall place in highest rank and order to himself: and now man and woman being created, it appears who were those Royall persons next to ye Majesty of God, whom they are charged to attend. Heb. 1.14. God made ye stationary Souldiers, they were to be as a Court of guard, or garrison standing round about ye great Prince, who was made last, the end of all creatures, and next neighbour to God, they are keepers now (I mean the good) to help us in our Obedience, & keep us in our ways, but man stood in more need of these keepers at ye first, being but changably good: but they were to keep Adam yet he might not fall, to suggest and counsell

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⁶ Willard inadvertently repeats the word “holy.”
him, to present ye Excellency of Obedience, and to encourage him to close with God as his end: they had a Kingdom committed to them, & y conspired together to keep it from their King:

Disdeining yr station] Jude 6. they left yr habitation, i.e. the place wherein y were set, and yt was to be tutours, and guardians of man, y relinquished it, forsook it, left it behind them,

2. Tim. 4.13, 20. prized not, but disdeined it.

1. They sinned not in heaven, being an holy place, never stained with ye least sin, as ye inferiour world: if Sin had bin committed there, the place had bin defiled with it.

2. The Occasion of their Sin was their ministation to man, being sent down from Heaven, and receiving a Charge to attend upon him and minister unto him, they could not but admire God, whose glory they saw shining out in the workes of Creation, and were Spectatours of it: being in the Contemplation of his Excellency 5 days together. Job. 38.7.

they could not fall directly and Immediately upon himself to oppose him, they were so dazled with the brightness of his glory, but the charge that was given them to waite upon those Royall persons, was the tryall of their Obedience, and here they stumbled and fell when they saw this great favourite come upon the stage, made last of all, as the end of all other creatures, & that themselvs who were the glorious Inhabitants of Heaven by Creation, were set in this station, and to take up their stand here, in serving and attending man who was raised out of the dust, and in that respect Inferiour to their great and Spirituall Excellency and glory, they began to thinke that God dealt not with them like unto themselvs, that God had degraded them, beneath their worth and dignity, they could not find in their hearts to stoop so low, to minister to Creatures, in regard of their nature, of an Inferiour ranke and order, wherupon they think themselvs too high to bee Adams waiting men: they disdained their station and standing, contemned their place, and despised their office, as too mean for persons of such quality and eminency, they stood upon thornes and grew weary of yr service, were impatient of the yoake, and conceived it would be a dishonour & disparagement for such high and mighty states to serve a Peasant, as Adam seemed in their Eyes, they imagined it was a discourteousy [sic] to yr Nobility; and could not bear it: hence they took their state and case into serious consideration, and plotted and devised a way to ease themselvs of their burden, i.e. to breake mans back, and cast him out of Court and favour with the King, and hereby they should remove their Eye-Sore out of their way, and requite
God for his unkind and discourteous dealing with them, as they apprehended: for they thought by this means to make mankind everlastingly miserable, without all possibility of recovery because man being a finite creature, sinning against an Infinite Majesty, could never make full Satisfaction by this means also they thought to have robbed God of all his glory forever: Man was the last end to which all other Creatures were to serve, and if man lose his end, all the other Creatures must lose their End, and God must lose all his glory from all the Creation forever. The Son of God satisfying the Infinite Justice

of God, and recovering man, hath daught his plot, which is the breaking of his head: it was his plot therefore to overthrow man utterly, & this seems to be the sin of the Angels, the first sin that ever they committed, only it was first intended, and then Executed: he dashed himself against this rock, i.e. the Rule of the tryall of his Obedience: if the Question be, When he fell; the Answer is, when he left being a ministring Spirit for the good of man: Hee falls from God, in falling from man, Jude. 6. they committed this Sin freely, and of their own accord, free will and arbitrement, wherein there is a concurrence of wit and Will: they had most Excellent Understandings, because they were neerer to the most Sovereign truth, and the first cause of all; therefore they understood more of God, then man, having more cleer understanding, and greater Perspecuity of Reason, (though man could understand sufficiently before the fall) and therefore they are called Intelligentiae: they also being so neer to the Chiepest good, had more wills, their Wills were more free: they sinned therefore most freely, against the greatest light of the H.G. and had no seducers: sinned, not by the deceit of any other, and could make no Excuse: it was wrought by their own pleasure setting themselfvs against God in man, and this was the unpardonable sin against the H.G. and they are carried in the stream of it to this day: it was pride that moved them hereunto: 1. Tim. 3.6. they did inordinately affect their own Excellency, thought Ymselvs too good for this employment laid out for them: and Yrfore sought to avoid it, and that this was their trouble, appears by Yr breaking of Yr plot, God setting man in Christ far above the Angels, these Angels would have bin above man: God hath crushed their head, made the Angels far Inferiour: by exalting the manhood far above the Natures

7 Latin: “understandings” or “intelligences.”
of the Angels:. It is probable that one of ὦμ who now is called Beelzebub, propounded the temptation, and the other Angels consented and followed: he was their ringleader, and ὦρfore by ἴε just Judgment of God, they are now his Subjects and slaves:.

Are become Lyars] Joh. 8.44. they did falsly accuse God to man, God said ἴγ should dy by eating, those Angels said ἴγ should not dy at all.

and blasphemers of God] they did hurt the name of God, brought up an ill report of him, wronged his Justice, and Goodnesse, &c: he now setteth up himself in the place and room of God, or would be worshipped as God.

Seducers] man was set in a right way at the first; all his faculties, were in tune, all those wheels in a right order, but the Devill seduced him and lead him out of the way, 1. Tim. 2.14. ἀπατηθεῖσα, i.e. shee was first deceived, the word signifies, shee was lead or drawn out of the highway, under a shew of a better way: shee was seduced and carried out of the path, i.e. the law of God, which leadeth to Eternall life: the Devil pretended and made her believe that he would lead her into a better and more direct way to her own happinesse, 2. Cor. 11.3. beguiled: there ἴε compound word is used, ἐξαπατάω, a metaphor taken from a thiefe, who offers himself to a traveller to be a guide in his Journey, pretending to lead him a better way to his Journeys End, and so leads him out of ἴε way to some dismall place or blind corner, that he may rob him: So ἴε Devill came to Eve, and manifested a dislike of the way that God had prescribed, as if they could never attain their End and happinesse that way, but he pretended that he would shew them a better way, they should be as Gods for Wisdome and Sovereignty: and so led ἴμ from the light of the Law, into a darke corner out of the way of life, and robbed them of the Image of God, and all grace and perfection.

And murderers of man] Of his Soule and body by leading him into sin: Joh. 8.44. from the beginning, i.e. Ever since he was a Lyar, & that was when he first tempted Adam: this sin was his first Sin, to which he was moved by his Pride, disdaining his Station: the Devill was so full of malice that he set upon the man at ἴε first, as soon as he was compleat: Gen. 3.1. for if man had performed any Obedience, he should have infinitely pleased God.

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8 “Being deceived”; the Greek text in use in the early twenty-first century has ἐξαπατηθεῖσα here.

9 ἐξαπατᾶω is a version of the same verb described in footnote 8.
Q. How was the Serpent and Woman a Cause?

A. The Devil deceiving the Serpents wit abused the Woman, who being deceived became an Instrument to persuade Adam. Gen. 3.1, to 6.
2. Cor. 11.3. 1. Tim. 2.14.

Explicat: The Devil chuseth the serpent, that Adam being overcome by him, might lose his Lordship over the Creatures: hee was not fit to rule, who will be ruled by the basest.

2. Because he was the wisest of beasts. Gen. 3.1. he is of a melanchollick temper, cold and dry, which appears by his food the earth, dry and fit for Judgment, and cold makes him stiffe, and fit to hold fast, none could come into the Garden so easily as he: he could slide in at a little hole, and by lurking for an opportunity, Satan knew how to order his tongue and make use of it.

Deceived the Woman &c:] he propounded the temptation firstly and Immediately to her.

1. Because she was not so strong as man.

2. He thought if he could infect his helpe, he could easily infect him.

3. Because Adam loved her dearly, and if he could persuade her, shee would easily persuade him.

Q. What was the Principall Cause?

A. Man abusing his free will, and hearkning (not to the command) but to the temptation wherby he was seduced, and lead into the Transgression. Gen. 6.17.
Rom. 5.12, to 20. [Gen. 3.1, to 20.]

Expl: Man was the Principall agent, because he was stronger then the woman, and had full power to obey, and resist the temptation.

2. He was a publick person, betrusted with the treasures, of all mankind, so was not Eve, the punishment did not appear till Adam had eaten.

3. Hee was the accomplisher of it: he was the greatest Sinner: he should have counselled and checked his Wife; It is
most probable he was present, and yet stood by all the while his 
wife was tempted, or at least before the temptation was ended. 

1. Adam knew this to be the forbidden fruit, else he 
might have excused his eating, and said it was a mistake, I 
knew it not, and wee read not \( \text{yt} \) his wife told him it was 
soe.

2. He knew that the Devil said yee shall be as Gods; 
for when he had Sinned the Lord mocks him with it, saying, 
the man is become as one of us, as who should say, he had 
thought to be a God: it seems therefore that he heard the 
serpent say, yee shall be as Gods.

3. The scope of the serpent was to seduce Adam, and he 
speaks to them both, in the Plural number: and yet bids 
ot the woman goe to her husband.

4. The woman tooke, and eat [sic], and gave it to her 
husband with her, presently.

   1. There is no time mentioned between her taking, 
and eating, and giving to her husband with her.

   2. It is not said that she went to her husband, or 
sought for him, but gave it to him.

   3. Shee gave him no Arguments to persuade him, but 
he was persuaded by the Devills Reasons to her: wee 
read of no dispute which the woman had with the man.

5. She gave to her husband with her, i.e. present w\( \text{th} \) 
her. Gen. 3.6. Adam stood by and gave way to her.

   1. Adam had free will and arbitrement, he was a 
Cause by Counsell, having wit & will, he understood what 
he did, and willed it, both these are required to a free 
act: if he had not done it knowingly, it had only bin a 
rash act, if not willingly, it had bin done by 
necessity.

2. This free will was the Sovereignty of Will, wherby 
he could chuse good without constraint or impediment; this 
free will was to good, and not to evill. If free will 
were to Chuse good or evill, then free will should be a 
Cause by itself of evill, but it proceeds not from it by 
itsel, hee might have used it well by wisdome, and the 
good Angels used their freedome: it was no more made to 
fall by, then a knife to cut a mans hand by.

3. Though Adam had free will to good, yet he was but 
changably good, created in a mutable Estate: for 
unchangableness [is] a property of God. Mal. 3.6. Every 
created thing is changable: All Adams perfections were 
created things, and therefore changable. Adam had the 
habits of all grace, but because changable, the act of 
them was not necessary: In God the habit and the Act are
all one, but in man something might come in between the habit & the act. Lastly, God and his Rule are all one, and therefore his act can never misse the rule, and therefore never erre: but it was not so with man, his Rule is one thing, and his act another; and therefore as his act might Answer the Rule, so it might fall beside it, and misse it, as it did. Ραράπτωμα,10 Rom. 5.17. translated offense, signifies most properly a falling aside, Adam missed the Rule and fell beside it, he being one, and the Rule another.

4. Neither his freedome nor mutability did necessitate his fall; for the good Angels had free-will, and were mutable, yet did not fall. A Chest is burnable, and a glasse breakable, yet it is not necessary that the one should burne or the other breake. a glasse doth not breake because it is breakable, but because it meets as with a knock, &c:

5. It was not the use of his free-will but the abuse of it, that was the Cause of his Sins. the abuse of a thing is the ill use of it: he might have used his free[-will] well, and applied it to the Rule, and right object, but did not.

In hearkening &c:

1. Adam was Charged to dresse the Garden and keep it. Gen. 2.15. &c: and eat, &c:  
2. Adam should have kept the Command of his God in his Eye, & set his understanding on worke to discern and behold it, that his will might be guided by it, and make Choise of it: and if he had turned the glasse of his understanding, to take the light of the Rule, and beams of Gods Wisdome, he might have stood, & bin happy for ever.

3. Hence being Charged to keep the Garden, he should have checkt the Serpent, and kept him away.

4. He neglected the Rule or command of God, and that was his first sin; or beginning of his fall. the 2d. was discontent, the 3d. distrust, the 4th Pride: but this Incogitancy, negligence, heedlessness was the beginning of his Sin: he was perfect in his understanding and knowledge, and therefore it could not be ignorance, and Errour is a punishment or Judgment, and therefore his first failing was a nonanimadvertending, or non attendance, Rom. 5.19. disobedience: the word signifies inobedience, or misobedience, audience is hearing, obaudience, perfect hearing, dis, or in, or misobaudience, is not perfect

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10 See page 111.
hearing, negligent hearing, negligence, or neglect of hearing: hence he hearkened, or gave attendance to the temptation of Satan and his wife, Gen. 3.17.

was seduced] lead aside out of the way, he received the suggestion, Satan said, yee shall be as Elohim, and his understanding receivs an untruth for truths, and his Will embraceth an apparent good for a reall one and consented to the action.

and lead &c:] as he was seduced, so he was induced, lead into temptation and sin, he was brought to the Act, not compelled, but brought to it by deceit, he knew the will of God, being told of God, and sinned willingly against the Command of God, and transgressed the whole law in that one sin, of eating the forbidden fruit.
Q. What was the unblamable Cause?  
A. The Commandment, against which Adam dashed himself, as a stately Vessel against a mighty rock, made ship-wreck of his whole Estate. Rom. 4.15. 5.13. 7.5 to 13. Math. 21.44.

1. It was requisite that Adam should have a law, he was made by a Rule, by which he was to be guided to his Eupraxy and End: Every Creature was to observe the art, by which he was made: he can never act well, and deserve praise without a rule: the praise of any thing is the acting, a man doth well when he observs his rule: and gets to himself glory by it; God did him no wrong in giving him a rule to guide him, to his happiness; he having the same rule written in his heart, and he made perfectly able to observe and do it, man doing this, should have pleased God, and should have attained God by pleasing him, which is to enjoy him: and having attained his end he cannot fall from it again; he should have bin sustained in a constant course of well doing, being held by his spirit.

2. The Scope of this law is to guide to life, and to a Constant happiness. Rom. 10.5. as the Scope of every rule is to guide the creature to its end. the law by its own faculty, free motion, and of itself, guidance only to happiness and life, & to death by opposition.

3. The Law is yet the cause of sin by accident and opposition.

1. If the Law had not bin, Adams act had not bin sin: it was not sin to eat of the fruit, because it was fruit, but because forbidden: The Rule of Grammar makes Speech false, for [if] there were no rule, any speech were good, so here: if there were no law to guide and rule the Will, and the whole man, he could not do amisse, but might do what he pleased:

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where there is no Law, there can be no Transgression: Rom. 4.15. neither could any sin be imputed to a man, or charged upon him. Rom. 5.13[mss. 5.12]. where there is no way, there can be no aberration; no bond, no forfeiture[sic]. Rom. 5.5, &c: the motions of sin are said to be by the Law; the law forbidding any act, begets a Sin when that act is done.

2. The Law begets sin by opposition: as a mighty rock dasheth in pieces ye most stately vessell that dasheth against it: and so a braesen wall breaking a glasse or pitcher that is thrown against it: the wall could not have hurt the pitcher, if it had not bin opposed by it, &c:
3. Hence the Law is only the Cause by Accident of Sin, and not of itselfe: as a rock of itself may serve as a guide or sea-mark to the marriners, whereby they may be directed to steer their course to the haven: but accidentally the vessel striking against it, it breaks the whole frame and fabricke of it, that it cannot arrive to the haven, so this mighty law of God, of its own nature is a rule to guide us in steering our Course, it directs us to the haven of happinesse, leads us to the last end, & chiefe good: but man falling upon it by way of Opposition is utterly broken, and disabled forever [from] arriving at the haven of happiness, that which of its own nature is become a savour of life, is now become a savour of death.

4. The Law being only a Cause of Sin by accident, is a blameless law, there is no fault to be found in it: As it is the Commendation of the Wall or rock to break the ship or glasses that dash against them, so it is the Commendation of the Law, to breake those that oppose and dash against it, they shall be sure to carry the markes away: the law is as strong as God himself (being his expresse Will), and will utterly breake, & Spoile & dash all those that oppose it: it is a mighty rock. Math. 21.44. And as the Law, so God is Cause per Deus Causa peccati Accidens of all Sin, even of the sin of Adam, and as he workes it in an unblamable manner, so hee decreed to worke it from all Eternity, to shew the mutability of the creature, of the creature, and the Immutability of himselfe, and to make way for the explication of all the depths of his Glory in the 2d. Adam: Hereby Adam made ship-wreck of all his whole Estate, lost all his Glory. Rom. 3.23.

Q. What are the Consequents of Adams Transgression?
A. Especially Guilt and punishment.
Gen. 3.7, to ye End. Rom 5.12, to 20.

Explic: By these it will appear that it is no small matter to sin against God: the fruits will declare the Abominable Nature of the tree; here I might discourse of the blame which follows sin; for, as praise attends vertue, so blame attends Vice: Shame is an Everlasting Companion of Sin; Sin blemisheth the name of God, but the Lord will wipe the blemish from off
himself, & make it stick upon the Sinner, Sin makes him abominable. Prov. 3.32. but the consequents are especially Guilt and punishment, the sinner is lyable to debt, and danger, is made guilty of the debt, and subject to the punishment, when the sin is committed.

Q. What is the Guilt?  
A. The Obligation wherby the Transgressor is tyed to undergoe due punishment.  

Reatus q\(^4\) viz: Obligatio ad poenam.  

Gen. 2.17. Rom. 3.19.

Explic: 1. There is the generall nature, an Obligation wherby the sinner is tyed, and therin it agrees with Subjection to the Law, that which Adam and all mankind were bound to in Innocency.

2. The speciall nature, to undergoe, &c: this may appear in severall Positions.

   Pos. 1. The Law of God curseth all his debters.  
   Gal. 3.10. to death. Gen. 2.17.

   Pos. 2. The Sinner is worthy of the Evill denounced and threatened against him by the Just and Righteous Law.  
   Rom. 1.ult. i.e. Sin and punishment are of Equall weight.

   Pos. 3. The sinner is now lyable to Justice, and lyes under the penall sentence, under the mouth of the cannon that is charged against him, and ready to fly in his face, when God shall give fire against him:  
   Rom 3.19. guilty, i.e. obnoxious to the stroake of Revenging Justice, ye sword of Vengeance hangs over his head, & the punishment is at his door ready to sieze upon him, Gen. 4.7.  
   Mark. 13.37. Deut. 29.20. all ye curses are besieging the sinner, and lying in wait for him, and hunting after him.  
   Deut. 28.45.

   Pos. 4. The Righteous Judge of all the World, hath passed sentence against him;  
   Deut. 28.45. Judged him to death, Gen. 2.17. the Voice of the Law, ye voice of God himself, this Lion roars against him, Joh. 3.18.  
   God tells him he shall go from hence, to ye place of Execution, where he shall hang and dy forever.

   Pos. 5. God stands bound and tyed to punish him, by vertue of his righteous law, and the word of a God which is operative, and Efficacious.  
   Gen. 1.5, &c: he said let there be light, &c: and it was so, &c: God saith let all the seas of missery be gathered together upon the sinner, and it will certainly be so:  
   God himself is deeply engaged in the businesse, and cannot but execute the word that is gon out of his mouth: he stands bound by his Infinite Justice to punish the Sinner, as he is bound by
the law to reward the keepers of it with life, so to punish the transgressours with death, Death is the wages of sin, God should not be just if he should not pay him his wages. God owes him nothing but hell and death, that is a due debt, as the reward is of Obedience. Rom. 4.4.

Pos. 6. The Transgressour is now fast bound to suffer the punishment, Math. 5.22.[mss. 5:21] ἐνοχος, is entangled, yoaked to those Infernall torments. Gen. 2.17.

Q. What is the punishment? Poena q\textsuperscript{d} viz: malum inflictum
A. The Evill inflicted upon the Transgressour for his Transgression.
Deut. 28.45. Heb. 10.30.

Expl: This follows in the last place; as to erre is a guiltiness, so there must be a punishment: as he must call the offendour to reckoning, so he must proceed to execute the punishment upon him, else he were not just in the highest degree: as man was to have a constant state of happiness upon his Obedience, so he must have a constant state of misserie upon his breaking ye law: for as one had bin merited by Obedience, so ye o\textsuperscript{r} is deserved by disobedience: & yerfore Justice cannot but inflict due punishment, ye sinner must be put into possession of it. Deut. 28.45. & 29.20.

Q. What is the Evill which is inflicted? malum inflictum q\textsuperscript{d} viz: Ira Dei Justissima
A. The Just Anger and displeasure of God. Deut. 29.20. Eph. 5.6.
Job. 21.20. [Rom. 3.8.]

Explic: As the Infinite Complacency of God had followed man, if he had kept the Law, so now of necessity his Displeasure must follow man upon the breach thereof: a finite Creature displeaseing an Infinite Majesty, according to his manner and measure, this is an offence: hence the finite creature must suffer the Infinite displeasure of God, according to his manner and measure; that is the just reward, punishment, and portion. Job. 21.20.
Q. What attributes of God do here shine forth?
A. His Holiness and Justice.
   Gen. 18.25. Isa. 6.3. Rom. 2.6.

Expl: All the attributes of God are in him together, but they appear not together to us: some appear by themselves; he being the most absolute first being, must of necessity have life in himselfe, and be Infinite, Eternall, and blessed forever: some appear in Efficiency in generall: others appear in mans fall, as holiness and Justice; which were hidden in him before. If God punish sin he appears to be most holy. Isa. 6.3. God is thrise holy, perfectly, absolutely holy: and this appeared when he gave men up to hardness and blindness, which is the most dreadfull plague that can be inflicted: if God should wink at sin, he should not be holy, but hereby he washeth his hands of all the impurity of it: here also appears his Justice in rewarding the sinner according to his workes, and recompensing his ways on his own head: if holyness and Justice should have bin handled in the first sort of Attributes, wee must conceive of God as hating and punishing of sin, before there was any existence of sin in the world.

Q. What is the Holiness of God?
A. That wherby he is bound to Advance himself as the most glorious end, holding Correspondence only with them that concurre with him in his last end.
   Psal. 5.4, 5. Hab. 1.13.
   [Isa. 63.12. 42.8.]

Expl: Holiness implieth in the notion of it, Separation and conservation: as the Temple and the Vessels of the sanctuary are called holy, because they were separated from common, and dedicated to divine and holy ends and uses: God is said to be holy (holiness being one of his morall Vertues, and Inclinations of his will) because he is bound & inclined to separate himself, from all inferiour ends and uses, and to consecrate himself to himselfe, and employ himself for himselfe, and his own glory; and therefore he is bound for himself as the last end, and to advance himself as the most glorious one: things were said to be sanctifyed that were Lege firmata,¹ and to be sanctifyed is sometimes to be confirmed, and established: therefore I say that God is firmly bound to advance himself as the most holy one, Isa. 42.8. hee is most

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¹ Latin: “fortified [or confirmed] by the Law.”
strongly bound for his glory, and will not lose his end, suffer no
other to trade for himselfe. Isa. 63.12, 14. this is all his
business in the world:

This is called sanctifying his great name, Isa. 5.16. to be Exalted
and sanctified is all one: his holiness is that whereby he is
enclined to exalt and sanctify himselfe, i.e. to make it appear
that he is the only one, exalted above all as the most glorious
one, Ezek. 36.23. which was polluted, i.e. accounted common, among
the heathens, i.e. he will be seen and acknowledged to be the most
glorious and Excellent one, that none might be seen and extolled
but himself alone, he will have his singular and Incommunicable
Excellency to be seen and known, and acknowledged by himselfe and
others, he will have all be his factours, and trade for him, in way
of Subordination to him. Isa. 41.23. Created holiness is a
disposition of will to close with the Divine Law, which is a Rule
of our closing with God as our chiefe good, and last end. Math.
22.37, 38. the transcendent love which is required in the law
stands in this: our Holiness is but an Image of the Divine
Holiness, which excels ours as the light of the sun the light of a
Candle, or a sparke of fire. Exod. 15.11. God is said to be
glorious in holiness, because holiness is a disposition to act for
the most high & glorious end, which is the glory of God; and that
is the most noble vertue, whereby one is enclined and bound for the
highest, & most glorious end, it is the glory of man to be made for
God, and the glory of God to act for himself: if there were any
better than God, or any end more excellent, he would serve to it,
but because your is no better, he is bound for himselfe, and cannot
serve an inferiour end.

2. Because all the holiness of men and Angels, is but a shadow
and resemblance of his great holiness, and but as a sparke to this
Element of fire, he is glorious in holiness; Independently,
originally, Infinitely, and Eternally holy: yet our love of him,
may give us some glimpse of yet Infinite self love of God which is
his Holinesse.

1. God being the chiefest good is to be loved for himselfe,
and all the saints do love him for himselfe: but hee sees
himself as he is in himselfe, and therefore infinitely loves his
own face, embraceth and huggeth the Infinite sea of unknown
goodnesse in himselfe.

2. Hee loves all other things for himselfe and his own sake,
delights in his Excellency shining out in the frame of things,
and rests in seeing the shine of those perfections, which he
hath bin gathering up in himselfe from Everlasting. Psal.
104.32, &c: Hence,

1. He holds Correspondence with those who Concurre with
him in his high and glorious end, which he hath set apart for himselfe: he savours holy workes. holy men, are men after his own frame, Acts. 13.22. Rom. 8.28. he who drives the great trade of the world, makes all Subordinate to them, and conspire for their good, his heart is toward them, but he will be sanctifyed of all them that [mss. then] draw neer unto him, will that all his Reasonable Creatures that are made for himselfe should concurre with him in his high and glorious Ends: cannot but hold correspondence with his Reasonable Creatures, men and Angels, who close with him in his End, and act for him, and trade not for themselvs, but in a way of Subordination to him: hee will have those to wait upon him, stand in his Presence, and be next to him, all their Operations are sweet fruits and pleasing to him.

2. Only with these, he cannot for his life hold correspondence with others; i.e. with sinners, who misse the mark, and fall short of the high and glorious end for which they were made, and from the holy Law wherby they should be guided to that end: God cannot but stand at a mighty distance from them; Hab. 1.13. is of pure Eyes, full of himselfe; hee doth mightily dista[s]te these, and will not admit them into his Presence, but sets them at a distance, if they will trade for themselvs, let them see what the gain will be, Psal. 5.4, 5. 2. Cor. 6.14, &c: All workers of Iniquity such as have Excellent gifts, and glorious enlargements, but worke for themselvs and their own ends, in those services, God cannot find in his heart to own them. Math. 7.22. God stood at a distance from Adam, and his looks were terrible to his apprehension, when Adam fell off from the Rule which should have guided him to his end, and here the great holiness of God began to appeare and peep out.

Q. What is the Justice of God?  
A. That wherby he is enclined to render to every one according to his workes, to reward them that do well, and to punish evill doers. Gen. 18.25.  
Rom. 2.1, to 14. & 4.4.  
Ezek. 18.25, 26, 29.

Explic: The proper act of Justice is to give every creature his own, and that implyeth 2 things.  
1. That which is due debt. Rom. 4.4.  
2. Just so much as is due; and therefore it is called Justice, God will be even with him, and exact in rewarding every
one according to his workes. Rom. 2.6. not only kinds, but also measure.

Q. What are the kinds of Divine Justice? A. It is either remunerative or revenging Justice. Rom. 2.6, to 10. 2. Thes. 1.6. Rom. 10.5. Gen. 2.17. 3.22. [Ezek. 18.4.]

Q. What is Remunerative Justice? A. That wherby God is enclined to reward those with happiness that do well. Rom. 4.4. 10.5. Gen. 3.22.

Q. What is Revenging Justice? A. That wherby God is enclined to inflict punishment on Evill doers; Gen. 2.17. Rom. 2.9. Math. 25.ult.


Expl: The creature being created right and good, and yet mortall, may worke well or ill: hit the rule or miss it; accordingly God rewards some, & punisheth others, rewards them that do well and please him with life, punisheth Evill doers with death. Rom. 10.5. do this and live, i.e. do well & bee happy for ever, and consequently sin and dy. Gen. 2.17. Ezek. 18.4, &c:

Expl: God did not kill Adam or cutt off his life that moment wherein he sinned, but used moderation, and proceeded by degrees: God sends light plagues first, and then heavier, and then 7 times worse. Lev. 26. adds one measure to another, till at last hee be said to accomplish his fury. Lam. 4.11. at the last a Sinner shall have his full measure.
Q. What are those Degrees?  Gradus \{Judicium\} sententia
A. The Sentence which is called the Judgment of God, and the Execution which is called revenge, or the Vengeance of God.
Eccl. 8.11. Rom. 2.2. Heb. 10.30.

Expl: As God utters the Sentence against Sin it is *Judicium*,\(^2\) as he Excuses it *Vindicta*,\(^3\) Gen. 3.

Q. What are the Degrees of the Execution of the Punishment? Executionis gradus sunt \{Ira\} \{Furor\}
A. It is sometimes more mild, which is called anger: Sometimes more sharp and grievous, which is called wrath or fury: Deut. 9.8. 29.24. Ps. 2.5, 12.

Expl: Revenging Justice is compared to fire, which burns against sin and sinners, and will at the last consume them: as it burns more remissely it is called anger, *Aph*, which signifies the nose or nostrills, and anger which is snuffing of the nose. Deut. 9.3. Psal. 2.12. as it burns more fiercely, and in a superiour degree it is called wrath or fury: burning wrath. Deut. 29.24. Psal. 2.5 [mss. 2.4.] in his wrath, i.e. enflamed burning anger or displeasure, sometimes called fury and Indignation.

A. The mercy of God, wherby he is ready to succour offenders in their misery. Psal. 78.38. Luk. 6.35, 36. [Psal. 145.14.]

Expl: Grace is proper to the faithfull, but mercy is extended to the whole world. Psal. 145.9. wee cannot claime the least

\(^2\) Latin: “sentence.”
\(^3\) Latin: “revenge.”
good from Justice, having forfieted our lives, and whatsoever we have besides hell is mercy, if there be a moderation of Revenging Justice, mercy will appear, and the object is offendours who deserve to dy and perish. Psal. 78.38. and that's the Reason why wee live.

2. The nature of it, whereby &c:] Luk. 10.34. had mercy, i.e. helped and relieved him in his misery; so Lam. 3.20. he susteins and props us, when fallen and bowed down with missery, he raiseth them up, and doth not trample upon them. Psal. 145.14. 119.64.

Q. What are the kinds of Gods mercy?
A. His Gentlenesse, and his Bountifullnesse. Gen. 8.21, 22. Neh. 9.16, to 30.

Expli: By the first, Viz: his Clemency, he prevents those Evills which wee have deserved, and saves us from those Plagues that are due to us by Reason of our sins, he might curse the whole Earth with a universall deluge, but he doth not deale with us as he might; By the 2d. kind he suits men with such things, as are necessary.

Q. What is the Gentleness or Mildnesse of God?
A. That wherby he is enclined to spare his Creatures who are worthy of present destruction. 2. Chron. 36.16. Jonah. 4.10, 11.

Expl: God doth not pour out all his wrath upon them, but refraines himselfe, and restrains his wrath when he hath them at an Infinite advantage, and holdeth his hands.

Q. Wherin doth this Gentlenesse and Mildnesse of God appear?
A. In his patience and long-suffering. Gen. 15.16. Rom. 2.4.

Expl: God possesseth himself of patience in the midst of all
the Injuries that are offered him, is able to bear them, and is not disturbed nor off the hooks, but lyes under, and bears all those affronts, and Indignities with a calme and well composed frame of spirit. Also,

2. God delays the Execution of the punishment, a man that is able to refrain his own spirit, yet hee may presently inflict the punishment that is deserved by the malefactour in coole blood: but such is the nature of God, that he hath not only an admirable command of his spirit, but also withdraws the deserved punishment from the delinquents.

Q. What is the Patience or forbearance of God? 
A. That wherby he is enclined to moderate his Anger, and quietly to bear Injurious dealings from his creatures. Psal. 50.21. Acts. 13.18.

Expl: 1. Although God sees that men pay not the tribute or rent of obedience that is due, yet he forbears.
2. Although they run into further arrearages, dayly on fresh scores.
4. Quarrell with him.
5. Contemne him; yet he bears and suffers their manners; the most admirable mirrour of Patience that ever was he puts up at those wrongs, and is silent, quiet, pittiful, helpfull, &c:

Q. What is the Long-Suffering of God? 
A. That wherby he is enclined to reprise offendours, & deferr yr punishment till there is no remedy.

Exp: 1. He doth not presently fall upon the sinner, as soon as the sin is committed; Eccl. 8.11. but holds his hands. he fell not Immediately upon Adam after his sin. Psal. 50.21. waits 3 howers, and 3 yeers, for some 40 yeers: 120 yeers for the old World. Gen. 6.3.
2. Debates the case with a sinner before he strikes.
3. Yet waits after conviction to see if he will repent.
4. Threatens.
5. Waits after sentence is past. Eccl: 8.11.
7. When his Judgments have made Inroads, he would be glad if greater Plagues might be prevented: Am. 4.10, 12.
8. When nothing will prevail he is at a stand: Hos. 11.8. and is then willing that the fierceness of his wrath may be prevented. Exod. 32.10.

Q. What is the Bountifullnesse of God? Benignitas Dei q^d.
A. That wherby he is enclined to pour out conveniences for the supply of undeserving creatures. Math. 5.45. Rom. 2.4. [Psal. 136. 1. Cor. 7.13. Acts. 17.24.]

Exp: 1. The Object or Subject about which this bounty falls, or is conversant, is undeserving creatures; men in the state of Apostasy: Luk. 6.35. Ps. 145.9. he hath better things in store for his own people, who are the subjects of his riches of Grace in Christ.
2. The act and nature of his Bountifullnesse; wherby &c:] Conveniencyes, which implyes.
   1. That God sutes the natures or naturall faculties of men with naturall vertues convenient for them, the Eye, with sight, &c: these are properly called conveniencies which signifies coming together, because these vertues and abilities came into the world together with their subjects.
   2. That God also suits men with Externall Conveniencyes, without w^ch these faculties cannot perform their operations: there must be Externall helps meeting together with the inward, as an artificer must not only have skill, but also a shop to worke in, and tooles to worke with, the hand cannot worke, nor the foot walke, without it have a sutable place; a man cannot walke on the sea, nor worke in ye water, or under ground, he must have the Earth to walke on, and air to breath in, &c:
   3. The Lord now sutes these faculties with convenient objects, which must convene and meet together: the Eye meets with colours, &c: 1. Cor. 7.13. Psal. 136.25.
   4. There is a Joyfull meeting between these faculties and objects: Pleasure ariseth from the conjunction of the faculty with a sutable object, as sorrow with an unsutable, hence God causeth the outgoings of the morning to rejoice. Psa. 65.8. he gives Joy and delight to all the Inhabitants of
the world, from the rising of the sun to the setting of it. He pours out] which implyes 2 things.

1. That God doth not reteine and keep these things, and lock up these treasuries of goodness within himself, but vents them, & communicates himself, as the sun and sea. wee have the use of the good things of God, as the word χρηστότητος⁴ implyeth. Rom. 2.4. the Lord opens his good treasures. Deut. 28.12.

2. That God doth not communicate these sparingly, but in great measure: the Earth stands as a cup brim full of his goodness, wherof all drink. Psal. 38.8 and 104.24.

For supply] 1. he supplies all kinds of wants; gives light, &c: Acts. 17.25.

2. He gives Plenty and fullness of every kind. Deut. 6.11.


4. He makes their cups to run over, and gives them more then their hearts can wish. Psal. 73.7.

Q. What is the punishment inflicted upon Adam? A. Sin and Death. Gen. 3.7, to end. Rom. 5.12.

Expl: I might here speake of the punishment inflicted upon the Angels who tempted Adam. God hath dashed their plot and given them up to hardnesse in sinning, and cast them out of heaven into the Elements: and also of the Curse upon the serpent, and the woman: the serpent is cursed above all the beasts of the field, and the woman is subject to many sorrows peculiar to her sex. but I shall only insist upon the Explication of the punishment inflicted upon Adam, and upon the woman as Joyned with Adam, and partaker of the covenant together with him, so she is subject to the same punishment with Adam:. This punishment which follows the nature of man in Adam: or all mankind in him, is sin and death: If Adam had pleased God once, he should have pleased him forever, and enjoyed the complacency of God, which should have bin the reward of his obedience: but Adam falling from his Rule, is fallen into a stream of sin, and into the sea of wrath and displeasure of God: these are the fruits of Adams Transgression. Rom. 5.12. Gen. 3.7, to end. Adam was naked & stood at a distance from God, and God from him,

⁴ Greek: “kindness.”
curst him, and cast him out of Paradice, which eversion was a shadow of death.

Q. What is sin?
A. An Exorbitation, or swerving from the Divine Rule, which was to guide man to his last end: Dan. 9.10, 11.
1. Joh. 3.4. & 5.17.

Expl: This is the first piece of Adams punishment, and indeed ye greatest punishment that ever was, or can be inflicted upon man: the most dreadfull effect of Divine Revenging Justice: he inflicts sin, as a punishment for sin, and so it is just and good: and so God decreed and willed it, men fell from the righteous rule, and would not be guided by the great holinesse Righteousnesse and Wisdome of God, and hence God justly gives him up to be ruled by folly, impurity; and unrighteousnesse. this is the generall nature of it, a punishment, and so it agrees with death. Rom. 5.12. the Speciall Nature follows.
An Exorbitation] the word is of ex & orbis, a circle, it is a going out of the Circle or Compasse, which is all one with swerving from the Rule: It is called ἀνομία.\(^6\) 1. Joh. 3.4. the first word there used, ἁμαρτία, signifies a missing the marke or Scope, as the Hebrew word Chasa: used for sin in the old Testament. Judg. 20.16. a missing the End and Scope wee should look at, an erring out of the way or road, the Royall high way, which leads us to our End: The 2d. word ἀνομία signifies without law, a going from the Law, therefore it is said to be a departing from the Law, or those great statutes or commands of God. Dan. 9. 10, 11. It is a turning aside from the Rule, and God in it: it is called by the name of Injustice αδικία, the proper act of Justice stands in giving every one his own: Sin is therefore an Injustice dealing with God, and denying to give him that which is his own, or that which the Rule of Justice, and the righteous law requires.
Which was to guide &c:] It is not a common but a speciall Rule which wee swerve from in sinning, viz: the Rule which was to guide man to his last end: man was made directly for God himself; as all other Inferiour Creatures were made for man, and this Divine Rule was to guide him to his end: the law is a law

\(^5\) Latin: “from.”
\(^6\) Greek: “lawlessness,” repeated a few lines below.
of Love, wherby wee are bound to love God, with the highest love. Math. 22.37, 38. to close with him as our Chiepest good, and last end, which is all one and the same: hence Sin is a falling of that high and glorious End for which wee were created, a missing ye marke and scope of our lives, as נָדַע הַמּוֹרֶה עֹֽז and ἁμαρτία signifye, hence it is Evident that there are no veniall sins, which deserve pardon of their own nature, or which of their own nature deserve not eternall death; for every sin is crosse to the Law and Scope of it, &c: In every sin there is a want of that high degree of love which the law requires, and is due unto God. Sin is,

1. A missing the scope and end of your lives for which you came into the world, a missing your happiness and universall good, and so it is your only Infelicity, for it is a missing of yt rule which was to guide you to an Everlasting state of happiness in the Presence of God: a man destroys his very life and happiness in every Sin, and blots out his Divine Excellency.

2. It is the greatest Chrosse that can befall God, nothing can grieve him but that, Gen. 6.6. it chrosseth his highest Rule of holiness and wisdome, when the noblest creatures that were made to trade for him, shall trade for themselves and their own glory, and serve themselves as their last end: this is to depose, ungod, disthrone God, and cannot but Infinitely displease him. Tit. 1.ult.

3. In sin thou separatest thy self from God, who wert made to be neer to him, to close wth him, to touch him, no End intermediate between God & thee, made Immediately for the service of the chiefest good: and in every sin there is an aversion from an immutable, and a conversion to a mutable good; hence a sinner in every sin brings down the price of God,

and you must think that God can ill endure this, being Infinitely privy to his own worth and Excellency: a man in every sin parts company with the most Excellent and Chiepest good, and turns to a beggar, keepes company with beggarly creatures: and vanities which is that which vexeth him so much: if it were any like himselfe, he would never take it so ill. Jer. 2.13. this breaks off Gods heart from the creature: Ezek. 6.9. he cannot hold correspondence with those, that concurre not with him in his last end: man was made, and a Rule given

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7 Hebrew and Greek words ordinarily translated “sin”; see ἁμαρτία above.
him, that God and he might live together in love, Joh. 4.17. if the Law had been observed, it would have kept man in love with God, and God with him, but sin hath made a wall of separation. Isa. 59.2. that they cannot come together: the sinner cannot abide God, but is weary of him, wherever he meets him.

4. All other Evills are but pictures of it.
5. But shadows of Evill in comparison of Sin: this only is a reall evill and misserie, 2. Cor. 6.9, 10.
6. It is the Sinew, life, strength, and poyson of all other plagues and evills. 1. Cor. 15.56.

Q. What are the kinds of sin?
A. Sin is either originall or actuall. Math. 15.19. Col. 3.9. Jam. 1.14, 15.

Expl: The sin of nature or actions, fountain or streams, habits or acts, this old byass, lameness of the faculties, or actuall stumbling & jarring upon some outward Object, the running wrong of the wheels, or the striking wrong, the old man and his deeds.

Q. What is Originall Sin?
A. The Exorbitation of the whole nature of man, Job. 15.16. Rom. 8.5, to 9.

Expl: The nature of man is the faculties of nature, which are as ye wheels of a Clock, these are all out of order and running wrong, all poisoned and tainted, wholly infected with Sin: all the faculties are out of tune, which appears in 4 things.

1. There is an Impotency in all the faculties to execute their office, in a manner pleasing to God. Rom. 5.6. Eph. 2. 1.
2. An Indisposition to act well, not the least Inclination to please God in all the faculties: men by nature are Vessells of dishonour, not fitted for those glorious employments in the presence of God, 2. Tim. 2.20.
3. There is an Extream Crosseness in those faculties to the holy and Righteous Law.
4. There is in those faculties, a propensity, proneness [mss. proness], and readinesse to displease God at every turne. This Exorbitation of nature is a sin: the Papists deny it to be a sin: but they erre, not knowing the
Scripture; this may appear by diverse arguments.

R. 1. Because there is such a wide difference between this Exorbitation of nature, and the Divine Law. Rom. 7.12. it is a swerving from the Law, which is the definition of Sin.

R. 2. Because Crosse to the Righteous frame of Spirit that is imprinted by the Law. Gal. 5.17. Rom. 7.23. hence unrighteous, and all unrighteousnesse is sin.

1. Joh. 5.17.

R. 3. Crosse to the Divine Nature of God, being a defacing of his Image, and this is sin: 1. Pet. 1.15, 16. hence God hates it, as wee hate toads and serpents, before they have hurt us.

R. 4. It is a great breeding Sin: Jam. 1.14. often called sin, Rom. 7. and it is an horrible sin.

1. Because it sticks so close to our natures as a Leprosy.

2. Is permanent, eats, drinks, and sleeps with us. 3. It is fruitfull. Jam. 1.14.

4. Contagious. Children catch it of their Parents, and it defiles all our duties. Tit. 1.15.


7. Unmeasurable. never satisfyed. Hab. 2.5. because a man was made for Communion with God, and no other object can satisfy. Rom. 7.15. Prov. 27.20.

Q. Wherin consists the Exorbitation of mans Understanding? Exorbitatio Intellectus

A. In a miserable unfitnesse to discern and learn those Rules whereby a man is guided to his last end. Prov. 30.2, to 5. Jer. 4.22.

Rom. 3.11. 1. Cor. 2.14.

Expl: Adam was able to discern those Rules of Divine Wisdome that were conducing to his end. Prov. 30.2. but now a man wants that Elevating and disposing light to meet with the beams of Gods Wisdome: men by nature are stark blind in the things of God: understand not the high Rule of Theology whereby a man meets with God; he thinks his dwelling is not with flesh: Dan. 2.11.

1. He brings Principles of other arts into the World with
him, which may be perfected by use, Instruction, and Experience; he may see the Kings servants but not the King himselfe, Job. 21.1, &c: but not the fear of God, i. e. the Rule of Religion, which is the high Wisdome of God.

2. He may understand the Grammaticall and Logicall sence of Scripture, the words, and axioms, &c: as children may see and discern the Colour and figure of a piece of Gold, but not the matter and worth of the mettall, he may discern the gold ring, and not know the Diamond, a man that wants the sence of smelling may see [a] knot in the Garden, and the beauty of the flowers, but not meet with the sweet and pleasant odour of them, 1. Cor. 2.14.

3. He may see a disciplinary knowledge of Divine things, by narration and hear-say, and discourse of them, as a blind man of Colours which he never saw.

4. He wants an Intuitive sight of that Rule which leads to his last end, sees not those Rules by which the Saints meet with God. Dan. 2.11. hee cannot see the things of God in their Divine state and Majesty: a Chemist discerns Oyle and Spirits in Mettalls, which others discern not: these things are above the spheare of the naturall man.

2. Hee is unfit to learn these, cannot receive the beams of this wisdome, that are shining about him, no more then a blind man can receive the beams of the sun. Prov. 30.2, 3.

Miserable] 1. he is possest with false Principles.
Jer. 4. 22. 1. Cor. 2.14.
2. He labours to fortify these. 2. Cor. 10.11.
4. He opposeth it. Rom. 8.4.

Q. What is the Exorbitation of mans will?

A. That whereby he is inclined to stand at an Everlasting distance from the Chiefest good. Job. 21.14.
Jer. 6.16. Joh. 8.44.

Expl: The Arminians say that the will was never furnished with any Principles of holinesse at the first: but wee have heard that the Image of God was seated in the whole nature of man: and therefore in the will, wherby it was fitted and disposed for its Operations. A man hath the same faculties now: as when a man is dead, his hand remains still, but the spirits are gon, by
which he was able to close with objects and receive them: So the will remains still, but it wants the blood and spirits, the frame of goodness, Principles of Life, wherby it should be able to close with God in its Chiefest good, it is stripped naked of holiness and Righteousness, Eph. 4.24. and therefore cannot love God for himself, and himself in God, and for his sake, and his neighbour as himself. Rom. 8.8.

1. The will is deprived of a Principle of life, wherby it was fitted to close with God. Eph. 2.1.
2. Savours not the things of God, and Communion with him as the Chiefest good. Rom. 8.5.
5. Is bound to refuse all motions of closing with him. Jer. 6.16. Unpersuadable. Tit. 3.3.
6. Hates him, and wisheth his holinesse and Justice were utterly extinguished and annihiliated. Rom. 1.30.

Q. What follows from hence that mans wit and will are Exorbitant?

A. That man being void of glorious Liberty, cannot make choise of any Theologicall or Divine Good. Joh. 8.33, to 37.

2. Cor. 3.14.

Expl: A man is a cause by counsell and a free agent still. and therefore hath free will, he can chuse to do things without constraint by the
persuasion of Reason, he can chuse naturall and morall good things, but having lost the glorious liberty which attends upon the stately Image of God, he cannot chuse any Theologicall Divine good, nor him who is goodness itself, 2. Cor. 3.14. the will is in bondage: Joh. 8.33, to 37. and must be enlarged before it can close with Divine things.

1. A naturall man cannot understand the things of God, and therefore cannot make choise of him, Ignoti nulla Cupido. Rom. 3.11.
2. Because these things are above his Spheare, a beast may as well will to live the Rationall life of a man, as a

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8 Latin: literally, “ignorant people no desire”; Romans 3:11 reads “There is none that understandeth; there is none that seeketh after God.” This is not a direct reference to the Vulgate, which reads “Non est intelligens, non est requirens Deum.”
naturall man can will to live the life of Grace, and God.

3. Because it is not by Reason of the faculty that a man Chuseth any Spirituall or Divine good, but by Reason of the Impression of the Divine Rule upon the faculty, as it is not the hand, but the hand with Spirits and blood, that takes and holds things: a man cannot build a house, or read Hebrew because he is a free agent, but he must have art of Carpentry, and skill in that language: So &c: Gen. 1.26. Eph. 4.24. the Devills have the same faculty, and are free agents, and yet cannot love God, and make choise of the ways of his worship, and have society with his Saints.

4. It is unpersuadable. Tit. 3.3.

Q. Are mans affections and the members of his body also Exorbitatia affectionum et membrum
A. Yea, they are servants and Instruments of unrighteousness.
Rom. 3.13, to 19. & 6.18, 19.

Exp: They were servants and Subject to Sanctified Reason and Will, but now to Corrupt Will, and Carnall Reason.

1. The affections are Exorbitant.
   1. Internal senses, their leaders.
   2. The Affections themselves are led by them.
      1. Inward senses, fancy, cogitation, memory.
      2. Adam abused his fancy and Imagination by conceiving amisse, hence his fancy is disordered, ready to conceive evill and not good, and take an Impression of evill by the outward sences.
      3. Cogitation which should have meditated of good is ready to meditate of evill.
   3. The memory forgets God, and retains evill: hence it is that men
      1. Imagine Evil.
      2. Think of it.
      3. Remember it till it be done.

2. The Affections are disordered which work in the heart, there being an Intercourse between head and heart, there are spirits sent down to move it, these dashing against the Command, and being abused, are all out of tune, and discord.
   1. They are all out of Joyn, fallen upon wrong Objects; love is where hatred should be, &c:
   2. They rebell against Reason, and will not be lead by
it, men love, hate, and without a Cause: in this respect, men are like beasts who have no Reason to rule their affections. Ps. 32.9.

3. They are led by their fancy and sense as brut beasts.
4. They are servants and hand-maids of unrighteousness. Rom. 3.13, &c:
2. The Externall senses and members of the body are Exorbitant.
   1. Hearing, Adam abused his Eare in hearkning to the Counsell of Satan, contrary to the Command of God, was ready to hear ill reports of God, and now mans Eare is turned out of course, and is readier to hear Evill than good.
   1. Joh. 4.5, 6.
   2. Adam abused his Eye, in looking upon the forbidden fruit Inordinately, and now our Eye is evill, ready to look upon that it should not, roaring after beauty. Math. 5.28, 29.
   3. Smelling was abused, the nose is placed above the mouth to be the Intelligence of what it tasts, and this was taken with the odour of the fruit, and now is ready to be inordinately moved with its Object.
   4. Adam abused his tast by taking the food into his mouth and stomacke, hence the tast is deluded, and rather delights in things pleasant, then things necessary: and prone to abuse the appetite to gluttony, &c:
   5. The feeling was abused, the hand taking the fruit, he touched that which he should not, and hence that sense is turned out of course, Math. 5.28, 29. by the hand is meant dalliance, the right hand is the Instrument of embracing: thus all the senses are disordered and out of course, the whole nature of man is overturned, and the Image over-throwne, mans disposition to good is changed into a disposition to evill, Rom. 6.19. the wheels and faculties remain, but their course is broken, and they run wrong: this came by the sin of Adam, and is like to it, and the first born of his Transgression: this is the Exorbitation of mans nature, commonly called Originall Sin.

Q. What follows from the Exorbitation of the whole Nature of man?
A. That mans nature is utterly void of goodness, having in it the seeds of all actual sins. Rom. 3.9, to 19. 8.5, to 9. Eph. 1. 2.1. 4.24. [Gal. 5.22, 23. Rom. 7.18. Joh. 3.6.]
Expl: There is not the least drop or spark of Divine goodness remaining in the whole frame of man's corrupt nature: a Man as he comes into the world is altogether flesh. Joh. 3.6. and in flesh there is no good. Rom. 7.18. hence he is wholly stript of those impressions of holiness and righteousness, which he received as he came out of the hands of God by creation, Eph. 4.24. as void of goodness as a dead man of life. Eph. 2.1. no more goodness then a Devil.

Having &c:] the Nature of man is now become the seed-plot and seminary of all abominations, the life of one man is not so bad as the life of another, but the Corruption of Nature is equal in all, because the Transgression of Adam hath an Equal Influence into all his Children: Rom. 5.12. those Corrupt Qualities which seeme in Scripture to be attributed to abominable monsters of men, them the Apostle ascribes to every mother's Child, showing that there is never a barrel better herring. Rom. 3.9, to 19. Actual sins are the fruits of the flesh. Math. 7.20 as good works are the fruits of the Spirit, and the Image of God, Gal. 5.22, 23. those are opposed to the fruits of the Spirit. Gal. 5.19, 20, 21. and if so, certainly the nature of man is a seminary, containing in it the seeds of all sin. There is a concatenation of all sins in the root and spawn of them, in the heart of every Child of Adam.

Q. What is actual sin?
A. An Exorbitation of man's actions, or a continual jarring upon outward Objects.

Gen. 6.5. Isa. 3.8. Math. 15.19.

Expl: Action is the application of the faculty to the Object, and all those applications are exorbitant, because in every one of them there is a swerving from the Righteous Law, and Rule which is to guide a man to his last end: all are dissonant: if Adam had kept his nature in tune, every Object that had touched the faculties would have made a sweet and pleasant sound: all his Expressions of himself would have made sweet melodious musick, in the Ears of God (as the actions of the Saints in heaven shall do) but now every sound is absonant and grating in the Ears of God, it is impossible that any Action of the Naturall man should please Almighty God. Rom. 8.8.

R. 1. Because all the Operations of a thing follow its being, the Streams resemble the fountain, Job. 14.4. all mans whole life is nothing but a trade of sin, he is
continually shooting actions, which are as so many arrows, and all misse the marke, and therefore are all Vain: in every one there is an aversion from God, an immutable good, and a conversion to a mutable good. Jer. 2.13. a denying of God. Tit. 1.16.

1. All the framings of a mans thoughts are evill, these are the first born of Originall Sin. Gen. 6.5. Math. 15.19. [mss. 5.19]
2. The speeches.
3. The doings of man are all against the Lord. Isa. 3.8.

2. The Papists deny that the sudden motions of concupiscence are sins: i.e. those motions that are called motus primi,9 which prevent deliberation, which are such confused motions as arise before the consideration of Reason and consent of the Will, and cannot be suppressed by it: this is called abstraction: the thought is cast in and leaves some impression, and is taken aside to attend it. Jam. 1.14.

2. Much more the Escation when it is allured: i.e. begins to nibble at the bait, and play with it.
3. Conception, when it gives some consent, and it seems good in his Eyes. These first motions without the consent of the Will are sins.

παθηματα, the Passions of the flesh are worthy to be hanged, and are therefore sins.

2. They are repugnant to right Reason, the order of the Law of God: the appetite and affections should obey Reason, therefore when they are repugnant they are sinfull. Psal. 32.3. and some of the Schoolmen define the first motions, to be the motion of sensuality, by the impulsion of the fewell of this fire of sin, impetuously tending to the fruition of the delight of the creature:

Primi motus absque consensu voluntatis sunt peccata. prob: contra Papistas.

it is true, such motions in bruit Creatures, not being under the Government of Reason, are no sins, if an horse run out of the way, &c: wee blame not him; but if he do so when he hath his rider on him, wee count it an unruly disorder: these motions in bruit creatures, being under no law, wee count no transgressions of the Law, but in men they are sins, because repugnant to right Reason, and to the Law which men are tyed

9 Latin: “first [or ‘earliest’] impulses.”
to observe, men may do the same actions by themselves in some Priveleged place, which being done in such a Jurisdiction are transgressions, and deserve censure, so those Inferiour affections being in brutes, are not unlawfull, but living in the humane nature of man, and under the Government of the Law, and Jurisdiction of right Reason, are Transgressions of the Law, and justly condemned by it. Rom. 7.7.

2 sic]. They fall short of the last end, of the high perfection of love, which the law requires. Deut. 6.5.

3. They are beginnings of those great sins which are compleated by the outward man, and tending to them, as anger is in a degree to murther, Math. 5.[20, to 48.] Jam. 1.4. they are the neighings of the Soule after outward carnall delights and pleasures. Jer. 5.8. If therefore there be a glancing thought to uncleanness, it is a Sin. Math. 5.28. these sins may be greater or less, Idolatry forbid in the first, is a greater Sin then Profanation of the Sabbath, in the 4th &c: the greater and more eminent the person that sins, the greater the sin, and sinning against greater light makes the sin the greater. Rom. C. 1. and C. 2. but God sets bounds to all these, hence restraining grace. Gen. 20.6. and orders all to his own glory. Ps. 76.10. Consider your misery by Actual sins.

1. In all the application of your faculties you are displeasing God. Gen. 6.5.

2. Continually bringing forth bastards, which shall one day be laid at your doore.

3. Every thing thou touchest is turned to poyson, by the venome that is derived into every action, by thy poysonfull nature.

4. The heart is alwaies swarming: the Caananites were Types of our Sins: the Amorites are compared to bees. Deut. 1.44. these are swarming out of the heart continually: Gen. 6.5. there is a World of them, the least wherof is able to sting thee to death: and yet millions of swarms will be upon thee, stinging thy wicked heart through all Eternity, Math. 15.19. hence there are no sins meerly of omission, where there is no action, there is no Exorbitation of it:

nullum est peccatum
mene Omissionis.

2. Every sin of Omission is a Sin of Commission.
Jer. 2.13.
Q. Wee have heard of sin, what is the death which comes in by sin?  
Rom. 5.12. 6.ult. [Isa. 24.11.]

Expl: There is a double life, viz: of holinesse, & joy or comfort, one stands in closing with God as mans last end, Math. 22.37, &c: the other in those pleasant and suitable supplyes and conveniencyes which should have attended man, in the act of Obedience, as some of the School-men define life to be an act with delight: the damned in hell act, but not with delight: and therefore are surely said to dy Externally: Answerably there is a double death of sin and Sorrow: the death of sin is a Privation of the life of holinesse, the death of sorrow is a Privation of the life of Comfort, or Joy, this is the Death wee are now speaking of, which is a fruit and companion of sin, and of a distinct nature from it, Rom. 6.ult. this is that which is called the punishment of losse, all the fewell which maintained the fire shall be with- drawn, the fire goe out, and Joy be extinguished, there shall be no oyl remaining to feed the light of life and Joy. Isa. 24.11.

2. A misserable Privation, because the light being gon, darkness will come in the roome of it, so the light of Comfort and Joy being gon, darkness of Sorrow and discomfort comes in the room of it: and kills the heart. 1. Sam. 25.37.[mss. 2. Sam.]

Q. What is to be considered in Death?  
A. The kinds, with the degrees of 
Each kind. Gen. 2.17. Rev. 20.6  
Math. 10.28.

Expl: Man consists of two Essentiall parts, Soule and Body, death siezeth upon both, not only the Principall agent, but also the Instrument, which because it had an hand in the Sin, must share in the punishment: both these must dy: the death of the Soule is called the 2d. Death, because it doth not possesse men in the fullness and Extremity of it, till after the perfection of the first.

2. The degrees: viz: the beginning and consummation, Inchoation, and perfection, Gen. 2.17. in dying thou shalt dy, i.e. be always dying, dying, dying, till thou are perfectly dead.
Q. What is the first death?  
A. A miserable privation of the comfortable life of the outward man especially. Deut. 28.15, &c: Job. 14.

Expl: I.E. with the Presence of contrary evills, therefore temporall plagues are called by the name of death. Exod. 10.17. because they are the Inchoations of death and hastners of it, when the props and supporters of our lives are moved, by degrees from us, wee are more and more tending to death, a house decays by degrees, before it falls and is utterly ruinated: so &c:  
vid: infra qu: seqq:

Q. What is the Inchoation of the first Death? 
A. Miserable privation of the good things of this life.  
Gen. 3.17, 18, 19. Exod. 10.17.  
Job. 5.6, 7. 

Expl: So our Outward man is perishing dayly, wee begin to dy as soon as to live, wee are dying, dying, dying every day: the last stroake falls the tree, but every stroake makes way: So it is with man, being born to missery, Job. 5.6, 7. every missery hath a chop or cut at the life of the outward man, though the last cause is to fall to the ground, and is the Immediate cause of dissolution: the loss of the good things of this life, either Internall or Externall.

1. Internall as the loss of beauty and Majesty, health and Vivacity: Adam was a beautifull person and full of majesty, all the creatures were subject to him, Gen. 9.2. but now the smallest creatures, even the gnats do sting and trouble him, and the wild beasts are many times not afraid to fall upon men, and tear them in pieces, and hence a man is subject to deformity and imperfection of body.

2. Of Health and Vivacity
   1. Loss of health comes in by sin, and men are subject to pains and diseases of body, more then other Creatures, Deut. 28.[15, to 68.] when a man labours wee say hee takes pains, whereas Adam should have laboured without pain or weariness.
Mortality, whereas if Adam had stood his body should have bin Immortall, and lived a naturall life forever.

2. Externall, both for necessity and delight.
   1. Things that were for delights, as Paradice.
   Gen. 2. he was cast out as one not worthy to live there any longer, Rivers of Eden were Rivers of pleasure,
   Psal. 36.8. he lived in the flower of the world, a place made for delight, and a Type of Heaven, compassed about with all delight befitting great a [sic] Prince, and Lord over all the Creatures, but wee are justly deprived of those, and subject to all torments and vexations, these things for delights, were especially honours and friends.
   1. Man should have lived in an honourable Estate and fashion, now wee are the Subjects of shame and disgrace, and dishonourable life is as bad or worse then death.
   2. Friends, they are the delights of a mans life, but now, homo homini lupus: and the misserable losse of friendship of men and Angels. Gen. 3.ult. is another hastner of death.
   2. Things for necessity, as food and covering
   Psal. 107.[9, 36, 37.] Gen. 3.7. all these things are the beginners and hastners of death.

Q. What is the perfection of the first death? 

A. A Separation of Soule and Body, which body is afterwards resolved into the Elements. 
   Gen. 35.18. Eccl. 12.7.

Expl: Life consists in two things.
   1. The Act of the soule upon the body.
   2. The Externall Operations, and actings upon outward Objects: but the first of these is properly life; now all union is made by acting, therefore life is most properly the act of the Soule, upon the body, and the life of man is the act of his Immortal Soule upon his body, by the Spirits that are the bond of this union: by them it acts and moves the body up and down, riding in these Spirits; which acting is the Spring of all Externall operations: Death therefore is properly the Separation and dissolution of Soule and body, by the extinction of the Spirits, wherby the Soule and body is tyed together, what should the Soule do there when the Spirits are gon: by which it acted and moved the body,

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10 Latin: literally, “a person is [like] a wolf to [another] person.”
therefore it departs, Gen. 35.18. hence there is a cessation of all Externall acts, death is the end of all men. Eccl. 7.1.

Which body &c:] this is a consequent of death, not Essentiall to it, but a complement of it, and a piece of Hell, which is the dominion of death, Eccl. 12.7. the dust, i.e. the body, is resolved into the four Elements.
Q. What is the second Death?  
A. A misserable privation of the 
   comfortable life and happinesse, 
   especially of the inward man.  
   Math 10.28. Rev. 20.6. [Gen. 2.7.] 

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Expl: When the soule is heavy and sorrowfull, the body partakes 
of the sorrow, because it hath a sympathy with the soule, so this 
2d death is in the body by way of participation, but it is seated 
firmly and Principally in the soule, Math. 10.28. All the men in 
the World cannot fill the soule, here God himself is the 
Immediate Agent, who is able to fill every corner of it with 
sorrow, and replenish it with bitterness. This stands in 2 

1. A Privation and losse of the comfortable life and 
happinesse of the inward man; this is punishment of losse.  

2. The Contrary Evills, Spirituall misseries and sorrows 
take Possession of the soule, and this wee call the 
punishment of Sence. Rev. 20. If Adam had obeyed God, the 
soule had bin happy, sustained and comforted forever, but now 
it is extreamly misserable, Math. 10.28. this is a great 
deale worse then the death of the Body.  

1. Because it seizeth on the Sence which is a Constant 
   Nature, made Immediately by God himself. Gen. 1.27. and 
of a more noble nature then the body; for in that wee 
communicate with the beasts, but in this with Angels: if 
a Prince be robbed, it is greater losse then if many 
Subjects should be spoiled of their Estates: one Soule is 
worth 10000 bodyes; this was made for Communion with God, 
and is the Subject of Happinesse, Math. 16.26. loseth his 
Soule, i.e. the life and well-fare of his Soule.  

2. Because the Soule is an exceeding large Vessel, it 
is far greater losse for her to suffer losse, and lose her 
Cargo, then for the body to lose all its comforts, a 
little house can receive but a little light in regard of 
the air, so the body a little comfort in regard of the 
Soule; which is capable of abundance of light or darkness, 
good or evil, Heb. 2.14. [mss. 25.14] Capable of the 
whole sea of goodnesse, the body can receive but a drop; 
Isa. 40.15. the Bodyes death deprive of some particular 
good things, this of the universal good: 1. Chron. 29.11.
Q. Wherin especially consists the Inchoation of the 2d Death?


Expl: One is a punishment of losse; the other of sence: to which I add Subjection to Satan, because it is a positive punishment, and though men are not sensible of it for the present, yet they will perceive it at the last to their smart, that they have bin persuaded by Satan, and led by his persuasions to Eternall ruine and destruction.

1. The Privative part: the losse &c: which is the life of the Soule: Prov. 16.25. Psal. 30.5. which Adam should have possessed if he had pleased God, and this had bin the happinesse of his soule, which stands in the vision and fruition of God, men without this sit in darknesse, and the shadow of death. Math. 4.16. this was the Quintissence of his misserie that the God of all comfort was departed from him, 1. Sam. 28.15. hence his soule is deprived of all those glorious sweet refreshings, which flow from the sence of God's favour, and sweet presence. Psal. 38.8, 9. Jer. 2.13. I add one thing more in the privative parts, that the Soule is desperately deprived, &c: this is the depth of the present misery: I use not this as I conceived it absolutely impossible for God to bring the Soule to Communion with him, but in regard of himselfe, and all the means under heaven, his case is desperate.

1. Because he never seekes the face of God.
2. Is not affected with his losse of God, if there be nothing else to trouble him, he can live securely.
3. He is shut up in unpersuadableness of will. Rom. 11.32. he is imprisoned in a rock and tomb-stone of hardness, indisposed to take any Theologicall impressions, which might lead him to God, is mighty disposed to live the compasse of himselfe, hardnesse is a firme disposition of a thing to keepe within its own bounds, he is in his Element when he lives in Sin, hence he is impenitent, i.e. concerning God, or affections to him, Rom. 2.5.
Q. What is the horrour to which a Sinner is Subject?


Expl: 1. The Subject a Guilty Sinner, one bound by the law to suffer Eternall death, Conscience being as 1000 Witnesses.

2. The Spring of these Horrors and Efficient Cause is God himselfe, he is the Immediate agent, the Soule sees the face of an angry God for Sin, he hath not arm of flesh for Adversary, but conflicts with God himselfe, God in his Law which a man carryes up and down with him, Dan. 5.5. this made it so terrible, it was an hand-writing of God: they are not the Scourges of men, but the lashes of God, the arrows of the Almighty, Isa. 47.3. Rev. 6.15, 16, he meets the Soule in anger, and makes known he hath him in Chase. Hos. 13.8.

3. Deadly discouragement &c:] the nature of it, which discovers itselwe in these things.

1. The Soule is possesst with a mighty feare and expectation of vengeance, and what is horrour but extream fear, of the greatest misery. Isa. 33.14. Heb. 10.27.


3. The heart faints, sinks, and fails under the burden. Prov. 18.14. Job. 2.9, 10.

4. The Soule dyes away, 1. Sam. 25.37. this bitter sorrow drinks up all joy and comfort, as the fire is extinguished by water, and the Soule is damned above ground; hence these Effects follow, which make it yet more dreadfull.

1. The Soule flyes from God as Adam after he had sinned and hides himself by Reason of terrour of Conscience, because he knows hee hath offended God; and must Answer it, he could converse with God, and speake with him: God is terrible to a guilty awakened Conscience: his word terrible, which tells him of the 2d death: so every Guilty sinner flyes from God, and wisheth, &c: Rev. 6.15.

2. He is a terrour to himselfe.
Q. Are all Subject to this terror? (utrum omnes Subiici-untur huic terrori?)
A. There is no peace to the wicked who are all their life time in danger of extream terrours; Lev. 26.16. Isa. 57.ult. Heb. 2.15.

Expl: Some wicked men in this life fall into such horrours, that the burden is intolerable, and Judas, his horrour strangled him. Math. 27.5. Dan. 5.5.
2. Some after the Commission of some great sin, as close Adultery, or Murder, are in great horrour all their dayes, as Cain. Gen. 4.13, 14.
3. Some who keep their wounds close have secret gripings, of Conscience, of which their neighbours are not aware, which remain with them in the midst of their Mirth and Jollity. Prov. 14.10, 13. Job. 15.20. as a woman with Child hath many secret gripes and pains before her travell.
4. All sinners are Subject and lyable to griping fears and terrours, all their life: Heb. 2.15.
   1. They have no Principle or Sound bottom of peace with God, but build it upon false foundations, and not upon the word of God. Isa. 57.ult.
   2. All those times of quiet are no true peace, but times of truce for a Season. Psal. 50.21.
   3. They are possesst with Principles and breeders of horrour, as lunatick or distracted persons have their lucida intervalla,\(^1\) and as a man that hath an ague is shaken but once in 3 or 4 days, but the disease is upon him, though the fits are not, in well days, he cannot then be said to be freed from the ague: so naturall men can never be said to be freed from the disease of horrour. Lev. 26.16. Isa. 57.ult.
   4. They are lyable to the extremity of those fits all their days, Isa. 57. there is no trusting to those calmes, dreadfull stormes may presently arise, and the ship that was lately dancing and playing, is now swallowed up. Deut. 2.15.

Q. What is Subjection to the Power of Satan? (Subjectio potestati Satanae.)
A. That wherby the sinner being possesst

\(^1\) Latin: “clear” or “lucid” “intervals.”
of the power of Satan, is effectually persuaded by him to walk in the ways of death. Math. 12.24.[mss. 12.44.]

Expl: When the bird is taken in the snare of the fowler, she is in the snares of death, so when a man is snared by Satan, he is a dead man: being committed to the Gaoler, is a Prisoner of Hell and death, Satan is the Hang-man. Heb. 2.14.

1. The sinner is possest by him, as his own propriety.
Math. 12.23, 24. he is his
  1. By conquest,
  2. By Donation from God.
  3. Purchase. He hath sold himself to Satan.
  4. Voluntary Resignation.
2. Having right to them, he takes delight in his own propriety. Joh. 8.44.
3. There Satan spends most of time and employment.
Eph. 2.2.
4. He makes use of them, for satisfying of his lusts.
Joh. 8.44. 2. Tim. 2.26. Math. 12.24.[mss. 12.29.]
employing them and their abilities for himself.

Effectually &c:] he drives men, Deut. 4.19. he must needs go that the Devill drives, he draws him by his imperious commands, and fatherly counsells, Joh. 8.44. all his Subjects have a Child-like affection towards him, and are under his Government. Acts 26.18. hee is as the Soule to their Soules. 1. Cor. 12.2. Satan being a Spirit, can insinuate himself and converse with our Spirits.
1. By representing the Object to the fancy and understanding; as hee shewed Christ the glory of the World, so he represents the lusts of pleasure and acts the man the understanding.
2. Hee holds the glasse with these representations before the Eye of the Soule, and the Soule is forced to look on it. Gen. 3.
3. Hee pursues the temptation with argument after argument, and one colourable presence after another, shewing the fair face of sin, and hiding the sting, till he overcomes the soule, wee see his power in overcoming Ahab, and the Caldeans, and Sabeans, to take away Jobs Cattell.

To walk, &c:] for here is a Murderer, and that is the trade he drives, to bring men to death. Acts 26.18. to keep them at a distance from God, and bring them into hell with himself.
2. Cor. 4.3, 4. every one of his Subjects follow him in one way of death or another, 1. Tim. 5.15. 2.14. 2. Cor. 11.3. though all are not in the same trade, hence he is said to have the power of death. Heb. 2.14.

1. By commission from God, the Lord Chiefe Justice, to keep men in durance in the state of death, he holds them fast in their Sins, by the Cords and fetters of death, and Chaines of darkness, and hereby keeps them at a distance from God; Acts. 26.18. 2. Cor. 4.3, 4.

2. HEE hath power to drive them in the ways of Sin, and these are the stairs by which they go down to the bottomless pit. Math. 7.13. Prov. 7.ult. Deut. 4.19.

3. HEE hath power not only to inflict torments, such vexations as may keep them from God, and are part of their wages, but also to encrease their torments in hell. Rom. 2.5.

4. He leads them by a mighty hand into hell. Prov. 5.5.

Q. What is the Perfection of the Second Death?
A. A finall dejection from the face of God into hell: of the Soule Immediately after the first death, and of Soule and body joined together, at the day of Judgment, Math. 13.49, 50. Lev. 16.25. [Rev. 20.12.]

Q. Wee have heard of the Transgression of Adam, what is ye propagation of the transgression?
A. That wherby it is extended to all his seed and posterity. Gen. 5.3. Rom. 5.12, to 20. 1. Cor. 15.45, 49.

Expl: The Propagation is the enlargement, spreading or extension of the transgression, like an universall deluge, it overflows the face of the Earth; If Adam by vertue of grace received, had kept covenant with God, he & all his should have lived well, he should have propagated the Observation of the Law by course of nature, and righteousness and happinesse should have extended to all his; as vitall Spirits run along with arteriall blood through all the body.
To his seed] It can touch only those that descend from Adam by natural propagation, if there were another generation, not propagated from him, they could neither have benefit by his righteousnesse if he had stood, nor harm by his fall if he should not stand, Rom. 5.12. by the World, wee are there to understand, the seed, and Posterity of Adam, because he hath replenished the Earth, and filled the World with his seed. Gen. 5.3. his Children are only made like him in disposition, and consequently in [ms. and] condition and state. 1. Cor. 15.45, 49. the 1st and 2d Adam are 2 Common and representative persons, who make their Posterity like themselves. it is certain Adams transgression can fall upon none but these; for only him and his are threatned. Gen. 3.19.[?, mss. 2.19.]

Q. Wherin consists the Propagation of Adams transgression?  consistit in [unione communione
A. In the union and Communion of all his Posterity with himselfe. Rom. 5.12. 1. Cor. 15.22, 45, 49.

Expl: If it be extended to his seed and Posterity, then only they that have union with him by naturall generation, have communion and fellowship with him in his Transgression. Rom. 5.12. by one, &c: and the Reason is, for all have sinned, if all the World had not bin in him, they could not have sinned in him, and if so, sin and death had no interest in them. 1. Cor. 15.22. Union is the ground of Communion, therefore considerable in propagation.

Q. What is the union of Adams Posterity with himself? Unio Posterorum Adami cum seipso
A. That Incorporation, wherby they descended from the first man lineally, through naturall generation by way of their next Parents [are of the same body with himself]. Gen. 5.3. Acts. 17.26. 1. Cor. 15.22, 45, 49. Eph. 2.3.

Ex: In severall conclusions.
Con. 1. The Soule of a Child, is not originated, traduced, or derived from the Soule of the Parents, being
Immediately Created by God himselfe. The Soule is not propagated.

1. If the Soule be derived from the Soule of the Parents, it is either by decision or multiplication. but neither, Ergo.

1. Not by decision, one piece of the Soule of the Parents is not cutt off, and separated from itself to make the Soule of the Child, for then the Soul of the Parents should be maimed and imperfect, as the body is when an Essentiall part is cut off from it: a father upon that account having many Children, would have but a small part of his Soul left behind: the seed is no part of a mans body, but an Excrement or Superfluity of nourishment, viz. a living creature in a state of perfection; a Child hath perfection of parts, when it is born, but hath no seed many yeers: and it will be very difficult to shew, whither there be two pieces of Soule cut off, the one from the Soule of the father, and the other from the mothers Soule, or whither only the father loseth a part of his Soule, the Soule of the mother remaining entire, and then there will be as deep a sample remaining concerning the Soule of Christ, from whence it was derived.

2. Not by multiplication, or enlargement, or promotion as some speake; they say that one Soule begets and multiplies another, as one light begets another by multiplication.

Answ: That is done by the transmutation of the Elements, that part of the first matter which was under the forme of air, is now under the forme of fire: but the Soule cannot transfuse or minister matter of another Soule, out of which it is made, a Soule hath no prolificall seed: for that is a corrupt thing, and how can an Immortall Soule be made of it: the Inspiration of the Soule is a distinct thing from the fashioning of the body out of the seed: Job. 10.10, 11, 12. after the description of the fabrication of his body, he addes thou hast granted me life: i.e. a Reasonable Soule, which is the Principle and fountain of life. Job. 10.12.

2. The Soule is a constant and Incorruptible nature, and therefore not made out of any pre-existent matter as the body, Gen. 2.7. the body of Adam was made out of the dust, i.e. of the Elements, but the Soule was not made of them, or any other matter, but Immediately Created.

Con. 2. Although the Soule be not traduced or derived from the Soule of the Parents, yet man is truly and properly
said to beget man, and to propagate and preserve his kind by Generation, as well as other Creatures. Gen. 1.28.

Expl: 1. The formative spirits of the seed, working under the will of a Reasonable creature, do organize and fashion the body of a reasonable creature, wherby it is fitted to entertain a Reasonable Soule.

2. The Body having received that ultimate disposition, the Reasonable Soul comes in Immediately and infallibly into the body. Job. 10.10, 11, 12.

3. By the same spirits, the Soule and Body are joyned, as by the bond of their union.

4. Hence the father is properly said to beget a man.
   1. Because the seed comes out of his loins.
   2. The whole body is made of it.
   3. The Sensitive Soule.
   4. The Spirits that are the bond of union, and joyners of soul and body together.

5. One originall being from the seed, the whole man comes out of his loins. Gen. 46.26. though a booke be imprinted by another, yet one may say that 1000d books came out of the book binders shop of his own binding up: So, though the Soule receive the impression of its being from God, and the father made not his Soule, yet he makes or generates the man, because he binds Soule and Body into one body Volumne: he that fashions the ring, and puts the Diamond into it, may be said to make the Diamond ring, so a man may be said to beget a man, tho he doth not produce or make his substance; because he, by the formative Spirits, fashions the body, and joynts the precious Soule with it, and makes one compleat Subsistence or person.


Conc: 4. The next Parents are the Immediate Conduits of derivation, it is by way of our next Parents as appears in Genealogies. Eccl. 1.4.[mss. 1.3.]

Conc: 5. Naturall Generation is the bond of our union with Adam.

R. 1. Because wee have our inbeing in Adam by Vertue of the seed of Generation, which appears,
   1. Wee have our originall and beginning from seed, the Principle of Generation.
   2. The seed of Generation comes from the loynes of Adam.
   3. It was in the loins of Adam.
4. Wee were in the loins of Adam.

5. Wee have Vertuall and Potentiall being in Adam, as the Rose in winter hath a Vertuall and Potentiall being in the shrub, and is fit to produce it, as the Effect is in the cause.

6. Wee being actually borne, have an actuall inbeing in him, as the branch when it is sprung forth from the root, and the body of the tree, 1. Cor. 15.22. Acts. 17.26. all are of one blood, i.e. one seed, hence, wee are one with him.

R. 2. Because Naturall Generation is the bond of our union with Adam, for therby, wee are lineally descended from him, and are his lineage, and off-spring, as a line spun and twisted out at length, by new matter added to the beginning of it, is yet one and the same line, by continuation; So wee are all spun out of Adams loynes by Successive Generation, which is the bond of our union, wherby wee are linked to him, every new Generation is a new link of this Chaine, wherby wee are chained to Adam, and incorporated into mankind.

Concl: 6. Natural Generation is the bond of our union with Adam as the first man, or the head of all mankind, the universall root, and common Principle of all his Posterity.

1. Adam was the first father of all mankind:
Gen. 1.28. who was to multiply men like himselfe, all wee are skins filled with Adams blood. Acts. 17.26.

2. Adam being the pattern of all perfections of his Posterity, 1. Cor. 15.49. and the father of all the families upon the Earth, and consequently: of all townes and Kingdomes, was by right ye Prince of all the World, and King of mankind.

3. Hence, he was the head of the whole body of mankind, being the prime, principall, and highest member of this body, in whom all were to live by influence from him, as the members receive Spirits and motions from the head; 1. Cor. 15.22. he is the root, and wee the branches.

4. Hence, Adam was not to act as singular person, but as a part of this Community, and as the Prince and Head therof, as the Universall Principle, and common root of their being, and consequently of well being, or ill being of his Posterity: in whom all act, live or dy, and with whom all stand or fall, our next Parents or Predecessours, fore-fathers and Ancestors, were not, so wee are not said to live or dy in them as in him. 1. Cor. 15.22, 44. all men are called by the name of Adam, Job. 31. and all our
Estates were in his hand. Prov. 30.2. he was instar omnium\textsuperscript{2} and wee were all one in Adam, there is no Injustice on Gods part, in this union, for,

1. He proceeds by a Rule of Naturing Wisdome, in framing the body, and Creating and infusing the Soule. Job. 10.10, to 13.
2. If Adam had stood, it had bin no Injustice.
3. To deal unjustly [is] to inflict punishment underserved; but 'tis no punishment to be a Son of Adam: if now, then before.
4. It is no Injustice for God to joyn Elements to the Body of a sinner.

Q. What is the Communion with Adam? \textit{Communio cum Adamo}
A. That wherby his Transgression being imputed, Originall Sin and Death are Communicated to all his Posterity. Gen. 5.3. Rom. 5.12, to 20. [1. Cor. 15.22, 44, 49. Eph. 2.3.]

Expl: Communion implyes that all his Posterity are fellow commoners with him, in the state of Apostasy, and in the Transgression. It consists in 2 things.
1. In the Imputation of that great Transgression.
2. In the reall communications of sin and death likewise his.
Rom. 5.12. Gen. 5.3. 1. Cor. 15.49.

Q. What is the Imputation of his Transgression? \textit{Imputatio Transgressionis.}
A. That wherby that one Transgression of Adam, according to the entire merit of it, is legally put upon the account of his Posterity. Gen. 2.17.
Rom. 5.12, to 20. 1. Cor. 15.22.

Expl: Imputation of sin is a sentence of the Law, wherby a man being charged with some Transgression or breach of covenant, is pronounced a delinquent, as Phineas his good act was imputed, i.e. set upon his account as a Righteous act. Psal. 106.31. So on the other side, the Transgression of Adam, was pronounced by

\textsuperscript{2} Latin: “likeness of all,” “worth all.”
the Law as an unrighteous act.
  1. It was firstly imputed to Adam. Gen. 2.17. and 3.9. & 3.17 [mss. 11.17.]
  2. It was also imputed to his Posterity, though not in respect of the highest strains of it, and universall merit of it as a Transgression of the Law, and violation of the covenant, and merit and worthiness of the wrath of God

and Punishment. It was imputed to all his seed, and every member of the whole Communitye, legally they are accounted sinners, though they have not committed it in their own persons, yet because their persons were legally in him, as a debtor is in the Surety, and the King is in the Embassadour; therefore the act is set upon the Score (Philem. v. 18) of all his, as surely as upon his own Score, and they are accounted as Delinquents, and stand bound to Answer for it; a Child may be legally a debtor that never borrowed money in his own person.

  1. That one single act of disobedience was only imputed. Rom. 5.16. The Judgment was by one, i.e. by one sin to Condemnation. That one singular act of disobedience in eating the forbidden fruit, was, and is reckoned as the Transgression of all his Posterity may appear from these Reasons.

  1. That act which is done by Adam as representing all mankind in himselfe, is imputed to all his Posterity, At. Ergo. 1. Cor. 15.22. Adam did that act as representing all mankind.

  1. Because he acted our part in non-payment of that debt, which the Law required: but this was a refusall of that debt.

  2. If Adam did this as a private person, why are not his other acts afterward mentioned as having an influence into his Posterity, but because he acted the part of all mankind in this, and no other, they were set upon his account. Rom. 5.14. for so, i.e. in whom all have sinned.

  3. Because they have sinned, who never committed actual sin in their own persons. Rom. 5.14.

  4. Because all dy by Vertue of that Sin, Gen. 2.17. only hee was to dy that eats of the forbidden fruit, but all dy: Ergo all have eaten.

  5. Because all are punished before they have committed any other sin, for originall sin is a punishment of itsefle. Rom. 5.12. the hand plots treason, and the whole body is punished.
Q. What follows from the Imputation of Adams Transgression to his Posterity?
A. That they are all involved in the same guilt and punishment with himselfe. Rom. 3.19. 5.16, to 20. Eph. 2.3.

1. All are guilty, bound and obliged to the same Judgments of God.
2. Worthy of the same punishment to be inflicted on them, all the World lyes under Guilt, and the wrath of God for sin.

Q. What is the real Communication of Adams sin?
A. That ye like Exorbitation of Nature is derived to his seed by ye derivation of those spirits ye by ye Soul & body are united. Gen. 5.3. Ps. 51.5. Joh. 3.6.

Exp: 1. This is not the same Individuall Exorbitation that is in the nature of Adam, but of the same kind. Gen. 5.3. If Adam had stood all the Children of Adam should have bin born in the Image of God, which should have bin maintained for ever by the Spirit; all should have received the Spirit of God from him, but now wee have the Contrary Image. 1. Cor. 15.45, 49.

This is a punishment of Adams Sin, which is a meretorious cause of it, therefore may be called Originall Sin, Originating, and this, Originall Sin originated: it is not for the sake, but by the way of our next Parents; Adams sin being the fountain, therefore called by his name, Rom. 6.6. The Pipes through which it flowes are the next Parents; Job. 15.14. The Soule and Body come pure from God: the Parents, as Apprentices, set the Soule and body together unskillfully, they maime and Spoile his workmanship, and thrust out of order, that which he makes well. Psal. 51.4, 5. Joh. 3.6. It is conveyed by naturall generation, consisting in the Union of the Soule and Body, both being joyned by that mutuall Contract, they are both presently corrupted, that the soule cannot Rule, nor the body obey, when those Vitall Spirits being inordinate, take hold of Soul and
Body, the[y] make a son of Adam, and make him sinfull.

Exp: 2. Those formative Spirits that fashion the Body, worke under the power of a Corrupt Will of a Son of Adam. Joh. 1.13. As a Cause by Nature, and part of Community; hence a circumcised father begets an uncircumcised son and wheat brings forth straw and chaffe, because they were not separated from the nature of man, and wheat, but from those Individualls.

2. Those Spirits worke viciously and inordinately, and leave a vicious impression all on (sic) the seed, which is not Sin, but inordinacy, as there is in beasts. Psal. 51.5. he was warmed in Sin; i.e. it was Sin preparatively as a Sowre Vessel prepares it to make the liquor sowre, when infused.

3. Those Spirits working under a corrupt will of a son of Adam, and ye curse of the Law, worke disorderly and inordinately, that they disorder all the wheels, and the whole frame of Nature: and by the Just Judgment of God, and curse of the Law, that is here working, and pushing away the whole man, and flings him from the Law, being a Son of Adam, dashing against the Law: it breaks it, and looseth all the strings of the Soule. 1. Cor. 15.56.

4. All the wheeles run wrong, and the whole nature of man is set a jarring with the Law of God. Rom. 7.1. Joh. 3.6.

Q. What is the Communication of Death? Communicatio mortis.

A. That wherby the Principles of the life of the outward man are cursed, and God stands at an Infinite distance from the inward man of every Son of Adam.

Gen. 3.17, 18, 19.

Isa. 59.2. Eph. 2.3.

Expl: 1. All the Elements are under the Curse, Gen. 3.17. and Subject to vanity.

2. Hence they serve man but lamely.

3. These Elements are the Principles of the life of the outward man.

4. Hence, Seed is accursed, made of the Elements which is the Principle and beginning of man, by Procreation. Deut. 28.54.

5. Food is cursed, which is the conserving Cause, and nourishment of the life of man, Deut. 28.16.

6. The Soule is deprived of the sweet presence of God, and
lyes under his wrath. Isa. 59.2. Eph. 2.3.

Q. Wee have heard of mans Apostasy, what is his Restitution?  
A. The returne of man into a state of Divine favour and life.  
   Isa. 49.5, 6. Prov. 8.35.  
   Rom. 5.16. 2. Cor. 5.17, to ult.

Expl: As there is an Apostasy, so there is an Anastasy, or resurrection, a rising again from that state, a return to God, Isa. 49.5, 6. Jacob, i.e. all the people of God, of whom he had thoughts from Eternity, shall be reduced and brought back again to God, and God will returne to him. Jam. [5.]15. wee lost wisdome in Adam and it returnes, and wee receive it again from above, man is a little World, a briefe of all the Excellency of God shining in the great World, the end of all other creatures: if hee perish, all must perish, and God will lose all his glory in the World: his wisdome therefore will not suffer all man-kind to perish forever, some must be reduced: that reduction is a returne into a state of Favour and of life: for this returne falls in order under the Speciall Government of God, wherby he leads man to an Everlasting state of happinesse, or misery, by his being pleased or displeased: this hath influence in whole Apostasy, and Anastasy, they who remain in Apostasy, remain in a state of Everlasting misserye, by reason of the Infinite displeasure of God kindled against them, and they who are recovered are Everlastingely happy, and live forever, by the good will and pleasure of God, which is the fountain of life. Rom. 5.16, 17. Justifyed, i.e. accepted as Righteous, such as have pleased God, and, therefore Subjects of the Infinite complacency, and good pleasure of God, and worthy of life: hence it is called, the Justification of life, and being Justifyed they possesse life, and reign in life, live a Royall and blessed life in the favour and presence of God. 2. Cor. 5.17, to end. new Creatures, i.e. Creates in them a Principle of life, which shall never be annihilated any more. Prov. 8.35.

Q. What Divine Attribute appears from hence?  
A. The Grace of God wherby he is inclined to Advance poor Sinners
to a state of the highest
favour for his own sake.
Exod. 33.19. & 34.6, 7.
Eph. 2.4, to 6. [Isa. 43.25.]

Exp: Common mercy falls upon all the World, but the Speciall
free mercy and Grace of God, shines especially on those who
shall be reduced: if there had bin no reduction of man from
Apostasy, this Attribute had not shined out, but now it appears,
Tit. 3.3, 4. by this Effect wee see that glorious Principle in
God. God raiseth poor sinfull creatures from extream misery,
to a state of highest favour and Communion with God: and
therefore we attribute this high Principle and Vertue to God,
wherby wee perceive him enclined to do this, and because he
raiseth up poore sinners for his own sake, not for their sakes
or worthiness, therefore this Principle in him is called Grace.
Exod. 33.19. Isa. 43.25. Ezek. 20.42, 43. and 36.21, 22.
1. He extends those high favours to those that have no
merit of Condignity. Rom. 4.4, 5. 11.5.
2. No merit of Congruity, utterly unprofitable, and could
not do any worke of preparation. Isa. 43.22, to 25.
Rom. 3.21, 23, 24. Eph. 2.4, 5.
3. To such as have deserved Contrary plagues.
Isa. 43.24.

Q. What are the parts of mans Restitution?  
A. Redemption and application.
   Joh. 3.14, 15. 1. Pet. 1.18, to ult.
   [1. Cor. 2.9, to end.]

Exp: The Garments of Salvation must be bought and purchased in
Redemption, and put on in Application, therefore these two are
the Parts of Restitution Answerable to the Transgression of Adam
and its Propagation. 1. Cor. 2.9, &c:
Q. What is Redemption?

A. The Satisfaction of Divine Justice by the payment of a just price. Math. 20.28.
   1. Cor. 6.20. 1. Tim. 2.6.
   [Titus. 1.2, 6. Rom. 3.24, 27.]

Expl: Redemption is a buying, Redemption is a buying again, ransome, is as much as rend and Summe, because it is a reducement or payment of a Summe of money, for the liberty of a poor captive, Ἀγοραζω, used, 1. Cor. 6.20. signifies to buy at the market: the word, Math. 20.28. Λυτρόν, signifies a Price paid for the freedome of Captives, so Ἀπολύτροσις, Rom. 3.24.

Of Divine Justice we are slaves to Divine Justice, to whom the debt is made and must be paid: Satan is but the Gaoler, Hangman, or Executioner of Divine Justice, but wee the Kings Prisoners.

By the Payment &c:

   1. Cor. 6.20. bought with a Price, ys Ransome[?] argues a very great Price.

2. A Transcendent Price. if all the Earth were a globe of gold, and the sea liquid gold, every blade of grasse a pearl, all the starres precious stones, neither these nor thousands of Rivers of oyle, can buy off the Curse of the Law. Mic. 6.8. 1. Pet. 1.18.

3. An Exact Proportionable Price, as much as the Law, and Divine Justice can require, it will not abate a farthing. Rom. 1.32.[mss. 6.32] 3.25, 26. 5.ult.

4. It being a Sufficient, hence it is an exempting Price, and buyes off the punishment, Gen. 3.13. 4.5. If the Price be not paid which the Law requires, it may be a Salvation, but no Redemption.

Q. By whom must this Price be paid?

A. By a mediatour or middle person, standing between God and man.
   Job. 9.32, 33. Math. 20.28.
   Eph. 2.14. 1. Tim. 2.5, 6.

3 Mss. I Cor. 16:20.
Exp: 1. Sin doth not only bind us, and make us Prisoners of Divine Justice, but breeds a mighty controversy between God and us. Isa. 59.2.

2. Hence, no man can redeem himself.
   1. Because he cannot pay his price, being poor, & if he had the world it would not satisfy.
   2. No man can ___⁴ the ____⁵ or compose the controversy. Job. 9.32, 33.

3. Hence, if ever the Price be paid, and the controversy composed between God and man, there must be a 3ᵈ or middle person step in between God and man, and he must be Infinitely rich to pay the debt, and Infinitely amiable and pleasing in the Eyes of God to appease him, and one that Communicates in both, and hath an interest in both. 1. Tim. 2.5. μεσίτης, a midler.

4. Hence, Redemption is a mediating Redemption, and redeeming mediation: Redemption and mediation are of equall extent.
   1. A mediating Redemption: he yt payeth ye Price must also mediate, or enterpose himself between an angry God and sinners. 1. Tim. 2.5, 6.
   2. A Redeeming Mediation, he that mediates must give himself for a Ransome, or counterpoise it.
      1. The Price is a standing Price, yt the Law requires, without the least variation or abatement. Rom. 3.24, 25.
      2. There must be an Exchange between the mediatour and us, he must be a counter-price standing in our roome and stead. 1. Tim. 2.6.
      3. There must be an Exchange of person for person, which is the sorese[?] exchange in war, or captivity, when nothing but one person will be taken in ye roome of another, no oyr rewards could unbond the Infinite Justice of God.
      4. There must not only be person for person, but like for like, he that is a redeeming mediator must be like us.
         1. In nature, one of an Inferiour nature cannot satisfy. Heb. 10.9, 10, 11. nor of a Superiour nature. Heb. 2.16. Phil. 2.7.
         2. In State, there must be an Exchange of state for state; wee are poor slaves, men of sorrowes and death, bound to dy in soule and body, our redeemer therefore must be a servant. Phil. 2.7. and become poor.
         2. Cor. 8.9. a man of sorrowes &c: Isa. 53.3, 4.

⁴ Unable to make out this word.
⁵ Unable to make out this word.
Q. Who is the Mediatour by whom the price is to be paid?
A. The Son of God, who is mediatour between God and man, yesterday, today, and forever. 

Ex: The son of God is the only Redeemer of man-kind, the only mediatour between God and man, the great dayes-man, who stands between God the father and us, to compose all those great controversies, &c: This is no lesse a work then that of creation, and therefore must be the work of God. In creation God made all good: in redemption he must make all good again by a new creation, and therefore he that workes out Redemption must be equall with him that created, and yet he must be man, for the price cannot be paid by another, and none can mediate, but he that communicates in both natures; as Creation is the proper fruit of the Fathers manner of subsisting, so Redemption of the sons.

Today] is all that time since his Exhibition, to the End of the World.
Yesterday] from the beginning of the World, and before, in the Decree of God, he was a Redeemer from all Eternity, in respect of the act, as God, or in respect of the act taken actively; but not passively in respect of us, but when it leaves an impression upon us, or is received by us, which was first, when he was first made known to Adam, when Adam by faith received that Promise, then his act acted upon him; and in like manner all the people of God, from the Beginning of the World were actually redeemed by him: when they believed in him, they were saved by his Redemption, as well as wee: they believed in him to come, wee as come, Joh. 1.12, 13.

Q. Why is this mediating Redemption ascribed to ye Son? 
A. Because his manner of Subsisting and working doth herein principally appear. Prov. 8.22, &c: Math. 3.17. Gal. 4.4, 5.
Expl: Creation and Providence, of which wee have heard hitherto, is the fathers worke, and now the Son begins, to shew himselfe in a peculiar manner. The Redeemer must be the son of man, and if God the father or spirit should redeem us, there would be two sons properly in the Trinity: but now here is but one, Gal. 4.4. hee being the son is the 2d. person of the Trinity, and workes from the Father, as wisdome from Will, which sets it on worke, and therefore ye 2d. great worke, wherein the deepest wisdome appears, suits most with the sons manner of working.

2. Because hence is the only relation of the son to the father, infinitely aimiable in his Eyes, and therefore fittest to please him, and to moderate with him for us. Math. 3.17. Prov. 30.30, 31.

Q. What is the mediation of the Medatio filii viz: Son of God? Aquâ Deum et homi-nes reconciliit.
A. That whereby he reconciles God and man. Matt. 1.23.
2. Cor. 5.18, &c: Eph. 2.14. 1. Tim. 2.5.
[Heb. 8.6.]

Expl: The word used, 1. Tim. 2.5. Heb. 8.6. signifieth a midler, one that interposeth himself between God and man to compose matters. a mediatour in the Old-Testament is called a dayes-man. Job. 9.33. One who ______ 6 a day in deciding matters between parties at Variance; the Son of God is a great dayes-man, who spends his days and times in bringing, and keeping God and man together; the Hebr: Zachack, signifieth an umpire or Judge, ye son of God is one who judgeth aright of the controversy, how matters stand between God and man, and discernes the way of composure: the Greek, καταλάσσω, signifieth to change one, to make one, another man, as it were, and consequently to make one that was alienated in his affections, to become lovely and friendly, this great mediatour doth turne the heart of God toward man, who was formerly alienated and estranged from him, he is therefore called Emanuell, God with us. Math. 1.23.

1. The Son of God stands well affected to both parties, rejoicing in ye father, and delighting in man (being fitted to assume the humane nature by his Externall generation.

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6 Unable to make out this word.
Prov. 8.22, &c:) is taken with Almighty desire to make peace between them, knowing ye vs agreement will make exceedingly for the glory of the one, and the happiness of the other: hee makes a long

Journey from Heaven to Earth, and again, from Earth to Heaven, to effect it: Luk. 1.14.

2. The Son of God being infinitely in love with God and man, and infinitely desiring a firme union between Heaven and Earth, falls upon the worke, improves[?] and employes his divine Excellencies and great Abilityes, for the effecting of the businesse, Joh. 14.ult. Eph. 5.25, 26. this he labours to effect by presenting several articles of agreement, hence he is called the Angel and Mediatour of the Covenant.

1. Hee presents the Propositions of Agreement, which seeme to be four especially.

Prop. 1. All fair dealing and righteous proceeding on the one side, shall be Justifyed and cleared by a signall confession of the other Party: one of the partyes it may be hath bin unjustly grieved, and offended with the carriage of ye other, which upon triall will prove fair and Innocent & very just and righteous: good and honourable: if the other party have stumbled at this carriage or dealing, by reason of his Suddeness or Incogitancy; when righteousness and Innocency appears on the other side, he must now clear up the other party, professing there hath bin no just Cause of Offence given, and confess his own folly and rash censure, and Judgment: and least there should be any prejudice or mistake for the future, all fair and righteous dealing shall be now cleared and Justifyed, by a signall confession, and stand upon record, that they may be beyond all scruple. The Son knows that God the father is the Rule and cannot erre, Infinitely holy and just in all his wayes, Psal. 145.17. and he stands much upon his honour and glory of his great name, and therefore will have men to cheer him in all his wayes and proceedings, and confess they have no just cause of complaint or grievance against him. Some expound that place, Gal. 3. after this manner. A mediatour is not a mediatour of one, but God is one, and always the same, like himselfe, and changeth not: If man had acted like himself, and not disguised himselfe, and dealt unjustly with God, there had bin no need of any mediatour to compose ye controversy: God is so exact in his wayes, that there had bin no breach at all, if Adam had walked according to those Rules and Principles which were
imprinted in him, God did not fall off from man, but man from God, and can give no just Reason of his departure from him. God wonders that any should be grieved and offended with him, being infinitely privy to his own aimiable and unblameable nature and conversation, if there be any injurious dealings charged upon him, he is willing to see it, Jer. 2.5, 6. hence this mediatour undertakes, that God being just shall be clered and justifyed, Psal. 51.4. and all those for whom he mediates, shall say God is righteous, though he should trample upon them, and never shew them one smile or good looke. 2. Chron. 12.6. the mediatour knows that God will stand upon these termes to be exalted, and that [it] is meet that those who be reduced should consent; and that he is able to convince them of the Equity of the ways of God, and bring their hearts to yield, and therefore he propounds this as one Article.

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Prop. 2. All wrongs and Indignities that have bin offered on any side, as just ground of offense, must be freely confess by the offending party: God the father never offended men in the least, but men are guilty of high offenses against him, all those offenses with the damage that God susteins by them, must be acknowledged, and that wee are worthy to ly in the Prison of Hell for them forever. Psal. 32.3, 4, 5. Jer. 2.35. 3.11, 12.

Prop. 3. Due recompence and satisfaction must be made, to Answer for all those wrongs and offences that are done; that the offended party may be fully requited for all those Unjust and Injurious dealings, by the other: for the Mediatour must be a Redeeming mediatour, whose blood speaks better things then that of Abel. Heb. 9.15. 12.24.

Prop. 4. There shall be an act of Indempnity [sic] and Oblivion, concerning all those wrongs and offences that have bin confess, and for which due recompence and satisfaction hath bin made. Psal. 32.5, 6. Jer. 31.33.

5. Both parties repenting themselfs of their engagement one against the other, shall lay down their armes, and live together in peace: Jer. 18.8. Isa. 40.2. Heb. 9.15. 12.24.

6. Both parties must also enter into a legue of Everlasting friendship, there must not only be a cessation of armes, as there may be with Princes who yet live as strangers one from another, but they must
enter into a speciall league of familiarity and kindness, and be knit and tyed one to another in the bond of strongest love and deepest affection. Math. 1.23.

2. The Mediatour propounds mighty arguments tending to persuade both parties to condescend to these Articles; as,

1. Neither of them shall be losers by this agreement: God shall have the honour, and his Justice shall shine out as much as if they had bin damned forever: Rom. 3.24, 25, 26. and they shall be as good as ever they were in Adam. Col. 3.10. 1. Cor. 15.22, &c:

2. Both shall be in better case then by any other way, and be great gainers by the bargain; God shall not have the honour of his Justice only, but the praise of the glory of his grace. Rom. 5.ult. and man shall be exalted as far above Adam in Innocency, as Heaven is above Earth. Math. 7.23. [sic] Joh. 17.21, to end. 1. Cor. 15.45, to 49.

3. Both shall have their Wills and whole desire by this agreement.


4. The Mediatour engageth himselfe to see all articles of the Covenant fulfilled, and made good on both sides. Heb. 9.15. 12.24. 8.6, 8. Jer. 3.2.

3. They are both Effectually persuaded by this Mediation of the Son of God, and both their hearts are persuaded to close one with the other according to the termes propounded. Exod. 28.34, 35. Math. 3.17.

4. The agreement is made, and perfectly accomplished between these two dissenting parties, and they are perfectly reconciled one to another, and made Everlasting friends.

This appears in severall steps.

1. They treat together, and come to speech one with another, notwithstanding their Infinite distance of Natures, and former distance of affections. Isa. 1.18.

2. They entreat one another to be reconciled. 2. Cor. 5.20. Psal. 27.8. Dan. 9.17.

3. They engage to spend eternity together, in mutual love and closing one with another, which otherwise should have bin spent in a state of Everlasting separation, one from another: God the Father promiseth that the long day of Eternity to come, which should have bin spent in the Execution of his wrath upon their bodyes and Soules, shall be spent in the love and mutuall embracements of one another. Rom. 8.38, &c: Isa. 33.14. They promise to spend the whole time of Eternity in ye service of God, which they should have spent bearing his

4. They are beyond measure precious in the Eyes of one another, through all Eternitye, Isa. 43.4. after God is once reconciled to a sinner, and in love with him, he is his Jewell and precious in his Eyes forever, and God the father is precious and Infinitely honourable in their Eyes. Joh. 6.27. they set the highest Price on him, millions of golden Worlds shall be nothing in their Eyes in comparison of this God.

Q. What are his Speciall Offices wherby he reconciles God and man? 
A. They are either his Priestly, or his Propheticall & Kingly office.

Ex: The Priests, Prophets, and Kings of the Old Testament, were Types of this great Priest, high Prophet, and sovereign Prince. In the Old Testament there are some bookes that are priestly, as Exodus, and Leviticus: some Propheticall, as the great and small Prophets, some Kingly, as the Books of the Kings, &c: In the New Testament the Gospell teacheth especially the Priestly Office of Christ, the Epistles his Kingly Office, the Revelation his Propheticall Office: These 3 go together in all the acts of his mediation, and run through the whole worke of his Redemption, being parts of his mediation, there was never any time wherein hee was not a Priest, &c: A Priest to pray for us, and performe the Law and suffer for us, a Prophet to teach us, and a King to rule us; though sometimes one of these appeared more then the other: in teaching his Propheticall office appeared more, his Priestly in suffering, his Kingly in ruling:. There is a cooperation of all these in all the severall passages of his mediation being parts of it, a tincture of them upon the whole course of his Redemption, when he was Incarnate he was subject to the Law for us, Gal. 4.4, 5. his poverty, want, banishment, were parts of his Priestly Office, where he suffered for us, his Prayers and groans were for us also as parts of his Intercession & Priestly Office.

He was also borne a Prophet, and came into the World to reconcile God to us: He was also a King for us, for when he came into the World he came to overcome his Enemies and ours, the World, flesh, and Devill. So likewise in his Exaltation, he ceaseth not to make Intercession for us as a Priest, to teach us
as a Prophet, and govern our hearts by his Spirit as a King: when he exercises one especially, yet here is a concurrence of the other; when he was upon the crosse, he shewed himself especially to be a Priest in offering Sacrifice, yet then he used his Propheticall office in instructing the good thiefe, and fulfilled those Predictions of himself which he had foretold as a Prophet: and there also appeared his Princely Royall power, fortitude, and Magnanimity of spirit, in despising ye crosse, enduring the shame, and suffering and bearing upon himselfe all those torments: when he rose from the dead, and ascended as a King, he had all secrets revealed to him, and glorious visions, as a Prophet, presented his Sacrifice, and made Intercession as a Priest. All these are necessary in diverse respects.

1. In regard of themselves, their Efficacy, use, operation, and subsistence, none of them can have their full Efficacy without the other.

1. By his Priesthood he purchaseth and merits the vigour, good, and Efficacye of the other, he could not open the secrets of God as a Prophet, nor advance us as a King, nor communicate his Royall Vertues to us, unless he had merited them as our Priest. Rev. 5.

2. Neither his Kingly nor Priestly Office revealed in scripture could be discovered without his Prophecy.

3. By his Kingly Office and power he sustaines himselfe in both: in teaching. Mic. 5.4. So likewise in suffering and interceeding, if he had not bin a Royall Priest, he could not have suffered the wrath of God, and have overcome it, and have approached the presence of so great a majesty to make Intercession for us. Jer. 33.21.[?]

2. In regard of our wants: for wee are,

1. Justly without peace.

2. Out of the way of peace.

3. Unable to returne. he must be Priest to purchase right to peace, a Prophet to shew us the way of peace, a King to reduce us and cause us to walk in those wayes of peace. Luk. 1.77, 78, 79. 2. Tim. 1.9, 10. hee hath abolished death as a Priest, brought life and Immortality to light, as a Prophet, and saved us, called us to fellowship with himselfe as a King: wee are poor, and need the Kingly office and bounty of Christ, to enrich us: wee are blind, and need his Propheticall office to enlighten us: and naked, and need his Priestly garments of Righteousness to cover our nakednesse. Rev. 3.17, 18.
3. All these are requisite to make the son of God a compleat Saviour, and for the accomplishment of the great worke of Redemption and Salvation. Salvation, and all the good things of God be bought and purchased by him as a Priest, explicated and shewed by him as a Prophet, last dispensed to us, and conferred upon us, and made ours by him as a King. Jer. 2.35. Our sins are forgiven by his Priesthood, wee know it by his Prophesy, and have the Royall Law written in our hearts by his Kingly office: now he is compleat, and able to compleat us, and make us Priests, Prophets, and Kings.

Q. What is his Priestly Office?  
A. That wherby he makes atonement with God the Father for men.  
    Col. 1.20, 22.  Heb. 2.17 [mss. 2.13.]  
    5.1, to 9. [mss. 9.1, to 9.]

Exp: This is the Prime Office of the son of God, to be attended in ye first place.
   1. Because herein he treats with God directly and Immediately, who is worthy of attendance in the first place, the first motion is to be made to him. Heb. 2.17. 5.1, &c: and if the business succeed well in heaven, there is no question, but he will speed well on Earth, and prevaile in his businesse with men.
   2. Because the vertue and successe of the other offices depend upon this, which hath a great influence into both the other. wee cannot receive our beam of light from his prophetical office, nor can he dispense peace to us by his Kingly office, without his Priestly office.  Rev. 5.

Priest] q. d. Prest,7 one that is preferred before others, as excelling. Sacerdos, q.d. Sacra dans:8 because he dispenseth or giveth out the holy things of God, ἱερός.9 because he is a sacred person, one who is separated from the common people, and consecrated to God, to offer sacrafice, and be employed in sacred things. Cohen signifies a chiefe minister, attending the majesty of God in sacred things: Isa. 61.6. 2. Sam. 3.ult. 1. Chron. 18.17. the summe of all the words together amount to thus much: That a Priest is a sacred person, separated from common people, and consecrated to God, whose office it is to

7 Unable to make out this word.
8 Latin: “priest,” from “giving holy things.”
9 Greek: “hallowed,” “consecrated,” “sacred.”
minister in sacred things in ye presence of God. Wherby hee, &c:] i.e. Reconciles God to man, takes up the matter to treat with him. This may appear in severall steps.

1. He makes an Immediate approach to the presence of God; presenting his desires to treat with him in a matter of great Weight and moment, much concerning the glory of his great name. the Priestly office consisted in drawing neer to God: they approached neerer then all the people; they are the nigh ones to God, Ezek. 42.13. Numb. 16.9. so the son of God, the great high Priest, hath Immediate accesse to the high majesty; Jer. 30.21. All ye faithfull have access to God by his mediation, but the son of God hath Immediate access, and goes in his own name: he is called the Angel of his face. Isa. 63.9. because he stands before the face of the Lord, as his great favourite, desiring to treat and commune with him concerning state matters of high concernment.

2. He opens the matters about which he comes, declares, manifests openly before God the father, that he came in our behalf, and that it is about our businesse and occasions: the summe is, that there might be an Everlasting peace, and established between God and man; he seeks the face and favour of the most high for us: and that may be another Reason why he is called the Angel of his face, he comes as our attourney and advocate. Heb. 9.24. 1. Joh. 2.2. 2. Chron. 6.20.

3. The son by treating with his majesty for us, falls upon the two highest Principles of God, applyes himself to these most glorious attributes of God, knowing that God subordinates the glory of all his other Attributes, to the shine and glory of these, Rom. 4.22, 23. Exod. 34.29 &c: [mss. 31.19] 34.35. [mss. 34.36.] he knows that the great weight of the businesse lyes here, if these comply with him, all is done, the power, Wisdome, bounty, Patience, &c: all shall be set on worke speedily to effect the businesse: and therefore he takes up the matter with these two, desiring their vote.

1. With Infinite Justice; whereby he enclines to reward every one according to his workes, he offers and binds himself to pay all those debts to the full that Infinite Justice can desire and expect, require, and exact; hee will give full content to his remunerative Justice, by presenting a life of holinesse, humiliation, and obedience, as he shall think worthy of highest and Eternall reward, Joh. 9.29.[?] and to revenging Justice, he will offer such an humane sacrafice, as shall fully
requite his majesty, and be a full recompence for all Injuries, and Indignities, that have bin ever offered to him, as his heart can require, Eph. 5.2. Heb. 10.10. Acts. 20.28. which shall be more pretious then the blood of all the faithfull, if they had bin sacrificed to Divine Justice for ever: Divine Justice seeing such a prize to be obtained, is mightily taken and enclined.

2. He applyes himself to the Infinite mercy of his father, and the boundlesse riches of his grace, and sollicites in the behalfe of poor sinners, that God would embrace poor prisoners in the armes of his Everlasting mercy. Zech. 1.12, &c: tells mercy that Justice will be no loser; so mercy shall appear in his state, and riches of Glory, and be exceeding excellent, there cannot be such another market, nor any way to make more for the advancement of it; hee knows that God the father loves the manifestation of it, Zech. 7.9. [mss 7.18.] and tells him that here is an occasion to shew it selfe and appeare with the greatest advantage. Rom. 5.ul 1. With Infinite Justice; whereby he enclines to reward every one according to his workes, he offers and binds himself to pay all those debts to the full that Infinite Justice can desire and expect, require, and exact; hee will give full content to his remunerative Justice, by presenting a life of holinessse, humiliation, and obedience, as he shall think worthy of highest and Eternall reward, Joh. 9.29.[?] and to revenging Justice, he will offer such an humane sacrifice, as shall fully requite his majesty, and be a full recompence for all Injuries, and Indignities, that have bin ever offered to him, as his heart can require, Eph. 5.2. Heb. 10.10. Acts. 20.28. which t.


5. The son of God pronounceth all his people blessed, and makes ym Effectually blessed; by vertue of his interest, and favour obtained from yf father, for them at court. Deut. 11.8. as the Priests, Numb. 6.24. he commands blessing to descend from heaven. Psal. 133.ult. his word of blessing is operative, Gen. 1.28. he speaks the word, and all blessings come from Heaven, with authority he challengeth the operation of all the glorious Attributes of God to worke for the Everlasting good of his people; and sets all things in Heaven and Earth on moving for their good.
all wayes of Providence worke: Prayer moves all, but by vertue of the mediatour.

6. All the faithfull have liberty by vertue of this Intercession of Christ, to approach the presence of God, and ask any thing that may suit them, in the name of Christ, and for his sake they shall be accepted, they may come with boldness of face, glory of countenance, and liberty of speech, and speake all, Eph. 2.18. 3.12. he takes them by the hand, embraceth them in his armes, and leads them into the presence of the father. all yr prayers are heard.

2. Chron. 7.16. persons and services accepted. 1. Pet. 2.5.

Q. What are the other 2 offices of Christ, viz: his Propheticall and Kingly?

A. Those offices of the Son of God, wherby he reconciles men to God.
Luk. 24.32, 45. Eph. 4.8, to 13.

Exp: The Propheticall office of Christ is not as some conceive, to be referred to his Priestly, or any part thereof: teaching was no pecuiliar worke of the Priests, but common to the whole Tribe of Levi, and to the Prophets, whose worke it was most properly, this shadowed out the Propheticall office of Christ, and thence it had its name.

1. The Son of God by vertue of his Kingly office sends forth teachers of his word: Eph. 4.8, 11, 12. these dispensations are one part of his Kingly bounty.

2. His word dispensed, is the word and scepter of his Kingdome. Math. 13.19.

3. The Dispensation of the word is accompanied with the Kingly and stately power of the spirit, wherby it is Effectuall. Luk. 24.32, 45.

4. His Priesthood spends itself, and is employed especially in applying himselfe to God. Heb. 2.17. but his Propheticall and Kingly office are taken up in things appertaining to man, and trading and dealing with us, and dispensing himself to us Immediately: these offices fall upon men as their subject: they consist in teaching and ruling us: hee doth not teach God anything: there are two great Principles in man, his understanding and will: by his Propheticall office he teacheth one: by his Kingly he ruleth the other: hee propounds its articles of agreement to the understanding, and causeth that to read them, and leavs a relish of the goodness of these truths upon the will, and persuads
it to consent thereto. 2. Cor. 5.18, 19.

Q. What is his Propheticall office?  
A. That whereby he reveals to men the deep things of the wisdome and good pleasure of the father, concerning their Everlasting peace. Joh., 3.30. 16. 8.  
Luk. 4.18. 7.16. 24.32, 45.  
Heb. 1.1.

Explic. The Subject matter which he reveales.  
1. The Infinite distance between God & man.  
Joh. 3.30. 16.8. by Adam.  
3. The Heart of God the father, and how he stands affected to poor sinners, and his readiness to close with them, by Reason of the mediation of the son. Exod. 34.6.  

4. The subject of his Readiness, and the terms of agreement. Mal. 3.1. Math. 11.27, 28. Luk. 4.18.  
2. The manner of the Revelation.  
1. God the father acts all great things of himselfe upon his understanding. Joh. 5.20.  
2. Hee hath a most acute and clear understanding to receive these beames. a seer, Prov. 8.30.  
3. A most savoury impression of them. Prov. 8.30.  
4. Hee interprets these articles to men.  
   1. By opening scriptures and removing veiles. Luk. 24.32.  
   2. By opening the Eyes of the understanding, and causing it to attend. Luk. 24.45. [mss. 24.4.]  
   2. Tim. 1.10. Luk. 1.79. to give light, or to appear: all these glorious Attributes of God appear.  
   4. He causeth the soule to see the Truth in the Theologicall state and glory of it. 2. Cor. 4.6.  
   Eph. 4.21, 22.  
   5. The soule perceives that it is the son of God himselfe that speakes to him. Isa. 52.7. Joh. 14.20, 21.  
   6. He doth infallibly certify the understanding, of the truth concerning the father, and himselfe: sees that it is impossible that it should be otherwise; as the
Prophets know infallably, that those things that were revealed to them were the word of God, that it was God himselfe that spoke to them. Acts. 2.17, 18. Luk. 1.4. Col. 3.1.

Q. What is his Kingly Office?
A. That wherby he leads men to the attainment of all peace and prosperity, by an uncontrollable power. Psal. 2.6, 7. Isa. 9.6, 7. Jer. 23.5, 6. Psalm 45. [Psal. 93.1.]

2. He leads men to their end and wellfare, to an Everlasting good Estate, by this Princely, sovereign, uncontrollable power, of his spirit in his word, being present with all his subjects to guide them to their End and happinesse. Isa. 55.4. Joh. 10.16. and his ministers are under-rowers, 1. Cor. 4.1. (so the word minister signifieth) but the son of God himselfe is v'r master, and commander who steers their course to the desired haven: he went before them to the Land of Canaan, he goes before his people to heaven. Exod. 13.21, 22. The achievement, &c:] Psal. 2.6, 7. [mss. 72.6]

   1. He persuades the Heart effectually to close with v'e good pleasure of the father, & consent to v'e termes of peace. Joh. 16.16. Hos. 2.14. 2. Cor. 5.20.
   2. Hee is a Royall dispenser of peace. Heb. 7.1, 2. Eph. 2.14. he speaks peace from God as his great Embassadour. Isa. 57.18, 19.

3. He makes peace with all creatures, that, as God is an Everlasting friend to us, so all creatures are our sworne friends. Job. 5.22, 24.
   4. Hence he protects them from all dangers, and destroys all their Enemies; gives them victory over all, and causeth v'm to dwell safely, Heb. 2.18. Prov. 1.ult. [mss. 25.11.] all his subjects shall swim in a sea of all happinesse, and attain a better Estate then the first Adam had, or was capable of in Paradise. Rev. 22.1, to 6. yet Adam was King of all v'e creatures, and the Prince of all mankind.

Lastly, he leads them to this by an uncontrollable power,
that none might resist him.

1. That hereby he might persuade the sovereign faculty, the unpersuadable will of man to come to termes of agreement with God, which naturally stands at an Infinite distance from him. Zech. 7.11, 12. Tit. 3.3.

2. Cor. 13.4. by causing to renounce all other Lords, Math. 11.12. The word of the Kingdom by the Royall power of the Spirit of the son of God offers violence to their lusts: he commands return[?] from Iniquity, Job. 36.10. & brings the heart off from sin to God. Joh. 10.16.

2. That hereby he might cure the fears of the Jealous hearts of men. Isa. 57.18, 19.

3. That he might put his people into ye possession of all peace and prosperity, ye favour of God, and all the fruits of it: and all the good which he hath purchased as a Priest and revealed as a Prophet. Ezek. 34.23, &c: Joh. 17.2. Math. 25.34. Rev. 1.17, 18.

4. That he might fully conquer all his enemies, and the enemies of his people: conquer all the world, yr lusts, & all ye Devills, and put them into a peaceable possession of all peace and prosperity. Jer. 23.5, 6. Math. 12.28. and establish them by his Royall spirit. Psal. 51.12.
Q. What is to be considered in this Redeemer?  
A. His fitness to redeem, and the parts of his Redemption.  
   Phil. 2.6, to 12.  
   Heb. 10.4, to 19.  

E[pl]. That the son of God might be a compleat Redeemer, he must be fitted for the worke, & 2ly performe it. both these, Heb. 10.  
   1. He was in a possibility to do that which all the Legall Sacrafices could not do, they could not reconcile God, & purge sins, but it was possible for him, when hee was come into the World, and had a humane nature fitted for ys great service.  
   2. He did actually offer himselfe for a sacrafice for sin, and therby he hath reconciled God, procured his favour, and remission of sins, and done whatsoever is necessary for the Redemption and Salvation of man. both these Phil. 2.  

Q. Wherein consists his fitness to redeeme?  
A. In his Incarnation and Unction.  
   Is. 9.6. Acts. 10.38, to 41.  

Expl: By these two he is compleatly fitted to redeem us, & pay ye price for us: by his Incarnation he is in a more remote capacity, by his unction he is immediately fitted,  
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by his assumption of the humane nature he is capable of paying ye debt, because it is a nature capable of doing, and dying, and the same nature wch was bound to do and dy. Heb. 2.15. and by the sanctification of ye humane nature afterward, he was immediately fitted to pay the price, Heb. 10.4, 5, &c:. he doth not only come into the world in his Incarnation, but hath a body prepared by the spirit for the doing of the Will of God, and the worke of mediation. The son of God Incarnate, and anointed, had a perfect principle of humane love to God and man. 1. Joh. 2.7, 8. and hereby he was fitted to love God, which was the fulfilling of the law. Rom. 13.8. and to suffer ye wrath of God. Joh. 14.ult.  

Q. When was the Son of God incarnate?  
A. In the fullness of time. Gal. 4.4. 
   Heb. 9.10.
Expl: When the Jewish Pedagogue was ended, i.e. those beggarly rudiments & shadows were at an end, God sent his son, the substance of all: they were but as schoolmasters, a boy-driver, as the word signifies, to beat children: but now ye time of direction is come, Heb. 9.10. when all were directed in their end and hope. The fullness of time, is the time of Divine designation, that was foretold, and the fittest season that could be set by him, that is only wise and prudent, yesterday, &c: That it was most seasonable may appear in severall Propositions.

Prop. 1. It was not meet that the Incarnation of the Son of God should be deferred to the end of the world.
1. Because it is the cause of the salvation of the world, and it is not meet that the sun should rise when the day draws toward an end.
2. That mens hearts might not utterly faint: for hope deferred makes the heart sick.
3. This delay might have obscured and darkned, if not extinguished ye knowledge and feare of God out of the hearts of men, and buried all the Religion in the world, if the world should have waited so many ages for the rising of this son of Righteousnesse, and never have seen it. Mal. 4.2.
4. That the son of God Incarnate might not be honoured in the world to come only, but in this world also, which he could not in his humane nature, if he had not bin Incarnate: Rev. 5.9, to 12. God ye father would have him be seen and honoured in this world. Joh. 5.23.

Prop. 2. It was not meet that the son of God should be Incarnate in ye beginning of the world, while man stood in his Innocency, because then ye remedy should prevent the disease, and man stood in no need of him, Math. 9.12. therefore God did not make any promise of his son to be Incarnate, till after the fall of man. Gen. 3.15.

Prop. 3. It was not meet to be Immediately after the fall, because if he had come into the world Immediately after the fall of Adam: there would then have bin too vast a distance between his first and second coming: hee is counted now slack by some, because he comes no sooner, 2. Pet. 3.9. but his second coming had bin deferred much longer, if his first coming had bin neer the fall of Adam, there must be some proportion between the first and 2d. coming, and therefore the time of the world must be halfe spent, and run out before his first coming.

Prop. 4. Hence as there is a long space and duration of time between his first and second coming, Math. 25.19. so
there must be a long space between the promise, and his first coming.

Prop. 5. Hence there [were] diverse 1000d. of yeers, between the fall of the first, and Exhibition of the 2d. Adam. 3900 yeers and more: God made the world to wait for his coming in the flesh: It was requisite that his coming should be deferred many ages, for severall respects.

1. In respect of his dignity, and the worth of his person: that he might come with more state into the world, when man had waited so many ages for him: It was meet, before God was manifested in the flesh, yt ys majesty should be fore-told, represented, and prefigured for many ages.

1. Foretold at severall times and places, and in diverse manners and fashions, by oracles, dreams, visions, Inspirations, Revelations, and predictions of ye Prophets: such a great mystery of state, and mighty discovery of God as this, must be foretold by a long series and traine of messengers, Prophets, preachers, Haringers, and fore-runners, which must goe before this Prince, and give warning, a long time before, of his coming: give in their Testimony, and beare witnesse of it, before this great majesty will shew himselfe in the world, & appear inverted with our flesh and blood: these great and sacred Ambassadours of state speaking in the spirit, gave notice of it for many ages, that he might come with greater state: for it is requisite, that the greater the person is that cometh, there must be greater notice, and number of Haringers to make way for him: Math. 21.34, 35, 36.

2. This was also prefigured in many generations, adumbrated & shadowed out by diverse Types, Figures, &c: which were shadows of future things: what solemne sacred Representations and showes, stately solemnityes were observed for many yeers, to picture out the strange and sovereign Excellency, of that sacred and blessed person, which should be seen, and appear, at his coming into the world. This Incarnation was typified by the Arke of Noah, by Isaak, brazen serpent, Manna, Rock: by the Tabernacle of Moses, which shadowed out the Indwelling of the son of God in the Tabernacle of our humane nature.

1. This was filled with the glory of the Lord. Exod. 40.34. So was filled with the glory of the 2d. person. Joh. 1.14.

2. The Tabernacle was a Testimony of Gods Cohabitation with his people, so ys, that God will
be present with us, who was departed from us by the Apostasy of Adam. Luk. 1.68, to 80. Math. 1.23.

3. The Priests ministered in the Tabernacle, so did this Hygh Priest. Heb. 8.2. 9.

4. It was the place of Worship, whither they went to offer sacrifices, & call upon him looking toward it, to shew that wee should draw neer to God in Christ, &c: Jonah. 2.4. God fed his people with these shadows and pictures of the Incarnation of his son, for diverse 1000\textsuperscript{a} of yeers, namely, with the Tabernacle of Moses, and afterward with Solomons Temple, the Priests, Hygh Priests, & diverse other ceremonyes of state, all which were darke adumbrations of Christ. Heb. 9.11, to 15. 10.1 to 13.

3. This Mystery was also represented by \textit{ye} frequent apparitions of the son of God in the fashion of a man, to the fathers under \textit{ye} old Testament. Gen. 18.2. 3 men: so called because they appeared in humane shapes: but one was the son of God, called Jehovah: vers. 13, 14, 17. and acknowledged to be Judge of the world, v. 25, 27. so Gen. 32.24. Josh. 5.13, 14. Judg. 13.6, 10, 11, 17, 18. Zech. 1.9, 11. these apparitions were symbols, signes, and tokens of \textit{ys} mystery.

1. They were declarations of this mysticall favour, to put more state & dignity upon the person of his son.

2. They served to this end, that the sons of men might be better prepared, & more readily disposed, to give welcome enterteinent to his coming.

1. Because now they had waited and fasted so long for him, & \textit{yr}fore by Reason would have a better appetite to him, and be more sensible of \textit{yr} need of him, by living so many ages without him.

2. In this time they might be the more fully disposed to receive him, by the Law of nature, and the morall and ceremoniall Law, and by the Impression of Divine Justice and anger breaking in upon the World for the Transgression of those Lawes; these were speciall means and helps to bring men, to a sight of their sin, infirmity, and misery, that they might be more sensible of their Infinite need of Christ. Paul in his Epistles first propounds mans misery, & then
preacheth Christ.

Prop. 6. The time when the son of God was Incarnate was the best and fittest season for his coming into ye world, in regard of ye sin & misery of ye Church at that time.

1. In respect of their sin, for they cast the law of God, and his Prophets behind yr backs, and embraced traditions in the room of it, being given over to the Doctrines of the Pharisees, Sadduces, and Essens, which was another sect, who held that all things were Subject to fate and destiny: separated themselves from others under pretence of holiness, and lived a kind of monkish life. Josephus\(^1\) saith that if the Romans had not come to destroy them, the Earth would have swallowed them up, &c: they were so extremly wicked. It was high time for Christ to come: when the Church was defaced, God sent his Prophets to recover it, The Church never stood in more need of the Son of God to repair it.

2. In respect of their misery. they had no Prophets for a long time, they were in bondage to the Romans, the scepter was departing, and the Kingdom of David and the Jews wearing out: It was now time for the son of God to come and set up his own Kingdom, typified by the Kingdom of David: they were now at the lowest ebb.

Q. What is the Incarnation of the Son of God?

A. That whereby the son of God was made man, like to us in all things, save only in sin, and the manner of his Subsisting. Joh. 1.14. Gal. 4.4. Phil. 2.7, 8. Heb. 2.17. 4.15. [Math. 1.23.]

Expl: In the Description 2 things are to be attended.

1. The person Incarnate, and that is God the son.

2. Wherin this Incarnation stands: hee was made, &c: in which likeness observe two things.

1. The Extent.

2. The Exception. wee shall open the Description in severall Propositions.

Prop. 1. The mediatour, and person Incarnate is true God, which appears.

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\(^1\) Flavius Josephus, Romano-Jewish scholar of the first century A.D.


3. He hath the nature, Essence, and forme of God in him, and the definition of God agrees to him. Col. 2.9. Phil. 2.6. the forme of God is to have life in himselfe, and the son hath life in himselfe, Joh. 5.26. God is a spirit, for his kinde, according to our manner of conceiving. Heb. 9.14. he is therefor a spirit having life in himselfe.

4. He is the first being and the last end. Rev. 1.8.

5. All the Divine Attributes and Essentiall propertyes of God are given to him.
   4. Eternity. Prov. 8.22, &c: Joh. 1.1. 8.58. [mss. 8.88]

6. He is equall in Majesty with God the father. Joh. 8.18. Phil. 2.6.

   2. Providence, Joh. 5.18, 19, 21. he wrought miracles in his own name.

   1. Cerinthus, and Ebion his Disciple,\(^2\) who lived in the dayes of the Apostles.
   2. Carpocrates, in the yeer 137 who taught that Christ was man only, and borne of both sexes.

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3. Arius,\(^3\) an Elder of the Church of Alexandria,

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\(^2\) Stone imagines Ebion to have been an actual human being, but the Jewish-Christian sect of “Ebionites” got their name not from an eponymous founder but from the Hebrew word for “poor.” Cerinthus was an actual person who flourished around 100 A.D. and whose positions were similar to those of the Ebionites.

\(^3\) Arius’s followers, known as Arians, denied the full divinity of Christ and
who lived under Constantine the great, in the yeer 324. who taught that the son of God was not Eternall, but was a spirit made of nothing before all creatures, and not of the same nature with his father, divers followed that Doctrine, Principally Samosatanus, and Photinus.

Prop. 2. The God-head absolutely considered in itselfe, or asSubsisting in any other person, is not Incarnate, or become man, but only as it subsists in ye person of the Son; the Infinite, Eternall, vast, understanding of God, is reflected upon itselfe; God understood, seen, and conceived of himselfe, Joh. 1.1, 19. this condemns the Patripassians, who held that the father was Incarnate and suffered.

Prop. 3. God the son is become man like to us, in all things that are Essentiaall to the humane nature of man: It was not a feigned, Phantasticall, Caelestiall body or nature, with which the son of God cloathed himselfe, but a reall true manhood like to ours, in all things which appertein to ye nature and Essence of humanity: he was like to his brethren. Heb. 2.17. likeness is the agreement of qualities: he was in the likenesse of men. Phil. 2.7, 8. i.e.

1. He had the very same faculties, (those qualities which are the principles of acting as) understanding, will, inward, and outward sences, &c:
2. Hee had the same Infirmityes and Mortality like other men. Hee was found in the fashion of man; i.e. he was like other men in his Externall garbe, and manner of living, diet, &c: That he had a reall true humane nature, and was very & perfect man, may appear,
   1. Because the scripture applyes it to him & calls him man, & ye son of man. Math. 8.20. Phil. 2.7, 8. 1. Tim. 2.5. Heb. 2.16, 17.
   2. Because he hath the Essentiaall propertyes of the humane nature: as origination, dimension, circumscription. Luk. 24.39, 40.
3. True humane affections and sence.
   1. Love and hatred. Heb. 1.9.

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4 Paul of Samosata, a third-century bishop who taught that Jesus the man was adopted by God into the Trinity.
5 A fourth-century bishop who was thought to have denied the divinity of Christ.
6 Patripassians were thought to believe that God the Father assumed human nature in Jesus and suffered on the cross.
Joh. 13.23.
2. Desire. Luk. 22.15.
3. Feare, amazement, Heb. 5.7.
14.34. Joh. 11.33.
6. Comiseration. Math. 9.36. 15.32.
Luk. 7.9. Heb. 2.14.
4. True humane actions. Math. 5.2.
5. True humane Passions and sufferrings.
6. The Essentiall parts of a man.
1. A true humane Reasonable soule, which appears,
   1. By expresse Testimony of Scripture.
   Isa. 53.10, 11. Math. 26.38. 27.50.
   Mark. 14.34. Luk. 23.46. Joh. 12.27.
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3. Because he dyed and rose again.
   Luk. 23.46.
4. Because he was true man.
5. Because he redeemes us.
2. Hee had also a true humane body, which appears,
   1. From Divine Testimony.
   Heb. 10.5.
2. Hee had all the Essentiall parts of a true humane body: flesh and blood, head and face, &c: Psal. 22.14, to 18. 40.6.
3. All the Propertyes of an humane body, as Visability, Palpability, &c: Luke. 2.52. 24.39, 40.
4. Because he was true man. Heb. 2.14.
5. Because he dyed and rose again.
   Math. 27.58, 59.
6. Because he redeemes our bodyes.
1. Cor. 15.22.
Valentinus,⁷ Cardo,⁸ and Marcion,⁹ denied the humane nature of Christ, Valentinus about 146. or 150. the Marcionists confess the Death, but denied the Humanity of Christ at the same time. The Manichees¹⁰ spread vs Errour at Rome, about 275. or 280. they affirmed that he tooke neither soul nor body, had nothing of a man in him, but only appeared as a man, his sufferring, crosse, and Passion was only in vision. Apollinaris¹¹ denied that he had a true humane soule, from Joh. 1.14, &c: I Answer, by flesh is meant the whole Humanity, by an usuall figure in scripture. All these denied a true humane body to Christ, but only ascribed to him an Imaginary Phantastasticall Body.

Sin being excepted] he must be a sinner only by Imputation, if he had bin a sinner in Quality, and dyed, he could not have satisfied for us, which must be originall holinesse, and actuall obedience. Heb. 7.26.

2. How could a sinner come before God who is a consuming fire to all sinners. Isa. 33.14.

3. How could this Humane Nature, being sinfull, be joyned to the Divine Nature being holy. and the manner of his subsisting, the man-hood of Christ had never any subsisting alone from any other, but subsisted in the son of God from its first being, and therefore hath the respect of a nature only, not of a person. Luk. 1.35.


A. His singular love to mankind. Joh. 3.16. Tit. 3.4. 1. Joh. 4.9.

⁷ Valentinus was a second-century Christian gnostic.
⁸ An early Gnostic.
⁹ Marcion taught that the God of the Old Testament was a different being from the Father of Christ and denied Jesus' physical and bodily birth, death, and resurrection.
¹⁰ Manichaeism, which sprung from the teachings of the third-century prophet Mani, was a dualistic system that flourished until the seventh-century. Manichaeans taught that Jesus was not actually born and did not suffer on the cross.
¹¹ The fourth-century bishop Apollinaris denied that Jesus had a rational human soul.
Expl: All the Attributes of God which shine out in Efficiency, are to be handled in those places where they appear; this Singular Philanthropy, and love of God to mankind. Tit. 3.4. appeareth, and sheweth itselfe most cleerly, and in a Speciall manner in this Place, in the Incarnation of his son. he sheweth not the like respect to Angels. Heb. 2.16. but preferrs the humane nature before them, and comes most neer to men in his son Incarnate, Math. 1.23. in sending his own son out of his own bosome, and in taking us into his bosome in his son: here love appears like itselfe. Joh. 3.16. 1. Joh. 4.9. Zeph. 3.14.

Q. What is the singular Love of God to mankind?  
A. That wherby he is enclined to joyne and communicate himselfe to man in a singular manner.  

Explic: 1. Love affects union with the beloved; so God sending his son to be Incarnate, affects the neerest union with man that may be, and is neerest to us then to ye Angels, Math. 1.23. Prov. 8.31. 1. Sam. 18.1. If God had not bin in Love with mankind, he would never have taken the nature of man into the midst of ye Trinity. Deut. 33.12. 1. King. 8.29. Joh. 1.14.

2. To communicate, &c: velle bonum alicui is another act of love: he wills to communicate all possible good, lets out more of himselfe in his son Incarnate then if he should have given us 1000 worlds. Math. 1.23. would have us to live the same Eternall life with his son. Joh. 3.16. be in commons with him, 1. Joh. 1.3. sit at the same Table, and feed of the same dainties. Eph. 2.4, to 7.

Q. What is here to be observed?  

Expl: Christ remaines for ever, and cannot dye; is the Eternall Everliving God, and yet the son of man: by which it is evident

12 Latin: “to will the good of another.”
that there are two natures in Christ, viz: the God-head, and man- hood: and yet both these do meet in the same person: Christ is Davids son in respect of his humane nature, and yet his Lord in respect of his Divine: yet one and the same person is both son and Lord: God sent forth his son, therefore Christ is equal with the father, and the same son of God is the seed of the woman, and therefore very man: both these are united in one person: there is another nature, but no other person assumed by the son of God. these are the two things to be attended, and it is our life.

Q. What is the Distinction of Divine and Humane Nature of our Redeemer?  
A. That whereby each nature remains the same in itselfe and propertyes, without Mutation, conversion, or change, by confusion or mixture. Luk. 24.39. Phil. 2.6, 7. Math. 16.16.

      the whole entire God-head remains in him, hee is the most absolute first being. Exod. 3.14. Rev. 1.8.[mss. 7.8] the definition of God agrees to him. 1. Tim. 3.16.[mss. 16, 17.] Joh. 15.26.
   2. The humane nature also remains the same, that ever it was, true and perfect man, Phil. 2.6, 7.
   2. In their Essentiall Propertyes.
      1. Of the Godhead.
      2. Qualityes.
         1. Faculties.
            2. Vertues of wisdome, holinesse, goodnesse, with the act of ym. for blessedness is the act of his Intellectuall and Morall vertues, hee is blessed forever. Rom. 9.5. all remain the same & untouched from all Eternity.
      2. The Humane Nature remains the same in its propertyes, is finite, visible, &c: a finite understanding, Luk. 2.40, 52. and will, Math. 26.39. and
vertues, for he possesseth a finite happinesse, which is the act of those vertues. Psal. 16.ult. Without mutation, &c:] the Godhead is not changed into the man-hood, nec contra: Ἀτρείπτως Inconvertibiliter,\(^{13}\) they do not lose ymselves, the first being is not changed into a being from the first; the humane nature, having life from another, is not changed into ye Divine, having life from itselufe.

1. There is no change of the Divine propertyes into humane, and ἐ cont: that which was an Infinite Nature, is not changed into a finite, &c: Eternity doth not begin to bee. Joh. 8.58. [mss. 1. Joh. 8.58.]

Or mixture Ἀσεωχὸτως, without confusion, not a drop of water poured into the sea, or cinnamon, Ginger, &c: beaten together, make one confection, or a 3d. thing arising out [of] the matter and forme, or the Essentiall parts: the humane nature is made of soul and body, Math. 16.16. there is no 3d. nature arising from both, but there meet in this Redeemer two distinct natures, Divine and Humane, the first being, and a being from the first, an Infinite, and a finite presence, understanding, &c:

The Theopascites,\(^{14}\) confound the nature and Propertyes, and say ye Divine nature suffered upon the crosse: Eutiches\(^ {15}\) an Elder or Abbot of Constantinople: 449 or 50. wishing to avoid the Errour of Nestorius fell into another as bad, and said, as there was but one person, so but one nature, not only before, but after union, and said that the Word became flesh, was changed into flesh, and the flesh was swallowed up of the deity, and that the Deity may suffer; these were called Monopsychites: the Monothelites denyed the two wills in Christ: the Ubiquitaryes, his finite presence, the Principall was Sergius Macarius Patriarch of Antioch, who was condemned and displaced at a Counsell at Constantinope 681. [mss. 869.]

Q. What is the Union of those 2 natures? Unio naturarum.
A. A wonderfull union wherby the Son of God hath assumed the humane nature, to subsist inseparably in his own person.

\(^{13}\) Greek and Latin words meaning unable to change or be changed.
\(^{14}\) Theopaschism is the belief that God can suffer.
\(^{15}\) Nestorius taught in the fourth century that the human nature of Jesus was sufficiently distinct from the divine that Mary could only be called the mother of Jesus, not “God bearer [Θεοτοκος]” as she was commonly called in popular religion. In reaction, Eutyches argued that Jesus’ divine nature “consumed” his humanity, so that his human nature could no longer be said to exist. His position became known as Monophysitism.
Exp: A wonderfull union] Generall nature, agreeing wth ye union of a believer with Christ, which is a mysticall union. Isa. 9.6. Eph. 5.30, 31, 32. 1. Tim. 3.16. this is the great wonder of the World, that two natures so infinitely distant and asunder should be so neerly conteined. In the speciall nature two things.

1. The termes united.
2. The union. the termes united, and the great assumver, and the assumed: the assumver is the son of God, or God the son.

1. Over all God blessed forever: Joh. 1.1. Jehovah himselfe dwelling in that light which no man can approach unto, &c:

2. God the son, or the son of God the father, his Everlasting delight. Prov. 8.30. Joh. 1.14. begotten of the father by Eternall generation: wee may somewhat conceive of him in this manner: suppose a man had the knowledge of all Inferiour arts and Divinity, in their fullnesse & perfection, as saints in heaven, all the vast understanding of the glorious things of God. It is but a drop to the ocean, in comparison of the vast, Infinite, Eternall understanding of God, which hath a vast, Infinite, Eternall object. Exod. 33.20, 23. which object, conceived, seen, understood and gazed upon by the understanding of God reflecting upon itselfe, is God the son: Light and wisdome, reflected and conceived, being the perfect Images of the Conceiver, is God the son. Heb. 1.3, 5. Joh. 1.14. this is the assumver.

The assumver is the humane nature, not an humane person. Heb. 10.5. Luk. 1.35.[mss. 3.5] Gal. 4.4.

The 2 thing to be attended is the union itselfe. The assumver is the humane nature to subsist, &c:] This assumption in generall implyeth 4 things.

1. That the son of God doth highly esteem that Individuall humane nature; if he had not delighted in it, he would never have assumed it, and taken it so neer to himselfe. Prov. 8.31. Heb. 2.16. ἔπιλαμβάνομαι: the word used there signifieth to lay hold on a thing, and apprehend it as a thing of Price. used. 1. Tim. 6.12. he longed for the match as ye best bargain from all Eternity.

2. It implyes that he prepared the humane nature, and made it fit for himselfe. Cant. 3.9. Heb. 10.5.

3. That he laid hold on it with the strongest and most violent affection, embraced it with exceeding delight,
Phil. 2.7. ἡλθὼν, it signifies not only to receive a thing as a gift, which one earnestly desires, Math. 7.7. but a mighty seeking a thing as a possession. Exod. 15.14.

4. That he holds it fast forever, as a thing that he delights in, as a suit that he desires to wear, and keeps it fast to himselfe forever, not being willing to part with it to all Eternity. Heb. 2.16.

the more particular Explication is in two things.

1. The operation wherby the union is made, and this being a worke of the Deity, is common to all 3 persons, for, *opera Trinitatis ad extra sunt Indivisa:*\(^{16}\) all the divine persons cooperate and worke one, and the selfe same thing, Heb. 10.5. Joh. 17.19. Math. 1.18, 19. Lu. 1.35.

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2. The termination of it upon the subject or person, and this is peculiar to the son to have the Humane Nature bounded upon his own person; it is therfore said to subsist inseparably in his own person; 3 men together make a garment which one puts on. in which wee must open two things.

1. The person upon whom the humane nature is terminated.

2. The manner of termination.

1. The person, or subject, &c: this may be opened briefly in a few Propositions.

Prop. 1. The Deity is not the proper and Immediate subject to which the humane nature is assumed: It [is] not Incarnate, but *mediante personâ,*\(^ {17}\) by way of person, which is the *medium, vinculum,*\(^ {18}\) and bond of the union.

1. Because if two natures are united, there is either a conversion of one into another, or a confusion wherby one loseth itselfe, being swallowed up of the other, or a mixture and composure, wherby a 3\(^ {3}\)d. thing ariseth from both, as a man is a 3\(^ {3}\)d. thing made up of the soul and body, but there is none of these: the Deity is not humanifyed, &c: nor doth the humane nature lose itself in the God-head, as a dish of water, or bottle of oyle poured into the sea, nor is there any 3\(^ {3}\)d. nature arising from this union: which appears from the distinction of these two natures, of which wee have heard.

\(^{16}\) Latin phrase meaning that the works of the Trinity “ad extra” [outside itself] are indivisible, i.e. not attributed to only one of the three persons.

\(^{17}\) Latin, “by means of a person.”

\(^{18}\) Latin: *medium* = means, *vinculum* = chain.
2. If the Godhead should Immediately assume, all the Divine persons should assume for, the whole Deity is in every person. Coll. 2.9.

Prop. 2. God the Father and Holy-Ghost are not Incarnate, for then there should be two sons properly in the Trinity.

Prop. 3. The son is only fitted to assume the son of man into his own person. Gal. 4.4, 6. both make but one son, who is fitted to make us the sons of God.

Prop. 4. Hence the son is the proper subject receiving the humane nature: Joh. 1.14.
Heb. 2.14, 16.

The 2d. thing is the manner how the son of man is invested with this nature assumed: and how this nature assumed is bounded and confined to the son, subsisting inseparably in his own person. Wee shall give the Explication of this mystery (as wee may) in these Propositions.

Prop. 1. The son of God being a compleat person within himselfe from all Eternity, receivs no compleatness of perfection of subsisting added to him by his union with the humane nature.

1. Because the son of God hath a most perfect personall being, and compleat subsistence within himselfe from all Eternitye, being a compleat person before his Existence and appearing in the humane nature, was not incompleat in the soule of man, which needs the Body to make up a compleat person, otherwise he could not take the Humanity into his owne person. Prov. 8.22, 27, 30, 31.
Math. 22.43, 44.

2. Hence he assumes not the humane nature to compleat his person, or adde any perfection to it in the least measure: the soule joynes itselfe to the body to compleat its personall being. If Adam in Innocency had cloathed himselfe with a sheep skin, &c: for the atteinment of some end, this garment had added no perfection to his body: so the son of God nackedly considered, was as perfect before.
Phil. 2.6, 7. our nature is now become part of his person, not as constituting any perfection in it, but superadded to it, as being most perfect in itselfe, from Everlasting.

3. The Divinity of Christ is not assumed by the humane nature, neither hath it any dependance therof. Phi. 2.6, 7.
4. There is not a 3rd. thing more compleat, arising out of both, but a superaddition not hujus ex his, but hujus ad hoc:¹⁹ as a branch superadded to a tree; the tree is not a 3rd. thing made of both. Phil. 2.6, 7.

5. The Humane nature assumed, depending upon the Divine person, is meliorated by Reason of that union: as the miscelis²⁰ is bettered by ye tree upon which it hangs: and as the hand of Socrates is better, by being in him, then by being in iteselfe alone: and the sensitive soule by the union with the Reasonable spirit: the garment which a King wears is called a Royall garment, &c: so the Humane Nature with which the son of God hath cloathed himselfe, being his dwelling house, is a Royall garment, his Royall house, &c: he assumes the humane nature that it might have a better manner of subsisting in his own person, then it could have in iteselfe. Heb. 2.16.

6. The Divine person is not Meliorated by the humane nature assumed, for it is not assumed to it, or susteined by it, hath no more dependance upon it then man upon his cloaths, &c: Prop. 2. Although the Humanity of Christ be a compleat Individual nature, yet is not properly, this or that man standing apart, or alone by himself: as other men, but hath his whole subsistence in the Word, and therefore is said to subsist in his own person.


2. The Humane Nature consisting of soule and body, is not this or that man, standing separate or alone; and apart by himselfe, as David, &c: to be this or that makes an Individual; but to be this or that, in, by, and for itselfe, makes a compleat person or subsistence: but to be this or that, in, by, and for another, is to appertein to the person of another: as the branch of a tree, if it had stood alone by itselfe, it would have grown to a separate tree, having subsistence in, and by itselfe: so this Royall branch of the Humanity of Christ, Isa. 4.2. Zech. 6.12. if it had bin set apart and alone by itselfe, and bin kept in Ye bounds

¹⁹ Latin phrases meaning that the divine nature added to Jesus' human nature does not make a third, new, nature but rather two natures, one added to the other.

²⁰ Apparently a folk name for mistletoe.
of its own being, had been a compleat person, (as it is a compleat nature) it had then had subsistence of its own, and of itselfe, growing, acting, moving, bearing fruits in, and by itself, and for its own glory and happiness nextly, and bin an ornament to itselfe.

3. But now it hath its whole Subsistence, not in itselfe, but in the word in which it is set, setted, and stayed; as if a branch of a tree be put into another stock, &c: though it be put into a tree of another sort and kind, it becomes one subsistence with the tree, and loseth the bounds of its own being therein, & loseth the relation of being an entire tree, and it grows, moves, and bears fruit, not distinctly, and entirely for itselfe, but joyntly, in, by, and for ye tree in which it is grafted: so the Royall branch, the humane nature of Christ, being implanted in one of the Divine persons, and set in that stocke, his personall subsistence in himselfe is prevented: it loseth that manner of being, which being left to itselfe, it would have had: and hath a new relation of dependance and sustenation; though the humane nature, being full of humane sap, qualityes, and vertues, yea infinitely deferring from the Divine Nature, in kind, yet is created in the stocke of the 2d. person, hath union with him, and subsistence in him: brings forth fruit in and to it: as the branch retaines its own nature, and brings forth its own fruit, doth yet pertein to the unity of the tree, in which it is planted, and bears fruit, in, and for it, and not for itselfe: The tree is one, and yet of a distinct nature, and bears two kinds of fruit, so the humane nature reteining its own qualityes of created fruit, wisdome, and holinesse, beares his own fruit, yet being ingrafted into this new and noble stock, doth pertein to the Unity of his person, and is one subsistence with it: the person brings forth two different kinds of fruits, &c: is founded upon the word & [mss. words] continued with it, bounded and rests in it, fixed to it, and susteined by it, as the foundation of its standing.

Prop. 3. This union of the humane nature with the word, and relation to the 2d. person, wherby it subsists in it, is not a meer extrinsecall denomination, but
ariseth from the Efficacious will of God, and the
operation of his Almighty power; not merly resulting
from the approving will of God; as Davids Royall dignity,
and right to the Kingdome.

1. The Humane Nature is fitted for it by the
power of God. Heb. 10.5. Luk. 1.35.
2. Why might not God make one man without a
Reasonable soule. Gen. 2.7.
3. Then if God should say by his approving will,
let that humane nature not appertein to the person
of my son, any longer, the relation would cease.
4. Then any man might be the Eternall son of God
by Divine approbation, without any reall operation.
5. How could the humane nature approach so neer
to the Deity, without the Almighty power of God.
Luk. 1.35. 1. Cor. 1.24.

Prop. 4. Although the word being united to the
Humane Nature, stand[s] in a reall relation
to it, yet is there no reall change in the word, or
Divinity, of person of the son: as there is no change
in the Load-stone when it draws the iron to itselве.

1. The 2d. person is fitted to assume the humane
nature, by Eternall generation, which leaves a
suitableness and fitness upon the person to close
with the humane nature, and joyn himselfe to it.
1. Else why might not any other person be
said to be Incarnate, as well as the son, for
there is no change in any of those Divine
persons.
2. Hee is fitted to joyne with the son of
Mary, because he is the son of God: and
whatsoever he hath as son, he hath by Eternall
generation.
3. Hee assumes, as sent by the father,
employed, moved, and set on worke by him, and
working from him. Gal. 4.4. Joh. 10.36. the
manner of working followeth the manner of being;
the Reason therefore why the son of God is fitted
for the humane nature, is from Eternall
generation, whereby he is begotten of the father.
2. God the son, or the 2d. person, by vertue of
his Eternall generation, stands under a Speciall
Everlasting respect to the humane nature.
Prov. 8.31. Heb. 2.16.
3. The Humane Nature existing: there is a new
relation extrinsically advening to the 2d. person, in which he stands to the humane nature, it is the Lords body or humane nature, 1. Cor. 11.29. now he is cloathed with the humane nature, and stands in relation to this branch.

4. This relation doth not make any reall change in the word; when ye sun-flower exists there is the relation of the sun to it, but no reall change in the sun: so here the 2d. person may be considered simply, and nakedly, as subsisting in the forme of God, or compoundedly, as now subsisting in the humane nature, by Reason of union with it: a man is the same naked & cloathed, &c:

Prop. 5. Although there be no reall change in the 2d. person, yet there is a reall change in the humane nature, wherby it is elevated above the ranke and order of all created natures. Heb. 2.16.

1. If no change, why is not the humane nature a compleat person, as other men. Luk. 1.35.
2. That is caused by the Almighty, miraculous power of the Holy Ghost.
3. Then also the Union might cease by the will of God, without any change.
4. The Humane Nature is said to be fitted. Heb. 10.5. καταρτίξω, signifieth to make a consentary fitnesse or agreement, as in joynt wherein the bones meet together.

Prop. 6. The Elevation of the Humane Nature, stands in its transcendent manner of being produced, wherby it is not only fitted for, but united to the 2d. person, of the God-head: there is a singular manner of being in the Humane Nature, a transcendent posture, sympathy, respect, and affection, to the 2d. person, the Eternall word: It never had any standing by itself, and

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cannot subsist without an inbeing in the word, and being susteined by it: as the matter and forme of constant natures, never stood asunder, so they cannot subsist asunder: the humane nature will cease to be, if it stand not in the 2d. person: as the Earth is affected to move to the center, and rest there; so his humane nature is affected to fall upon his person, and cease there: as the sunflower comes into the World with a consentary affection to the sun, and follows the sun from the rising to the setting, &c: so the humanity or sunflower, hath a transcendent affection to the sun of Righteousness, &c:

[1.] The humane nature of Christ differs from others
in its existing and manner of being.

2. The son of God by an Almighty power, produceth and maintaineth this transcendent manner of being in the humane nature. Heb. 2.16.

3. There is now a mutuall transcendent respect and affection between the word, and the humane nature, wherby they meet, touch, and close with [one] another, as the sunflower and sun. Col. 2.9.

4. By this transcendent respect and affection, the humane nature is not only fitted, but actually joyned to the 2d. person, as the sunflower may be said after a sort to be united to the sun, by the mutuall looking one towards another: as soon as Iron exists in the presence of the Load-stone, the union is made; as the Earth is united to the center in its first existence, so it is with the humane nature, which is united to the word, and subsists in it from the first existence of it. Heb. 10.5. these two, the assumer, and the assumed are become one, as really as ye hand of Socrates joyned to him, is a part of himselfe: so this Royall branch is a branch of the person of the son of God, subsisting in his Divine person.

Prop. 7. This union being made, the 2d. person of the God-head, becomes the person of the Humanity; the Hypostasis and Subsistence of the Eternall son of God, is become the hypostasis of the man Christ Jesus: the son of God hath taken the humanity, not into the union of his nature, but communion of his person; his personality is the personality of the man Christ Jesus. The humane nature having no subsistence in itselue, subsists in the person of the son of God: there are not two sons and persons, but only one. the man Christ Jesus is the 2d. person of the God-head. Every other man, being an humane person, the person of one man is almost equall with the person of another, but the person of the manhood of Christ, is a Divine person. Math. 3.17. 16.16.

Luk. 1.35. Gal. 4.4.

Prop. 8. The Humanity being Immediately joyned to the word, is Immediately joyned to the Deity, and is God and man in one person forever, the person is the medium and the bond, firstly it is joyned to his person, secondarily to his Divine nature: though it cannot be said in the abstract, the humanity is the Deity, &c: yet in the concrete it is true, that the man is God, and God is man; as after the implantation of the vine into an olive, one may say, the vine is an olive,
&c: if a Divine should take on him the habit and quality of a Lawyer, one may say ys Divine is a Lawyer.
Acts. 20.28. Col. 2.9. Luk. 1.35. Rom. 9.4. wherby it appeares that the union is forever. This condemns the Errours of Nestorius²¹ who affirmed that there were 2 persons in Christ.

Q. Why must our Redeemer be God and man in one person?
A. That he might be a mighty and mercifull Redeemer of man.
1. Tim. 2.5, 6.
Heb. 1.1, to ult. 2.4.
[Math. 1.23.]

Expl: He must be man that he might pitty our case, of our kind, that he might be kind to us, an Angel could not have bin so kind, as one of our own nature. Heb. 2.16, 17. now he hath reall throes of mercy. Math. 9.36.
1. God, that he might be our Redeemer. Isa. 54.5.
2. In regard of his Offices and Mediation, into all which ye operation of both natures have an Influence. Heb. 1.

Q. Why must he be God and man in respect of his businesse wth God?
A. That he might be able and fit to appear before God, and make satisfaction for men: Joh. 17.14.
Heb. 2.14, to end. 4.14, to end. 7.
1. Cor. 12.4, to 15.

[Expl:] 1. That he might be able to appear before God for man.
1. As a Priest it is requisite that he should be God and man, yt he might apply himself to those two great Principles in God, his mercy and Justice.
1. His mercy must be sollicited, and none able and fit to undertake the businesse but he.
1. That God is man.
1. Man.
1. That he might be affected with our wants, and faithfull to remember us. Heb. 2.16., 17.

²¹ See page 171.
4.15.
  2. That we might have boldness in his presence. they spake boldly to Joseph, when they knew he was yr brother.
  2. God, one that is equall with the father, yt he might approach with boldness. as creature[s] dare approach ye presence of so great a Majesty, to speak for poor sinners. Job. 9.32, 2. In respect of entertainment to bee given to us.
    1. That he might entertain all suitors.
      1. In all ages. Heb. 7.3, 25.
      2. In all places. Eph. 2.17.
    2. That he might know the hearts of them that make request to him. Joh. 1.48.

In regard of his satisfaction.
  1. To remunerative Justice by his active obedience.
    1. Man.
      1. Because man was bound. Rom. 5.12, 15, 19.
      2. If there were only God, he could not obey.
    2. God.
      1. To furnish the humane nature. Joh. 17.19.
      2. To sustein the humane nature. Jer. 23.5, 6.
  2. Passive.
    1. Man.
      2. Because God cannot suffer. ib.
    2. God. to sustein his humane nature in suffering, he had need have the strength of brasse.


Q. Why must he be God and man in respect of his businesse with man?
A. That he might dispense the things of God to men, effectually & familiarly. [Ezek. 34.28, 44. Luk. 24.14, 32, 45. Heb. 1.1. Joh. 1.1.]

Expl: 1. God, to dispense them effectually to our understandings and wills. Luk. 24.32. Heb. 1.1, &c: Joh. 1.18. 5.28. to write Lawes in the hearts of his subjects, and to bow their hearts and wills estranged from God.
  2. Man, that he might dispense them familiarly.
1. To our understanding, Acts. 3.22. Deut. 5.23, &c: God is to hygh above us, and at such a distance, that wee cannot reach him, nor hear him speake and live; but God Incarnate, in our nature, is aimiable to us.


Q. What follows from the personall union of the 2 distinct natures?

A. Their personall communion, wherby each nature cooperates to the same effect, according to his distinct propertyes, and manner of working. Acts. 20.28.


Expl: Union is the ground of communion: the nature being united to ye same person, the bond of their union and meeting together in our subsistence, all their propertyes meet together, which are the principles of their operations; and therefore all conspire, concurre, and worke together in one great worke of Redemption: yet because these natures are distinct, yr propertyes and operations are distinct one from another, hence in Christ both natures do worke that which is proper to them, with a kind of communion that one hath with the other. The more full and cleer explication may appear in these Propositions.

Prop. 1. There are two distinct natures in Christ.

Prop. 2. Two kinds of Propertyes: as two Understandings.
Luk. 5.13, &c:

Prop. 3. Two kinds of actions & operations, ye fruits of each nature, wee must not conceive that yr is one action of both natures, ys would confound ye naturall propertyes: if yr be a double understanding, then there is a double act, &c:

Prop. 4. Both these natures with their severall propertyes meeting in one and the same person, cooperate and worke together in the self same person: all things in Christ are twofold, his subsistence or person excepted wch is but one.
1. Tim. 2.5.

Prop. 5. Hence both natures with their propertyes concurre together in ye same Effect: all are referred to his person, as their proper terme, they are bounded upon his person:
(actiones sunt suppositorum)²² though some may be referred to one nature, some to the other in respect of their Principles: as a vine being implanted into an olive, becomes one tree, ye same tree may be said to beare olives and grapes, yet according to yr distinct natures: wee must know that the Αποτέλεσμα²³ and effect is given to the same person.

Prop. 6. Hence the Mediating and Redeeming acts of Christ are said to be Theandricke: because, thô distinct, yet [they] concurre in one worke of Redemption and Mediation: this may appear by the consideration of ye severall workes in the severall offices.

1. Of his Priesthood, he gave himselfe for a ransome to counter[?] prize, by the operation, and consent of his Divine and humane will: Tit. 2.13, 14. 1. Tim. 2.5, 6. both these natures were at worke together, in the performance of that obedience, which issued from ye humane nature; as the formall Principle, from the Divine as assisting. Gal. 4.4. Phi. 2.6, 7, 8.

2. Both did cooperate with his Propheticall Office: he spake & uttered the oracles of God, as man in his humane nature, but not without the Assistance & cooperation of the Divine. Joh. 12.49.

3. In his Kingly Office, when he shewed his sovereign power in walking upon the waters, &c: his walking was humane, & giving firmness and solidity to the waters to beare his body, Divine.

Q. What follows from the personall
Communion of the Propertyes of each Nature?

A. That they are given to the person, & yrin ye properties of one nature to the other, and the propertyes of the person to both natures. [John. 3.13. 5.19, 20. 8.58. Acts. 20.28. 1. Tim. 2.5.]

Expl: From the communio of the propertyes in Christ, there followeth a communication of propertyes in Attribution.

1. To the person, and of each to other.
2. Of the Propertyes of the person to both natures.
3. To the whole person consisting of both natures; Christ

²² Latin “actions are of things substituted.”
²³ Greek: “result,” “full completion.”
is said to obey, dy, &c: Phil. 2.8. 1. Pet. 2.18.  
Rom. 4.ult. which are proper to ye humane nature: to be  
before Abraham, &c: Joh. 3.15. 5.19. 8.58. which are  
proper to the Divine.

2. One to another, because they meet both in ye same  
person, & yefore agree in the person: \textit{quae conveniunt in una}  
\textit{3\textsuperscript{e} conveniunt inter se in 3\textsuperscript{e}}\textsuperscript{24} the propertyes of each nature  
are not really communicated to each other, but in the person;  
for the union is made, not in \textit{\textae natures}  

Immediately, but in the person; \textit{\textae is aliud & aliud} but not  
\textit{alius & alius}\textsuperscript{25} and therefore they are given one to the  
other only in \textit{\textae concrete}: the abstract is a nature & forme  
nakedly considered in itselfe, as Deity, &c: the concrete  
denotes the person having the forme & nature: thus God is  
said to be a man, &c: and a man to be God, omnipotent, &c:  
God to shead his blood. Acts. 20.28. 1. Cor. 2.8. which  
agree not properly to the Divine, but the humane nature:  
but because the Divinity meets with the Humanity in the same  
person, it is given to God in the concrete: the same person  
that is God, shed his blood, &c: so of the humane nature.  

Isa. 9.6. Rom. 9.4.

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Q. Wee have heard of the Incarnation  
of the Son of God, what is his Unction?  

A. That wherby the Redeemer was furnished  
with all gifts meet for his office.  
Isa. 61.1, to 4.  Heb. 5.1, to 6.  
[John. 1.41.]

Expl: To this place belongs his name Messias, and Christ, both  
which (one being an Hebrew name, the other a Greek, to shew that  
he was the Redeemer of Jewes and Gentiles) signify anointed.  
Joh. 1.41. This was shadowed out by the unction of Priests,  
Prophets, and Kings in the Old-Testament, which unction  
signifies two things.  
1. That the person on whom the oyl was poured, was  
separate from other men, and called of God to that office.  
2. That God powred out all these pleasant gifts upon him,  
which enabled him readily and cheerfully to attend those  
employments, and made them accessable. So the son of God  
Incarnate is separated from other men, and set apart for this

\textsuperscript{24} Latin: “the things which agree in one [person] in the Trinity agree among  
[that person] himself in the Trinity.”

\textsuperscript{25} Latin: “a person in another person but not a thing in another thing.”
office, Heb. 5.1, to 6. & hath all gifts powred upon him, wherby he is enabled for the execution of his place. Isa. 61.1, to 4.

Q. What is the Call or Vocation of the Mediatour? 
A. That wherby he was induced to take this Office upon himselfe, by his fathers motion. Isa. 49.1, to 11. Joh. 6.38.

Expl: The Son of God Incarnate, did not intrude himselfe into his office, nor take the honour upon himselfe without Induction, and Institution from his father, he had a legitimate call from him. Heb. 1.5. 5.1. Isa. 49.1, &c: which place contains a dialogue between God the father and Christ, the father made a motion to him, & reasoned out the case with him, about the businesse, till he gained his consent to it: the plot was first in the thoughts of God the father, he was the first mover in this great design, having the Project in the purpose of his heart, and vast understanding, made ye first motion to his son, and drew him on to the worke, & ye son (to satisfy his father) was moved & induced to yt great undertaking. Joh. 6.38.

Q. What is the Motion wherby the Father induced his son to this undertaking? 
A. That wherby he gave his chosen servant a sure Commission, promising to prosper his worke, and reward him for it. Isa. 42.1, to 8. 53.10. Heb. 12.1. [John 10.16, 17, 18. Heb. 7.21.]

Expl: The call on God the fathers part appears in two things. the Election, and Ordination of his son.

1. The beginning and foundation of all is his Election of him to this Office. Isa. 42.1. 1. Pet. 2.6.
   1. God the Father intending to glorify his mercy, tempered with Justice, in a certain number of men, started the businesse, and propounded it to himselfe: it seemed good to his Will. Isa. 53.10. Eph. 3.11. this was the first motion that was ever made concerning our Everlasting peace; and the foundation of all the rest, the sovereign
supremacy cause to which all must be reduced. Exod. 33. this was first in intention, and shall be last in execution. there had never bin a World had it not bin for the bringing about of this business.

2. His good pleasure having started the Question, sets his vast understanding on worke, to desire the best way for the accomplishment of this designe: how his Infinite mercy and Justice might be reconciled. Eph. 1.7, 8, 11.

3. That falls upon his only son as the fittest person: the best means, and the most absolute way that can be devised, for the accomplishment of this great designe, he espied him out, as he espied the Land of Canaan a Type of him. Ezek. 20.6. Job. [chapters] 33, 34. he was the subject of his Plot and Counsell. Acts. 4.28. and therefore called the Wisedome of God. 1. Cor. 1.24. all the seas of Gods wisedome run in this channell. Col. 2.3. 1. Pet. 1.12.

4. The Will of God preferring this way of his son above all other wayes, that gives his vote for him, determines the business, takes up an absolute resolution that he shall be the person employed in the designe, Acts. 4.28. 2.23. this is the first act of God the father.

2. He ordeins him, and puts him actually in commission which is.

1. Given.
2. Assured.

1. Given, which is in two things.
1. His Instruction.
2. His Promise.

1. Instruction.

1. He communicates his purpose and deep project to his son, as Kings communicate their secret affairs of state to their Embassadours, which they conceal from others: Math. 11.27. Isa. 49.3. this was the first leading motion. Joh. 5.19, 20.

2. God the Father gives him a list of the names of those that are to be redeemed by him. Joh. 10.16. 17.2. Heb. 2.13.

3. Gives him authority suitable to his Place and Office. Joh. 17.2. 6.27. sends him in his name. Joh. 5.22, 27.

2. He also gave him a promise.

1. To succeed and prosper him in this great employment. Isa. 42.2, &c: 49.10. 53.10.
will not suffer the design to fail [mss. fall] in his hands: but,
2. Bring it to a glorious issue.
3. Reward him.
   Isa. 53.10, 11.
   2. Bring thousands to glory. ib.
   Psal. 16.ult.
2. A sure commission. Heb. 7.21. this is the Plot that God the father delights in. Prov. 8.30.

Q. What is the Answer of God the Son Incarnate to this call? 
   R filii ad vocatio
   R filii ad vocatio
   A. That wherby he being deeply taken with the good pleasure of his father, most freely subscribed to it, and undertooke this great charge. 
   Heb. 10.5, to 10. Joh. 10.16, to 19. 

Exp: 1. He was mightily taken with the good pleasure of God the father. Prov. 8.30, 31. As Leviathan sports himselfe in ye depths of those great waters, Psal. 104.24, 25. so the Son of God sports himselfe in the depths of the father. 
   2. Fixt his Eyes upon the great reward. Heb. 12.2. 
   3. Tooke the names of those committed to him. 
   4. Undertooke the charge of them. Joh. 5.19. 6.37, 38, 39. 10.3, 16, 17, 18. Luk. 2.49.

Q. Wee have heard of the Vocation of the Son of God, what is his furniture? 
   Provisio medios-
   Provisio medios-
   A. The Holy-Ghost dwelling in the humane Nature assumed, w[th] the wonderfull fulnesse of his grace and presence. Luk. 4.18. 
   Heb. 1.9. [Isa. 11.2.]
Expl: 1. The whole person of Christ is designed to the Office of a Mediatour and may be said to be anointed in respect of Ordination. Prov. 8.23.

2. The Divinity is not anointed in respect of qualification, his divinity fills his humanity. Joh. 17.19. but is incapable of addition.

3. The Humane Nature assumed into union with the 2d. person of the God-head, appearing in his state and glory, in this Tabernacle, wch was filled with the glory of the Lord. Exod. 40.3, 5. [mss. 4.3, 5.] Heb. 2.8.

4. Hence the Holy-Ghost dwelt not personally in the humane Nature, but only by his grace and assisting presence: it is proper to the son, not to the spirit to dwell in the humane nature. Col. 2.9. Joh. 1.4. the Holy-Ghost dwells in the humane nature of Christ.
   1. By communicating all the habits of grace.
   2. By his glorious presence and assistance.
   1. Mainteining all those habits in their life and vigour. Acts. 10.38.
   2. Actuating those Principles, and filling his sailes with his glorious operations. Luk. 4.18.

5. The spirit dwelt in him with all the fulnesse of grace and presence, that was not only a more excellent degree. Heb. 1.9. but beyond measure. Joh. 3.34. the saints have fountains of grace, but he all seas in himselfe.

6. The Grace and presence of the spirit in him, was wonderfull. Luk. 4.22. Isa. 9.6.

Q. Wee have heard of the fitnesse of Christ to redeem, what are the parts of his Redemption?
A. His Humiliation, and Exaltation. Luk. 9.26. Phil. 2.6, to 11. 1. Pet. 1.11.

Explic: The Excellency of his Sufficiency appears in his Efficiency, and mediating operations: he must do his peculiar worke, as the father. Heb. 4.10. both Humiliation and Exaltation are necessary to the compleatnesse of the worke.

1. He must merit and be rewarded. Phi. 2.8, &c:
2. The debt must be paid, and a discharge and acquittance received. Rom. 8.34.
3. He must wrestle with our enemies and overcome them, & set us at Liberty. Eph. 4.8, 9, 10.
4. He must purchase all good and possess it, to make application to us. Rom. 4.ult.
5. He is a publick person standing in our stead, and therefore must be humbled, because wee deserve to be abased, and were in a low Estate, he must be exalted, to exalt us, and make us glorious.

Q. What is his Humiliation?  
A. That abasement of Christ wherby he became Subject to Divine Justice, to satisfy for our offences, and to merit life and happinesse.
   Isa. 53.2, &c:  Gal. 4.4, 5.
   Heb. 7.22.  Phil. 2.7, 8.
   [Rom. 4.4.  Gal. 3.13.]

Exp: This abasement presupposeth his Incarnation and Uction. his Incarnation therefore is not part of his Humiliation. Humiliation] of humus, the ground or Earth: which is the lowest and basest of all the Elements, he descended to the Earth, was brought to the ground, his honour was laid in the dust: Psal. 22.15. the Greek word ταπείνειν, implyeth that he was laid low in the dust, trod under foot, and made as a pavement for others to tread on.

In the description we have.

1. The Generall nature, abasement: of ad & basis, the foundation or foot of a pillar, and it is used for the foot, or sole of the foot: Acts. 3.7. so Christ was laid low at the foot of God and men, which Humiliation is the bottom, and foundation of all our peace;

In the abasement in generall consider two things.

1. The person abased.
2. The Degrees of abasement.

Propositions.

Prop. 1. The state of abasement falls upon the son of God Incarnate, and hence he is Incarnate before his Humiliation in order of nature, it being the subject of Humiliation.

1. The Humane Nature is properly the subject of
these abasements: for as he is Jehovah, he changeth not, but the humane nature is exactly capable of them.

2. He assumes our nature that he might assume our miseries, he is wrapt in our flesh and blood, yt he might be wrapt & involved in our curses.

3. The Glory of his Divine Nature is Ecclypsed by ye abasement, his Divinity lyes under a cloud, though it, like a glorious sun, reteins its fulness of glory and lustre in itselvse. The son of the most high did not exercise his dominion and sovereignty, but laid aside the naturall execution of it, Joh. 17.6. though some glimmerings of it did appear through the veile of his flesh cloathed with Infirmityes. Phil. 2.6, 7, 8. he was disguised, & not taken for the son of God by the most.


Prop. 2. It was the Lords anointed yt was thus abased. Hence.

1. He was cloathed with such vertues, as were most sutable to a state of Humiliation, as Humility and meeknesse.

1. Humility, wherby he was disposed to submit himselfe to ye lowest service, for ye sake of God, and good of his people. Phil. 2.3.

2. Meekness, wherby he was pleased with his condition, he was quite ready quietly to beare the saddest dispensations, Math. 11.29.

1. Pet. 2.23.

2. He acted according to those inward dispositions, he abased himselfe. Phil. 2.8.

2. The Degrees of his abasement.

1. He became inferiour to God the father. Joh. 14.28. Phi. 2.8. was obedient (underhearkned) to death.

2. Inferiour to himselfe. Joh. 15.5.

2. Cor. 8.9. Phil. 2.6, &c:

3. Inferiour to Angels. Heb. 2.7. because he was mortall & compast with Infirmityes, and comforted by them. Luk. 22.43.

4. Inferiour to men.

1. To Princes. Ps. 8.6.

2. To commons. ib.
3. Was a slave, sold for 30 pieces.
Exod. 21.32.
4. He was the least, and lowest of men.
Isa. 53.3.
εξουδενηθῆ, nothing'd, not one, not any body: emptied himselfe, Phil. 2.5. good is not to me, i.e. I have no good, but am deprived of all for thy sake.

[2.] The speciall nature of his Humiliation appears in the rest of the Description.
1. God is eminently Just: Gen. 18.25. Psal. 7.9.
Job. 40.5, &c:
2. The Law is the Rule of Justice.
3. The Divine Law is inviolable. Math. 5.18.
4. All mankind are under the Law by creation. Gal. 4.4.
Rom. 10.5. Math. 22.37, &c:
5. Christ standing in our room became subject to ye Law.
Gal. 4.4. 3.13.
7. Hence he must suffer the first and 2d. death. Isa. 53.

A.A. To satisfy] which is to make payment for our debts, according to ye obligation both Principall and accessory.
and to merit, &c:] as he must make satisfaction to procurre freedome from punishment, so also such as may procurre life and happinesse. this consists in originall and actuall righteousness, ye Image of God, and actuall Obedience.
1. He is bound to pay our debts. Math. 20.28.
2. Hence he must pay the same Price in specie that ye Law requires. Math. 5.18. Gal. 4.4. Rom. 3.ult.

B.B. He must yrfore suffer that death which the Law requires.

1. In the Image of God, he is the Image of God by Eternall generation, yrfore must have the Impression of it upon his humane nature.
2. and resemble the Divine nature.
3. able to please God.
4. Because he is the 2d. Adam, a publique person, yrfore must be eminent in holinesse.
1. That he might restore originall Righteousnesse, which Adam had lost: Rom. 3.13. Joh. 14.16.
2. There must be actual Righteousness.
   1. Because the Law falls upon the acts of the creatures. Math. 22.37.
   2. Because hereby the creature attains his end. Joh. 15.8.
   4. This was the thing required of Adam. Rom. 10.5.
   for himselfe and his.
   5. This is a mans happinesse.
   6. Hereby he merits life and happinesse. Rom. 4.4.
   Joh. 8.29. Rom. 1.ult. 10.5.
AA  Qu: How did he satisfy for Satisfecit Passivâ
our offences? Obedientiâ.
A. By his Passive Obedience. Isa. 53.4, &c: 1. Pet. 3.18.

2. God is displeased with sin.
3. God is Infinitely displeased with sin.
4. The Infinite displeasure of God is the portion of a sinner.
5. Christ stood in the room of sinners.
6. He suffered the Infinite displeasure of God.

Q. What is his Passive Obedience? Passiva Obedientia.
A. That wherby Christ standing before God, suffered the punishment of ye first and 2d. death. Isa. 53.4, &c: 2. Cor. 5.21. Heb. 7.22. [Gal. 3.13. 4.4, 5.] vide A.A. [bottom of page 188]

A. By his Active Obedience. Rom. 5.19, 21. vide B.B. [bottom of page 188]

Q. What are the parts of his Humiliation? Humiliatio consistit in vitâ morte
A. His life and Death. Joh. 10.11, 12. Phil. 2.7, 8.

Expl: He came and lived upon the Earth, that wee might live, & dyed to save us from Death: this good sheppard, attends and feeds his sheepe whiles he lives, and laid out himselfe in the whole course of his life, for their good, and yn he laid down his life to secure us from death, yt we might live in the sight of God. Joh. 10.11, 12. in the likeness of men, i.e. had the same qualities and faculties with other men, found in the habit of a man, i.e. in his outside, externall garbe and fashion: not only his apparell, but also his eating, drinking, sleeping, labouring, &c: he lived after ye fashion of other men (yet without sin) and yn became obedient to death, even the death of
the crosse. he was conceived and borne for us; came eating, &c:
for us. his birth, eating, &c: sanctifyed ours; he must do and
undergo all yt wee were to do, &c: Phil. 2.7, 8.

Q. What are ye parts of his life?  partes vitae sunt Ad-
A. His admission into ye World,
 & Commoration in it.  Admissio in Mundum, et
Joh. 3.17.  9.5.  16.28.  [1.14.]

Explic: If he had not appeared and come abroad into the world,
the world could not be saved.

2. When he was in the world, he had his commoration here for
a time, did not make a step into the world, and return
presently, but dwelt & conversed [mss. convert] amongst us.
Joh. 1.14. while he was in the world, he was a glorious light
to it, better 10000d. times then the sun in the firmament.
Joh. 9.5. shined in the lower room of the world for many yeers
together, stayed here till he had finished his worke and
businesse, and then returned to the father.

Q. Wherin consists his admission
into the world?
A. In his Conception and birth.  Admissio consistit
Math. 1.18, to end.
Luk. 1.31, to 36.  2.6, 7.

Explicat: Both these are to sanctify our conception and birth.

Q. Wherin consists
his Conception?
A. In ye Production of his
Humane Nature, consisting
of his inward & outward man.
Luk. 1.31, to 36.  2.40.
[Math. 1.18, 20, 23.]

Expl: The forming of his body and spirit, and the union and
conjunction of both, there in the womb, to make up one entire
compleat humane nature.
Q. What is the Conception or
Production of the outward man?
A. That whereby his body was made of
the seed of a Virgin, sanctified
by the Holy Ghost, after she
was espoused to a man, and before
they came together.
Math. 1.18. Luk. 1.27, to 36.

Expl: Wee begin to dy, when wee begin to live. Gen. 2.17. and
are always dying. Christ being our surety. began to pay our
debts from his first being: as every man is a debtor, as soon
as he is a son of Adam: So Christ began to dy as soon as he
began to live. hee was conceived to sanctify our conception,
which is unclean, Psal. 51.5. and therefore he must come into
the world in the same way, and after the same manner, having
the same originall and beginning: his conception hath an originall
purity in it in respect of us, there is an holiness which is
made ours by imputation, and hath an Influence in our
conception. in the Description 2 things.

1. The cause or Principle.
2. The time of this conception.

1. The cause or Principle, and that is either
Efficient, as the Holy-Ghost, or materiall: the seed of
the Virgin.

1. The Principle was.
   1. Passive.
   2. Active.
      1. The Passive was the Virgin, ministring the
matter of which the flesh of Christ was formed.
      2. The Active Principle was the Holy-Ghost
himselfe, framing & fashioning the body of Christ
out of that matter, Math. 1.18, 20, 23. Luk. 1.

The Explication of things respecting the Passive
Principle may be opened in these Propositions.

Prop. 1. Christ was not only true man, but
also derived his humane nature & being according
to the flesh from other men, by way of
participation. Heb. 2.14. the humane nature in
which he appeared to the fore-fathers, could not
be our Redeemer, for he must not only be man, but
also some way of man, Math. 8.20. he tooke not
an humane nature from heaven, neither was his
body Immediately made of the Elements, as the
body of Adam, but was derived from ancestours, as we find in his Genealogy recorded; Math. 1. Luk. 3. hee was some way from Adam himselfe. Heb. 2.11.

Prop. 2. The being of Christ according to the flesh, was originated and derived from the woman. Gal. 4.4. he came of the sex of woman-kinde, and herein he differs from Adam, who was made of clay, and from Eve who was inside of one of the Ribs of Adam. hereby God untwists the plot of Satan, and brings in a saviour & fountain of life into the world, by the same kind of means & Instrument, by which Satan brought in sin and death. Gen. 3. and God beats him with his own weapon, there is a proportion between the way of sin, and Righteousness coming into the world, by womankind, the same sex by which the world was destroyed. 1. Tim. 2.14, 15.

Prop. 3. Christ according to the flesh was not only made of a woman, but the seed of a woman.

1. The seed is an Excrement arising from the nutriment concocted, & superfluous nourishment concocted, and assimilated to every part is made seed.

2. Wee are made of seed: seed is the Principle and beginning of man: the originall of our humanity.

3. Christ became like to us also in this respect: his body was made of seed as ours, he had his originall of seed: and thence he was to begin to worke Righteousnesse and satisfaction.

1. Hee took the seed of Abraham. Heb. 2.16. [mss. 3:16]

2. Hee is called Shilo his son: of Shilah the secondine or after-birth. Gen. 49.10. which declares plainly that Christ was of the seed of the woman: conceived in the womb, and lay in the womb, after the manner of other children. Psal. 132.11.

3. It is said that she had [missing word] in the womb, and conceived in her wombe, Math. 1.18, 20. Christ is called ¥e fruit of ¥e wombe.

4. Hence that Grand Promise is
fulfilled. Gen. 3.15.

Prop. 4. Christ according to the flesh was made of the seed of the woman, alone, without the helpe of a man: he came not into the womb by natural Generation, and ordinary Propagation of man and woman both, but sine virili semine, he is not the son of the Corpull[?], but of the after birth; Gen. 49.10. and ye fruit of ye wombe, Psal. 132.11. without father according to the flesh. Heb. 7.3.

1. This was promised. Gen. 3.15. the seed of ye woman (in opposition to ye seed of the man) shall breake the serpents head, i.e. dash his device.

2. He was without father as man, that he might not have two fathers & two sonships: nature suffers not one person to have two fathers properly: he hath one father, and not another, that he might be one son, and person. Gal. 4.4.

3. That he might be exempted from sin, which comes into ye world by natural Generation. Joh. 3.6. Gen. 5.3.

4. He must become man in a new extraordinary way and manner, that he might Answer[?] the first Adam, whose body was not begotten by man, but made of the 4 Elements, by itselse immediately, without the helpe of man. Gen. 2.7, &c: so the body of the 2d. Adam is made Immediately of seed (which is made of the 4 Elements) without the helpe of man: hereby he is distinguished from all the sons of men, that he might be the beginner of a new and glorious generation, he is wonderfull. Isa. 9.6.

Prop. 5. Christ according to the flesh, was made of the seed of a Virgin: hereby he was wonderfull in his birth. Isa. 9.6, 7, 14. she was with child before they came together for cohabitation, as wee shall hear. Luk. 1.34.

1. not of a woman that was a wife: for though he had bin wonderfully conceived, yet there might have bin suspicion, that he was the son of a man.

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1 Latin: “without masculine seed [sperm].”
2. Nor of a widow, because there had bin pollution, by conceiving & knowing a man before.

Prop. 6. Christ was made of a woman, but was not a woman; child, but a perfect male, this was shadowed out.

1. By the males which were consecrated to God. Exod. 13.2, 11, to 16.
   Numb. 8.15, to 19.
   Luk. 2.23.
2. By the burnt offerrings. Lev. 1.10.
4. Hence the scripture speakes of him in the masculine gender. Joh. 1.16, to ye end. hence also he is called the son, not the daughter of man. Math 8.20.

R. 1. Because this sex is the best and strongest, the most noble and worthy, the female was imperfect in respect of the male, Mal. 1.14. this prefigured the noble sex of Christ, and his strength and Integrity, who nihil habuit foeminae fragilitatis, but quitted himselfe like a man. 1. Cor. 10.3.[?]
R. 2. That he might declare himselfe to be the saviour of both sexes, he was conceived by a female, and born a male. Gal. 3.28. Luk. 1.47.
R. 3. That he might answer to the first Adam, who was a male. Rom. 5.12, 19.
R. 4. The other sex had not bin so sutable to the person of the son of God, for there had bin a hee and a shee meeting in the same person: a King and a Queen, son and daughter, which would seem to favour ye Errour of Nestorius, who taught that there were two persons in Christ: for hee would be called the son of God, and the daughter of Mary; but now there is but one son, and one King only, &c: Math. 8.20.
Luk. 1.35.

R. 5. The female sex is not sutable to

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2 Latin: “had nothing of the weakness of women.”
the office of the Mediatour; a woman is forbid to speake in the church by way of authority, and is not to take upon her the administration of any office in the church, she is fit for subjection, but not for rule, and Government. Numb. 8.19, &c:

2. The Active Principle, the Holy-Ghost.
Math. 1.18, 20, 23. Luk. 1.35.
The Explication of this is in severall Propositions.

Prop. 1. The Holy-Ghost came upon the Virgin.
Luk. 1.35. ἐπέλυσεται, shall supervene, or invade, i.e. the spirit shall manifest himselfe, not in a common manner, but by an extraordinary operation above the course of nature, Judg. 14.6. the spirit came, &c: there was more then humane strength appearing. Acts. 1.8. Luk. 24.44. the meaning is, the Virgin shall have power to conceive above the power of nature, Isa. 7.14. Math. 1.18, &c: Luk. 1.35.

Prop. 2. The Power of the most Hygh overshadowed her. Luk. 1.35.
1. What this overshadowing is.
2. How ye power of ye most high is said to do this.
1. The Holy-Ghost overshadowing the Virgin impyhes, that he shall be instead of a father, yet in a secret, and wonderfull way and manner.

1. He shall supply the roome of a father. it signifies to hatch, gender, or make fruitfull: Theophil. it is a metaphor taken from fowles that cover their eggs, or birds sitting upon their young, that by their warmth, their young ones may be hatched and nourished: so the Holy-Ghost did overshadow the Virgin, and feed, sustein, nourish, and fashion the Embrio: as he sat upon the water, or first matter. Gen. 1.2. Deut. 32.11. as an Eagle flutters over her young, or mooves upon them, so the blessed spirit did incubare foetum,³ and wrought in the Virgin to make her fruitfull. It seems to imply diverse things.

³ Latin: “brood over the fetus.”
1. That the Holy-Ghost took the seed, or purest blood of the Virgin, & separated it from the rest of the masse, and carryed it into the Place of conception. Math. 1.18.

2. He caused the womb of the Virgin to receive and embrace the seed. Math. 1.20, 23. Luk. 1.42.

3. He susteined and nourished the seed, with his own sweet presence, fluttered or moved upon it, to warme, cherish, and sustein it. Gen. 1.2. Deut. 32.11.

4. The spirit did also frame and fashion the seed into a body, organized ye body of Christ: Christ by his spirit framed and fashioned this stately building. Cant. 3.9. and prepared this body. Heb. 10.5.

2. Yet he wrought in a wonderfull secret way.

1. Inspermatically, or Immaterially, yet operatively: causing the conception to be by divine benediction, an operation, in the most pure and divine manner. speech was the husband, and eare the wife: for she conceived upon ye speech of the Angel, and hearing the promise, having as it were given her matrimonia1 consent.

2. He wrought Immediately, without the least conjugall fellowship, embracement, or touch of man. Luk. 1.34, 35.

3. The spirit did so overshadow, and protect the Virgin, and so hide his glory under a cloud, that she was not overcome with it: the phrase is used when God reveales his glory so, that mortall men may be able to beare it: Exod. 33.penult. Math. 17.5.

4. The spirit wrought it in so darke and secret a way, that the Virgin herselffe could not apprehend it, nor know how it was done, or could be done. there was a shadow interposed. Luk. 1.34, 35. Exod. 40.35.
2. [sic] The power of the most high is said to do this, because all this was done by his Almighty supernaturall power, and glorious presence protecting the Virgin, and sustaining the seed, keeping the conception safe & sure, as the greatest treasure which ever the Holy-Ghost tooke charge of: shadow is defence: Exod. 40.35.

Prop. 3. The Holy-Ghost hereby prevented the translation of originall sin, w[ch] is from the father by Generation. Luk. 1.35. the Holy-Ghost supplying the roome of a father, there were no formative spirits issuing from an humane father, to leave a vitious disposition upon the seed.

Prop. 4. The Body of Christ was set in a right frame, and positure, and made preparatively holy, being framed and fashioned immediately by the spirit.

2. The time when his conception was.
   1. After she was espoused to a man.
   Luk. 1.26, 27. although shee was a virgin, yet after a sort a wife, by despension; to stop the mouth of the Jews; for if she had bin with child, and not some way a wife, they would not have beleevd it, but would have put her to death, therefore she was a virgin betrothed, that it might be no rebuke, as base born.
   2. Before they came together, before marriage.

Q. What was the Production of his inward man?

A. That wherby his soule being created by infusing, and infused by creating, was adorned w[th] great perfection.
   Luk. 1.35. 2.40, 52.

Explic: He had an Immortall Reasonable soule.
   1. Because he is like to us in all things, a perfect man.
   2. Because in his death it was separated from his body.
   [mss. 26.36.]

In the production of his soule, there are two things to be attended.
   1. The manner of it.
   2. The perfection.
   1. The manner, it was [infused by],
1. Because he is like to us. Job. 10.10, &c:
2. Because the soule of the first Adam was so produced. Gen. 2.7.
3. Because if it had not bin immediately created of nothing, it had not bin Immortall. The time of this Infusion (as I conceive) was when the body of Christ (which was an Embrio at first) was perfectly organized, at the ordinary time.

2. The perfection of it.
1. It was adorned with all kinds of habits of grace. Joh. 1.14. Heb. 8.2.
3. He encreased in those habits. Luk. 2.40, 52.
4. He had not all fullness of degrees at first, to which he atteined afterward. ib.
5. He had all that fullness at the first which was sutable to his age, state, and condition, Luke. 4.1. hee had then a fullnesse sutable to his publique life, and such a fulnesse at the first, as was proportionable to his present Estate.

6. He exceeded that degree of which the children of Adam had bin capable, if he had continued in Innocency. This appears,
1. From the active Principle of this conception, the Holy-Ghost, Luk. 1.35. his body being framed Immediately by the Holy-Ghost, was of a most curious and exquisite temper, hence he had the best wit, happyest memory, &c: Luk. 1.35. Psal. 45.2. Col. 1.17.
2. Because he is the 2d. Adam. 1. Cor. 15.
3. Because his humane nature is so neerly united to the Deity: Col. 2.9. Joh. 1.14, 16.
4. From the Excellency of his Office, he being the great High Priest, Prophet, and King, and was to be an universall Spring of Grace to all ye people of God. Luk. 4.18. Joh. 1.16. Heb. 7.26.

Q. What is the Nativity or birth of Christ?
A. That wherby he was borne of the
Virgin Mary, the wife of Joseph, who was also of the house of David, after shee had gone the full time.
Luk. 1.26, to 36. 2.3, to 8.
[Math. 1.1, to end.]

Explic: Born of a Virgin] Hee was also conceived of a Virgin, yet in the creed the spirits worke is chiefly mentioned, because he tooke the seed of a virgin, carryed it into the place of conception, fashioned and sanctifyed the Body in the wombe; but in the birth the Holy-Ghost is not mentioned, because there was no extraordinary worke and operation of the Holy-Ghost; hence the nativity is here mentioned as of the Virgin Mary: hee was not born without pain, and opening the wombe, as the Papists teach: shee is a Virgin, because shee never knew a man.
Mary] Math. 1.16, 18. Luke. 1.27, to 36. the name in Hebrew, Meriam, was the name of Moses's sister, who had a Propheticall spirit, so this Mary was the Prophetesse in the N. T.
Luke. 1.46.

2. She was a meanes of Moses his Preservation, providing a nurse for him: soe Mary nursed Christ, and took care of him: the word signifies bitternesse: of Marah: amarum⁴ first the sister of Moses was so called, because when she was borne, the Hebrews were oppressed with the bitter yoake of the AEgyptian Bondage: and the mother of Christ had this name, not only in respect of herselffe, because her heart should be pierced, Luk. 2.35. but especially in regard of her son, whose life should be full of gall and bitternesse for our sins: It was necessary for the manifestation of the truth of the History, that her name should be declared and known, for had it bin said of a Virgin, the Jews would have asked of what virgin. Hence Joseph signifies addition: of Jasaph. addidit.⁵
The Wife] Christ was borne of her in the state of marriage, that the mouths of the Jewes might be stopt, that Christ might beare no rebuke as a base born.
Of Joseph] the Lord would have both parties made known, for clearing the truth of this glorious history.
Also of the house or family of David) which implyes that shee was of ye family of David, and hee too. Luke. 1.27. & 2.4.
Shee was of the house of David] her kindred Zechary & Elizabeth were well-known, and her name and Piety, that it being known that he was borne of such a woman, of such Piety and Vertuous carriage, it might be for the evidence of the certeinty that he was borne of a virgin, without the knowledge of man, the manner

⁴ Latin: "bitter."
⁵ Latin: "he added."
is registred to all Posterity.
Also in the family of David] he was of the same family, a kin
to Mary, they could not be unknowne, being noted to be of Davids
family, and therefore God sent them out of the way in the time
of persecutions: Joseph must be of the same family, for an heir
must not marry out of the family: but to the next of the
kindred. Christ tooke his sonship from Joseph, as his father in
Law, Christ was but his adopted son, but the naturall son of
Mary.
After shee had gon her full time] 9 months, according to the
ordinary course of women. Luk. 1.35.[mss. 1.5] 2.6.

Q. What is to be observed from hence?
A. That Christ was ye son of ye 10 Patriarks of alle World in
common, but more particularly of Abraham and David, who was
therefore King of ye Jews by his birth.
Math. 1.1, to 18. 2.2. [Luke 1.35, 36.]

Explic: The first fathers from Adam to Noah, were not only the
fathers of the Jews, but of all the world in common, Christ
descended from these, and so did wee, and therefore in them we
communicate with him, in this respect he is the brother of all
the world.

More particularly the son of Abraham] God made a promise of
Christ to Adam: and revealed it to Noah, and after it was not
renewed till Abraham: the promised seed to the woman, might be
of any nation, for any thing that was known of him before
Abraham. but now God tyed himselfe to that particular stocke
and family in a peculiar manner: all the nations of the world
were to be blessed in that seed: God promised him the Land of
Canaan, where Christ should be borne, and now God sealed his
covenant with Abraham, by circumcision, a Type of yt seed.
and David] now the promise was more particulariz'd to his line;
David was a more particular Type of this David, the beloved of
God, then any other that was before him, the place and people
were known before, but not the Tribe and family: the nearer the
time, the more cleerly was Christ revealed.
1. David was a Type of Christ, who is called by his name.
2. His Kingdome was a Type of the Kingdome of Christ.
Luk. 1.35, 36.
3. Davids Kingdome must continue till the time of Christ,
being a shadow of his Kingdome.
4. Davids Kingdome must have a time to expire, being a
shadow and Type of the Kingdome of Christ.
5. It must expire at the time of the coming of Christ, who was to put an end to it: hee must be the beginner of the 2d. Kingdome: signified by ye first, and therefore must put an end to the first.
6. It was requisite, that he that puts an end to the Kingdome of David, should be of the same race.
7. There must be the last heir apparent, in whom it must end.
8. Mary was heir apparent to the crown, and the last, there was not an heir male left, she had title to the Kingdome in herselfe, she being an heir was to marry the next of the kindred, being heir to the crown.
9. Christ coming of this great heir derived his title from her, and not from Joseph, for then he should be King by Law, and Inheritance, but should not have ye title in himselfe, but from Joseph per accidens.6
10. Hence he was borne King of the Jews: Math. 2.2. If they had said, where is the King of the Jewes, Herod might have said I am he; if they had said, where is he that is born King of the Jewes, he might have shewed them his son: the meaning therefore of the Question is, where is he that hath right and title to the Kingdome of David, by his birth.

Q. Wherin consists the Commoration of Christ in the world? A. In his private and publick life. Math. 2.13, to ye end of chapter 4th. Luk. 3.23.

Expl: The first Adam was created in a perfect state, as perfect as his children should have bin at 30 years of age, which is the perfection of mans age. The 2d. Adam lived a private life, till he was about the age of 30, & then he began his publick course. Luk. 3.23. he began, i.e. his publick life: the time of a mans life is 70 yeers, Psal. 90.[10.] 35 yeers are the middle age of man: he was 9 months in his mothers wombe, his death therefore was in his 35t. yeer: this was shadowed out by the Levites, who entred upon their full ministration, and labour in the Service of the Tabernacle when they were 30 yeers old. Num. 4.[3.] Christ fulfilling the figure, began his publick ministry in the

6 Latin: “by accident.”
preaching of the Gospell, at that age. There is no child of God but is either a publick or a private man, that he might satisfy for both, he lived in both conditions: and there is no publick man, but was first a private man, Christ therefore must goe through both lives, & first live a private life, &c: hee is called the sun of Righteousnesse, Mal. 4.2. as the sun ascends by degrees, so this glorious Jehovah, the 2d. person of the God- head, appeared and shined out by degrees, and grew up from one degree of perfection to another.

Q. What are the parts of his Private life?  
A. The time of his Infancy, and Subjection to his Parents. Luk. 2.21, to end.

Explicat: He was an Infant, and subject to his Parents, that he might sanctify our Infancy, and free us from the Guilt of disobedience to our Parents.

Q. What is recorded of his Infancy?  
A. His circumcision, and oblations, as also his flight into Egypt.  
Math. 2.13. Luk. 2.21, to 25.

Explic: Christ was subject to the ceremonies of the Law, to shew that hee was a sinner by imputation: and fled into Egypt to suffer, & satisfy for our sins: Christ being born a Jew, observed those ceremoniall ordinances prescribed to the members of the Jewish church, so fulfilling all Righteousnesse. But the speciall end that God aimed at in the observation of the ceremoniall Law by his son, was to shew that he was our surety, and had our sins charged upon him and imputed to him; These ceremonies were an hand writing of ordinances against us. Col. 2.14. and in respect of their use, the Jews in using them did as it were subscribe to the Guilt of that obligation to punishment due to Sin. In the use of circumcision: those divers washings, &c: they sertified yt y were guilty of originall sin, & were unclean and filthy: the more conformable they were to those observations, the more they confessed that they were sinners, they had not bin tyed to them, unless they had sinned against God. Christ though he was most pure in himselfe, yet did most perfectly observe these, as if he had yrb
confest himselfe to be ye greatest sinner, he was not only charged with our debt, but was a reputed sinner: made sin.

2. Cor. 5. ult. yt he might free us from being reputed sinners: wee shall be free from all blemish by ye suffering of Christ,

as if wee had never sinned, and bin guilty of any sin in the sight of God: his flight also was one piece of his suffering for us.

Q. Why was he circumcised?
A. To shew that he gave force to that ceremony, which he fulfilled: who being pure in heart, was bound to pay our debts, and therefore called Jesus. Luke 2.21. Gal. 3.3.

Expl: There is a double Reason & end of the circumcision of Christ.

1. That he might shew, &c:
2. That fulfilled, &c:
1. To shew, &c: all the vertue of that Sacrament received by ye fathers, had its dependance upon him.

1. He sanctifyed, honoured, and ratified the Institution of it, by being circumcised himselfe, as God sanctifyed the 7th day, by resting upon it: so God the son sanctifyed this ordinance, and made it honourable, by his own example in using it; and separated it from common use, and consecrated it to Divine use, to be a seale of the covenant.

Object: It was consecrated to this use in Abrahams time.
A. True, but the Institution, and sanctification of it is ratified & confirmed, in a most stately, and solemn manner: if there be a fashion of long use in a Kingdome, and Establishment of it by Law, if the King himself should weare the same kind of apparell in his own person, it is a Royall Establishment of that fashion, and an high approbation thereof, as when a noble-man takes a degree of a M.A. in a university, it puts an high and honourable approbation upon that degree. It is an honour to the ministrye, that Christ was a minister of ye Gospell: and so it is no small honour to circumcision, that this sacred rite was solemniz'd by the son of God in his own person Incarnate: it argues his high approbation of it, and his
presence going along with it, blessing it with his Efficaceous spirit going along with it before his Incarnation: and that he gave vertue to this signe, when used by ye fathers in former ages.

2. Because this was a shadow representing Christ as ye body of it, & all ye vertue & Efficacy of the shadow, is from the body of Christ; using ye same shadow as the complement of it, and did shew hereby yt all ye vertues of it did depend upon himselfe, and all who use it in a right manner, with reference to Christ, received vertue and comfort from himselfe by it, & were refreshed under his shadow.

3. Hence Christ, evidenced hereby, that he was the substance of it, & all the faithfull received, reconciliation, and righteousnesse from himselfe by it. Rom. 4.11.

4. Hence also they received power against sin, and circumcision of heart, and put off the body of sins of the flesh, by vertue of ye blood & death of Christ represented by it, and had quickening life, and vertue, and a Principle of love. Col. 2.11. Deut. 30.6.

Which he fulfilled 1. Hereby he shewed himselfe, not only to have a reall humane nature, but to be of the seed of Abraham, & David, & a member of the Jewish church, for by this Externall note, the seed of Abraham were to be distinguished from other nations; Christ to shew this, took ys note of circumcision upon himselfe. Math. 2.1, 2. Heb. 2.16.

2. Else the Jewes might have cavelled, & said, vy would not receive an uncircumcised Christ. hee shewed yt he was a Jew, a subject of ye Politye of Israel, & ceremoniall Law.

3. It was a signe and pledge of the blessed seed to come of Abraham, it did not only signifie ye benedictions yt wee received by Christ, but Christ himselfe; as ye Rock & Manna signifyed Christ himselfe: yRfore Christ would be circumcised to shew yt ye scripture was fulfilled in him, that the blessed seed was come.

4. To shew that he had all yt purity of heart, and Righteousnesse of nature, that was signified by it: Col. 2.11.

5. To shew that he being the end & complement of it, did put an end to it, and all other ceremonies of the Law, which were to determine, expire, and end in him. Col. 2.11, 12, 17.

6. To shew that he stood bound by this solemne rite, to pay all our debts, wch the Law required at our hands, and to make us righteous and holy by that payment, he bound himselfe to take away the guilt & filth of sin from us, and assure us of Righteousnesse and purity: hee that is circumcised is bound to
keep the whole Law. Rom. 2.25, to end. Gen. 3.3, 4. for it was a solemne rite by which the Jews were initiated to the observation of ye whole Law: hee bound himselfe to fulfill all righteousness of ye Law for us, this was a solemne obligation of him before God, to take the burden of the whole Law upon himselfe, in performance of obedience in our roome; and also sufferring in our stead; and bearing all punishment due unto us; he tooke that insupportable yoake and burden, the Law, upon himselfe, this was as a bill of debt, he confessed the debt, and sealed the bond. To signify the cleansing of our nature, especially bearing ye imputation of our impurityes, and this was the first fruit, and pledge of his blood, to be more plentifully poured out.

Hence he was called Jesus] this name was given him at his circumcision by Divine Command; Luke. 2.21. now he shewed himselfe to be our great saviour, and the fountain of our salvation, typifyed by Joshuah, and the Magistrates, and Jehoshuth the Priest: hee bound himselfe to stand between us and our harmes, this name was imposed upon him, to shew that he was made sin, to save us from sin, from the guilt and filth of it: Math. 1.21. 1. Thess. 1.10.

Q. Why was Jesus Christ offered? Christus oblatus.
A. To shew that he was indeed the first borne, that was to be consecrated to the Lord, wherof all others were but Types. Exod. 13.2, 15.

Explic: When the first borne of the Egyptians were slain, the Lord shewed ye oldest of the Israelites should be his, and all the first borne were consecrated or Redeemed. Exod. 13.15. Numb. 3.12.[mss. 31.12.] 18.15, 16. this ceremony was fulfilled in Christ, and therefore he was consecrated, at ye Virgins purification, not that his birth was impure, but because hee was borne a Jew, and subject to the Law, and to shew that all others are sanctifyed and consecrated to the Lord by him. All those were Types of Christ ye first borne.

1. Because he was the first borne of the Virgin.
Math. 1.ult.

2. Because he was the only begotten of the father.
Joh. 1.14.

3. The first borne, i.e. the heir of every creature.
Col. 1.15.
4. Hence, he was above all his brethren in dignity. Rom. 5. the first son, wee being sons by his sonship.
5. Above Princes & Angels.
6. The First-borne had the Priesthood and the Kingdome, & was Priest, Prophet, and King of that family, being Governour, he had also a double portion, depending upon his birth-right.
7. Hence all the other brethren were to depend upon the Elder brother. Gen. 43.9.
8. He was presented and paid the Price, to shew that he was the Price of mans Redemption, wee are all dead men in ourselvs, unless Redeemed and preserved alive by Christ.
9. This was to shew that all believers are sanctifyed by him, who took our originall and actuall sin upon him by Imputation, to cleanse us.

Q. What was the Reason of his flight into Egypt?  
A. Because it was typified to shew, that he was to descend into spiritual Egypt, to bring us from thence into the promised land.  
Hos. 11.1. Math. 2.13, 14.

Explication. Israel in Egypt in their Infancy, was a Type of Christ, who was borne to labour and sorrowes. Hos. 11.1.
2. Israel went down freely and voluntarily into Egypt: shadowing Adams free descent into the Kingdome of Darkness: So Christ was to descend into a state of darknesse, to beare our labours and sorrows, to reduce us poor captives (as Moses reduced his) to our ancient libertyes, and bring us out of thraldome and bondage, into the promised Land, the Land of Canaan.

Q. What is to be observed in his Subjection to his Parents?  
A. His Disputation with the Doctors at Jerusalem, when he was 12 years of age, and his labouring with his hands. Luk. 2.42, to end.

Expl: Excellency and misery meet together in Christ in the
Q. Why did Christ dispute with the Disputatio apud Doctoresses at this age? 
A. To give notice before hand that he was the great Doctour of Israel, sent from God, who needed not to learne of man. Luk. 2.42, to 50. Joh. 1.18. 7.16.

Explication. This was an handsell, tast, and specimen of his office: that he was ye great, &c: who had a Commission from heaven to teach his people, he was not trained up in any of their schools of Learning, he needed not to learn of man, being God and man, having an Extraordinary fullnesse of all wisedome. Luk. 2.40, 52.

and being the great favourite of God, hee lay in his bosome, had the secrets revealed to him, that he might reveale them to us. Joh. 7.16. Those great Doctours perceived a wondrous Excellency of wisedome: these who asked Questions, used to sit at the feet of their teachers, but they perceiving Extraordinary light and wisdome in him, set him in the midst of them: It is probably yt he disputed concerning himselfe, power, office, &c: and they were in an Ecstasy, a little smacke and taste of the wisdome of Christ, is able to amaze the greatest Doctours.

Q. Why did Christ labour with his hands? Labor Christi.
A. That he might beare the curse of our labours, who were with the sweat of our brows to eat our bread. Gen. 3.19. Mark. 6.3. Luke. 2.51.

Expl: He that framed the world, Joh. 1.10. and came into the world to repair it again, was of that trade which might resemble the building of the world. Justin saith he made Yoakes and Plowes, the blessed Lord of Heaven and Earth standing in our roome, must labour for his living, and have nothing but what he gets with his fingers ends, and sore labour, this was to beare the curse that Adam brought upon us, and sanctify our callings, by taking ye curse out of them. the curse, Gen. 3.19. is made a
blessing: this sheweth yt the active obedience of Christ, performed by him in his low estate, was a part of his Humiliation.

Q. What was the Publick life of Christ? Vita Christi Publica.
A. That whereby he manifested himself to be ye Messias.

Luk. 3.23. Joh. 2.11.

Explic: It is a wonder that such an Eternall, Infinite Majesty, should be in the world for 30 yeers together, and be hid from the world. Luk. 3.23. his glory was hid in the chips, this Great Prince lived a long time in the state of obscurity, in a disguised manner, few knew who he was, but now was the time when he began to shew forth himselfe, and his glory: Joh. 2.11. and to peep into the world:. he was an Infant to sanctify our Infancy, he must be a publick person as head of his Generation.

Q. What are the Parts of his Publick life? cujus partes Initiatio
A. His initiation or entrance, as et cursus conclusio
also his course and conclusion.

Acts. 1.21, 22.

Explic: His Publick life must have a solemne initiation, he must enter into his office, and be invested in it in a solemn manner, and then finish the worke, in the course and conclusion of it.

Q. What is to be considered in his initiation, and entrance into his Publick life? Initiatio in quâ observandum-
A. His Baptisme and Temptation. baptismus tentatio

Math. 3.13, to end. 4.1, to 11.
Luke. 4.1.

Explic: Our great saviour must have a solemnne call, and be solemnly invested in his office, being fitted for it: though he were a King from the beginning, yet not so fit for the Execution of the office.
Q. Why was Christ baptized?  
A. That he might be solemnly invested into the Publick execution of his Office, Sanctify our Baptisme, and shew that he was the bond of both covenants. Math. 3.13, to end. Luk. 3.21. 4.2.

Explic: This signe was suitable to his office, who was to dy and rise again, his lying under the water, signified his lying under the wrath of God, and his coming out of ye water, signified his exemption & enlargement from it: his overcoming it.

2. This signified that he had all purity in himselfe, and should wash us.

3. All his Publick offices are here testifyed in this solemnity.
   1. His Priesthood: God testifying that he was well pleased with him.
   2. His Propheticall and Kingly, in that expression, hear him. all these three also were testifyed by the opening of the heavens: that hee was the High-Priest who went into the sanctum sanctorum: the great prophet to whom the secrets of heaven are opened, and the great Prince to whom the Gates of ye 3d. Heaven open themselves. The Holy-Ghost descending in the likeness of a dove, shewed that he should quietly submit to God in all his Humiliation, and execute his other offices with great mildness; and as these things were represented, so the fullnesse of the spirit; wherby he was fitted for the Execution, was sealed and exhibited. Luke. 4.4.
   2.[sic] To sanctify our Baptisme. Christ being baptized in his person, shewed that he did honour and approve this ordinance by his Efficaceous presence to blesse it having separated it from common use.
   3. I might say, to fulfill all Righteousnesse.
   4. The speciall Reason was to shew that he was the bond of both covenants, hee was circumcised to shew that he was the end of that, so baptized to shew that he was the beginner of those that are baptized: and so is a common terme holding together circumcision and Baptisme to the worlds end. he will baptize all believers into himselfe, and communion with himselfe in his death and Resurrection.
Q. Why was Christ tempted?
A. To shew that he was stronger than the first Adam, able to overcome the Enemy, and succour us, being tempted.
   Math. 4.1, to 12. Heb. 2.18.
   [Luke 4.1.]

Expl: Now he was furnish't with the Spirit in his Baptism, it is meet he should be tried: when God gives eminent grace, he will have it tried. he must encounter the great enemy that brought sin into the world, to shew that he was stronger in Adam in Paradise, in all his fullnesse. The 2d Adam overcomes Satan in a wildernes in all emptinesse: he must tast of temptation that he might overcome it for us: that we might be encouraged to encounter with Satan, when called into the field. that we might go to him when we are to fight. Heb. 2.18. and wee shall do more then Adam: he spent the 40 dayes in holy exercises and prayer: as Moses was 40 dayes with God in the Mount before he gave ye Law, so Christ was 40 dayes alone with God, before he publickly dispensed ye glorious Mysteries of the Gospell.

Q. What was his Publick course?
A. That wherby Christ being empty of outward good things, went about doing good to bring men to ye knowledge of God & himselfe. Luke. 8.3.
   Joh. 5.17, to 44. 9.5.

Expl: Now he acted his office.
   1. When he preached.
   2. Prayed.
   3. Required subjection and wrought miracles: herein appeared ye wonderfull free love of the son of God, that being infinitely rich in himself, he became poor for our sakes.
   2. Cor. 8.9. he lived upon almes. many good women ministred to him of their substance. Luk. 8.3. he was destitute of Externall honour also, he did not ride in a Princely chariot, they did not cry before him[, "]bow the knee["!], he was also empty of the delight of the world, had not so much as an house over his head,
Math. 8.20. because his Kingdom was not of this world, he came
to dispense heavenly riches, honours and delights: and he was
deprived of all these to give us right and title to them.
2. Cor. 8.9 [mss. 2.8, 9.] this Poverty was an adjunct of his
publick course, though he now manifested himselfe to the world
more openly, yet he was not attended with any Externall pompe &
splendour, one may be happy without these things.
The forme or speciall nature of his Publick course stands in his
travelling and doing good: Acts. 10.38. doing good[,] being
beneficiall, from ευεργετέω to be beneficiall. Luk. 22.25. Kings
are called Benefactours of their liberall munificence, and
royall bounty: though Christ were not adorned, with the Ensigne
of Visible Royalty, yet was he the greatest benefactour to
man- kind that ever was: as poore, yet making many rich, &
brings many to the Possession of all things which they lost in
Adam, he appeared to be a most Royall Prince in the dispensation
of spirituall blessings such as no Princes in the world can
conferre upon yr followers.
To bring man] to manifest his own Excellency, and the glory of
ye father, Joh. 5.17, to 44. he let out the light of the
knowledge of the glory of God in his own person, and is
therefore said to be the light of ye world. Joh. 9.5. in whom as
in a glasse the father is represented. Joh. 14.6, to 12. it is
a Christ-like Excellency to labour to do good, &c:

Q. Wherin consists his Publick course?  
A. In his teaching, and working of
miracles. Math. 9.35, &c:
Mark. 6.5, 6.

Expl: Hee taught as a Prophet, and wrought miracles as a King.
Teaching was the way wherby those Divine Truths concerning
himselfe in the new covenant were revealed, and because the
people were so strongly addicted to their old ceremonyes, to
which they had bin accustomed so many hundred yeers, it was hard
to drive them out of yt way; hence great workes were to be done
by him, to make it appear yt he came from heaven; and then it was
God himselfe that removed them: miracles were more rare
therefore, and those that were done by the Prophets were not
wrought in their own name, and therefore but Preambles, and
flourishes before hand to these: the miracles wrought by Christ
were more multitudinous, in heaven, Earth, men, bruits, &c: to
shew yt he was Lord of Heaven, &c: and yt ye blessed Lord of
Heaven and Earth was come & appeared in humane shape, for he
wrought all these in his own name and power.
Q. What was his teaching?  
A. That whereby he taught the Gospel by himself, as also by ye Baptist, & his Disciples.  Math.10.7,8.  
8.1. Math. 4.23.  

Exp: The subject matter of this teaching was the Gospel, the Kingdom of Heaven, &c: the best news that ever was heard, that wheras Law and Justice had reigned unto death and Hell, God had now found out a way in his son to satisfy Justice, and therefore mercy reigns unto Eternall life, takes state upon itselfe, and is as a King against whom yr is no rising up.  Rom. 5.ult. and whoever will be a subject to this great saviour, shall see the face of God, and possesse ye highest greatnesse in the 3d. Heaven, wheras by the Law man could not have possesst happinesse here upon Earth, his teaching is therefore in a speciall manner called preaching.  Math. 4.23. It is a word taken from Heralds of Kings and Princes. κηρύσσω signifiyes to proclaim the Royall Edicts of Princes with majesty and state, freely and boldly before a multitude, this Jesus did in a singular manner, he published and proclaimed the resolvs of God, and royall statutes of Heaven, concerning the restitution of man in Christ; in the name of ye father of glory, with abundance of majesty, freely, joyfully, and boldly in the presence of 1000ds of men.  
Luke. 12.3. he being the Interpreter of his fathers will; Joh. 1.18. proclaimed to all that he was the promised seed.  
Interpreted the Law & Prophets, the scriptures concerning himselfe, and corrected the Errours and corruptions of the church in his own person: Here God himselfe came down from heaven to Earth, to converse familiarly with us, he went through all the Towns & Villages of Judea and Galilee.  
By himselfe, &c:] he used John to be his Herauld, Harbinger, and forerunner, who is called by the name of Elias, because he was like him: Christ preached, and after John was committed to Prison, he preached more plentifully: John was as the morning starre, and to decrease, Christ as the sun, was to increase: the 12 Disciples were sent before Christ to prepare for his coming: Luke. 9.1. the 70 were sent after them.  
Luke. 10.1, 17. to give a 2d. warning of his coming: Christ preached by these, but in a most excellent manner by himselfe.  

1. He was God, and they but men.  Joh. 3.31, 32. his servants.  1. Cor. 4.1.
2. He is ye fountain, and ye springs, & vessels who received and borrowed light from ye sun.

3. He received not the spirit by measure. Joh. 3.34. (not according to ye measures) hee had the best wit, memory, language, &c: Luke. 4.22. spake with uncontrolable authority of Reason. Math. 7.ult.

4. All the successe of their ministrie was from him, he gave the spirit and blessing, and this seems to be one Reason, why he baptized not by himselfe, Joh. 4.1[, 2]. hee would not administer Baptisme by water, that was the worke of his Instruments, but he baptized by his spirit, and that was his owne worke. Math. 3.11.

Q. What were his miracles? Miracula Christi.

A. Many supernaturall sensible Effects, to signify his spirituall operation, to demonstrate that his Doctrine and Office was from Heaven;

Explic: 1. Supernaturall, above the course of nature, as curing diseases by a touch, raising the dead by a word, &c: here was a skipping over the Rules of Ordinary Providence.

2. Sensible. Joh. 2.23. called signs which are sensible things, presenting one thing to the sence, and reflecting another to the mind. Acts. 2.22. they are called great workes such as are proper to God himselfe.

3. Wonders, because they draw men into admiration. There is a double end of these miracles.

1. To signify the spirituall operation of Christ, resembled by these great & visible workes: when our saviour opened the Eyes of the blind, this signified that he came to open the eyes of the understanding. Joh. 9.5, 6. when he fed 1000ds, that he came to feed hungry soules; with spirituall food, Joh. 6.27, &c: Moses his rod being changed into a serpent, signified that his ministry [by] which he should guide the people of God, should be a deadly serpent to ye Egyptians: only here is one difference, that Moses his miracles were good for the Israelites, and hurtfull to the Egyptians, but the miracles of Christ were all out of love, for the generall good of all: only the casting the swine into ye sea, whereby Christ shewed what he could do, and also hereby teacheth that they, who were like unclean beasts,
shall be carryed by wicked spirits, into ye bottomlesse pit and sea of miseryes, &c:

2. As these miracles serve for signification, so also for obsignation, to seale the office, and Doctrine of Christ.

1. His office, to demonstrate that it is from Heaven, that he is the Messias promised. Math. 11.2, to 6. Joh. 7.31, &c:

2. That his Doctrine is also from Heaven, which followeth from the former, Joh. 3.2. & 6.14. hee is a teacher sent from God, the great Prophet promised, and therefore is guided by an Infallible spirit, and could not erre: all his Doctrines were authentick, and stamped with the seale of Heaven, and worthy to be received for themselves, and therefore men are exceedingly blamed for not believing when they had seen his miracles. Joh. 12.37.

1. They were frequent.
2. In all things, Heaven, Earth, &c:
3. Good for all.
4. A confluence.
5. In his own name.
6. At all times, and in all places.

Q. What was the conclusion of his Conclusio vitae Publicae.

A. A preparation for death, wherein he laboured to comfort his Disciples, and to strengthen their faith. Math. 26.17, to 36.
John. 13. to 18. Chap:

Explication. When the time of his death drew neere, he prepared himself for it, filled Heaven with his cryes, Joh. 17. received those sacraments which had speciall relation to his death, that by all these meanes, and by meditation and consideration of his place and office, and the promises which God had made to him, hee might strengthen the armes of his confidence in God, and be compast about with the power of heaven, and be ready for the combate: and because he knew his Disciples should be now exposed to strong temptations, he laboured in this Preparation of himselfe, to fortify them against those tryalls: he foretold them, that he should be smitten and they scattered: hee was transformed before some of them, and gave them some glimpses of
his glory, received the sacraments with them, which were signes of his death, & pledges of his favour, shewed his wonderfull love in washing their feet, and made his last sermon to them, on purpose to comfort and support them, and prays for them that they might be held together, in him in one spirit, though they should be dispersed by persecution.

Q. Wherin especially consists his Preparation for Death?  
A. In his Transfiguration, and celebration of the Passover.  
Math. 26.17, to 29[mss. 21].  
17.1, to 19.

Explic: These two are especially to be considered, because his Prayer & sermon may be reduced to his celebration of the Passover, being adjoyned to it, and attending upon it: In his Transfiguration he had some glimpse and tast of his future glory, which was to follow his sufferring; and in eating the Passover he feasted himselfe, with that ordinance of God, and had sweet communion with God and his Disciples: there was not only bitterness, but also sweetnesse and refreshing in that feast, as it was a Type of bitter sorrow in his Death, so it was also exceeding sweet to him, that he should feast himselfe and his people with his flesh and blood forever: and by both these he was prepared for his Death, ye choisest of his Disciples were with him at his Transfiguration, and all at the supper, by which they were comforted, and their faith strengthened and supported.

Q. What was his Transfiguration?  
A. His apparition to 3 Disciples in his shiny glory: where Moses and Elias were speaking with him concerning his Death at Jerusalem.  
Mark. 9.1, to 9.  
Math. 17.1, to 9.

Explic: Only 3 Disciples were spectatours of his Transfiguration.  
1. Peter, that he might be reduced from his Errour about ye Death of Christ.  
2. James, because he was ye first that shed his blood for Christ.  
Acts. 12.2.
3. John, because he was to defend the Divinitie of Christ, against Ebion & Cerinthus. This mount seems to be Tabor, the highest mountain in Galilee, where these things were done. Hee was Transfigured. Math. 17.2. Metamorphosis is a change from forme to forme or shape to shape, his shape and fashion was altered: his face did shine, was full of splendour, brightness and glory, as the sun; because that is the most sweet, bright, and glorious thing in the world: and his rayment was white, so as no fuller could make it. Mark. 9.3. In the Eastern countries they used Garments of the finest and whitest silke, and fullers by their art did so pollishe them and made them so bright, that they seemed to shine, but this above the glory of all artificiall colours.

2. Because art falls short of nature, therefore his garments are said to be whiter then the driven snow, which is accounted to be the whitest colour of all things here below. ib.

3. The snow is exceeding white, yet it wants the exceeding whiteness which is in light, therefore it is said his raiment was shining. ib.

4. This was not such a glittering as appears in precious stones, but such as the sun, ib. Math. 17.2. The face of Moses was so glorious, that the Israelites were afraid of him, but this glory of Christ far transcends the glory of Moses.

1. The skin only of the face of Moses did shine, but the flesh and blood of Christ was glorifyed, and filled with inbred glory.

2. The shine [of] Moses's face came extrinsecally from his communion with God. Exod. 34.29. but this of Christ was more native glory and brightness, from ye Hypostaticall union of the fleshe of Christ, with the Eternall word.

3. The face of Moses was veiled, and his glory could not shine through: but the glory of Christ was such, that his garments could not veile & cover it, but were full of transparent brightness: through the glory of his body, his garments were made to shine.

4. Only the face of Moses shined, but ye whole body of Christ was full of glory.

Moses and Elias, &c:] Moses was the Law giver, and Elias ye restorer of ye law, this was to illustrate the nature of his Kingdom: for in Moses ye Law, and in Elais the Prophets are represented: hereby is instructed that Christ is ye end of ye Law and Prophets. Speaking, &c:] to shew that Law and Prophets consent with

7 See page 167.
Of his Death at Jerusalem] Luke. 9.31. and this was the thing
wherat Peter was offended: Moses repeats the heads of those
things, that he had propounded in his ministry, and Elias that
which he and the Prophets had Prophesied; and that is the great
worke of Redemption that should be accomplished by Christ at
Jerusalem: This Transfiguration was one great Preparation to
his death, a speciall helpe to arme him against the terrors of
death.

1. Because he saw that it was the scope of ye Law and
Prophets.
2. That God owned him as his beloved son.
3. That he was infinitely well pleased with his active
and passive obedience, and satisfaction, and with all his
people in him.

4. Because herein he saw a lively glimpse of his glory,
and the glory of his saints in himselfe, in whom he should be
glorified for ever.
2. This was a speciall ground of comfort to those
disciples, a cordiall to enable them to undergoe their speciall
tryall, and Temptations. Because they saw and perceived.
1. That Christ was the son of God Infini
tely full of
majesty and glory.
2. Infinitely beloved of the father.
3. That God the father was Infinitely well pleased with
him, and his people in him. 2. Pet. 1.17, 18.
4. That his death was necessary being the scope of the
Law and Prophets.
5. That he should possesse Eternall glory himselfe.
6. That all the saints should enjoy blessed and glorious
communion with him and one with another in Heaven, knowing
one another, and rejoicing one in another in his presence.

Q. What was his Celebration of
the Passover?
A. The due observation of that right
which was now to be fulfilled
in himselfe, and therefore he
ordained his supper in the place.

Explic: Christ observed it in a due manner, according to Divine
Institution, ye 14th day at even: the Jewes observed it the next
Even, without any warrant from the word.
The Lamb was a Type of Christ.

1. Because he was Innocent and meeke as a Lambe.
2. Yet must dy, which was not for himselfe.
3. It was a Lamb, not an old sheep, to shew the full and perfect age of Christ at his death: he must be cut off in the midst of his dayes.
4. The blood must be sprinkled on the door Posts; to signify that Christ must suffer on the crosse.
5. It must be eaten with unleavened bread, and soure herbes, to shew that we must apply his soure sufferings, and sweet active obedience and Righteousnesse, by faith.
6. All those that apply Christ shall be freed from the stroake of the destroying Angel, from ye wrath of God that will fall upon ye residue of mankind.

Which was now, &c: the beginning of the celebration of it was when he began to suffer, Judas then beginning to seek his death, and it was compleatly abolished, when he had finished his sufferring.

and therefore, &c: hereby our saviour was further prepared for his Death.

1. Because in this glasse he saw that his bitter sorrowes should be matter of our feasting, and consolation.
2. As in this feast the faithful were to witnesse their entire love one to another, and readinesse to helpe one another, as being one, and marryed by one spirit: so Christ rejoiced to see that all his people should be one with himselfe, and one with another, being joyned with himselfe, and one to another by one spirit.
3. In ye supper he saw yt ye saving vertue of his sufferrings, should remain fresh, to delight and strengthen the hearts of his people to the worldes end.
Q. Hitherto of the life of Christ, what is his death?  Mors Christi.
A. The last act of his Humiliation, wherein he suffered extream punishment for our sins.
Psal. 22.1, to 19. Isa. 53.3, to end.
Joh. 10.11, 17, 18. Chap. 18.

Expl: Act of his Humiliation] he was not forced and driven to it by externall Violence, but did freely expose himselfe to those Evills: Subordinate his own will to ye will of God.
1. Because he knew his fathers mind before hand, as appears by many Predictions of his Death and suffering. Math. 16.21.
2. From his Transfiguration: he who was able to transform himselfe so suddenly into so glorious a shape, could easily have assumed a sun-like shining glory in his body, and therby have amazed all his adversaryes, and escaped these sufferings.
3. Because it was an act of obedience to his father. Phil. 2.8. Joh. 10.18.
4. His Love to his father and people constrained him.
Joh. 10.11. & 14.ult. he was now going to Hell, and yet applyed himselfe freely and willingly to the businesse, Joh. 18.4, 5. hee must be a free-will offerring, else his death had not bin so pleasing to God.
Last act] which put an end to his whole Humiliation, and therefore (as Divines commonly observe) by a synchdoche of the member for the Integrall, is put for his whole Humiliation, and satisfaction. Rom. 5.8, 9, 10.
Wherin he suffered] i.e. took the impressions of the wrath of God, & violence of men, which were evils crosse to his nature. Punishment] i.e. those evils were inflicted on him for sin, to satisfy Divine revenging Justice for sin against God.
1. Cor. 6.8. Our sins] for he had none of his own. 2. Cor. 5.ult.
Isa. 53.4, 5.
Extream] which appears in the variety of Phrases which the Holy- Ghost useth and heaps one on another to expresse the greatnesse of ye punishment, and discovers it in severall steps.
1. He was oppressed as with debts: Isa. 53.4. God the father as creditour exacted the full payment: v. 6. and thereby he was distressed, could not pay any thing of the Substance of the punishment. Deut. 15.2. 1. Sam. 13.6.
2. Afflicted, v. 7. i.e. pinched with Poverty, without reliefe, comfort, or supply, ready to perish with hunger and thirst.

3. Assaulted by Evills which besieged him and made an hostile invasion upon him, v. 6. the Lord hath laid on him, made to meet him, or fall upon him, the Iniquity, i.e. the punishment of our Iniquity. Judg. 8.31.

4. He was burdened with those punishments. v. 4. Math. 7.8. carried them as a Porter his burden.

5. He was not only pressed and burdened, but beaten and plagued. v. 8.

6. Weary with the force of those blowes, and strokes, laboured and travelled and groaned under those burdens. v. 11.

7. Black and blue, the markes and stripes were to be seen. v. 5.

8. Bruised as in a Mortar. v. 10.


10. Sick at the heart, v. 3. Griefes are Sicknesses, the word is used thrisue, v. 3, 4, 10.

Q. Wherin consists that Extream Punishment?
A. In his foregoing Passion, and Crucifixion.
   Psal. 22.1, to 19.
   Math. 16.21, 20.19.
   [Isa. 53.3, to end.
   John 10.11, 17, 18.]

Q. What are the Degrees of the foregoing Passion?
A. His suffering in the garden, and arreignment.
   Math. 26.36, to ult.
   Joh. 18. throughout

Expl: Jesus went to Gethsemane, signifying a Valley of fat things, or a wine press as some conceive, hither Christ went to tread the wine-press of Gods wrath, Rev. 19.15. Joh. 18.1. he went into the garden, not only to be more free for fervent[?]
prayer, but that he might be taken without any tumult of the multitude, and where they might readily find him, for it was well known to Judas, &c: Cyrill\(^1\) saith, as the beginning of Evill was a garden, so the beginning of the Passion of Christ: Augus: It was meet that the blood of the Physitian should be poured out, where the disease of the sick began; the first Adam abused his liberty there, and made us captives of Satan and death: the 2\(^{d}\) Adam submits here to the fathers will, freed us from captivity, & restored us to liberty: Adam there heard the sentence of condemnation: some think this is that which is called the Kings Garden. Neh. 3.15. Jer. 39.4. 52.7. The Kings of Israel had Gardens not only neerer, but also (as some conceive) at \(\text{ye}\) roots of Mount Olivet: there were many gardens (as is probable) that were watred with the brooke Kidron, and this as some apprehend might be Solomons garden, if so, it was Christs by right: and Solomons resorting thither was a Type of Christs resort. In this Garden was the King of Kings, and Lord of Lords, the 2\(^{d}\) person of the God-head to begin his Passion: the Kings of Israel betooke \(\text{ye}\)mselves thither for recreation and pleasure: but Christ came hither to sustein sorrow: to shew that his Kingdome is not of this world. This suffering in the Garden was the first degree of his foregoing Passion, his arrainment was the second: the King of Kings comes from the Kings Garden, and stands as a guilty malefactour before the bar of Justice, the Judge of the World is Judged by the men of the world, and the Prince of life is now upon tryall for death and life, where he is at last sentenced as a man of death.

Q. Wherin consists his suffering in the Garden?  
A. In his agony, and arrest by the hands of sinners.  
Math. 26.36, to 50.  
Joh. 18. Luk. 22.[44, to 55.]

Explic: He fell into \(\text{ye}\) hands of God and man, & suffered from both: because we have deserved not only to fall into the hands of men, but also of an angry revenging God: Christ being our surety, and standing in our stead, suffered both from heaven \& earth, in his agony and arrest.

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\(^1\) Patriarch of Alexandria from 412 to 444.
Q. What is the agony of Christ?  
A. That whereby his soule being amazed and full of sorrow, he poured out his prayer, and clots of blood.

Math. 26.38, to 45.  
Mark 14.33, to 40.  
[Luke 22.41, to 45.]

Explic: Agony of Αγών certamen, a conflict or combat, is properly the anxiety & anguish of spirit, that horrour or trembling for feare, which seizeth upon the spirits of one that is to fight, when he encounters his adversary, or enters into combat. Christ was now to grapple with the wrath of an angry God, and to wrestle with ye Infernall powers of hell, by Reason of which his spirit was full of anguish and horrour: In the description,

1. The nature of it, which consists in sore amazement and fullness of sorrow.

2. The Effects of it, viz: the powring, &c:

1. He was sore amazed. Mark. 14.33. the word implyes both feare, & admiration, and signifiques to be excessively astonished, as a man is when his hair stands upright, he was affrighted, Mark. 16.5, 6. his faculties were taken up with a sudden apprehension, and vehement sence and feeling of the wrath of an angry God, being exceeding formidable and terrible, that he fled from the sight, and all his faculties started back, as it were at it: as the Israelites fled from Goliath.

2. He began to be very heavy. Math. 26.37. of ἀ privative. & δῆμος. people: without the society of people: as men of sorrow love to be alone; a man in a swoone is carryed out of the room, and company, into a private roome, he was in such horrour and anguish of spirit, that his spirit began to faint, all the faculties of his soule left their proper functions, and were wholly taken up with suffering the Divine wrath: the heavy hand of God lay upon all the wheeles of his soule, that all stood still to beare that insupportable burden of wrath that fell upon him.

2. He was full of sorrow: Math. 26.37. Λυπην. is used for the sorrow of a woman in travail: Joh. 16.21. he was exceeding sorrowfull, v. 38. compast about with sorrows on all sides: all the waves and billowes of Gods wrath came over his soule, he was not only filled up to the nooke, but brimfull of wrath, & swallowed up with it: in a sea of wrath wherein his soule was sinking, and had no standing: Psal. 69.1, 2. It was his death.
Herein stands ye Essence & Substance of this agony, which appears more fully by two Effects.

1. He powred out his Prayer to the father, that if there were any other way to satisfy Justice, he might not dy, or not drinke the bottom of ye cup of vengeance, which was yet to come: his will acting according to ye Rule of nature, desired life, but according to the Rule of Divinity, it subordinated itself to the will of God, and hee was heard; for he had an Angell sent from heaven to comfort him for the present, presenting to him the end of his coming into the world, and the Everlasting future glory of millions yt were to be redeemed by him, and his own excessive glory, which should be the fruit of his suffering. and because he was supported with strength sufficient to undergo these great sorrows which he feared.

2. He powred out clots of blood. Luke. 22.44. θρόμβοι, signifies concrete thick blood, which argues extream anguish and feare, when the Lion roars, the Lamb fears and trembles, so Christ, and these clots of blood did not only fall from his face, but every part of his body, which shewed that he suffered the Immediate Impressions of Gods wrath, more then the martyrs.

Q. What is his arresting by the Prehensio Peccatoribus. hands of Sinners?
A. That wherby he was apprehended as the greatest malefactour, by the hands of Judas and a band of men sent from the High Priest, and sold for 30 pieces as a slave. Exod. 21.32. Math. 26.15, 45, to 58. Joh. 18.1, to 14.

Explicat: Judas betrayed his master for a piece of money, in probability thinking that Christ would shift away, and make an escape. the kisse was ye watch-word in ye dark; because they not knowing Christ might take another for him; & yrfore such a guide was requisite that knew him well: if hee had come as a Enemy, they might in Reason be wary and escape, but he comes as a friend to kisse our saviour, in a familiar manner, and so descryes him; from Ecclesiasticall and civill power; all sorts

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2 Greek: “drops.”
came against him as if he had been a publick enemy, Mark. 14.43. a thiefe, a great malefactour, an enemy to the state, a disturber of the commonwealth and church also, for Ecclesiasticall persons came against him; Joh. 18.3. great multitudes, Math. 26.47. with lanterns & torches, Joh. 18. in the night, Math. 26.55. when theeves walk, as if he had shunned ye light, with swords, &c: Math. 26.47.


Mark. 14.46.

3. They bound him as a great thiefe with bands of death. Psal. 18[.5]. contrary to the honour of a Romane, or one free borne, Acts. 22.29.

Q. What is his arrreignment? A. That wherby he was exposed to Ecclesiasticall and Civill Judgment.


Expl: Wee were guilty before Gods Judgment seat, and it was requisite that hee should stand in Judgment in our places, that wee might be free: Every Tribunall appointed by God, is Gods Judgment seat. 2. Chron. 19.6. & therefore as Christ was presented before yr Judgment seat, so before the Judgment seat of God: and as these pressed sentence against him, so did God, they wickedly, but God Justly: our dooms day is past, and wee are Judged already in Christ, by whom wee are delivered from Judgment: Ecclesiasticall, &c:] as if he had bin worthy censure in church & commonwealth, not fit to live in either.

1. To the Ecclesiasticall counsell, or Sanhedrin, the great court of 70 which God willed Moses to chuse. Joh. 18.13, 14.

1. To Annas, this was to gratify Annas, and make vm sport: possibly the[y] present him, expressing themselvs in some such manner as this. Reverend Father in God, here is your great enemy, that envyeth your Priestly divinity, that would overthrow your honour, and turn away people from due subjection, & reverence, and hopes that your Pontificiall honour and Leviticall Priesthood will shortly be at an end: Your honour sees vt ye case is altered, & ye world ascended here as a new face of things, vs wicked man is taken, & yet you see God favours your holinesse, in maintaining your Pontificiall Dignity, & destroying your enemies: It may be ye old man will smile on him, and cast
some reproach at him.

2. To Caiphas: before whom he was arraigned, whose house was ye ordinary place of Judgment. In which arrainment attend.

1. His Examination, which was concerning his Disciples and Doctrine. Joh. 18.19. wherby they insinuate that he was guilty of sedition,
   [1.] by gathering Disciples.

2. Chiefly by preaching false Doctrine, which was new, and agreed not with the tradition of the Elders.

2. A flat accusation, by two false witnesses in a double Blasphemy.

1. Against the Temple, as if he should threaten to destroy it. Math. 26.61.

2. Against God, because he said he was the son of God, they called him to the oath ex officio. Math. 26.63.

2. To the Civill Judgment, for wee deserve to be cast out of the church, and then proceeded against by the civil magistrate, here he was accused in generall for evill doer. Luk. 23.2. in speciall of sedition and treason.

1. Of sedition, forbidding to pay Tribute to Cesar.

2. Treason, in affecting the Kingdome: wherby he appeared to be an Enemy against the majesty of Caesar: to which they add Blasphemy: Thus Christ is censured before the Politicall and Ecclesiasticall court, and though he could clear himself yet he is silent, because he was guilty of our sins, though he died not for himselfe, yet for us, and God used these wretches as Executioners of his Justice upon Christ.


Explic: They used him in their speeches and behaviour towards him, as if he had bin the vilest wretch in the world, and all this would not serve the turn, but after all that cruell wage, they cryed out to have him hanged, & would not be quiet untill they saw him condemned, and bound to suffer the most accursed death upon ye crosse, because wee have deserved the most hard wage and death itselfe.
Q. Wherin consists that Ignominy?

A. In Extream derision and whipping.

Math. 26.67, 68.  27.27, to 32.

Ignominia Christi.

Expl: 1. He was extremly flouted, scorned and disgraced by the Jewes, Roman soldiers, and one of the theeves; he was made a spectacle of shame & confusion standing in our room, because shame and confusion of face belongs to us by Reason of our sins. he was derided by his Enemies, both in words and deeds.

1. Words: Math. 27.29, 31. the word signifies to play boyes play, or handle one as a boy or child, they made sport of him as if the[y] would make a baby of him, derided his Propheticall office in saying, Prophesy, &c: as if they should say, prophets can tell such things as are hidden, as well as things that they see with yr Eyes. His Kingly office, saluting him, &c:

2. In their deeds and actions, with reall scoffing and mocking, and that in severall things.

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1. In the ludibrious habit they put on him, instead of a Royall scepter, robe, & crown.

[1.] put on him a splendid Garment, as if out of foolish simplicity he had affected the dignity of a King.

2. Set a crown of thorns on his head instead of a Royall Diadem.

3. They put a reed into his hand, instead of a scepter, intimating by this habit what a brave King he was.

2. They bowed the knee to him.

3. They smote him with their fists and rods, and a reed, as if like a fool he had aspired to a Kingdome, his face and head were black and blue, and swoln with the blowes.

4. They blind-folded him.

5. Spat in his face, a note of extream disdein & Ignominy.

6. Herod nullifyed him, made a no body of him, as the word signifies, thus they taunt him, and triumph over him in missery.

2. The 2d piece of abuse offered him before the Judgment seat was his whipping, he was scourged in a most dreadfull manner, not with rods, but a scourge made with small cords, and this was a publick punishment inflicted after examination, in
the place of publick Judicature, not laid on him by the Violent hands of the people, but by civill authority, he suffered as an evill Doer: this was exceeding shamefull, and painfull.

1. Shamefull.
   1. Because it was a greater shame to be scourged with cords, then beaten with rods.
   2. It was a greater shame to have his cloaths pulled off his back before the whole multitude, to be lashed, and have his skin broken.
   3. When his back and armes were naked, to have his armes fastned to a Pillar, whipt at a post.
   4. This was a punishment inflicted upon fools, slaves, and varlets: a rod is for the back of a fool (flagro of flagrum) hereby Christ was deprived of ye honour of a free- man, or Romane. Acts. 16.37. 22.25.

2. Painfull.
   1. Because he was beaten with a whip, which will make the body burne: flagrum of flagro.³
   2. There were thornes, or needles points (as some conceive) fastned in ye cords, to teare the flesh from the bones.
   3. It was proportionable to the torment men suffer on the racke, men use to extort confession by this means. Acts. 22.24.
   4. The Executioners were not the Jewes who knew the restreint, Deut. 25[.2, 3]. but the Heathen.
      Math. 27.29. [mss. 20.29.] Mark. 10.39. who whipt some to death, lasht him extreamly without moderation, made furrows in his flesh, whipt him to the naked bones.

5. His body being fashioned Immediately by the Holy- Ghost, was of a most fine, curious, and exquisite temperament, those whose temper is more course, and sences more dull and stupid, feel not so much pain, but his temper being more noble, and sences more vigorous, and feeling more exquisite and quick, therefore his pain was more sharp then the Martyrs.

6. Pilate aimed at the satisfaction of the Jewes by that means, and thought that they might spare his life, and this might suffice. Joh. 19.15. behold the man that you have almost whipt to death, is not this enough, do you not pity him, as a miserable spectacle.

³ Latin “whip” of “to burn.”
Q. What is the Condemnation of Christ?  
A. That whereby the sentence of death was pronounced upon him.

Explic: 1. Wee are guilty and bound to suffer death by the Law.
   Gen. 2.17.  Rom. 1.ult.
   2. Christ stood in our roome as our surety.  Gal. 4.4.
   3. Hee was a guilty malefactour by Imputation.
   1. Cor. 5.ult.
   4. Censured by church and commonwealth.
   5. These Judges sitting in the place of God, he was presented before the Judgment seat of God.
   6. Hence our dooms-day is past.

Q. Wee have heard of the fore-going Passion of Christ, what is his Crucifixion?
A. That whereby he was mounted and nailed to the crosse, hanging there as a curse for us, and languishing to death.  Deut. 21.23.
   [Math. 27.26.]

Explic: 1. The cross was a tree or post set in the ground, with a cross-bar at ye top.
   2. Christ was fixed to this crosse in this manner.
      1. He was stript of his Garments before the whole multitude, crucifyed naked, having only a piece of an old sheet, or the like about his middle; the shame of his nakedness appears before all, because Adam made himselfe and us naked: his ribs appeared, &c: Psal. 22.17.
      2. He was lifted up on a crosse, and that was set on a hill, so that he was mounted up in the aire, this was typifyed by the wave offerrings, Exod. 29.27. and brazen serpent, Joh. 3.14, 15. and answers to Adams sin, who did eat of the forbidden fruit of the tree, therefore the 2d. Adam must suffer on a tree.  Acts. 10.39.  1. Pet. 2.24.  he now suffered in the air, the Devils Kingdome.  Eph. 2.2.  hee was advanced into the air, yt he might be a spectacle of shame to all spectatours.  Luke. 23.35.  Acts. 2.25.
      3. He was fastned to the crosse with nailes.  Joh. 20.25.
3. The torment of Christ hanging on the crosse was very grievous.

1. Because his hands and feet were fastned with nailes to the crosse, & not tyed with cords. Psal. 22.16. Joh. 20.25. Ye villains took his naked body while he was living, and lift up and stretched out his hands, upon a crosse bar at the top, and fastned them to the bar, at the lower end of the post, and pierc't his hands and feet with strong nailes, driven in by the force of the hammer, not without a great shaking of his body, and while they are fastning his hands and feet to the hard churlish wood, they drive in some of the flesh.

2. The crowne of thornes, yet standing on his head, and dashing against the crosse, the thornes were more deeply fastned into his head, wherby ye wounds were made more deep and large.

3. By the stretching of the limbs, the nerves and veins of his sacred body, his whole body was mightily extended like a bow-string, that all his bones might be told. Psal. 22.[17.] his whole body was upon a racke, yt puts the body into extream torment.

4. There being a speciall concurse of nerves in the Palmes of his hands, & soles of his feet, they are abrupted and broken in sunder, by the piercing of those great nailes.

5. Hence there is a new effusion of blood, by the violent convulsion of the artieryes, and pricking of the body, and so the wounds bleed afresh, and his whole body is a bloody spectacle.

6. Hence there is the most exquisite sence of pain.

1. He had the noblest temper. Luk. 1.35. and now in his prime and flower, with most exquisite sence.

2. The Palmes, and soles have the greatest vigour and sence, by Reason of the concurse of nerves. Psal. 22.16.

3. There was not an Incision, but a breaking the parts of the hands and feet.

4. The Griefe was augmented by the weight of his whole body hanging on his hands and feet.

5. The hands and feet being the most remote from the brain, heart, & liver, those vitall parts, where the veins, arteryes, and nerves are rooted, the pain is more durable, and therefore more exquisite, by reason of the continuation of it.

6. Christ was 3 hours hanging alive on the crosse, conflicting with these exquisite pains, his sences remaining in such vigour that he could lift up his voice like a strong man: but here two things especially are to
be attended.

1. Christ was made a curse for us, hanging on the crosse as one accursed, by Reason of our sins charged upon him. Deut. 21.23. 1. Pet. 2.24.

2. That he languished to death, endured the Perfection of the first and second Death.

Q. How may it appear that Christ was now made a curse for us?
A. Because he now suffered the perfection of the second death, which he began in the garden.
Gal. 3.13.

Explication. He drunke the first draught of the cup of wrath. Math. 26.37. and afterwards it is said he was in an agony, there was the 2d. and now on the crosse he drank the dregs of the cup of vengeance, Joh. 19.30. he was cursed of God in an eminent manner. Deut. 21.22, 23. compared with, Gal. 3.13. Christ was accursed by hanging on a tree, and therefore it is certain he was guilty of our sins charged upon him, being the greatest sinner by Imputation, and hence he was really cursed of God, and that in an eminent manner, for he was a curse in the abstract: whence it is most evident that he suffered ye Immediate Impressions of the wrath of God, and the 2d. death, which takes possession of the whole man, and therefore must be suffered whiles soule and Body were united: hee was those 3 hours in the darknesse of hell, encountering the powers of darknesse, and wrestling with the wrath of an Infinite Deity, man by sin having displeased an Infinite majesty, must suffer the Infinite displeasure of the Infinite God, which Christ suffered in our room: About the same time that Adam sinned, and was in horror in the garden, Christ suffered those 3 hours of horror and darknesse.

Q. What is the perfection of the 2d. Death, that Christ now suffered on the crosse?
A. That whereby he was utterly deprived of all the sweetness of his fathers love and presence, and filled with
the sense of all the bitterness of his wrath. Psal. 22.1, 2. Isa. 53.4, to 12. Math. 27.45, 46. Gal. 3.13. [Phil. 2.17.]

Expl: In which we may attend.
1. The Punishment of losse.
2. Of sense.

1. Of losse, deprived, &c: there was a totall privation in respect of sense, and feeling, shadowed out by the great darkness which covered him hanging on the cross. This dereliction appears in several steps.

1. God the father, the father of Glory, and fountain of living waters forsook him: the God of all comfort departed from him, withdrew his sweet presence from his soule. 2. Tim. 4.10, 16. [mss. 1. Tim.] no man stood by him, &c: i.e. they did not present themselves to comfort him: God did not present himselfe to his humane nature, with his sweet, comforting, refreshing presence, but left him destitute and desolate: & yt is worse yn persecution. 2. Cor. 4.9. Psal. 69.2.

2. God the father hid his face from him, deprived him of ye beatificall vision, ye same word spoken of Christ, Psal. 22.1. is used in ys sense, Deut. 31.17. as ye sun wthdraws his light from his outward man, so God wthdrew ye light of his countenance from his inward man, ye vision of God is 1000d 1000d times better yn ye sun, & ye loss of his favour 1000d 1000d times worse, yn ye loss of ye sun in ye firmament, ys is one piece of ye misery of the damned.

3. God would not send to him: the sun hides his face from us in the night season, yet being the fountain of light, sends light to us by the moon and stars, God would not send in any comfort, by the sun, Angels, &c: which are the carriers by which God useth to convey comfort to his people: all forsooke him. Psal. 16.1, 2.

4. God did not only stand at a distance, but locke up himselfe in anger from him, and would not be found of him, or entreated by him. Psal. 22.1, 2. he was empty and had not the least drop of comfort. Phil. 2.7. Dan. 9.26. this is the death of his soule, as the fire dyes when ye fewel is taken away, so the soule when the fewell of goodnesse is taken away; that it was wont to feed upon; wee have deserved to be thus forsaken, and this Christ suffered that wee might have the
beatifficall vision and fruition of God: Alas! what could the Eyes of Christ see, but his tormentors or torments, or his Ears hear, but the blasphemeayes of his enemies, or his own dolefull roaring, what could he smell in Golgatha but ill savours, and tast but gall and bitternesse.

2. There was not only dereliction, but malediction. Gal. 3.13. he was assailed by all the Infernall powers of hell. Luke. 22.53. εξουσία. the power and authority of darkness, they might do their worst, now they had their full scope; the great batell was fought upon the crosse. Col. 2.15.

1. Satan laboured to set him at a distance from God. 2. To drive him to despair, yt he might Question Gods love to him, & his relation to him: and these representations terrifyed ye soule of Christ. Psal. 18.4.

3. He wrestled with the fierceness of the wrath of an angry God; a consuming fire, he was smitten of God. Psal. 69.26. [mss. 69.27.] Isa. 53.4. Zech. 13.7. hee was his Executioner, and let the immediate impressions of his wrath fall upon him, seas of wrath came in amain. Psal. 69.1.

3. Hence a confluence of all plagues and evills fell upon him, and settled themselves on his sacred person. Gal. 3.13.

4. He was filled with them. Psal. 22.15. 55.4.

5. He was in the depths of them. Psal. 69.1. Cursed above all creatures, Joh. 3.14. Math. 10.28. this is the death of the soule which is full of evill and bitternesse, and this is not the death of sin, but death of sorrow which Christ suffered.

Q. What is the consummation of his bodily death? Consumatio mortis corporae

A. That wherby Jesus Christ commending his spirit into the hands of his father, gave up the Ghost:
Luk. 23.46. Joh. 19.30.

Exp: Our saviour suffered the perfection of the 2d. death, his soule and body being united: because wee were bound to suffer it in hell, our soules & bodyes standing together, as the damned shall forever: if he had suffered bodily death first, he should have suffered yt 2d. death after his resurrection, which is a piece of his conquest, after which he was to dy no more; and hence our saviour after his sufferring ye perfection of the
2d. death on the crosse, gave up the Ghost: In the Description
observe two things.

1. He commended his spirit into the hands of his father,
leaving his body in the hands of his Enemies: the Phrase is
used, Psal. 31.5. where by hands wee are to understand the
mighty protection of Gods favour, or Providence, by
commending his soule to the divine protection of his father,
as an Excellent Pledge or treasure. Acts. 7.59. hee prayed
that he might be received into heaven, not into Limbus Patrum
as the Papists say, but into Gods presence, not into any
Locall hell, for then Stephen should have gon into hell
locally, hee did not goe to shew himselfe to ye damned, for
after his death he shewed not himselfe to the world, not to
triumph there, for that was his Exaltation; by spirit,
1. Pet. 3.19. is meant the God-head of Christ.

2. The forme of his death, he gave up the Ghost: hee
could by his Miraculous power have drawne out his life longer,
but he yielded to ye naturall causes of Death, as a
conqueror of his voluntary consent: this was the naturall
death of Christ.

This death was exceeding painfull and full of grieфе.

1. In respect of the cause, he was cut off by ye Judgment
of God as a malefactour, by the stroake of Divine Vengeante
Justice, as one not worthy to live. Isa. 53.8.

2. It was bitter for his soule and body, those two great
friends[,] to be separated from their union.

3. Because he had perfect sence to the last gasp.
Math. 27.50.

4. Because he was cut off by a violent death in the midst
of his dayes: he answered the Types of him: Acts. 3.15.
when he had lived 30 yeers, and 1/2, which with the 9 months
in his mothers womb, make up between 34, & 35, which is half
70. Psal. 102.24. 90.10.

5. The Humanity of Christ was deprived of the sensitive
soule, being deprived of the senses and affections, which are
the organs [&] hand-maids of the Reasonable Soule. The
sensitive soule was resolved into the Elements: the Holy
things of the Sanctuary or Tabernacle were covered with

6. This High-Priest could not use those Instruments for
the present, but ceased from all those visible externall
operations.

1. Those hands were tyed which wrought miracles, &
cured with a touch.

2. His Eyes which were full of purity and pity, who
had shed many tears from sinners, were now closed up.
3. His ears which were opened to ye requests of poor sinners, were now stopt and could not hear.
4. His feet which carried him up and down to do good to man-kind, were now fast in the stocks of death.
5. His tongue was tyed which was full of gracious speeches, and a well-spring of life.
6. His lips, the doors of the Tabernacle, which were opened to discover the Excellency of the Lord, were now shut.
7. He was in his man-hood deprived of all those Externall excellencyes, with which it was adorned, with the presence of his soule.

1. He was deprived of Beauty and Majesty in his countenance, Isa. 52.14.
2. Of strength, the body could not carry itselfe, but was carryed of others to the grave.
3. Of honour, a dead body is a spectacle of shame. 1. Cor. 15.43.
4. Of all comforts and delights, and possessions of the world. Dan. 9.26. hereby he hath made death inefficaceous, 2. Tim. 1.10. and tooke away all punishment in it from us.

Q. What followed the consummation of Death? 
A. The continuation of it, wherby he was 3 dayes under the dominion of death. Math. 27. Rom. 6.4. 
[Math. 12.40.]

Explic: This was the complement of his death, the utmost bound of his Humiliation.
1. He submitted to the power and authority of Death.
2. Death possessed him as a Prisoner.
3. Kept him 3 dayes, to shew that he was his own, some have bin in a swoon 24 hours, Christ remaining in a state of death longer, shewed death had full power and Dominion over him.

Q. Wherin consists the Dominion of Death? 
A. In the buriall of his Body in the Grave, and durance of his soule in
ye state of separation. Psal. 16.10. 
Acts. 2.27, 31.

Explicat: His body was buryed, the Romanes used to burn them, and bury comes of the old word, *buro*, to burne, the Gentiles burned the dead Bodyes, and gathered up the Ashes, and put them into the Earth, hence some learned men conceive that that expression was put into the creed, being to come among the Gentiles, that they might not mistake the Lords buriall, that it was not according to the manner of the Gentiles, but of ye Jewes, who embalmed yr bodyes, and laid ym in the earth in tombes. *Schoel*, and *Hades*, are both used for the grave: *Schoel*, of *scheal*, *petere*, to ask, because the grave chases[*?] after men, and is not satisfyed, Prov. 30.15, 16. the English hell, of *hel*, a den: only I would propound this consideration, whither by the buriall of Christ we are not to understand the buriall of his body: and so expound that place; Acts. 2.31. [mss. 2.34.] his soule was not left in hell, i.e. in the state of separation, nor did his flesh see corruption, i.e. his body was not left in the grave to be corrupted: the separation of soule and body, is a kind of punishment and missery.

1. The soule separated doth not act upon the body, as ye Hygh-Priest could not use those Instruments, w'n ye Tabernacle was dissolved, so Christ did not use ye sensitive soule, & organs of ye body: was as an artificer without his tools.

2. Was changed into another condition: ceased to be yt which it was, & began to be yt which it was not, this mutation is a kind of death, and to be dead is a punishment.

3. The soule is Incompleat and Imperfect, in the state of separation, for it cannot act as formerly, and to be Incompleat is a kind of punishment.

4. It is deprived of a deare friend whose presence it desires, yt it might participate of the Joy which it possesseth.

5. The soule hath a naturall desire of union with the body: and being parted, is yet joyned in affection, and in that respect suffers.

Q. Wee have heard of the Humiliation of Christ, what is his Exaltation?  

A. That wherby he obteins most stately victory, full of glory & triumph over his and our Enemyes. Luk. 24.26.  
Acts. 2.33. Phil. 2.9, 10.
Explic: Jesus Christ is above his sufferings, layeth aside his state of abasement, and enters into glory: is exalted, erected, sublimated, lifted up on high, ὑψωθὲίς,4 sublimisyed, heightned, extolled, magnifyed, &c: lifted up to ye highest top and pinnacle of dignity and honour, that can be Imagined: nay superexalted. Phil. 2.9. above exaltation, and all Excellency that can be Imagined. The man Christ Jesus dyed to save us from death, and performed rightousenesse to entitle us to happinesse. As it was Reason for him to suffer death, and performe active obedience, so it was necessary that he should be rewarded & have happinesse, by the Law, Christ having kept the Law, was to live (as Adam) a constant life of happinesse, which is his reward and Exaltation. Rom. 4.4, 5. 10.5. Rev. 1.18. Wherby he obteins, &c:] our Enemyes are, the Law, death, Satan, & ye world. Christ overcomes and conquers all.

1. The Law, by observing it, and satisfying Divine Justice. 1. Cor. 15.56.
4. The World: Joh. 16.33. 1. Joh. 4.4. by his great strength making all serviceable, for our good: this victory of Humiliation and death, was only meritorious and vertuall, but now actuall and stately, it appears in ye glory of it: now he actively conquers all these, and sets himselfe above them, subdues ye, passeth through by invincible power, leaving ye all dead in the field.
   1. The enemy encountred him, that could overcome him.
   2. He did not only bear the assault, but got the victory, else where had bin our salvation.
   3. Conquered so ye he took ye prey out of their hands.
   4. Subdued them utterly, that they can never recover.
Gen. 3.15.
2. [sic] A most stately conquest.
   1. Greatest, because he overcomes ye greatest enemies.
      1. The World, which Alexander could not do.
      2. The God of the world.
      3. The Empyre of Death. Rev. 1.18.
      4. The Law. Rom. 5.20, 21. [mss. 50.20, 21]

2. The most perfect conquest over these great Enemies, treads Satan under his feet, Gen. 3.15. he could do nothing against him, when he had him at the lowest. Rom. 6.9
3. The most glorious, because he is set in the highest

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4 ὑψωθὲίς, "exalted" (Acts 2:33).

1. He layeth aside all Infirmityes, as hunger, &c: and imputed sin. Heb. 9.28. the forme of a servant, Phil. 2.6, 7, 8, 9. which were consequents. Rom. 6.9.

2. Assumed the highest perfections: Rev. 5.6, 12. Heb. 2.7. Rev. 1.1. no truth was hid from his understanding, no good from his will; his body glorifyed as his soule: Phil. 3.20. and his operations are glorious, and ye glory of the Divine nature shines out, and is manifested. Joh. 17.4, 5. this glory is Immutable. 2. Cor. 13.4.

4. Triumphant.

1. There is an Externall triumph in Trophies, and Monuments of victoryes: so here are monuments:

   [1.] it is recorded in scriptures, his name shall remain while sun and moon endure.

2. His name is honourable and pretious in the Eyes of men and Angels: a Laurel Crown. Heb. 2.7, 8. Rev. 5.12, &c: Phil. 2.9, 10.

2. Inward Tryumph which appears.

   1. In the eminency of his glory. Heb. 1.9.

   2. In his glorying and boasting of this hope. Rev. 1.18. Heb. 12.2.

Q. How may the degrees of his Exaltation be distinguished? 

A. Either such as he obtains before the end of the world, or his appearance at the great day.

   [2. Tim. 4.1.]

Explicat: Jesus Christ obteins severall degrees of his stately conquest while ye world stands, sees many thousands of good dayes before the world ends. & his people with him, Math. 28.18, 19, 20.

but the world are little ye wiser all this time: beleevers see him crowned. Heb. 2.7, 9. but the world are not aware of him. Joh. 14.9. no unregenerate man ever set Eye on him after his buriall, Col. 3.3, 4. at the great day he shall appear in all his glory before men and Angels: 1. Joh. 3.2. There shall be more spirituall knowledge of him at ye calling of the Jewes, then ever was in the world before: but that day is the great day of his appearing, Jud. 6. when he shall visibly reign over all
creatures in the face of the world. 2. Tim. 4.1.

Q. Which are the degrees of Gradus Exaltationis ante finem mundi, which Christ obtains before the end of the world? A. His resurrection and Possessio Regni of heaven. Acts. 1.3, 9. Rom. 8.34. Luk. 23.42. [Rev. 1.18.]

2. Takes ye keyes of Heaven, & unlocks ye gates of yt great city, takes possession of ye 3d. Heaven, and highest place in it, and sits down in ye throne of glory.

Q. What is ye Resurrection of Christ? Resurrectio Christi. A. That wherby his soul and body being reunited by himselfe, he came forth out of his grave ye 3d. day, and was seen of his disciples 40 dayes. Math. 28.6, 9. Acts. 1.3.

Explic: ἡγέρθη, he is risen, signifies an expergefaction, and resurrection, to be awakened, and raised out of a sleep: It implyth 2 things.
1. To awake out of sleep.
2. To arise out of bed: so the soule of Christ coming into his body, he was awakened.
2. He came forth out of his grave: the Temple or Tabernacle of his humane nature, that was dissolved, was now raised up again, as a glorious building, Joh. 2.19. hee rose up against his enemyes to wage war with them, & scatter them. So the word is used, Luke. 21.10. Ἀνάστασις, is another word used for the Resurrection. Math. 22.23, 28, 30, 31. Joh. 12.24, 25. which signifys a rising from a fall, and standing up again; Christ fell down into ye dust, and now stands up again. In ye Description wee must first attend ye Essence of it, wherin it agrees with ye resurrection of others: and yt consists in his
coming forth alive out of ye grave, in wch yr is a double act to be cleared,

1. Internall, the reunion of the soule and Body.
2. Externall, his coming forth out of the grave. For ye full Explication we must speake.
   1. Of the Resurrection of the man-hood.
   2. Of the resurrection of Christ.

[1.] In the resurrection of his man-hood, wee must speake

[1.] first of the Resurrection of his body in severall Propositions.

1. the Body of Christ was the first proper subject of Resurrection.
   1. Because that only fell down, his soule went upward.
   2. That was laid in the grave, the house of the dead, his soule went into Heaven.
   Luk. 23.43.
   3. That was deprived of its operations; his soule was acting upon God.

Prop. 2. It was the same body that fell, that was now raised up. Joh. 20.25, 27. Math. 28.2, 5. [mss.28.25.]

Prop. 3. It was free from defects (The prints of ye nailes were kept at ye first for a speciall end) and cloathed with the contrary perfections as part of the body of Adam in Innocency. Gen. 2.7. and fitted to entertein his glorious Immortall soule.

Prop. 4. His reasonable soule came from Heaven into the Grave, and was reunited to his Body.
Psal. 16.10.

Prop. 5. His soule and body were bound together by ye spirits (being now restored) which are the bonds of union. Rom. 14.9. Rev. 1.18.

Prop. 6. The sensitive soule being restored, he was furnished with sences, the servants of the Understanding, and with Affections ye Handmaids of the Will, his glorious Eyes, and blessed Ears, were compleatly organized for his soule. Luk. 24.15, &c: Acts. 1.3.

Prop. 7. The Prison doors were opened, and his body came out of the dungeon of the grave.

Prop. 8. His Body was raised an Immortall glorious body, though he restreined ye beams of this for the present, that his Disciples might not be
afraid of him: Math. 28. the shining face, &c: were a representation of it, as also his transfiguration. Rom. 6.9. 1. Cor. 15.42, 43. Phil. 3.ult. Rev. 1.18.

2. The Resurrection of his soule: which may be more improperly said to rise again.


2. It is freed from the durance of the state of Separation, and enjoyeth the sweet companion of its desires. Psal. 16.10.

3. It came out of the grave together with the body. 1. Pet. 3.18. [?, mss. 3.16.]

4. The soule was filled with sweetest glory in the presence of God. Ps. 16.ult.

5. The soule had liberty to exercise his glorious operations in the body. Luk. 24.27, 32. Acts. 1.3.

2. Of the Resurrection of Christ, here know that the Divine Nature is not capable of dying or rising again. Mal. 3.6. yet it is attributed to the whole person. + By the communication of properties. Math. 28.6. Luk. 24.39, 40.

1. Because the glory of his Divine Nature shines out, which was veiled before, he now looks like himselfe, like the son of God indeed. Acts. 13.31.

2. His resurrection is distinguished from others.

1. In that he himselfe was the author of it. Joh. 2.19. 10.17, 18. God ye father is said to raise him up, because he is the creditour, who sends his officer to open the prison doors in state, and discharge him. Math. 28. Gal. 1. and because he was raised by a glorious Almighty power, and therefore he is said to be quickened by the spirit. Rom. 8.11. which power of God is manifested here, Rom. 8. not so much for raising his body out of the grave, but for losing the bonds of ye 2d. death, and freeing his soule from ye torments of hell. Acts. 2.27.

2. It is distinguished by the adjunct of time, he rose again the 3d. day, to shew he was truly dead.

3. He lodged in the Grave no longer, least the hearts of his Disciples should be discouraged, conceiving that his body was corrupted.

2. He appeared to his Disciples for the space of 40 dayes. Acts. 1.3. in which there were at the least ten apparitions, and they saw and handled the word of life. 1. Joh. 1.1, 2. and thereby they were throughly persuaded
that he was risen. Not longer, to shew that they were not to enjoy him here upon Earth, but he would be with them by his Spirit and God-head to the worlds end. Math. 28.20. the Lord shewed not himself to the world, but with-held his glory from them, as unworthy of him. He rose again, because it was impossible for the grave to hold him, being the living God, and having paid our debts, therefore Death cannot keep us, for he rose as a publick person, & if ye head be above water, ye body is safe: it is an earnest of our Resurrection. Rev. 1.18.

Q. Wherin consists his Possession of the Kingdome of Heaven?  
A. In his Ascension, and Session at the right hand of God.  

PosseSSio regni consistit in Ascensione Sessione ad dextram Patris

Q. What is the Ascension of Christ?  
A. The going in his man-hood into Heaven, by vertue of his God head, from Mount Olivet, in the sight of his Disciples.  
Acts. 1.9, to 13. Heb. 9.24. [Eph. 4.8.]

Explication: Ascension is a motion toward the Circumference: this the motion of Christ to the Hyghest Heaven. The going up] It was a Locall Motion from a lower to a higher place, the ascension of Enoch before, and Elias after the Law, were shadows of this. In his manhood] for that only is capable of Locall Motion, It is attributed to the whole.  
1. Because the person that ascends is God. Psal. 68.18.  
2. His Divine glory appears in his ascension.  
Into Heaven] he was received up into the 3d. Heaven. Mark. 16.19. the first Adam shut up the earthly Paradise, the 2d. Adam opened the Heavenly for himselfe and us.  
1. He being the 2d. Adam, and a publick person, is more noble then the first, 1. Cor. 15.45, &c:  
2. He had kept the Law in a most perfect manner.  
3. Must have the highest reward, not only Eternall life, but the most glorious blessed life, with all advantages.
4. He must have his glory in Heaven, not on Earth: and hence was to go to heaven, and hence wee must go to Heaven for happinesse.

By vertue of his God-head] here is the difference between his ascension & ours, wee ascend by vertue of his ascension; he by himselfe: the manhood by vertue, &c:

1. Christ consists of two natures, Godhead, and manhood.
2. His God-head is the more strong and noble nature.
3. The place of his God-head is Heaven, where it manifests itselfe, and the place of his manhood is Earth, where Adam and mankind were to live.

4. In his Humiliation his God-head descends, (as it were) from heaven, to manifest itselfe in the humanity, and support it, 1. Cor. 15.47. 1. Tim. 3.16. and the manhood kept ye God-head here.

5. His humiliation being finished, his manhood being the Inferiour nature, could not keep the God-head here on Earth, but was raised up by it, and carryed into Heaven: this is the ground of his and our ascension into heaven.

1. Cor. 15.47, 48.

From Mount Olivet] The complements of his Ascension, are the subject place, and adjunct spectatours. the subject is Mount Olivet. Acts. 1.11, 12.

1. To shew that his Humiliation is the ground of his ascension and glorification.
2. He had sanctifyed this place by frequent prayer, and now received ye fruit of it.
3. To shew that now he takes leave of all evills, enemyes, &c:
4. To shew that his Humiliation, and Exaltation, both tend to ye same end.

In the sight of his Disciples] who were spectatours and witnesses of his ascension, Acts. 1.9, 11. he was hid from the Eyes of others: this ascension is the 2d. degree of his Exaltation, his resurrection was the first: This was a more solemn degree of his Triumph.

1. As the Roman Emperours in their great solemn Tryumphs used to ride in their chariot of great state, so Christ rides up into the Royall city, in his chariot of state, carried by his Divine nature, shining in his glory. Act. 1.9, 11.
2. They used to lead Kings and Princes when they had taken captives tyed to their Chariots, some conquerors tyed their captives, being dead, by the feet to the chariot wheels, and dragged them about: So Christ tyed, bound, and restrained the states of Hell, by the Power of his God-head, silenced their oracles, and disgraced them before all the
world. Eph. 4.8.
Psal. 68.18.

3. They used to cast abroad rich precious gifts, as new coins, &c: So Christ. Eph. 4.8.

4. They did these things riding in their Triumphall chariot, and leading their captives in the Eyes of many, being Spectatours and gazers on them. So Christ, Acts. 1.9, 10, 11. this argues his perfect victory:
Psal. 68.1. Math. 28.2, to 5. he ascends to take up rooms for his people, and prepare places for them; Joh. 14.2. [mss. 14.1.] where the head is ascended, the Body must follow.

Q. What is the session of Christ at the right hand of the Father? Sessio ad dextram Patris.
A. That wherby he rests in the most stately entertainment of God the Father, Acts. 2.28, 33, to 37.
Heb. 1.3. 4.10. 10.12.

Explication: I cannot speak of all things, or severall occasions, signified by ye right hand of God, but touch briefly, that which sutes the business in hand: we read, Psal. 118.16, 17. the right hand of the Lord doth valiantly, or mightily, and is exalted. the right hand of God impylyes, the most high & mighty expressions of God, and it impylyes ye most magnificent expressions of highest bounty, Prov. 3.16. Hest. 1.7. according to ye hand of a King, i.e. as it is translated, according to ye state of a King: the right hand of God, the highest state of God: Christ finds Royall entertainment in Heaven, according to ye states of a God: It impylyes expressions of favour, which appears from the connexion of ye face & right hand together in the entertainment, Psal. 16.ult. this is expounded, Acts. 2.28. God searched into his own heart to find out such love and favour as is sutable to that entertainment of his son, gave him the right hand of fellowship, Gal. 2.9. enterteined him in the highest communion of glory with himself: he is said to be received into glory, 1. Tim. 3.16. i.e. enterteined with ye greatest state & glory, the session of Christ here, is his resting in this entertainment. Heb. 4.10.

Q. What is that stately entertainement? Acceptatio filii apud Patrem.
A. That wherby the father embracing ye son, crowns him with all fullness of Glory and Power. Cant. 2.6.
Psal. 110.1. Math. 28.18.  
1. Cor. 15.24, 25.  
Heb. 1.3. 9.28. 8.1.

Exp: This entertainment stands in two things.  
1. His salutation.  
2. His coronation.  
1. His salutation; embracing. Cant. 2.6.  
   1. God ye Father declares him to be his son, in whom he is well pleased.  

1. At his first coming to the court; when the son of the Virgin in his Glorified body peeped into the 3d Heaven, God the father made him known by a solemn proclamation, which made Heaven ring, yt this is ye Eternall son: thô under a cloud in ye state of his Humiliation, Phil. 2.6, 7. there was some glimpse of this in ye presence of a few, Math. 17.5. but this was in the presence of all saints and Angels, the great courtiers of Heaven.

2. God the Father declared himself to be Infinitely well-pleased in him, as one that hath fulfilled all Righteousness, and perfectly pleased him, Math. 17.5. and this was done, accomplisht, & finisht, and therefore he might rest, Joh. 16.10. setting implyes rest, wn ye work is finished, Heb. 1.3.

2. God the Father embraceth his son, in his humane nature, in ye armes of his all glorious Attributes.
   1. His Love. 1. King. 9.3. the Temple was a Type of it, Acts. 2.28. Ps. 16.ult.
   3. His Justice, Isa. 41.10.
   4. His Power and might; Math. 26.64. Rev. 5.12.
   5. His Supremacy: Heb. 1.3. 8.1.
   6. His Majesty & Greatness, ib.
   1. All these glorious Attributes met him, & shined gloriously upon him.
   2. They all appeared to be well pleased in him, and to delight and sport themselvs in him, and make him welcome, being all glorifyed in him, and gainers by him.
   3. They all present themselvs to him, as his Propriety & Portion: Joh. 20.17. Rev. 5.12.
   4. They all let out all their sweetness, and pour out ye most glorious Influences of themselvs upon him. Psal. 16.ult. Acts. 2.28. 1. Tim. 3.16.

2.[ms. 2.2.] His Coronation. 1. With Glory. 2. Power.
1. His Body glorifyed exceedingly far above ye sun in ye firmament; Phil. 3.ult. 1. Cor. 15.
3. Hee [ms. His] is filled with glorious seas, of the assisting presence of the H.G. the Priestly, Propheticall, & Kingly spirit.

1. Priestly, wherby he is led into the presence of God.
2. Propheticall, opening all the treasures of his counsell, Rev. 1.1. 5.1, 12.
3. Kingly, wherby he is led in, acting all ye affairs of his Kingdome, Psal. 51.12. Rev. 5.7. 7 Eyes, & 7 Horns, v. 14. [mss. v. 12] The spirit he received as a publick person, all saints and Angels acknowledge this, & fall down and worship him, Joh. 5.23. Heb. 2.7, 9. 1.6. Rev. 5.12. there be degrees of Glory, he must have more yn others, being ye head; if they that convert souls shall shine as the starrs, much more he that is the

Cause of the conversion:  It is glory to overcome sin, &c: but wee overcome by him: he is the head and father of the first Adam, & therefore must be more glorious then others, and more glorious then the first Adam.

2. With all Power.
1. Of authority, Math. 28.18. Rev. 1.5. 19.16.
2. He is advanced to the highest seat of Dignity. Eph. 1.20. Phil. 2.9. the man Christ Jesus, is next to the first being. 1. Cor. 3.22, 23. Col. 1.17, 18.
3. He is the great Heir of all the world; Coll. 1.18. Heb. 1.2. Joh. 16.15.

2. To use all the Divine Attributes. Rev. 5.6, 12. Math. 26.64.
3. Power over the Angels: to compell ye Evill, & give admission to ye good.
4. The Immediate dispensation of all things.
Joh. 5.19, to 28.

Q. What is the rest of Christ in that stately enterteinment? **Quies Christi**
A. That wherby he possesseth all fullness, is delighted, & rests fully satisfyed with that sea of Glory. Psal. 16.ult.
Acts 2.28. [mss. 28.26.]

2. Delights in it. Psal. 16.ult.
3. Is filled. Acts. 2.28.[ms. 2.26.] rests as the Father in creation, Heb. 4.10. hence the church stands in all ages.

Q. What is the speciall Employment of Christ at the right hand of his Father? **Exercitium Christi ad dex-tram Dei Patris.**
A. His Glorious Intercession.
Rom. 8.34. Heb. 7.25.
[Acts. 25.24.]

Expl: God takes such state upon himself, that he will admit no sinners, to speake with him, or come to him, without the Intercession of Christ. Eph. 2.16. and this makes for the honour of God the son, Joh. 5.23. 14.6. Heb. 7.25. there are two parts of the Priesthood of Christ, his satisfaction and Intercession: his satisfaction was made on Earth: and though he prayed on Earth, yet his Intercession is especially in Heaven, where it is exercised in the Eminency & glory of it; when the sacrifice was slain, the Priest was to present it in the Holy of Holyes; with Prayer and Intercession to God to accept it for the sins of his people, Heb. 6.15, 16. he must sprinkle the mercy seat with blood, Heb. 4.14, to end. 9.7, 11, 12. this was proper to the high Priest: this is the last & most glorious Act of the Priesthood of Christ, sitting at the right hand of God: Rom. 8.34. now his Royall Majesty hath an Influence into...
the stateliness, and eminency therof, This is the proper place where the Intercession of Christ is to be handled fully; his speciall employment at the right hand of God, he is not advanced to enjoy a blessed state of Happiness himself, but lives there for the good of his members; as he lived for us on earth, so he is wholly taken up with our business in Heaven, Heb. 7.25. When he finds such stately enterainment himself, he is not unmindfull of us, but improvs his Interest for us, Rom. 8.34. makes request, i.e. hath business with God, and deales with him for us: so the word is translated, Acts. 25.24.

Q. What is the Intercession of Christ? Intercessio Christi.
A. That wherby Christ appears with all his saints in the presence of God, claiming all good for us, according to the promise of his father, Joh. 17.24. Heb. 9.12, 24.

1. Joh. 2.2.

Explicat: It consists especially in 2 things.
1. Presenting himself with all his, &c:
2. Claiming, &c: They that are weake may easily attein the truth by these Propositions.

Prop. 1. God the Father hath deeply engaged himself to his son.
1. God promised that if he would suffer Death, he should see his seed, a new generation of men, descending from himself, by spirituall regeneration. Isa. 53.10.
2. They should all be Justifyed by him. v. 11.
3. He should prolong his days & live forever, to eat ye fruit of his labour. v. 10.
4. This seed should serve him forever. Psal. 22.30.
5. He should possesse them forever. Psal. 2.[8.]
6. The Glory of the Lord shall fill him and his people forever, Deut. 12.11.

Prop. 2. Christ must ask and claim all the good which God hath promised when he comes to Heaven: as Solomon claimed the Promise of God, 1. King. 8.22, &c: Psal. 2.8.

Prop. 3. God stands bound to answer all those bills, that Christ shall charge upon him; at ye first demand. Psal. 2.8.

Prop. 4. Christ presents himself, with all his merits before God, that he may receive the promised good things for us, as ye fruits of his merits.
1. He appears himself; Heb. 9.24. when a man hath a cause at the court, and cannot appear himself, they ask
who appears for him.

Then his Attorney appears in the room of the client, & answers for him: So Christ appears in the court of Heaven, and takes our cause upon him, and stands there ready, in the presence of the Judge of all the world, to answer for us, to wipe off objections, and stand between us and our harms. the word used, Isa. 53.12. Japhgin: sign: to meet. If Divine Justice hath any thing against us, Christ meets with it, and Answers for us.

2. With his merits] Heb. 13.20. God hath brought back this great shepherd from the dead, with the blood of the Everlasting Covenant; i.e. Christ is so risen from the dead, that his Death is not abolished, but holds its perpetuall vigour. Calvin. This is called the blood of sprinkling, Heb. 12.24. the mercy seat is besprinkled: the third Heaven is died as it were the the colour of the blood of Christ.

3. [mss. 2] He presents his active obedience and righteousness, which cryes as loud for Eternall life, being merited by it. 1. Joh. 2.2. Joh. 16.8, 9, 10. Prop. 5. Christ stands before God, not only presenting his merits, but claiming also all that good for us which he hath merited as God ye Father promised.

1. He claims all ye good things yt God hath promised; and wee stand in need of: which are especially

4. All grace to close with God. Joh. 17.21, 22, 23.
5. All supplyes & protection which wee need in this life. 1. Kin. 8.
6. Perfection of Glory, and Eternall life in Heaven, Joh. 17.2[?, mss. 17.14.]

2. The manner of his claim may appear in severall things.


2. He acts them in the vertue of his blood and merits presented to the father, he pleads our cause, and follows sute himself, if the cry of his blood and Righteousness shall not be heard, yet his voice is heard, Joh. 11.[41, 42.] Heb. 7.28. 9.12. [ms. 9.2.]

3. Christ doth not only implore and sollicit mercy, but pleads Justice as our advocate, Attorney, or Lawyer,
1. Joh. 2.2. Answers all the Law can plead against us, he pleads that all this good should be extended to us for his Righteousness, in a course of Divine Justice, he hath paid the money, and therefore demands the reward, 1. Joh. 2.2.

4. He claims all this good as a Royall Priest, full of majesty, and state, in an uncontrollable manner. Claime is the challenge of an Interest in a thing that is in anothers possession. It is impossible for God the Father to deny him any request; he demands this good, as sitting at the right hand of the Father. Rom. 8.34. Being made King of Heaven and Earth, therfore they cannot be denied, but must be granted, Psal. 2.8.

Prop. 6. Hence it is most cleer, that the faithfull shall tast the fruits of Christs Intercession: Aarons golden bells are heard: and the Pomegranate shadowed out the sweet fruits of the prayers of Christ, redounding to his members.

1. You have a friend in the court of Heaven. the great favorite of God, who is every day in ye bosome of ye Father: Heb. 9.24.

2. It is impossible he should forget you, you are deeply graven on his heart: Aaron carried the 12 Tribes of Israel graven on his breastplate, Exod. 28.21, 29. So this great high Priest bears the names of all the spirituall Israel of God. Cant. 3.10.

3. His prayers for you are exceeding precious in the Eyes of God, and welcome and pleasant to his heart, Rev. 8.3. because the father hath set him on work to pray for you, Joh. 16.26, 27.

4. All these good things prayed for, shall be most certeinly extended to you.
   1. Pardon. Isa. 53.11, 12.
   2. No old sins shall come into remembrance before God, Rom. 8.33, 34. Heb. 8.12.
   3. The heart of God the father is toward you, and you live under ye Royall Influence of his gracious Eye from day to day, 1. King. 9.3.
   4. Your prayers shall be heard, 1. King. 8.39.[?, mss, 8.9.] Rev. 8.3.
   5. You shall have all supplyes for the present, 1. King. 8.32.
   6. Eternall life and glory in Heaven, Joh. 17.22. [mss. 17.24.]
Q. What is the appearance of Christ at the great day?

A. His returne from Heaven in all his glory, to ye Judgment both of quick and dead, 1. Thess. 4.16.
   2. Thess. 1.7, to 11.
   [Math. 16.27. 25.31.]

Explicat: Christ shall return again from Heaven to Earth. Acts. 1.11. the Prison of ye wicked is here, & ye prison is not usually far from ye Judgment seat: and [it] is certain: yt neether wicked men nor Devils, shall ever come into Heaven. In what place of ye Earth is uncertain: some conceive it probable to be in ye garden, where Sin was first committed: the Land of Babilon hath bin a place of great wickedness, where the Church was kept in durance and bondage; wee know not the time. Christ knew it not on Earth, but it is revealed to him in Heaven.

In all his Glory] which he hath received of his Father at his right hand Math. 16.27. It is called the appearance of Christ, 2. Tim. 4.8. because he will then appear before all the World in his Glory: he shall then shew himself Lord of Heaven and Earth, in all his state and glory: men and Devils shall tremble at his dreadfull Majesty; and all the glorious Angels shall attend him as his servants; he shall appear Visibly as king of the world, and have a Visible Kingdom at his appearance, 2. Tim. 4.1. Math. 25.31. If the first Adam had stood, he should have bin Prince of Mankind, and had his Authority confirmed to him, much more must the 2d. Adam in a Visible manner reign over all the world.

To Judgment] Christ is Judge of the world now, but then he shall appear to be Judge, keep his great Assizes, and Visibly Judge all the world, there must be a generall Judgment, that God may appear Just before all ye world; many have lived in secret sins, seem to dy in peace, and men see not who go to Heaven, who to Hell: the wicked prosper, the Godly are afflicted; at yt day God will make all men known what they are, and will shew the Reason of his Proceedings: why he punisheth all mankind excepting a few in comparison, with Everlasting burnings: as, also so many glorious angels, Rom. 2.6. Christ is the Judge: Joh. 5.22, 27. he only appears, that Judgeth in a Visible manner, not the father or spirit, he will be a terrour to all wicked men, and especially to those who Judged him.

Of Quick and Dead] The Quick who shall then be living, shall be judged, as well as ye dead, also, the Justice of God, could not shine out in the glory of it, therefore they shall be suddenly
changed in a moment. Although the day of Judgment may last many Years, none shall escape: All that descended from Adam must appear to Answer concerning all things that they have done in ye flesh. Now this glorious Victory of Christ, appears in ye fullness of his State and Glory, tread all his Enemies under his feet and shall destroy Death the last Enemie.

Q. Wee have heard of Redemption, what is Application?

Explic: Christ hath wrought out the great work of Redemption, but we cannot have the good and comfort of it, unless it be applied to us: A salve will not cure, unless it be laid to ye sore; A garment cannot cover a man, &c: unless applied: The sacraments teach us, that there must not only good things be provided, but they must also be applied: wee must come to the feast if wee would live upon the provisions that God hath made for sinners in Christ. Luk. 14.7. Christ hath purchased ----------------------------- page 234 -----------------------------

Garments of salvation, but wee cannot stand in the presence of God, till wee have put on those Garments, Gal. 3.27. The 2d. Adam must bring forth a new generation to the Lord, not by naturall, [but] by spirituall generations. If Adam had kept the Law, none could have bin made righteous, or received a constant life of happiness from him, but those who were born of him: so none can receive life and Righteousness from ye 2d. Adam, but those who are born of him, Joh. 1.12, 13. 3.3. Sheep must be brought home to the fold and pasture, before they can live on it; so wee are going astray by nature, there is then a necessity of our being reduced, and brought home to the fold of Christ, that great shephard, before wee can live upon his Pasture; Joh. 10.16. Acts. 26.18.

Wherby whatsoever &c:] Christ hath lived for us, and dyed for us, and is exalted for us, therefore his life, Death, Resurrection, Ascension, &c: must all be made ours. Made ours] i.e. must be applied: Christ with his good things, and ye soule, must be brought together, or they cannot be made ours.

1. The soul must meet with Christ and the good things of Christ, or there is no application of them to us: A man yt never meets with meat, Drink, &c: can never live on them, &c: how many are there who never meet with ye things of Christ,
who never found Christ in the ordinances, but they that are
made the owners, find Christ there. Prov. 8.34, 35.
Math. 13.44, 45. 12.28.

2. They must touch the soule; a truth may come neer, and
yet the soul not truly touched with it, 1. Sam. 10.26. many
men hear things, but their hearts are [not] troubled with
them; Christ applyes himself, he speaks to the heart indeed.
Hos. 2.14.

3. God acts upon the Soule: for action is the
Application of the faculty to the object; hee lets out
vertue, and leaves some tincture, as Elijah said to Elisha
what have I done to thee, 1. King. 19.19, 20, 21. God darts
in some things that the Soul was not aware of before. God
Smites and Strikes we Soul with a Stroake.

4. The Soul takes the Impression of the Act, it is moved
and affected with it, stirred that lay still before, it is
now awkened and moved as Elisha was. Math. 7.28. they were
smitten.

2. By this meeting and intermedling between the Lord and the
Soul, there is something done, and mutual acts passing between
them, that the Soule comes to have right to these good things,
and interest in them.

Cant. 2.6. hee hath as much right to Christ as any man in the
World hath to his house and lands, as any woman to her husband,
he is the owner of the Promises, and Christ in them with all his
unsearchable riches, Joh. 20.17. they come and buy. Isa. 55.2.
Math. 13.44, 45. dwell in Christ, Joh. 6.56.[mss. 6.46.] are
partakers of the sweet and good, buy and eat. Isa. 55.2, 3.
66.11. this is shadowed out by the Supper, Math. 26.26, 27, 28.
there is a meeting with his Spirituall food, and a right to it
by that Invitation: there is eating and drinking, sucking out
the sweet and vertue of Christ.

Effectually] i.e. the Causes of this Application, worke so
efficaciously yt they produce the Effect. men are not almost,
but altogether persuaded, &c: This Interest, Possession, and
Enjoyment, exists and stands out from these Causes: and it is
to be seen, that a man hath right to Christ, & Interest in him,
and Possession of him, and all his good things, Acts. 26.18.
there is a mighty change wrought in the Posture of yr hearts, &
in their Proprietyes: they receive remission of Sins,
Inheritance, &c: This Application is the end and fruit of the
sweet and good of redemption: it were in vain if there were no
application, Math. 26.26, 27, 28. a feast were in vain, if no
guests should come.

2. Hence it is of equall extent with Redemption: Redemption
is applyed to all for whom it was wrought out and intended,
Q. To which of the Divine persons is this Work ascribed?  
A. To God the H.G. Isa. 59.21.  

Explication. In Isa. 59.20. Wee read of the Redeemer. v. 21. the Lord shews us by w reversal the work is applied, and that is by the Spirit. The word is but an Instrument, he is the Principall agent, and Efficient Cause, Joh. 16.7. The work of Redemption must be wrought out by God the Son, before the Spirit comes to make application: It is he who convinceth the World of Sin, &c: who reveales the things of Christ, 1. Cor. 2.9. he is the finger, hand, arme of God, by which he reacheth, hands and conveys to us ye great things of himself and his son, Luke 11.20. with Math. 12.28. Luk. 11.13. with Math. 7.11. because the H.G. applies all the good things of God, and puts us into Possession of them; as the Father is all in creation, the Son all in Redemption, so the Spirit is all in Application.

Q. Why is the work of Application ascribed to the Holy Ghost?  
A. Because his manner of working doth herin especially appear.  
        Math. 12.18.  Luk. 1.35.  
        Joh. 16.7, to 16.  Isa. 51.16.

Expli: It is a Standing Rule, that every great work is to be ascribed to that person, whose manner of working doth therin principally and Chiefely appear. & for that Reason Application is given to the Spirit.  
1. There are 3 great Workes, Creation, Redemption, Application, according to ye 3 persons of the God-head, 1. Joh. 5.7.  
2. All the 3 persons do Conspire and Cooperate in every one of these, Joh. 5.19, &c: Gen. 1.2. Joh. 1.13. though each of them is Attributed on a Speciall and eminent manner, to one of the Divine persons.  
3. All the Divine persons conspire in this great worke of Application: the Father and the Son employ the Spirit, and set him on worke in the business of application,
This work is in a singular manner appropriated to the Holy Ghost, because his manner of working shines out here in an eminent manner. 1. Cor. 12.13.

1. The Spirit being equal in glory with ye other persons, must have some great work ascribed to him, that the glory of his manner of working and subsisting may appear, and that all may honour him, as they honour ye father and Son. Creation is given to the Father, Redemption to the Son, and what great work is left to the Spirit to shew himself in, but this.

2. All the Divine persons shew their love in the restitution of man, and therefore this Divine person must shew his love also in his manner of working: believers are called the house and temple of God, and all must shew their love to yt house: God the father sheweth his love in chusing the house, Eph. 1.4. God the Son in buying the house, Acts. 20.26. God the H.G. in taking possession of the house, 1. Cor. 3.16. and so all conspire to our everlasting happiness.

3. This is the last work, and therefore ascribed to ye 3d & last person, to whom we give the consummation of all things. Joh. 16.7. The Son had done his work, and the Comforter must come to make an end: the H.G. must not begin till Christ had ended: he could not apply Redemption till it was wrought out by the Son: The Spirit therefore must make Application, else the work of man's Salvation had not been fully accomplished: hee must bear witness, that God the Son had paid ye debt, and that God ye father had accepted the payment, 1. Joh. 5.2. Heb. 10.15, 16, 17.

4. Because this work of Application is a work of greatest power, it is given to him that is the power of the most high. Luk. 1.35. herein is a masse and Confluence of all miracles, Math. 11.50. for here the Eyes of the blind are opened, &c: all those miracles are but a Shadow of it,

The great work of Creation is but a Shadow of it, 1. Cor. 4.6. Isa. 17.10. I have covered thee in ye Shadow of my hand, (by which Shadow and hand we are to understand the Spirit) yt I might plant the Heavens, and lay ye foundations of ye Earth, i.e. make application of ye great and glorious things of myself, by an Almighty Power.
Q. What are wee to consider in Application?
A. The Subject and Parts.
   Joh. 17.6, to end.
   Eph. 5.23, to end.

Explication. As in ye Propagation of Adams Transgression, wee
must consider the Subject of it, and ye parts, viz: union &
communion with him. So likewise in this worke of Application,
which Answers that.

Q. What is the Subject of Application?
A. The Church, who are the seed of Christ, given him by his Father.
   Isa. 53.10. Joh. 17.2, 6, to end.
   [Gal. 3.16.]

Explication. Not all mankind universally considered: All
mankind are the Subjects of Adams Transgression, but not of the
Redemption of Christ, Joh. 17.9. but a select company severed
from the World, or residue of mankind: this select company are
taken out of ye World, and given to Christ, v. 2,

1. It is said they are given him out of ye World, v. 9.
i.e. God the Father hath given his Son a list of yr names who
were to be Redeemed by him, and this was from Eternity, in
that main action between the Father and the Son.

2. He frees them out of the World, and drives yr out of
the residue of men, by the Scalding beames of his wrath,
makes their standing in the world too hot for them: God the
Father arrests them for ye great debt of Adams Transgression,
and their own, that they cannot subsist without Christ, but
are forced to come to this great Surety. Joh. 6.37.

3. God the Father puts them into the hand of Christ, and
comitts them to his care and keeping. Heb. 2.12. they are
the Speciall Propriety of Christ, who belong to him in a
Speciall manner. Psal. 2.8.

3 [4?]. They are the Church: Acts. 20.28.
Eph. 5.23, 25. the Greek word ἐκκλησία in the Theologicall
sense of it, doth properly signify a Visible Church: but it
is Attributed to the Selected company of men who belong to
the Redemption: because such are commonly, and for the most
part members of ye Visible Church, Acts. 20.28. the word
περιπηγόμαι signifys to acquire, get, & conserve, according
to the sound of the word, it signifys to work, or make round
1. The Church is fenced and walled about with the blood of Christ, & his Redemption, and Satisfaction.
2. Hereby they are protected from all Evills, they are compassed with it as a strong guard on every side.
3. They are made happy every way, on every side: they are adorned & compassed with heart blood mercies, and glorious felicities: those that are Church members admitted according to the Rule, and walking in Visible holiness, are redeemed Visibly, or in the Judgment of Charity, they are Visibly acquired and purchased by the blood of Christ, & ye peculiar possession of the Son of God: Here that Question is to be handled. Redemption is not Universall, or Christ dyed not for all as the Arminians hold.

1. It cannot stand with the wisdome of God: for Application is the end of Redemption, and is of equal latitude and extent with it, therefore if all men are redeemed, the Redemption must be applied to all, and all must be called, Justified, &c: or else God loseth his end, and Christ dyed in vain: hee dyed that wee might live, Joh. 6.51. Tit. 2.13.[sic, 2.14.?] he gave himself for us that he might redeem us from all Iniquity, &c: hence, either Christ must lose his Scope and end intended, or all for whom he dyed must be purged from Sin.

2. It cannot stand with ye Justice of God.

1. If God intended to save all mankind by the Death of Christ, then he never intended to manifest the glory of his Justice in any.
2. It cannot stand with ye Justice of God that Christ should pay a price and ransome for all, and yet all should not be saved, for the blood of Christ satisfies the Justice of God for all the sins of them for whom he dyes: if he dyed for all Sins, then for Inpenitency, Unbelieve, &c: and then Inpenitent Sinners shall be saved.
3. Christ loves those for whom he dyes, with a Conjugall & peculiar love: Christ loves not all men with, &c: Eph. 5.25, &c: if any shall say, Christ loves others as well as his Church, then a man may love other women as well as his Wife.
4. The workes of ye 3 persons cooperating in the restitution of man, are of equal extent, Joh. 17.9, 10. 16.13, 14.
5. Christ dyed only for his own dear Relations.
1. His Body and members, Eph. 5.23, &c.
2. His Spouse. ib.

Q. What is the Seed of Christ? 
A. Those who descend from him by a new
   and Spirituall generation.
   Psal. 22.30. 24.6.  Isa. 53.10.
   Joh. 1.12, 13. 17.20.  Gal. 3.16.

Explic: 1. The persons who are the Subjects of Application,
must be ye seed of Christ, those that are partakers of Adams
Transgression, must not only be his Relations, but his
Posterity: Adam was not only ye head, but ye Father of mankind:
so those that are partakers of Christ, must not only stand in
some relation to him, but in this Speciall relation: they must
be the seed and offspring of God, Psal. 22.30. The Psalmist had
discovered the great worke of Redemption wrought out by Christ,
standing in his Humiliation and Exaltation, in. v. 30. he
describes the Subjects who have right to all the benefits of
Christ, and they are his Seed: a generation of Seekers,
Psal. 24.6.  Isa. 53.10. who seek for the recovery of that
Excellency they lost in Adam.

2. As the first Adam must bring forth a generation, so the
2d. Adam must have his generation.  Isa. 53.10.  Psal. 22.30.

3. None are capable of Adams Obedience or disobediance but
his Seed.

4. If Adam had kept ye Law, none could have bin righteous, or
had a constant life of happiness from him, but only his Seed:
So, &c:  Joh. 1.12, 13. The Seed of Abraham (a Type of Christ)
who are the Seed of Christ, & called by his name, are the great
heires and Subjects of his promise.  Gal. 3.16.  Joh. 3.3.

5. The Seed of Christ descend not from him by natural
generation (as the Seed of Adam descended from him) but by a
Spiritual kind of Generation, Joh. 3.6. this birth is called
Ραλιγγενεσία, Tit. 3.5. regeneration, a 2d. birth, wherby those who
were once born of Adam, are now reborne, born again of Christ:
it is a new birth and generation, over and above the first: the
2d. Adam is the authour & beginner of a new generation, a
magnificent, noble, stately generation, in whom Christ delights,
Psal. 16.2. far more noble then ye generation of the first Adam, 1. Pet. 2.9, 10. 1. Cor. 15.45, to 50.

6. Although this new generation be in some respect the Effect of Application, yet they may as properly be accounted the Subject of the merite and good things of the 2d. Adam: as the seed of the first Adam are accounted the Subject of his Transgression and misery, Eph. 2.3. these are Children of grace by ys yr Spirituall birth and generation. Joh. 1.11, 12.

7. As by ye Seed of Adam, in the largest sense we understand all those who shall descend from him, at one time or other, by natural generation; so by the seed of Christ we understand not only those who actually exist from him, by this new birth, but all those who shall descend from him by this Spirituall generation, at all times, and ages to the end of the world, Joh. 17.20. Joh. 1.12, 13. this futurition is certain, by reason of the intention of God in his compact and agreement with Christ. their names are given him from all Eternity.

1. Hence Christ dyed not for all mankind. Vid. Quest. praeced. 1

2. Hence it seemes to me, that the good Angels (although glorious and blessed creatures) are not properly members of the Church.

1. The Church is the seed of Christ, Isa. 53.10.
2. The Spouse of Christ, Eph. 5.23.
3. The body of Christ. ib.
4. In the covenant of Grace. ib.
6. The members of Christ, Eph. 5.29, to 33.
7. Have fellowship with Christ, 1. Cor. 1.9. in the power of his Death and resurrection, Eph. 5.26, &c:

8. The Church in Subordination is placed next to Christ, 1. Cor. 3.22, 23. None of these things agree to the Angels. The good Angels are chosen to minister to ye Church, Heb. 1.ult. but are not properly Essentiall parts, or members of the Church.

Q. What appears from hence? 

Exp: The Predestination of man is Eternall, but it appears in time.

hic elucet Praedestinatio Hominum.

\(^1\) Latin: “See the preceding question.”
2. The Decree of God appears in the Execution, and therefore we handled the divine decree in generall in Efficiency: He who workes all in all, decreed to worke all in all; wee see things bounded, and therefore they were forebounded in the Eternall Decree.

3. This speciall Decree of the Predestination of man is not to be handled there.
   1. Because there is no discovery of ye speciall glory of God manifested to man.
   2. No discovery of the Everlasting Estate of man.
   3. No discovery of Christ by whom God brings certain men to life.
   4. No discovery of mens apostasy, and need of Christ.
   5. No discovery of the Existence of men by Creation.

4. Predestination shines out in Application, when we see Christ applied to men, we know that this match was made in heaven, and yt God decreed this from all Eternity, Eph. 1.3, 4. Acts. 13.48. no man hath Immediate assurance of his Election, but mediatly, by ye Application of Christ through which it shines out, 1. Thess. 1.4, 5. Therefore if we would be certifyed of our Election, we must make our Vocation sure, wherein Christ begins to make application of himself to us, 2. Pet. 1.10.

Q. What is Predestination?
A. The Decree of God, concerning the manifestation of his Special glory in the Everlasting Estate of man. Exod. 33.19. Rom. 9.11, to 16.

Explicit: Predestination] Rom. 8.29, 30. ἔπορευομαι signifies to forebound, ye designation of Creatures to their End, and laying out yr bounds before hand: when it is used concerning persons: he prefixeth yr end in his determination, to which they shall serve: In the description wee have,
   Vid. pag. [28ff.]
   2. The Speciall Nature: concerning, &c:]
      1. The glory of his Wisdome, power, &c: are shining in the whole frame of his creation. Psal. 19.
      2. How the speciall glory of God shines out, viz: his morall Vertues, and perfections of his Will: It is a greater glory to a prince to be just and righteous, kind and gracious, then to be mighty, wise, politick,
these morall Vertues manifested are the speciall glory of the Lord, Exod. 33.18, 19. Moses desires to see his glory: the Lord promiseth to manifest his goodness, i.e. his morall perfections, & ye Vertues of his Will. Exod. 34.6.

3. Hence the Lord singles out men in whom these Vertues may shine, as curious engravers, when they will show the Excellency of their Skill, chuse out the choicest pieces to work upon, so God, to shew these Vertues in all their bounty and glory, hath chosen the choicest and noblest of all his creatures, for the demonstration of his eminent glory, Exod. 33.19.

4. These noblest creatures must be Everlasting Monuments of this Glory, in whom it shall shine forever, therefore God will shew his speciall glory in the Everlasting Estate of men. This may be more fully opened in several Theses, or Positions.

Thesis 1. The Decree of God is an immanent act remaining in God, & not transient working a change in the creature: as Calefaction in water. A Transient act leaves something behind, as Creation leaves a World behind it: Justification leaves a pardon: but Immanent acts put nothing into, leave no change upon ye creature, as ye act of contemplation, loving, delighting, &c: Predestination falls into ye number of those acts. Rom. 9.11, to 16. Eph. 1.4, 5.

Th: 2. The act of Predestination is an Eternall act. Jer. 31.3.[mss. 3.1, 3.] Eph. 1.4.

Th: 3. Predestination is one most simple, pure act, without any change or Succession: God doth not purpose or determine one thing in order before or after an other: he decrees all things at once by one Simple, Immutable act of willing, at one instant. This appears.

1. Because the act of purposing and working in God is an Immanent act, remaining in God, and is God himself, Exod. 3.14. if there should be diverse acts, there should be diverse faculties, and diverse succeeding one another.

2. Because his Decree is Eternall, and in Eternity there is no Succession, Eph. 1.4. there is therefore no order of purposes and intentions in ye act of Decreeing.

Th: 4. Although there be no order or Succession in the Divine Decree, in respect of the act of
decreeing and willing, yet there is an order in respect of the things that are proposed to the Decree, and willed, purposed, and intended by him, and in respect of our manner of conceiving.

1. In respect of the nature of the thing intended, which God intended from all Eternity. A man beholds a great army passing or marching by, from an high tower: though he see the whole army at once and together, yet there is a succession in the army which is seen, which follow & succeed one another. So, though God see and discern all things together, yet the things themselves that are seen, discerned, & decreed by him, are divided into severall ranks, orders and classes, acting in order one after another: the Divine Decree is compared to writing, or setting things down in a booke, wherein usually one thing is set down after another. Psal. 139.

1. The Object of the Divine Decree is various, respecting diverse things. ib.
2. Those various things stand in order one above another.
3. Some things are Subordinate one to another, 1. Cor. 3.22, 23.
4. Hence some things are more excellent then others, one thing exists for the sake of another, and serves it, as all things for man.
5. God wills that one thing should exist for another. Hos. 2.21.
6. Hence we may say, that God decrees one thing for another; decrees one thing first, & in another, Prov. 16.4. God wills his own glory first, and all things for it.

2. In respect of our manner of apprehending or conceiving, wch follows the nature of things: for we know nothing of God but after our own manner, and so the Divine Decree seems to be divided into parts.

According to our reason, and consideration of things: there is an order in our Intention, and the Intentions of all Reasonable agents, and causes by counsell: wee intend one thing for the sake of another, and therefore one thing first, and another for that, and so we conceive
of God as a cause by counsell, Jer. 32.18. 
Eph. 1.11. he intends his own glory first, and 
other things after that by a IId. Intention. 
Math. 6.9. Rom. 8.29
Thesis. 5. This order of Intention that wee 
aspire to God, is not according to the Execution, 
for then there should be really diverse acts in 
God: if God should intend,
1. To make a World.
3. Make him righteous.
4. Permit him to fall.
5. Then to send his Son to recover him:
but the Rule here is, that which is first in 
intention, is last in Execution: The Reason is, yt 
which is first intended, is brought about by an 
order of means, which are the causes of the thing 
executed, and must all be working in order before 
the accomplishment of the thing: a man intends a 
comfortable habitation for himself, and then to 
hire carpenters, &c: which are ye causes of 
Execution, and therefore must be provided, before 
the house can be finished, and yet this habitation, 
which is the last in Execution, was the first in 
Intention; because the Carpenters and materialls 
were intended for the sake of this.
Th: 6. The order is to be conceived according 
to the Intention of ye End & means; So that 
according to the nature of the things intended, and 
our manner of conceiving: this Simple Decree is 
Divided into two partiall Decrees; ye Intention of 
ye End and meanes, Rom. 8.29. Every wise agent, 
working for some End, first intends his end for 
which he workes, and ye means serve yrto, Rom. 8.29. 
Fore-knowledge is the Intention of the End:
Predestination of ye means, and there is no other 
order of Intention:. whatever is willed is willed 
as good, and that good is either desired for 
itslf, or some other, there is no 3d. 
Th: 7. The End is first in Intention: God 
first purposed the end, yn ye means; according to 
our manner of conceiving.
1. Because the End is moste excellent, 
having priority of dignity. Math. 6.25.
2. The End is willed for itselfe.
3. The Intention of the End is the cause and 
fountain of the Intention of the means, for that
end. Eph. 1:11, 12. The will intends ye End, is ye first mover, and sets ye understanding on worke to devise the last means. Rom. 8:29. Foreknowledge, which is ye Intention of the End, is before predestination, which is of the meanes.

Th: 8. The Manifestation of the Speciall glory of God, by the way of Justice, and mercy, tempered with Justice, is ye last end of all the Counsells and Intentions of God, and all other things are meanes serving to that end: because it is the last, & desirable for its own sake. Math. 6:9. and willed for itself, and all other things for the sake of this, Prov. 16:4. and this is the most glorious excellency & beauty of God, and this is the last in Execution.

Th: 9. This was first in Intention, the Chiefe Intendment of God ye Father, he intended the unfolding of the rest of his attributes in Subordination to this, ye Illustration of his Speciall Glory, his great holiness and righteousness.

Th: 10. The Sovereign good pleasure of God is ye only Efficient of this Decree. Exod. 33:19.

Th: 11. Predestination presumes not any act or Quality foreseen in ye Creature, because it is Externall, and if it should presume any act or Quality in the Creature, ye prevision of this in the Creature should be the Cause of the Idea, and then the things are not so because Gods Idea, but the Idea should be so in regard of them, and so they should be before ye first, and before God: but the Idea of all is first in God, and then in the things. God sees all things in himself firstly, as in ye Cause.

2. Because his Decree is Independent: If his understanding should look out, and borrow knowledge from things without, it should be dependent, so likewise, if his will should not determine itself, without looking at something without itself in the Creature, it were dependent, and not altogether Alsufficient.

Th: 12. It [mss. If] God doth not presume, the Consideration or prevision of the corrupt masse of mankind, in a State of apostasy by Adams Transgression: but prevents the consideration of
1. Because hence it could follow, that God first intended one thing, and then another, & then something should be ye fore-cause of ye first cause.

2. Thence it would also follow, that God intended to make man, before he intended the End to which he should serve. Prov. 16.4.

Th: 13. It doth not presume ye Existence of ye Creature, or Prevision of Creation. Arminius his argument is weak: viz: the object must be in order of Nature before the act: When God Predestinates man, he considers him as man: but he is man by creation, therefore God considered man as created, before the act of Predestination. R/.2 The Divine Decree, doth not suppose ye creature as created; for when God decreed to create man; he did not then look on him as created. This order cannot stand.

1. For then God intended to create man, before he intended what to do with him.

2. Before he intended to glorify himself in him.

3. Then Creation should be the end why God glorifyes himself in man.

4. If Creation were first in Intention, it should be last in Execution, and then God should manifest his speciall glory in man, & y'n create him.

Th: 14. The Object of Predestination is man, as Ens Possibile, a possible, uncreated being.

Th: 15. The Decree of Predestination is Constant and Unchangeable. Mal. 3.6.

Q. What are the kinds of Predestination? Estque -\{Electio\} -\{Reprobatio\}

A. Election and Reprobation.
Rom. 9.11, 13, 22, 28. 1. Thess. 5.9.

Expl: Both these appear from the Subject of Application, who are ye seed of ye 2d. Adam: Not all mankind, but a select company of men, if Christ is not applyed to all; then there is a distinction of men, a separation one from another, in ye Eternal

2 This may be a shorthand symbol for “ergo.”
Decree and purpose of God, for the Decree is seen by the Execution.

2. If there be a double seed, Gen. 3.15., there is a double Decree.

3. Election of Some implyes the Reprobation of others.

4. Divine Justice and mercy must both shine out in their glory. It is called the beauty of God, Job. 40.10, 11. the other his glory, Rom. 9.23. there must therefore be vessels and Subjects of both these. God hath taken the choicest of his creatures to be subjects of the shine of these, Rom. 9.22, 23.

5. There must be vessels of honour & Dishonour. 2. Tim. 2.20.

6. There are two rooms provided for these, Heaven for the vessels of Mercy, and Hell for the vessels of wrath: it is evident from these that there are such things as these in God, as the Decree of Election and Reprobation: I shall propound a few Positions to help our understanding to conceive of this in a right manner.

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Position 1. Election and Reprobation depend not upon ye prevision of any good or Evill in the Creature. Rom. 9.11. for then God should be moved by something out of himself.

Pos. 2. Election is no act of liking the Elect, Reprobation is no act of disliking the Reprobate: because these acts in God should presume good or Evill in the Creature, viz: that some were like to God, others unlike him: Election therefore is no act of complacency, &c: Some are Elected who are not beloved and favoured of God, Rom. 9.25. who are hated with a hatred of dislike.

Psal. 5.4. 5. Some Reasonable Creatures are reprobated and not hated, as ye Apostate Angels before their fall.

Pos. 3. Election and Reprobation are called by the name of love and hatred, because wee see both these appear in the Execution of the Decree. Rom. 9.13.

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1. In the Execution of the Decree, the Elect are aimiable, the Reprobate are odious.

2. God favours the Elect, and loaths or dislikes the other: is Everlastingly well pleased with the one, and displeased Eternally with the other.

3. God intended from Eternity to be displeased with ye one, & like ye other.

4. In the Intention of the means which is the 2d. Act of Predestination, there is a secret purpose of God to permit some to fall into Sin, and damne them for Sin: and a secret purpose to redeem a certain number from Sin; and to call, Justify, Sanctify and glorify that certain number.

5. Love and hatred Shine out in the Execution of those
Decrees.

6. The Intention of good to the one, and evil to the other, is by way of interpretation called love and hatred.
Rom. 9.11. Jer. 31.3.

Position. 4. God doth not Elect any man because he loves him, nor proscribe any because he hates him: but he loves some because he hath elected them, &c: his love and hatred follows election, and reprobation: God hath chosen Peter to be a vessel of mercy, therefore he intends to redeem him by his Son, and to make application of that redemption by his spirit: God reprobated or refused Judas, and therefore intended to permit him to fall into sin, leave him in it, and damn him for it.

Posit. 5. Election and reprobation in God, are acts of his holy-self-love, and of ye sovereign good pleasure of his will. Isa. 42.5. Math. 11.25, 26. Rom. 9.18.

Posit. 6. Election and reprobation are no acts of mercy and justice; the glory of them indeed is the final cause, but they move not as the efficient. Mercy did no more move God to elect Peter than Judas, for it might have bin equally manifested in him.

Posit. 7. They are no act of rewarding or punishing, because these are acts of justice, and transient acts.

Posit. 8. They are no blessing or curse: for in every elected man should be a blessed man, and every reprobate man a cursed man: but this is not true; Beelzebub was a reprobate at his first creation, but was not cursed before his fall: Paul was a cursed man when he was a Pharisee, but was not a reprobate.

Posit. 9. They are no acts of justification, or condemnation: Beelzebub was not condemned at his first creation: nor Paul justified before his calling, Eph. 2.3.

Q. What is election?
A. The predestination of a certain number of men to the praise of ye glory of divine mercy and grace.
Rom. 8.29. 9.23. Eph. 1.4, 5, 6, 12.
Explic: Election is the preferment of some above others, the glory or praise of ye glory of mercy, is ye last End. Rom. 9.22. the glory of Justice serves to illustrate the riches of the glory of mercy, v. 23. Justice shall shine in the Reprobate: but they shall not actively praise it: but mercy shall shine forth in ye Elect, and they shall actively praise and glory mercy, Eph. 1.5, 6, 12. their own glory in Christ is Subordinate, and serviceable to this end.

Wee shall give the Explanation of this in Severall Propositions.

Prop. 1. God intended from Everlasting to show forth ye glory of ye riches of his grace, in a certain number of men, which he singled out from the rest of mankind. Rom. 9.23. which number is certain: not only the formall number, or the number or the number [sic] number, but the materiall number, or ye number numbered, (as ye speake) is certain with God. God doth not only intend to make so many thousands vessels of mercy, but he intends that those singular men shall be vessels of mercy. Luk. 10.28. 2. Tim. 2.19. Rom. 8.29.

Prop. 2. God hath predestinated those same men to all those means serving to that high and glorious end. Rom. 8.29.

Prop. 3. Those means are, Creation of these men in innocency, his confederation with them in Adam, by which all the whole Creation of men were in a capacity and possibility to live well and be happy; but that was only a meanes to bring Gods Decree to passe. Permission of yr fall. Their fall into Sin and misery. The Redemption of them by his Son. The Application of that Redemption by his Spirit; in Vocation, Justification, &c: Joh. 17.9, 10. Jer. 31.3. Rom. 8.29, 30. Eph. 4.4, 5.

Prop. 4. These means are not Subordinate, but coordinate: Wee cannot say, yt God intended the permission of sin, before he intended the Death of Christ: Then he intended first that the Jews should crucify Christ, and then he intended that Christ should be crucifyed for that Sin which they committed in crucifying the Lord Jesus: and how can we conceive of ye other side, yt God intended that his Son should dy for that Sin in putting him to death, and after intend yt ye should commit yt Sin: but Creation, permission of ye fall, &c: are one entire means of bringing this all about: It is not a truth that means wth should be before in Execution should be after in Intention.

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Prop. 5. The Predestination of those Elect ones to a state of restitution by Christ, and the Communion with him in his grace and glory, as a meanes, neglecting the residue of
mankind, includes Vertually an Intention of Love, Jer. 31.3. Joh. 17.6. Eph. 5.25.[mss. 6.25.] hence his act conversant about the means, is called an act of benevolence, because herein God intends a whole university of Supernaturall good to his chosen ones, Eph. 1.3, 7, 8. and because herein a purpose of love and liking.

Prop. 6. Election is no act of Justification or Reconciliation, because those are transient acts: a man may as well be said to be Sanctifyed as Justifyed from all Eternity. Rom. 8.29, 30. God intends to sanctify & glorify, and call, as well as Justify.

Prop. 7. Election hath no dependence upon Prevision, of any gracious Qualifications, good workes, and grace, faith, or any good in ye creatures, all these are fruits & effects of Election. Acts. 13.47. Rom. 8.29, 30. Eph. 1.4, 6.

Prop. 8. Christ himself with all his merits, is no meritorious Cause of election, but redeems those whom he finds Elected, Joh. 13.9, 10. Christ is a Cause of Salvation, not Election.

Prop. 9. Election doth not presuppose ye foresight of ye Existence of ye creature, for then the Existence being before in Intention, is after in Execution.

Prop. 10. God chose his people to this high and glorious end, before he considered or intended the Creation of the World. Eph. 1.4.

Q. What is Reprobation? REPROBATIO.


Prop. 1. The glory of Divine revenging Justice, is the last end of Reprobation, & first in the Intention of God. Rom. 9.22.

Prop. 2. The Reprobate are Predestinated to all those means, serving to that end, as creation, permission of the fall, Bondage, and continuance in it, Sin, & damnation for Sin, 1. Pet. 2.8.

Prop. 3. It is Impossible that God should be unrighteous in this Decree, because he intends to manifest his Justice. Rom. 9.

Prop. 4. Reprobation is no Curse or Punishment, because it is an Immanent act, and puts nothing in ye creatures, as wee may see in ye Apostate Angels at their first creation.

Prop. 5. Reprobation is no act of condemnation. Beelzebub was a Reprobate at his first Creation, &c:
Prop. 6. God hath made no man to damn him, but hath made a man for the glory of his Justice. Prov. 16.4.
Prop. 7. God intends to damn none but for Sin.

Prop. 8. The Decree doth not take away the liberty of ye Will, or necessitate ye creature to Sin. Adam sinned freely.
Prop. 9. Reprobation is no Act of hatred.
Prop. 10. Reprobation depends not upon ye foresight of Sin: Sin is a cause of damnation, but not of Reprobation: Sin is not the cause why God intends to damn men, but the meer good pleasure of God. Rom. 9.18.
Prop. 11. Reprobation is not an act of Preterition, but a positive designation of men to the glory of Divine Justice.
Prop. 12. Reprobation does not presume the Decree of Creation, but is Antecedent to it. Eph. 1.4. There are an Innumerable company of possible creatures in the mind of God, Math. 3.8, 9. of these he intended to create a certain number, Psal. 101.

Q. How is the Church divided?
A. It is either Militant or Triumphant. Rom. 8.17.
   Eph. 6.7, to 14.

Ex: This is not a Specifical, but only a gradual distinction, and are not so purely parts, but rather degrees of the Church, which Answer to that double state of Christ, his Humiliation, and Exaltation, he was first Militant, then Triumphant, So wee, Rom. 8.17. Wee must first fight, overcome, conquer, and then weare ye crown. Jam. 1.12. these are according to ye Degrees of Communion with Christ, which is Instructive or plenary, 1. Cor. 13. The Militant state is a step to ye Triumphant.

Q. What is the Church militant?
A. Those to whom Christ is applied but in part.
   1. Cor. 13.9, to ult.
   2. Cor. 4.16, to ult.
   Eph. 6.11, to 14.

Expl: The Militant Church is not ye number of those to whom Christ is applyed by faith, for that doth not distinguish the
Church Militant from Ye Church Triumphant, for faith shall continue in Heaven forever, where we shall live by faith and sight, as the Apostles did when they saw Christ, Joh. 20. then faith shall appear in its full strength and perfection, Eph. 4.13. Heb. 12.1. The Church Militant & Triumphant must be distinguished, by the distinct degrees of our Communion with Christ, wherof we have here but the Instruction, and first fruits: though we are the children of God, the Seed-Royall of Christ, great Heroes and Lords of all, yet are but servants in comparison to our future glory in Heaven, 1. Cor. 13.9. Our grace being imperfect, wee have contrary corruptions, seconded by the world and devill to wrestle with Eph. 6.11, to 14. The Church is in Armes, but terrible as an army with Banners, Cant. 6.[4, 10.] because we fight under the banner of Christ, and are his soldiers, fighting his battels, against the World, flesh, & Devill, till we come to Heaven, and therefore no wonder that wee meet with knocks, 2. Cor. 4.8.

Q. What are the propertyes of the Militant Church?
A. Inequality of Number, and Obscurity, Cant. 3.1, to 5. Rom. 11.2, 3. 1. Joh. 2.19. Math. 13.24, to 50.

Explic: In the time of Antiochus it was difficult to find Christ in any man or Ordinance. In the time of Elias the faithful were more rare, Rom. 11.2, 3. and they were mingled with drosse, counterfeit Christians, wherby their glory is obscured, 1. Joh. 2.19.

Q. What is that Inequality of Number? Inequalitas Numeri.
A. That wherby the number of those who are of the Militant Church, is sometimes greater, and sometimes lesse, Math. 13.31, 32. Rom. 11.1, to 6.

Explic: They encrease and decrease like Ye moon. Cant. 6. In Ye Time of Noah, Yr were but 8 persons that entred into Ye Arke: and yet they Were not all righteous: most of Ye Israelites that went out of Egypt perished in Ye Wilderness, only Caleb and Joshua had another Spirit: The body of the people who entred
into Canaan were a Godly Generation, Judg. 2.7, to 10. but there arose a generation after them who knew not the Lord. v. 10. Afterwards in the times of Elias, Rom. 11.2, 3. there were but a few in comparison: In ye times of Christ, but few, Math. 13.24. but after his ascension there were many thousands of believers: The Apostles conquered the World, and the Gospel was spread abundantly, in Asia, Africka, and Europe, and after that, at some times the church was driven into a little corner.

1. The number of the Church Militant is not always alike.
2. Yet God hath always had his number and Remnant, when his Church was at ye lowest ebbe. Rom. 11.5.
3. God will have his number to ye World's end.
4. God will shortly bring in the fullness of the Jewes and Gentiles. Rev. 11.15. Hereby the Militant Church differs from the Triumphant.

1. The number of ye Triumphant Church never decreaseth.
2. The number of those in Glory is always encreasing.
3. When ye Militant Church is at the highest perfection, and most numerous, yet their number is not comparable to the Millions of Thousands of Glorified persons, which shall be in the Triumphant Church when yr number is compleated.
4. When their number is compleated, it shall always be alike to all Eternity after the day of Judgement.

The Papists ask where our Church was before Luther's time?
I Answ: Though I might speake of the Waldenses, and those who received the Doctrine of Wicliffe in England, and of Hus, in Bohemia, &c: before Luthers doctrine in Germany: yet this is sufficient yt ye number of those in ye Visible Church may be small and hidden, Rom. 11.1, to 6.

Q. What is the Obscurity of the Church Militant?
A. That wherby it is veiled and hidden in this life, Col. 3.3.
1. Joh. 3.2. 1. Pet. 5.1.

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3 The Waldensians, followers of Peter Waldo, were declared heretical by the Roman Catholic Church in 1215.
4 John Wycliffe was declared a heretic by the Council of Constance in 1415 (long after his death). His English followers were known as Lollards.
5 The Czech John Hus was also condemned and actually executed by the Council of Constance.
Saints shall appear like great princes in their robes of glory, for they shall be like him, 1. Joh. 3.2. Col. 3.3, 4. God will unveil his glory before all ye World, 1. Pet. 5.1. It is called the glory that shall be revealed, i.e. unveiled: God will take off ye veile of Infirmityes and Afflictions, with which they are now covered, and beauty and glory shall appear and be manifested before men and Angels, which implyeth that for the present it is veiled and hidden. They will never look like themselves now, they are under a cloud in ys life, but they shall now shine as the Sun, Math. 13.45. and appear like ye Sons of God indeed, 1. Joh. 3.2.

Q. Wherin consists the Obscurity of the Militant Church?
A. It is invisible, and mingled with tares. Psal. 45.13.

Explic: Psal. 45.13. glorious within, i.e. ye Church & people of God, the Sons & daughters of ye King of Kings, hath such exceeding glory within that is not seen; her outside may be mean and base, but her inside is exceeding glorious & beautifull, if this Spirituall closing of ye faithfull with Christ, and ye impressions that are left on them by ye Word and Spirit of Christ could be seen with bodily Eyes, they would lead men into Excessive Admiration of themselves, but these Ornaments of blessed faith, precious hope, &c: are inward and Invisible. but the Lord, who knows who are his, knows where his glory dwells, at the last day it shall appear, what great, stately and wonderfull men these are, but it doth not appear for the present.

2. The Militant Church is mingled with Tares, Math. 13.24, 25. as Gold is obscured by dross, and wheat with Tares, so the glory of the Militant Church is darkned and blemished with false hearted Hypocrites, who Live among them, and have fellowship with them, with whom ye are forced at present to converse.

Q. What is the Invisibility of the Militant Church?
A. That wherby the seed of Christ, being a mystical body, is kept secret &c: from ye Eyes of the World. Eph. 1.13. 5.22, 23.
Prop. 1. The Militant Church is not called Invisible, because it consists of Invisible men, for as men they are Visible.

Prop. 2. This Invisible state of the members is no prejudice to the Visibility of their Profession and membership.

Prop. 3. This new generation of men are said to be invisible in respect of their Spirituall inward Estate, 1. Pet. 1.21. their inward closing and union with Christ, 1. Pet. 3.4. Joh. 4.23, 3.3, to 9. These ornaments are sealed in the inward man, the hidden man of ye heart, these are said to be sealed. Eph. 1.13. i.e. their Spirituall Estate is secured by ye Immutable assistance of ye Spirit; and also kept secret: these are those Spirituall priests who are hid in the Temple. Rev. 11.1.

Prop. 4. This Spirituall birth, being, and Estate of this Generation is mysticall, Eph. 5.30, 31. this is a great mystery, i.e. the relation and union between Christ and his Church, is exceeding mysterious: the Spirituall seed is not a Physicall, but a Mystical body. Mystery seems to come of the Hebrew, Mysterros, absconditur, of Latine to hide: it is taken here for a holy, divine, or sacred secret: Some have translated it a sacrament, it is shadowed by those visible & sensible Elements, which are used in the Sacrament of the Supper, to represent the mysterious union, and Communion of this Generation of men with Christ, who is the Mysticall head of the Church, whose Influences unto the body and members thereof are mysticall. Eph. 1.22, 23.

Prop. 5. The Impressions and Qualifications, wherin this Spirituall life, of this generation of men consist, are not visible, and obvious to the Eye and bodily senses, thus Sacraments are Visible signs of this Invisible grace.

Prop. 6. Hence Naturall men cannot perceive these Impressions, and communications of the Spirit, to the hearts of the faithfull: their faith, love &c: a stranger intermedleth not with their joy, Prov. 14.10. these Spirituall Priests are not seen in their Spirituall habits, administration and worship, Rev. 11.1. Joh. 3.1.

Prop. 7. The unbelieving World doth not know that there is such a seed, & generation of men in the World, this Union and Communion with Christ is a mystery. Eph. 5.30, 32. And it is therefore seen and perceived by faith which all men have not and therefore can't see these Invisible things, faith being the Evidence of things not seen. Heb. 11.1.

Prop. 8. The faithfull cannot certainly and infallably Judge
concerning others, Rev. 2.17. they are sealed and kept secret. 
The Holy Catholick Church is kept invisible.  
1. Because it is a Mysticall body.  
2. Standing in relation to Christ, a mysticall head,  
   Joh. 2.3, to 9.  
3. Their glory is inward and hidden, Eph. 5.23, to 27.  
Psal. 45.13. 1. Pet. 3.4.  
4. Their Worship is Spirituall, Joh. 4.21.  
5. They are not seen, Rev. 8.1. 

Q. May not every faithfull man know himself to be of that Number?  
A. Yea, by infallible Judgment, and that he hath a spirit of discerning  
   may have comfortable knowledge concerning another, 2. Tim. 1.12.  
   Heb. 6.9. Rev. 2.17. [Eph. 1.17, 18.] 

Expl: The Spirit of God witnesseth together with the Spirit of  
every faithfull man, that he is a Son of God, Rom. 8.16. Every  
faithfull man may discern the testimony of the Spirit of God.  
The glorious Invisible things of the Spirit of God, may be seen  
and known of those which receive them, though they cannot be  
discerned by others, 2. Cor. 1.12. 1. Cor. 2.11.  
1. Because they have Spirituall Eyes,  
   Eph. 1.17, 18, &c: 
2. These Spirituall expressions are as discernable by  
those Spirituall Eyes, as visible Eyes by the Eyes of the  
body. God writes a legible hand. Jer. 31.32.  
3. The word of God is a clear medium and transparent,  
through which those glorious impressions may be clearly  
seen, 1. Joh. 3.4. 2. Cor. 13.5.  
4. By sight of those peculiar Characters of the Seed of  
Christ, in himself he may, know infallibly, that he is one  
of that number, a member of ye Church militant for the  
present, and that he shall be of the number of the  
triumphant Church hereafter, and see the face of God in  
Heaven for ever, Heb. 10.34. Rev. 2.17. 
And he that hath the Spirit, &c:]  
1. Some wise ancient Christians have a more speciall  
gift of discerning.  
2. Some Christians cast abroad such an odour of the  
nunction of the spirit, that grace is more apparent,  
Hos. 14.6, 2.
3. A man of a discerning Spirit, cannot but be persuaded of such. Heb. 6.9.
4. He may take much comfort in him, as David and Jonathan one in another.

Q. What are the Tares that are mingled with the Militant Church? Zizania quae?
A. A counterfiet seed growing up together with the seed of Christ. Exod. 12.38.

Explic: When the Israelites journeyed towards Canaan, a mixed multitude went with them, Egyptians, and strangers of other nations: when the people of God are journeying towards heaven, there is a multitude of strangers to the life of Christ mixed with them. There was in the family of Adam, a Cain, and an Abel: In Abrahams family an Isaac and an Ishmael, In Isaacks family a Jacob and an Esau: all are not Israel, &c: Rom. 9.6. Some are Israelites truly, Joh. 1.47. some falsely and in show only, some are Jews inwardly, and in heart, some Externally, Rom. 2.28, 29. these are counterfiet Jews, compared to tares, Math. 13. who are mixed with the members of the Militant Church but are not of them, 1. Joh. 2.19, wee read Rev. 11.2. that the Gentiles shall tread under foot the holy city, those Christians, who are no better than Heathens in the sight of God, do tread his Courts, and keep company with Spiritual Priests, and sincere Christians.

Q. What is that counterfiet seed? Semen Simulatum qd.
A. Those who only seem to be of the seed of Christ, having only a visible profession of Godliness or ye name of Christians,
Rom. 2.17. Gal. 2.4. Rev. 2.9. 3.1.

Explic: They visibly and outwardly look like the seed [of] Christ, but are not. As the tares look like the wheat, but are not wheat, an Hypocrite is a stage player (so ye word signifes) who acts ye part of a King

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When he is but a poor fellow, Math. 23.13. ὑποκρίνομαι signifies,
to Judge under. You must not Judge them by their outside, but by that which is underneath. God will strip them naked of their habits at that great day, and then they shall appear what they are, 1. Joh. 2.19. Counterfiet brethren, Gal. 2.4. have only a visible profession, Rev. 2.9. say they are Jews, and are not, make a profession of faith in their words and practice, say they are members of the Church, and professe themselves to be Seed of Christ, Rom. 2.17, to end, they have a name to live, when indeed they are dead. Rev. 3.1.

Q. What follows from hence?
A. That the tares and wheat mingled together are all visibly or seemingly the seed of Christ, Math. 10.41, 42. Luke 20.20. 1. Tim. 2.10. Jam. 1.26.

Explicat: Some go under the name of Disciples who are not so, Math. 10.41, 42. εἰσ ὄνομα, under that name, though he only seem to be so, which implies, that both true and counterfiet Disciples, are disciples visibly or seemingly: they go both under that name, and seem to be so, all is not gold that glitters, this hinders not but true Gold glitters. Wicked men seem to be religious and are not, Jam. 1.26. and those that are truly religious seem so also. 1. Tim. 2.10.[mss. 2.20] visibly]

1. Invisibility is a proper adjunct of the seed of Christ.
2. Visible profession of Godliness, a name of Christianity is given to tares and wheat.
3. Hence the same man may be a Visible, and an Invisible Christian, because he may have a proper and a common adjunct, as the same man may be Invisible in respect of his Soul, visible in regard of his body.
4. Both tares and wheat seem to be the Seed of Christ.
5. The wheat is\(^6\) seemingly and really the seed of Christ, the tares only seemingly members of the Invisible Church, but not so indeed, if this be called a Visible Church, the meaning is, a seeming Church: for in those who are not the seed of Christ, there is nothing but a visible profession or name of God, without any inward reality at all, and therefore they are not Israel, nor Jews, nor in the number of the

\(^6\) Willard inadvertently repeats this word.
Militant Church. 1. Joh. 2.19. but only such as seem to be members of the Invisible Church: I would rather call the Tares visible professors (because they make a visible profession of Godliness) than visible members, unless we mean seeming members. Videntur they seem to be members of the Church.

Q. How is the Militant Church mingled with Tares distinguished?  
A. Into several congregations, every congregation being a visible Church of Christ. Acts. 7.38. 13.4. 19.32, 39, 40. Gal. 1.2. Rev. 1.4.

Expl: The triumphant Church hath but one great assembly, Heb. 12.23. Generall assembly and Church πανηγύρει και εκκλησία: the first word signifies an universal assembly, a Publique meeting, a multitude collected and gathered together, at some solemn games, &c: & Church, i.e. the Church Triumphant, who all shall be collected together, and meet in Heaven, that solemn place, to feast themselves in God, and sport themselves in Everlasting communion with him, and praise him: for there shall be a Panegyric Ovation, all shall meet together to praise God: but the Church Militant cannot meet together at one place, no one Pastor on Earth could feed them all, and therefore it is fit, they should be distinguished into several congregations, as so many bodies and armies, that they may conveniently have communion one with another, and be Edefyed, which is the Reason of this Divine Institution: and here falls in the consideration of a visible Church, properly so called. It is true, there are more private meetings and conventicles of the Saints, in an inferior nature, compared to beds of Spices, Cant. 5.13. they were not gathered into any set garden, as afterwards in Luthers time, but scattered here and there, yet of sweet odour in the nostrills of Christ, as heretofore, in several places and Towns in England, there were several companies of Christians, who meet together for holy conferences, fasting and prayer, but were not a set company capable of free enjoyment of the ordinances of Christ. In Luthers time there were many beds of spices, which made of several Gardens, Cant. 6.2. As many Christians coming from England into these western parts, into several gardens, were entire compleat societies, many sweet flowers set in order, some teaching, some hearing, walled or fenced with Discipline, and by...
the Protection of the Civil Magistrate. Every compleat or entire congregation is a visible Church; I will not say, the Jewish synagogues were Churches, because they were of an Inferiour nature, and they could not enjoy all Divine ordinances in their Synagogues; ye males went up to Jerusalem 3 times every year, to those solemn meetings, and great ordinances of God, but every entire congregation is a visible Church of Christ. In Acts. 19. wee read thrice of the word εκκλησία, which is the word translated Church in the N.T. Math. 16. Math. 18. It signifies a company of Citezen assembled together about their Civil affairs, being called together by a Beadle, Town-Clerke, or some such Officer. In the Theological sense of the word, it signifies, a company of Heavenly citizeens called together, about the affairs of Chrisks Kingdome, every such Assembly or body, is properly a visible Church: the congregation in the wilderness, Acts. 7.38. was a Visible Church; those congregations that used to meet in Galatia, Gal. 1.12. And likewise those 7 congregations in Asia. Sometimes the 7 word is translated Church, and sometimes Congregation. Acts. 13.4, 5.[mss. 13.45.] All are of the same kind, every one hath ye Entire nature of a Church in it, and it is the Subject of all Divine Ordinances, and ye sweet presence of Christ, who walks in ye Gardens, & in the midst of the Golden candlesticks: these are called Visible Churches, because the assembling of these congregations, and ye administrations of Christ in \( \text{\textit{ym}} \) are visible: these sometimes in this respect are as visible as anything done in the World.

Q. What is a Visible Church of Christ?  

A. A Society of faithfull ones, together with their Seed, who are in Ecclesiastical confederation with God, and one with another,  

Gen. 17.7  Psal. 122.2, to 6.  

Isa. 62.5.  Eph. 2.12.  4.16.

Explic: One man cannot make a Church, which is as a city or kingdom consisting of diverse citizeens or subjects, Psal. 122.2 Eph. 2.12. the Church of the Jews is called a Kingdom, Math. 8.13. A Visible Church is a Visible corporation or body of Christ. Eph. 4.16.  

Of faithfull ones] this is the matter of the Church, all Church members must be visible beleevers: such as are Visibly or seemingly ye Seed of Christ, and in the Judgment of Charity
members of Christ, not Atheists or Infidels: but such as are Visibly built upon Christ the foundation, Math. 16. and hence visible saints, such as have received a Principle of life from Christ by faith, Rev. 22.14.

In Ecclesiasticall covenant] Gen. 17.7. explicit, or implicit, they close with him as their Politicall head, and one with another as Politicall members: It is a double covenant. Isa. 62.5 called covenants in the Plurall, Eph. 2.12. With their Seed] Gen. 17.7.

Q. Whom are wee to Judge faithfull ones, or visible beleevers, the matter of a Visible Church?

Explic: They must have competent knowledge, to let in Christ into the Soul, and therefore must understand the termes of the Covenant of grace, 2. Cor. 4.6. the reason is, because knowledge is the ground of faith. Joh. 16.33. & a blameless life] i.e. live in no known Sin, neglect no known duty. Rev. 22.14.

Q. How may it appear that confederation is requisite to ye constitution of a visible congregation or Church of Christ?
A. Because confederation is the forme of a Visible Church, which is an Ecclesiasticall body or Corporation. Psal. 122.3. Math. 10.3. Eph. 2.12. 4.16.

Q. How may it appear, that there is an Ecclesiastical confederation, distinct from the covenant which is made with ye mysticall body of Christ?
A. Because all the seed of Christ are not in Church Covenant, in which are many Tares, and Apostates, who never had invisible faith. Gen. 17.7. Math. 23.24, to 29. Rom. 11.17. Joh. 15.2. [Math. 8.11.]

Q. Which are the seed of the faithfull, Semen fidelium. who are in Church Covenant, with their Parents Confederation?
A. Those genuine Children, who are under the wing of their next Parents or Parent in Church Covenant, by whom they are presented to the Church, Gen. 17.7. Deut. 29.10 to 18. 1. Cor. 7.14.

Q. What follows from the Constitution of a Visible Church?

A. That a Rule of Ecclesiasticall Policy is requisite for the Government of the Church of God, and the due administration of the glories of his house,

1. Tim. 3.15. [Cant. 6.1.]

Explic: To the congregating, and constituting of a Visible Church, belongs Policye, or the Rule of Government, which falls in properly in y's place, and is here to be attended and handled, for a Constituted Church is a Congregation, or body Politick, and must act politickly, or Politically, as a body Politick, and therefore must act by a Rule of Policye. To act well, is to act according to rule; and as no man can act well as a Christian, without the Canonical rule, and Christianity: so ye Church, and ye several members of it respectively, cannot act well without the Rule of Ecclesiasticall Policye; which serves to steer the course of the body, as it is often called. Eph. 4.16, &c: As the Laws of a Commonwealth guide men well, civilly: So the Rules of Ecclesiasticall Policye teach men to act well, Religiously. There is no King but will have a forme of Government, by which he will rule his people: and it is certain, that Christ, who is the greatest and Wisest King, prescribes the best forme of Government to his Church, which hangs upon this Constitution.

2. No Commonwealth can have a well being without some forme of Government: the Church is a Heavenly and Spirituall commonwealth, Eph. 2.12. the word is πολιτεία: a Policy, which also signifies Government and freedome: a commonwealth cannot possesse their libertyes and freedom without Laws of Policy and Government: hereby our Spirituall freedom and Liberties in the Church are maintained; Policy is therefore necessarily annexed to this Commonwealth.

3. Every City must have Laws and Governours: So must the Church, which is the City of God; Rev. 3.12. Of which City the Saints are freemen and citizens, Eph. 2.19. hence God requires that they stand out as citizens, Phil. 1.27. live by the Rule of Policy. Its cleare from hence, that there are Heavenly Lawes to rule and order the conversation of these Citizens.

4. The Militant Church is compared to an Army. Cant. 6.4. [mss. 6.3.] (wherof ministers are captains & leaders, as we
shall hereafter see) which army cannot be well ordered without ye Rule of Military Discipline: the Church is ye family & house of God, which cannot well stand, without some manner of Order, and forme of Government:

wee assure ourselves, that Christ the Master prescribed Laws & orders for the Government of his family, and administration of those great affairs of ye house of God, directing every servant in it to behave himself in a right manner, 2. Tim. 3.15. how can the corruptions of mens hearts be restraine, without this order of Pollicy? how can men be ruled without a Rule? Glorious things are spoken of the Rule of God: The Church is the most glorious society of men, and therefore must be ordered & guided, by the most glorious Rules of greatest Wisdome. He who is Wisdome itself, and most faithfull to his Church, and loving, cannot leave this Society without a rule of Politicall Wisdome, and divine Policy. Policy is the strength and sinew of a Church, compared to the wall of a city, Rev. 21.17, 18. wee read Prov. 25.28.[mss. 25.18.] He that rules not his Spirit, is like a city without walls, and so a Congregation without Rule is quickly broken, exposed to danger and ruine, or a City without Walls.

Q. What is Ecclesiasticall Policy?   
A. That Government wherby this Heavenly Society is guided to its end. Exod. 25.9, 40. Ezek. 43.11. Math. 16.18, 19. 1. Tim. 3.15. Eph. 2.12. Col. 2.5.

Expl: Every Rule guid[e]s a thing to its end: the Church being a body Politick is guided to its end and Eupraxy, & well acting, by this Rule of Policy. This Heavenly Society] this the Subject of the Rule: the Church is called the house of God, 1. Tim. 3.15. and city of God, Rev. 3.12. and Kingdome of Heaven, Math. 16.19. which is a thousand times better then all the societies in the World: Psal. 89.10. and therefore it hath a glorious Policy guiding it to its End a thousand times better than all the Laws of other Kindomes, and Commonwealths. As Civil Policy, so the Church is guided to its Heavenly felicity and happiness, by a rule, the Rule of Heavenly Policy; how this Heavenly body is guided to its end and well-fare by this Rule, may appear in 3 or 4 things. 1. This Heavenly Policy contains in it a Platforme of all the things that are to be acted, attended, and ordered
in the Church, which serves as a light to guide us, in our attending and acting those great affairs of God’s house in a right manner, that it is a most perfect Idea and Platforme of all such things, may appear from, Exod. 25.9, 40. and in the severall, from, Ezekiel. 43.11. I shall but give an account of ye Chiefe heads which seem to be comprehended in the place: and it is a high favour for God to shew a man ye severall pieces of yt Platforme and Government: I shall not now precisely determine what is contained in every one of those Expressions, but only present such things as seeme to be conjoined

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In them. Although I believe I fall short of ye Grace and full meaning of the Severalls.

1. Shew ye the forme of the house, Tsurah is used, Psal. 49.14. their beauty shall consume: here is a beautifull body, bound & tied to a beautifull head, by a Covenant which is called beauty, Zech. 11.[10.] fitted for Christ, and espoused and knit to him, 2. Cor. 11.12. Isa. 62.5. and what a beautifull frame, and stately building is this, which is compacted and joyned together.

2. The fashion of it. Tabnith. As it is an Organick body, having Organick members, as Eyes, Ears, head, &c: A Pastour and a Flock, a Teacher and Schollers, a Ruler and those ruled, a fashion of teaching, exhorting, learning, obeying, Submitting, Exod. 25.9. We read of the Pattern of the house, and Instruments or vessels thereof, and these officers invested with heavenly authority, and gifts suitable to their places and orders, are glorious things. Rev. 21.

3. The outgoing & incoming: The rules of Admission, Dismission, and Excommunication.

4. All the formes thereof. The beautifull strong Operations and actings of this body, according to its nature and constitution, and relation to Christ, and one to another, this rule directs us how to act upon Christ, & close with him as our Politicall head, and one with another in him as members of the same body.

1. Pet. 4.7, 8. wee should love one another dearly, being knit to Christ, and one to another in Christ, as he those with whom we hope to live shortly in the same Heaven: it teacheth us how we are to exalt this head above ourselves and the whole body, and to act for the common good of the whole body and Common-Wealth. This teacheth officers and Members how to act in their severall places respectively, 1. Tim. 3.15. It teacheth
every one how to converse and behave ourselves in the house of God in our places. It seems to be a word borrowed from horsmen in an army, that wheel about, or turn themselves about hither and thither, to take all Opportunities and Advantages for the good of the whole; and if we act inordinately this Rule is useful to restrain and find Corruptions, and reduce us and bring us into the right way again, and to join us again.

Gal. 6.1.

5. All the Ordinances. Kuckoth. i.e. all the Divine Heavenly Institutions of God, wherby he useth to convey himself to us, as by so many Pipes, Channels, and Conduits, preaching the Word of ye Kingdom, Exercise of the Keyes of the Kingdom, &c:

6. All the formes thereof. all the closings with God in every Ordinance, and several manners of attendance upon God therein, and how we must sanctify God in all approaches to him.

7. All the Laws thereof: All the Several Rules, concerning the time, place, order, and manner of the Celebration of Gods worship. Exod. 12.49. Numb. 9.6, to 19.

1. Cor. 14.ult. let all things be done decently, i.e. we must attend upon Ordinances in an honourable manner, suitable to their dispensations: in order, i.e. all Ordinances, &c: our attendance must be set in their place, as teaching, Principle and foundation, and adding Superstructure, exhortation, and ruling: and in Admonition and Excommunication, and hence all Ecclesiastical order is called by the name of Policy. Col. 2.5.

Q. What is the End of this whole Platform & Rule of Policy given to the Church?
A. That we may keep the fashion of all the ordinances thereof, and do them:

[1] this therefore leads and guideth us to the Eupraxy and well acting in the house of God: and our Eupraxy is our End and happiness, Ezek. 43.11.

2. By this Platforme and rule of Policy, we are lead into a heaven, to the beatificall Vision and fruition of God, Psal. 102.15 when God buildeth Zion, he appeareth in his glory, and will dwell with us, Exod. 25.8. Wee read in,
Exod. 40.23, 24. when all things were done according to the Patterne, the glory of the Lord filled the Tabernacle: Wee are now protected by his shadowing presence, Isa. 4. and have Communion with the Son of being and goodness, Isa. 7.2, 3. Rev. 4. he is present to Subdue Corruption, and Advance grace, and let in himself sweetly and gloriously into the minds and hearts of his; we rule which guides we body to meet with the Chiefest good, lead them to their end.

3. By this rule we are led into higher degrees of Communion with God continually, and therefore, from one degree of happiness to another; we are Edifyed, 2. Cor. 8.1. Eph. 4.12, 16. and are gainers by trading, Math. 25. hereby we attain more knowledge of God, and his Word, see and enjoy more of him, our graces are ripened, we bring forth more fruit: As Kingdomes and Common Weals have flourished and prospered, by observing the Rules of Civil Policy: So by this Rule of Ecclesiasticall Policy, the Saints flourish and prosper in the courts of God. Psal. 92.

4. By this Divine Policy the Saints arrive at last at the Heaven of happiness, 1. Cor. 4.1. the word ministers, is in the Greek under rowers, because under Christ they help forward the ship of the Church, towards the Haven of Heaven, and they who live well in this little heaven, shall shortly live in the Heaven of Heaven.


Expl: The Governers act, and the Governed are led and acted by them; as in a natural body, there is head and members, so in every body Politick there must be some Of both rankes: So in this Politicall body of Christ, there must be head and members, 1. Cor. 12.12, 21. In this army there must be captains and Common Souldiers: In the schoole of Christ, some must be teachers and some schollers, 1. Cor. 4.15. A Church is not entire without these: It is impossible that all should be Governours, or that all should be governed: if there be order, there must be Superiours and Inferiours, and this order makes for the comeliness and honour of the Church of Christ. All the Doctrine of Ecclesiasticall Policy, spends itself in these two, Eph. 4.11, 12.
Q. What are the Governours?  
A. Those who having the authority to lead the congregation, do exercise Spirituall Government over the Churches, lawfull, and by authority,  
Heb. 13.7, 17.

Expl: They are such as have power and Authority to execute their places, and to lead and guide the congregation, and by vertue of their place and authority, do exercise Jurisdiction or authority over the Church or Congregation, but this Jurisdiction is Spiritual, as the Government is. The Governors are not to seek to overthrow their temporall Estates, but seek their Spirituall happiness here, and in the World to come.

1. These Governours are over the congregation, and stand above them in a more eminent place, & hence they are called Ye head, 2. Chron. 19.11.

2. They have a liberty, right, and Priveledge to rule them, and Exercise Government and Jurisdiction over them.
   1. They have a power of Inspection, to watch over the Church, & wayes of Ye Congregation, Ye Church officers are called watch-men & Overseers. Acts. 20.28.
   2. They have right to guide and lead the body of the Church, as the head is the guide of the natural body: they propound and present rules before them for their direction in the ways of divine worship & happiness. 2. Sam. 12.28.

3. They are to give the word of Command, and have power to command, & charge the Church. 1. Tim. 6.17. As Judges give the Charges at Assizes.

4. They have Authority to censure delinquents, to bind & punish Offendours, because the Saints being Sanctifyed themselvs but in part, are apt to go out of the way, and therefore had need to be bound, and there are Hypocrites in the Church, and therefore its requisite there should be Church power, to bind those, least they destroy the Church. Math. 16.19.
Q. Wherin consists the Exercise of their Authority?


Exp: The Keyes seem to comprehend the whole power and authority of the Governours, wherby they set open the doors of heaven for beleevers, & of the Church for Visible beleevers, by opening the Scriptures, and Mysteries of the Kingdome, and termes of the Covenant, by interpretation of the Scriptures, Luk. 11.52. and shut out Impenitents and unbeleevers by Yr Doctrine, page 262

Mark. 16.15, 16. and Discipline; as they remit or retain Sinners, bind or absolve by the Doctrine; so by their Discipline, this is called binding & loosing, Math. 16.19. Expression taken from courts of Judgment, where ye delinquents stand bound before the Judge, and those whom he absolves, he commands to be loosed, those whom he condemns, to be bound with stricter bonds, and lead to the place of Execution. So Christ, Math. 22.13. Psal. 146.6: this is a part of ye Kingdom and Government of Christ: these are Spirituall means of reformation and healing; to bind the obstinate in Chains of Censure, and to release, and bind up ye wounds of ye broken hearted, to curse the obstinate, and bless others.

Q. What is Judiciall binding?

A. That wherby a brother is corrected for his Inordinate walking.
1. Cor. 4.20, 21. 5.5.
2. Cor. 2.6. 13.2, 10.
Ezek. 39.4. 1. Tim. 5.24, 25.

Exp: The Children of God are ready to be unruly and loose, and therefore stand in need of binding, they are sanctifyed but in part, burne but in part, and corruption within, and the Devil without are labouring to draw them aside, and therefore they had need to be bound; and there are Hypocrites in the Church, they must be bound, least being loose they destroy and spoile the Church: therefore there is a power to bind these, Math. 16.19. Government cannot stand without Punishment. It was a custome among the Romans, if any man had committed any offence, to bind him first, and then to punish him. So here, in this Spirituall Government, there is a Spirituall binding & whipping: but here
binding is put for the punishment of censure and Correction: the Apostle threatens to come with a rod to the Obstinate, 2. Cor. 13.10. 1. Cor. 4.20, 21. and the exercise of ye power is by the governors, for although the people give the Voice, yet ye performance is by them.

Q. What are the degrees of binding? 
A. Admonition and Excommunication. 

Exp: There is a double or twofold Ligation, as in a Commonwealth. 
1. There is a binding before censure, as we see in Christ, he was bound before the Judges. 
2. After. Math. 22.13. So in ye Church. The one by admonition, wherby he is bound hand and foot, by convincing arguments, which are able to bind his conscience, to yield that he cannot resist, the other is a binding to hell and torments, if he repent not, the delinquent is going with his hands bound behind him, to hell, God in tender mercies

Q. What is admonition? 
A. That wherby a brother, either openly offending, or not hearing his brethren in private, is convinced, that he may be gained. 

Exp: This is the first step and degree of Correction, because conviction of Sin is the first remedy to be used, for the curing of a Sinner, and to cause repentance. 
1. The Subject, a brother, a member of the same Church, wee may and ought to reprove others out of Charity, when there is Opportunity, and hope of doing good, but not out of Authority, wee have no power to proceed against him, and bind him, but we are bound to watch over every member of our Church covenant. 
2. The cause of this proceeding is some just offence
given by the brother: the words are, if thy brother sin against thee, not only by personall Injuries, but otherwise also, if he offend God, wee should be offended and count ourselves wronged.

Exp [1]: This Offence must be a Sin: a Transgression of the Law. 1. Joh. 3.

2. Every Transgression of the Law deserves not admonition, as inevitable humane frailties: as if he remember not so much as he might of some Sermon, faile in the Interpretation of a Scripture, or differ in Judgment about the beginning of the Sabbath, not being convinced, or having Sufficient meanes, but walking according to his Principles.

3. It must be a voluntary going out of the way, as it is said of David, he went not out of the way, but only in the matter of Uriah: every choice of Sin, be the temptation never so great, deserves admonition.

4. If a man will sin against the light of Nature, or go against ye Principles of ye light of the Gospell which he receives, or are commonly known by common lights of Christianity, he deserves an admonition, as he that will neglect family duties, &c:

5. Or if the Soul be unjoynted with Passion, that he transgresseth ye bounds of Reason, and calleth his brother by some name of disgrace, Math. 5.22.

6. Or charged his brother with Sin, w̄ he hath not sinned. Gal. 6.7. his Soul is out of joyn̄t, and needs joyn̄ting again by Admonition. Lev. 19.17.

3. The order of proceeding: and Law,

1. If the sin be publique and Notorious (the suture must be as wide as the sore) it deservs a publique Admonition. 1. Tim. 5.20.

2. If the sin be private, wee must begin with private Admonition. Math. 18.15.

1. Wee must preserve ye name & credit of our brother, as much as may be.

2. Prevent the Spreading of Scandals as much as is possible, and so make it appear that wee deale with him in love: If the brother convinced of Sin manifest repentance, wee must proceed no further. Luke. 17.3. But if his private admonition be rejected, wee must pass to admonition before two or more whom we are to take for Confirmation of the Admonition; and this must be in a fact that is confessed: and therefore if there be any Question whether the brother offend, & will confess or deny it, let him relate the case himself,
and if he be not duly affected with the Evill, let him take one of two, those that are most able, and are or may be of greatest Authority with him, and wait till it appear that he is Penitent or Contumacious, Math. 18.15, 16, 17. It is a safe way for a brother yt hath given offence in private, to give Satisfaction by the brother by whom he is convinced, least God give him over to such sins, as shall bring him to a publique Censure: if he heare, it is well, if he remain obstinate, it must be presented to the Church by the Elders, who have the publique Affairs and Admonitions committed to them. Tell the Church: as if a man will bring a man to the Court, he will not stay till the Court day, and accuse his Adversary before the whole Assembly, but will present it to some of the Magistrates before hand, that it may be heard at the Court.

4. The Nature of this Conviction
   1. Wee must know the fact to be committed, and that it is a Sin, & breach of the Rule, Math. 18.15.
   2. Wee must shew him the Rule that is transgressed, ib.
   3. Give him clear uncontrollable arguments, that no man is able to avoid. ib. the word Signifies to convince by argument and plain demonstration. Joh. 16.8. Heb. 11.7. make it as evident as if it were written with a beam of the Sun.
   4. Answer his Objections, and confute all his false conceits, tricks, & shifts, wby he would labour to avoid to defeat the Authority of the Charge. An Elench is a refutation of a false Opinion.
   5. Certify his apprehensions, and set his mind in a right Positure by the Conviction, if he be penitent, that he need not doubt or scruple about it, 1. Thess. 5.12. Νουθετοῦντας, those who admonish you, i.e. who set your minds in a right place.
   6. Tell the sinner affectionately of the great danger to which he is exposed by his Sin. 2. Cor. 2.6. its translated, Charge, Math. 8.26 [mss. 12.6.] he rebuked the Sea and wind, as if he had said, I charge you to be still upon your perill. So the delinquent is to be charged in the name and Authority of Christ, to labour to see his sin, and to be suitably affected least he rue it.

5. The end, that he may be gained, ib. thou shalt gain his Soul, & gain a reward by it, and gain his heart and Affections, to ye rule, to God, to thyself.
Q. What is Excommunication?
A. That whereby a brother offending, and not hearing the Church, is excluded from Communion of Saints, for the cure of his Spirit, and the preservation of the Church, Math. 18.17, 18.
1. Cor. 5.3, 4, 5, 13.

Exp: The Subject of this censure is a brother offending, a Scandalous brother, 1. Cor. 5.12. and not hearing the Church. It is certain, that every one that stands guilty of grosse Sin hath not heard the Church, but sinneth against the Doctrine delivered by the Church to restrain him. but here I shall put in one caution, that I do not absolutely determine, that everyone that committeth a gross Scandal, is first to be admonished, and after his Admonition, the Church should wait for his repentance: yet this is most evident, that if he refuse to hear the Admonition of the Church, that he is then a Subject of this great thunderbolt of Excommunication: I dare not adventure any further for the present, because with all my striving I am not able to see sufficient light for Excommunication of a delinquent for a grosse Sin: *ipse facto* before admonition. I would conceive that the Incestuous Corinthian, who as it seems lived constantly in that unnatural Sin, was by the Apostles direction to be Excommunicated, presuming his Obstinacy in that Sin, after Admonition: As the Lord threatened that Nineveh should be destroyed after 40 days, yet upon their repentance they were Spared. Beza\(^1\) conceives that he was not excommunicated, but being convinced of the greatness of his sin, was exceedingly affected with it, and almost swallowed up with Sorrow, and hereupon they wrote to Paul, to know by what rule they were to proceed: he Answers that the rebuke was Sufficient, 2. Cor. 2.6. which seems to make against that Opinion of his Excommunication. for,

1. If he had bin excommunicated, he need not have said, that which had bin done was sufficient, for they could have done no more if they would, if it had bin the highest censure, and they had no cause to doubt of his Absolution, or his repentance.

2. The word rebuked, is the same which is used for Admonition. Luk. 17.3.

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\(^1\) Theodore Beza, Calvin’s colleague and successor in Geneva.
2. Excommunication is the last remedy; when a man is come to ye highest degree of Obstinacy, there is now no way but one with him but before there is another way, viz. Admonition. Who will cut off a member, if there be a Salve will cure it.

3. If the same end may be attained by Admonition, why should he be Excommunicated.

4. If I know a brother guilty of Adultery: I must admonish him privately, and if he hear not, I must take 2 or 3. &c: Is excluded from Communion of Saints] Math. 18.17. he must be as a Heathen, who is without the Church, and be delivered up to Satan, 1. Cor. 5.5. because being cast out of the Visible Kingdom of Christ, he is a Visible Subject of Satans Kingdom, because he hath renounced the Government of Christ, he is cast from the face and presence of God in his house, Gen. 4. and is said to be cast into utter darkness, as the Church of the Jews were, when they were unchurched. Math. 8.12, 13. and this is a little hell upon Earth.

1. He is excluded from all Ordinances yt are peculiar to ye Church.

2. From all voluntary and unnecessary familiarity with ye Saints, in their Civil conversation, 1. Cor. 5.11. wee must stand at a distance from them, as the Jews from the Publicans, in this respect he is worse than a Heathen. But those that stand in Politicall or Oeconomicall relation to him, may have Politicall and domesticall fellowship with him, according to that relation, because it is an Ecclesiasticall censure, and doth not destroy or annihilate ye rules of Civil Policy.

The End is, that his Spirit may be healed] 1. Cor. 5.5. it is a medicine to heal and restore the sick, but not deadly poysen to destroy him forever, an Instrument to let blood, not a hammer to breake in pieces, if he repent.

And the preservation of the Church] that it be not leavened nor infected with ye Sin, nor blemished by those without, which otherwise would blaspheme the name of God.

Q. What is Absolution? Absolutio.

A. That wherby the Penitent Offendour is received in again, into Communion with the Church. Luk 17.3.

2. Cor. 2.6. 7.10, 11.

Expl: God looseth the Prisoners upon their repentance, So should wee. Psal. 142.7.[mss. 147.7.] the end is now attained,
Ve wound being cured Ve plaister must be taken off: if he professe his sorrow & repentance, in a Savoury manner, and there is nothing appears to make it invalid, the Church is bound to receive him again with their fellowship. Luke. 17.3.

Q. What are the Kinds of Ecclesiasticall Governours?
A. Either principall, or ministeriall.
  Jer. 3.15. 1. Pet. 5.4.
  1. Cor. 3.5, to 10. Rev. 4.2, to ult.

Exp: The Church stands in need of both Visible, and Invisible, that they might have invisible Influences, by those visible dispensations, and Heavenly treasures in these Earthly vessels.

  2. Cor. 4.7.
  2. Wee need these Heavenly Governours, that we may have our understandings opened, to see the great and glorious mysteries of ye Kingdome of Heaven, and to leave heavenly impressions upon our Wills, Psalm. 71.17, 18. 119.99. Its better to be their schollers, then teachers of others, Luk. 24.45.
  3. Wee need Earthly Governours and Ministers, that we might be taught in a familiar way, by men like ourselves. Deut. 5.24, 28.

Q. What are the Principall Governours? Principales.
A. Those leaders who Exercise Supream Authority and Dominion over the Church.
  Joh. 14.23, to 27. 2. Cor. 13.3.

Expl: These are leaders, guides, & Governours of the Church. Supream, &c: others are not in highest authority, but there are some above them, and these Exercise dominion and Lordship, wheras others are but Servants.

  1. These are Infinitely full of majesty and state. Isa. 54.5. the Ministeriall are not. 1. Chron. 29.11.
  2. These are absolutely independent, needing nothing out of themselves: Ve others stand in need. 1. Chron. 29.11, 12. Psalm. 50.12.
  4. Law-givers. Isa. 33.32.
  5. The fountain of all blessings. 2. Cor. 13.3.
1. Cor. 12.3, to 11.

6. These only give efficacy to all Ordinances and Dispensations. 1. Cor. 3.5, to 10. these Conspire, and work together in the Government of Church, and when all is done by Inferiour Governours, unless these say, Amen, all comes to nothing, Psal. 133.ult. Ministers may interdict and admonish, & yet all is nothing, if these say not Amen. Hence the Punishment falling upon Offendours from these Governours, is exceeding great. Ministers can expose men but to outward sorrow, but God can strike deeper, and Excommunicate a man from his presence, therefore, in that God hath an hand in Excommunication, it is a terrible thing, when he Joynes with Officers and Church in Excommunication, it is better to undergo 10000\textsuperscript{d} deaths, if we repent not in time, and unless God shew mercy to such an one. This is the great power of ye Church, by Reason of these Supream Governours: wee Judge the world with God.

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Ministers must look carefully that they joyne with God in it.

7. These are the fountains of all those blessings poured out upon ye Church. 2. Cor. 13.3. 1. Cor. 12.3, to 13. There are differences of Gifts, i.e. Spirituall Ecclesiasticall Gifts and Abilityes: A gift of wisdome and knowledge of ruling and Government: of Prophesying, foreseeing things to come, opening and unveiling great secrets locked up in Scripture: Tongues & Interpretations of them, of discerning: these are gifts freely bestowed of his bounty, whereby these members being Adorned and beautified are fitted for their severall places and execution of their Offices and Functions, as to see, hear, smell, &c: typified by those gifts of Bezaliel, and Aholiab. Exod. 35. these are given to every one to profit withall, for the building up of the Church, and Edification of ye members. [1. Cor. 12.] V. 3. The Manifestation of the Spirit. i.e. those gifts whereby he manifests himself, and shines in his glory and beauty. Called 7 Spirits. Rev. 4. because he furnished those 7 Churches with all kinds of gifts, suitable to their rankes, in the house of God: wee have none of these in ourselvs, but are poor and destitute, it is he that distributes these rich gifts to the Church as he will V. 11. what a glorious rich governour is this, who can cloath all officers in his Kingdome, with such glorious precious Ornaments. V. 5. There is a diversity in Ministryes, i.e. in Officers, and Ecclesiasticall Officers and Offices, and Ecclesiasticall functions and dispensations, which are as the conduits and channels by and through which he poures out these Royall gifts of his Spirit; Apostles, Prophets, &c: who hath called
all these, and set them in their severall places and
Employments in the house of God, Eph. 4.11, 12. and given
them to his Church, V. 6. there is a diversity of Operation,
teaching, Exhorting, &c: but one God, who workes all in all,
by his Son, and Spirit: by the one he procures Officers in
his house, and by the other he conveys these gifts, whereby he
fits them for their places, and sets them all on worke, and
being first mover, sets all a going, and succeeds their
Operations. Wee see now the Originall of all Ordinances,
dispensations, gifts, and Influences, are from the love of
God the father, the grace of Christ, and Communion with the
Holy Ghost. 2. Cor. 13.3. the sea, fountaine, streame.

Q. Who are the Principall Governours?
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A. God the Father, who is the father,
the son, who is the head, and the
spirit who is the comforter of
16.13, 14, 15. Eph. 4.4, 5, 6, 15.
Rev. 4.2, 3.

Expl: These 3 high and mighty states of Heaven are the glorious
Governours of the Visible Church; I mean the Politicall
Governours, who conspire, and work together in the Government of
ys house of God, 1. Tim. 3.15. God the Father drawes out the
Platforme of the house, and shewes it to the Son. as Solomon,
1. Chron. 26.11, 12. received the Platforme of the house from
David, so Christ from the father, and is the builder and framer
of this house: Joh. 5.19, 20. & the Spirit finisheth,
consummates, and garnisheth the whole house, according to the
mind of the father and Son. Joh. 16.13, 14. 15.
Eph. 4.4, 5, 6.

1. God the Father, who is, &c:] Eph. 4.6. 2. Cor. 1.2.
Christ's father, and ours in him: he is said to be the
father of the Church.

1. In respect of his loving affection to his people:
as a father is from Abba he willed: God the father wills
and desires all things that are for ye good of his people,
and relations, where there appears most will, that worke
is ascribed to the father, who is the first mover and
beginner of all our happiness and glory. 2. Sam. 7.21.
Rev. 4.11. he is the first plotter of them. Rev. 4.2, 3.
Jasper is Mother of Pearle.

2. Because he sends & employs ye other persons, as will
workes by wisdome and power, &c: both Son and Spirit are said to be present with him. his Son. Joh. 6.49. it is his deepest project that ever he had on foot: the Church is a peculiare people for glorifying God, who must be honoured: men fell and dishonoured the Creatour, and therefore they must be redeemed again to honour him, 1. Cor. 6.20. and therefore he sends a 2d. Adam, more glorious then the first, that he might be a root of a more glorious generation, Act. 20.28. Eph. 5.28, &c: and he sends his Spirit to apply this Redemption, & put them into possession of himself, by whom we are tyed to the Son, and by the Son to the father, Joh. 17. this generation is tyed by the Spirit, and begotten of the Spirit, and born of the Spirit, Joh. 3. he workes from the father and Son, Rev. 4.2, 3. the Jasper hath a mixture of many Varieties of colours.

3. Because being redeemed by the righteousness of the Son, God is not a friend, but a father. Gal. 4.4, 5. all are his adopted Sons, brethren of Christ, and Sons of the father; though Christ be a father, Isa. 9. yet he cannot be properly called forefather, because is not our first father; but the father reteines the name of father, & Christ is our brother, least it should breed confusion.

2. Filius Caput²] Eph. 4.15. The Son is properly the head of the Church: he is our Mr., Lord, Prince, Surety, brother, husband, having in him the love and sweetness of all these relations: the pain of a travelling woman is forgot for the Sweetness of a Son, Christs travell was greater, and he forgot all, and rejoiceth to see his seed, because his love is greater.

Christ the Head] the Church is said to be the body of Christ, Eph. 4.15. and wee receive Spirit, and life, and Sence from Christ, above vegetative, or Sensitive, or Rationall life: his headship is his meretorious authority to send the Spirit, to poure grace into the Church out of ye fullness of himself, this is peculiar to the 2d. person.

1. The Son having taken our Nature, by his Obedience in our Nature, hath purchased all grace: wee lost in Adam a constant life of happiness: by the Spirit pouring out life and grace he by his Immutable Assistance mainteins that life. Rev. 4.3. Sardius is red with a flesh colour.

2. He possesseth him in all his fullness, ib. & Joh. 1.16. as animall Spirits are derived from the brain to the body, he fills all, Eph. 1. Rev. 4.3.

² Latin: “the Son the Head.”
3. He poures out all his fullness, the Sardius expells tears, and enflames Joy.

3. Spiritus Consolator\[3\] the Spirit workes as a Comforter, so called by way of Eminency, because his Consolations are great, and it belongs to his place most properly.

Joh. 14.16, 17. 16.8. The Greek word signifies an Advocate, the Spirit comes and sits by us, and speaks comfortably to our hearts. The Church must have a comforter, for none are knit to Christ the head, but are full of troubles from ye world, and sometimes God is a terrou to them, they being convinced of Sin, & they find great matter of Humiliation in themselvs, and need a Comforter, all the World cannot comfort them but the Spirit.

This Comfort which the spirit lets in, appears.

1. He easeth us of our burdens, and susteins our spirits under them, and saves them from sinking discouragements. Comfort is opposed to torment, Luk. 16.25. frees us from fears. Acts. 20.12.

2. He recreates and revives our spirits, warmes our hearts by his sweet shining beames, breathing in sweet Joys, and refreshings. Acts. 9.31.

3. He comforts and fortifyes us against future dangers. Col. 2.2. Eph. 3.15, 16. as lovers will encourage their friends in a combat, with loving words.

2. The Spirit is said to comfort especially.

1. Because he bears Witness that the father is satisfied by his son: the father cannot so well witness, because he is offended, nor the son who is surety, Heb. 10.15. but the Spirit who comes in authority of both. Joh. 14.26.

2. Because being the 3d & last person, application of all good in ye sweet of it belongs to him, who makes all ours, and his propriety is the comfort of all.
Joh. 16.13. 1. Cor. 3.16. compared to a rainbow, Rev. 4.3.

3. Because it is a worke of great power to susteain and cherish the sinking spirit. Gen. 1.2. Luk. 1.31. it is a miraculous power yt raised up Christ, so to free us from, and arme us against ye power of darkness. Luk. 4.14.
Rom. 15.3.

4. Because he is the head of the father and Son, by

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3 Latin: “the Spirit the Comforter.”
whom all gifts are distributed, Joh. 16.13. and the conveyer of wisdome and love, Rom. 15.30. and all sweet refreshings, and rivers of pleasure, by wells, breasts, and channels of Ordinances, as they are called the Ministration of the Spirit. 2. Cor. 3.6. Rev. 4.3. Emerald is exceeding green, and makes us flourish, Joh. 14.26. is comfortable to the sight, and always fresh. This makes it appear, how dreadfull the sentence is, because all these persons of the God-head have an hand in it. God the father, who is Politically a father to the Congregation, God the Son who is our Politicall head; and God the H.G. who would have bin a comforter to the delinquent, if he would have mourned aright, and repented: but without repentence God the father casts him off, and withdrawes ye light of his loving countenance from him, and becomes an angry father to such, and frownes upon them. God the Son witholds the grace, which he from the father was wont to bestow upon his children: and such being deprived of the means, the Spirit cannot be their comforter, because there is no means of Comfort: these three glorious persons of one and the same God-head, seem to be described, Rev. 4.2, 3. In the Chapter we have the Picture and resemblance of the Church, wee read of the Elders, and common Members afterwards

But here we find a Description of the Chiefe Governours, for these sit in the throne, the highest place, they are such as are in highest place of Authority in the Church: this sitting also declares the Majesty and State of the most high and glorious one, and also his fixed and stable habitation among his Saints, in whose assembly he hath placed his throne of dignity and glory, for Jerusalem is the throne of his glory, he is one in Nature, power, Majesty, and Authority, and there is none other that ruleth in the midst of his Saints.

He that sat, &c:] he is one in Essence but distinguished into 3 persons, resembled by those 3 precious stones: those delightful creatures, shining with beauty, and sweetness, do fitly resemble those 3 glorious states of Heaven, the delightsomeness of the knowledge of which, passeth all understanding. Like a Jasper] The first aspect of a Jasper stone resembleth God ye fathers person: It is of a greenish colour, and Transparent, yet hath the mixture of many Varietyes of Colours, yet so mixt, that ye strongest Eye cannot distinguish them: It may more easily be admired then described. Pliny saith it hath as many Vertues as
Veines; this discovers the Manifold sweet varietyes of the manifold Wisdom & Lovingkindness of God the father: especially in those deep projects he hath on foot in Christ, exceeding pleasing in the Eye of his saints. He being the Originall of the rest of the persons, and of all those various Sweetnesses in them.  

And a Sardius Stone] This gem is red, with flesh colours, in which there are white lines: Seales are commonly made of it, it can leave an Impression, and holds none of the Wax: they say, it sharpens the Wit, and repells feares, Cheers the heart, and enflames with Joy. This represents the Son of God, who was Incarnate, and became man like to us, Joh. 1.14. 1. Pet. 1.3. shed his blood, &c: is white and ruddy, leaves an Impression of Gods Image upon us, Joh. 1.14, 16. repells feares, &c:  

A Rainbow] This notes the H.G. who like a rainbow bears witness of our freedome from the deluge of Gods wrath, and is busily employed in the whole worke of the Church on every side.  

Like an Emerald] which is of surpassing splendour, and a most goodly green colour, that other green things laid by it, seem not to be green:  

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And yet makes other things look green that are laid by it:  
2. He is so full of new, green, and fresh, glory, that he makes all things green, and flourishing, that come neer him, all Ordinances, hearts, and lives of the Saints, Joh. 7.33, 34. Psal. 92.12, 13, 14.  
3. It receives the Images of things, and makes a representation of them, to the Spirit. Joh. 16.15.  
5. Is exceeding comfortable to ye sight. Pliny saith, it is so full of liveliness, that the Eye of a man cannot look upon anything more willingly and freely, because it is so full of freshness & newness of delight: So the Spirit with his Communications and Impressions, is always new and fresh, that the Eyes of the faithfull are exceedingly delighted with gazing upon him, but never filled with his Endless sweetness. Joh. 14.17.
Q. What are the Ministeriall Governours of the Church?  
A. Ministers exercising Spirituall Authority over the Church in ye name of the Chiefe Governours.  
1. Cor. 4.1. 5.9. Jam. 5.10.  
[Math. 24.25.]

Ministers] as other officers of the Church: & ovr ministers: There are diverse words used in the N.T. to discover ye nature of these Ministers.

1. Δουλος Jam. 1.1. because they are Servitours of Christ waiting upon him, and serving him in their Ministeriall functions: it seems to come of a word that signifies to bind, because they are not their own men, but bound to Christ.

2. Λειτουργος Rom. 15.16. which signifyes a publick worker, because he is employed in the Administration of the Publique Affairs of the Church, and Sacred things of Christ. One who is studious to serve the publique good and profit of all, if he answer his place. the Angells are such ministers. Heb. 1.ult.

3. Αγγελοι, Math. 11.10. Rev. 2.1. because they are sent from heaven, and have yr Errand from Christ, and bring message from ye 3 states, or Chiefe Governours, and good news from heaven.

4. Under-rower. 1. Cor. 4.1. because under Christ, he rowes, & helpes forward the Church to Heaven and happiness.


7. A Deacon. 1. Cor. 3.5. which is ye proper name of him who receives ye treasures of ye Church, and dispensest to the poor, as need requires: it signifyes, according to the common notation, one that goes on foot through ye dust to do service, he is one that receiveth Spirituall treasures from
God, and is as his hand to dispense, and Ministers, those Spiritual Excellencyes, and fullness of ye blessings of ye Gospell to his poor people: faith, and Wisdome, and love, and all grace, is an ordinary course of Providence dispensed by their Ministry, & ministred by their hands, 1. Cor. 3.5. but we shall leave the word, and speake somewhat to the notion and nature of ye thing itself. Wee must therefore know, that Ministers are Ministeriall causes of the well grooming of the Church: Organs, and Instruments assumed and used by the Chiefe Governours, who are principall causes: It may be they are shadowed out by the Instruments and vessels of the Sanctuary; they are axes & [missing word?] in the hands of the Chiefe Agents; and as pens to the writer. 2. Cor. 3.2, 3. This ministeriall causation may appear in severall things.

1. There is a Cooperation of these Instruments, with the Principall Causes, 2. Cor. 6.1. they are copartners, and companions with God in the work; as there is the Cooperation of the man and pen in writing, 2. Cor. 3.2, 3. [mss. 3.23.] this honour God puts upon his ministers, he used not the Angels in building the World, but he useth these Corporeall Angels in building the Church, which is a new world. Isa. 51.16.

2. The Operation of these Ministeriall Causes, is an acted act, or Operation: it is an ineffectuall operation of itself, they not being moved by the Chiefe Governours, who act and move the Ministers.

1. They are fitted by them for their proper functions & operations, deriving all yr ministeriall gifts and Abilityes from them, as ye pen is fitted by ye Scribe (some Describe

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A principall Cause, to be that yt acts without ye motion of a Superiour cause, but an Instrumentall which is moved by another) 1. Cor. 12.4.[mss. 12.3.] there is a diversity of gifts, but ye same Spirit, who is the authour of all, who distributes those Ecclesiasticall gifts and talents to his Officers, as he pleaseth. Exod. 36.30, to ult. 2. Cor. 3.5.

2. These ministeriall are moved to the undertaking of yr places by the principall, who call ym to ye worke. Heb. 5.4. and thrust them out to it by a kind of violence. Math. 9.38, ult.

3. They are acted in all their ministeriall operations, by ye assistance and concourse of these Principall Agents, 2. Cor. 3.5, 6. ye pen moves, being moved: ministers are messengers and carriers, sent and set on worke by the Chief Governours: ye 2d. Cause acts
not, without a Naturall influx of the first.

4. The Effect and Success of yr Operations, is from the Principall causes, who are ye Authours and fountain of all our good. 2. Cor. 13.13. 1. Cor. 12.3. the force of ye Instrument is determined by ye Principall agent: they can do nothing any further than God is pleased to worke by them. Psal. 133.ult. 2. Cor. 3.5, 6:[mss. 1. Cor.] they are as pens without inke to paper, and as empty pipes and conduits, unless ye fountain pour out himself and Spirit by ym, they are nothing, inefficaceous, 1. Cor. 3. and worke not, unless ye Principall worke with ym.

3. The Operation of the Ministers, is a guided Operation.

1. The Principall Causes are only Law-makers. Jam. 4.12. God gave a Platforme of ye Tabernacle to Moses. Ministers must not invent Lawes or Platformes of Worship. In civil states and Kingdomes ye King assumes parliament or counsell to help in making laws, because two Eyes see more and are better yn one: but ye King of the Church sees what Lawes are best: he yt will presume to make Laws & Ecclesiasticall Cannons for ye Church, is an usurper: Moses did nothing by his own Authority, Heb. 3.2. So we must not add or detract from the Lawes of Christ.

4. The Ministeriall Operation, is a guide following Operation; wee must follow ye pattern which Christ gives, and do all in the Church according to ye Pattern. Exod. 25.40.

5. A Subordinate operation, inferiour to ye Principall, and concurring with him in his end: they must be as ye pen in ye hand of ye writer, under-rowers, to guide the Church to the haven that God aimes at, ye good of the Church, & ye glory of ye Chiefe Governours. 1. Cor. 4.1. Joh. 7.18.

6. Ultimately subordinate to the Principall Governours, they are ministers and Servants, and cannot appoint others to do their workes as Bellarm. saith, ye pope may rule & feed ye Church by ministers and Pastors subject to him, but this is not a Ministeriall act, but belongs to Dominion & Principality
to delegate power to others: but the highest rectours and Pastours, are called but ministers, 1. Tim. 1.12. All ministers from Adam to ys day, are but ministeriall causes: these are ye Popes creatures and ministers. Civil power may derive power, a King may make a Vice-roy to sustaine his person, and in his Absence to supply his place: but ministers cannot work by Men, or Substitute oyr in yr roome, as Vicars.

Exercising Authority, &c:] They have received Commission from Heaven, and are invested with Authority. Math. 16.19.
Mark. 13.34.
1. They are set in eminent place over the Church, as ye head above ye body, Math. 24.45. 2. Chron. 19.11. called πρεσβύτεροι, Rom. 12.4. & 1. Tim. 5.17. i.e. Captains & leaders, to march before others in ye forefront, & so ye word, Heb. 13.7, 17. [ἡγουμένοις] signifies. and they Exercise this authority as stewards. Math. 18.19.
2. They watch over the body. Acts. 20.28. they are Bishops, Scouts, Watchmen, Overseers.
3. They go before ye Church as yr guides, Eyes, leaders, or Convoyes, or as a Shepherd, before ye Sheep. Joh. 10.13, 14. and command.
4. They open and shut heaven in a Judiciall way.

Speciall authority] 1. Cor. 4.1. they weare the Keyes, but they are not armed with the Sword, all yr power is for ye edification of the inward man, but not for the destruction of the outward man. 2. Cor. 10.4, 5. not Lords, exercising Temporall Dominion, 1. Pet. 5.2. 2. Cor. 1.3, 4. hence it follows.
1. Ministers must not take Lordly Dominion upon ym over the Church, like the great potentates of the World. Math. 20.25, 26.
2. They must not take a Lordlike state and majesty in yr habit, apparell, diet, traine, post, they must decline all ensignes of majesty which may be sem Princes & Civill Governours, ib. & Math. 11.
3. They must not assume high and mighty titles of Lord, as Lord-Byshops; they must not have magnificence, which agree not to ye Simplicity of their Ministry.
4. They must not have a Lordlike Spirit, affecting ye great things of ye World, but ministeriall Spirits fit for service, as wee see in John Baptist; ye Disciples thought because Christ was Emperour, that they should be greater yn others, but he that would be greatest must be meanest in his own Eyes, as Christ became meanest here, and he that will be neerest him in glory, must be neerest him in humility. ib.

In the name, &c:] 1. They must come in the name of Christ, & cleer yr Commission. Math. 23.ult. Rom. 1.1.
2. They must dispense all, & act all ye affairs of ye Church, in yt name, and not yr own, and shew ye Law of Christ for yr Warrant. Psal. 2.7. Jam. 5.10. hence,
1. Wee see ye honour that these principall Governours have put upon poor men, to be ministers: all Governours; their titles of ministry are Exceeding honourable. Jam. 1.1. James was Christs neer kinsman, according to ye flesh.
Gal. 1.19. James accounts himself a greater and happier man in being Christ's minister than his brother, to be a doorkeeper here is an high honour; but how high is this honour to be Officers of these states, and to speak in their roomes.

2. Cor. 5.19, 20.

2. Ministers are to be highly reverenced in respect of whom their message they bring.

3. Yet we must not set them up in the place of God, as ye Papists advance Peter to ye head of ye Church, and more than a minister: we must not give that to the minister which belongs to ye principal agent, for then we rob God of his honour. Gal. 2.ult.

4. Here we see ye reason why yt which is bound and loosed on Earth, is bound & loosed in Heaven, Math. 16.9. [mss. 16.ult.] because what is done by them according to their Commission, is done by ye high & mighty states of Heaven.

1. Those whom they entertain according to Christ, all the 3 states entertain them, they stand in Politicall relation to them.

2. Those whom they bind according to the rule, are bound in heaven.

Obj: Suppose a man be accused by two false Witnesses, the Church proceeds against him, how is he bound in heaven?

A. 1. If they are bound according to the Rule of the Gospell, they must needs be bound by ye states of Heaven, who approve of yr own Rule.

2. If yr be an appearance that witnesses may mistake, the party accused is not bound to confess that he knoweth any such thing by himself, but confess that he is legally or forensically cast[?], and the Church may abate as Cause appears.

3. The Spirit of God in Math. 18. seems to speake of a fact confessed by ye Offendour himself.

4. That which the Officers bind or loose doctrinally according to ye word, is beyond Question bound and loosed in heaven, and hereby ye Saints may gain strong assurance, because what these ministers speake in ye name of ye 3 states of Heaven, according to yr word, is as sure as if we heard them speak from Heaven, if not more sure.

5. Here wee see ye great Wisdome of God, and how he makes way for his own glory, in calling such weake men to this honourable Office and Employment, that his own great strength may appear. God chose a company of poor fishermen, to bear his name through ye world, & make ye World to dance after yr Pipe, yt his power might be seen in yr weaknesse.

2. Cor. 4.7.

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6. When we oppose them, wee oppose God, and all those high states of Heaven.

Q. What ariseth from hence?  
A. The organicall state of the Church, wherby it is fitted for all those Operations, which serve to the spirituall good of ye whole. 1. Cor. 12.17, 28. Eph. 4.11, 12, 16.

Expli: The visible Church hath an Essential state by confederation, but by yt Ministry an organicall state: the Officers are compared to those organicall members of ye body, and senses, as ye Eye, &c: and by yt it is fitted, &c: the faculty of seeing is given to the whole man, but cannot be exercised but by the Eye, ye Eye sees for the whole body. and when these Officers receive light from Christ to guide ye body, the whole body must see by those Eyes and be guided by them.
   1. Christ gives these Officers. Eph. 4.11, 12.
   2. The body is organized. 1. Cor. 12.17, &c:
   3. These are furnished with gifts. ib.
   4. Now fitted for the operation. ib.
   5. Exercise of seeing is not Immediately in the whole body, but in the Eye; ib.
   6. They exercise yr Operations for ye good of ye whole, as ye Eye receives the light, and guides the body. Eph. 4.18.

Q. What are the kinds of Ministeriall Governours?  
A. Extraordinary and Ordinary. 1. Cor. 12.28, to ult. Eph. 4.11, 12.

Expli: The Church at first stood in need of Extraordinary teaching, that it might appear, that the truth of Religion depends upon Gods teaching, & upon God himself, and not upon the invention of men, but an Eternall Platforme in the mind of God, and when this appeared sufficient by those glorious revelations, and appearances of God in a wonderfull manner, to those Extraordinary men, and the Doctrine of Religion abundantly more witnessed, and more strongly settled, now ordinary ministers may suffice for the Church: The Lord hath respect herin to his own
Majesty, and therefore did Immediately communicate himself to a few, least familiarity should breed contempt: A Prince will not speake Immediately to every man, but will keep state, that his subjects may reverence him ye more; so the Lord takes state upon himself, the truth of Religion must first come from him, but not so to many, and therefore must be propagated & made known by ordinary means.

Q. What are the Extraordinary?  
A. Those who being more Immediately called by God, had Immediate & Infallible Direction and revelation from God himself.  
   Exod. 4.12, to 17. Jer. 1.5.  
   Gal. 1.1. [1.12.]

Exp: Some are Immediately called, without the Mediation of men; & all Extraordinary men were more Immediately called yn others, though they have not such an Immediate call as excludes all call of men, 2. King. 29.10.[?] Acts. 11.23. Such as excludes those who had not Immediate and Infallible revelation: for all Extraordinary ministers had those, and could not erre in their ministry, Gal. 1.12. he reveales his will to them in an Infallible manner, that they might be to us instead of God, Exod. 4.12, 16. Here Extraordinary Ministers are necessary for the Church; The Arts and Wisdome of God, is taken, seen, & read in the frame of the Creation: but Divinity being blotted out of ye heart of Adam, cannot be atteained by ordinary means, but it is to be learned by Immediate revelation; hence God, Extraordinarily acts and reveales himself and the rule to them, that they may reveale these then to others. Every nation would have his Religion, but none had ye true, till God taught it; therefore there must be at first a reception of light from God, in an Immediate and Extraordinary manner, Gal. 1.1. God revealed himself diverse ways.
   1. Externally.
   2. Internally.
      1. To men awake by Inspiration, 2. Chron. 15.1.  
      Acts. 2.1. 2. Pet. 1.21. God represented the Images of things to be done, to their understanding.  
      Numb. 12.6, 7, 8.  
      2. [A]sleep. Math. 1.20. God can Immediately inject,
without the medium of the senses, and by Divine Vision can cause one to see his will, and conferre with him,
2. Cor. 12.2, 3, 4. those were for the first Institution, singular Conservation, & Extraordinary restitution of it.

Q. What are the Ordinary?  

Explic: These are called mediately, either by Vote of ye Church, or such a standing order, as God hath appointed to the Church. As ye priests, Ac. 14.23. Elders were chosen by lifting up of hands, and by men. Gal. 1.1. and here Election is upon yr triall of yr gifts, & Ordination, or Constitution by ye Imposition of hands.

If there were none but Extraordinary Governours, it were not so good for us, it is best ordinarily to have standing positions, to teach us according to our capacity, discoursing those things that were revealed to Extraordinary ministers; God will give knowledge by them, will have us come it is by great labour, yt it may be precious. Dan. 12.4.

Q. What are the governed?  
A. The rest of the Congregation who are subject to yr Governours. Ac. 20.28. Heb. 13.7, 17. 1. Cor. 16.16.

Expl: These are Citezens, who are more in number than their Governours, as the Common Souldiers are more in number then their leaders, &c: They are like citezens in a Commonwealth, that may apprehend a Malefactour when he walkes inordinately: called the body, 1. Cor. 12.19. saints, Phil. 1.1.

1. The congregation is bound to receive all their Doctrine, out of the Mouth of God, and these chiefe Governours. 1. Cor. 16.16.
2. To obey all their Unblamable directions in matter of Discipline, 2. Cor. 10.5, 6. and they should easily be persuaded by them, Heb. 13.17. those who oppose them walking regularly, oppose ye Principal Governours, and are not subject to Christ. Acts. 3. those that receive them, receive the spirit of Christ, Joh. 13.20.
this is the great Wisdome and goodness of God, that ministers should be studying and searching into the truth of God all the weeke, & to teach them on ye Sabbath, and ye should be willing to receive Christ preached by them, and be subject to them.

1. Prize and entertain ye as Messengers sent from ye 3 persons, standing in their room, as if they speake.
2. Cor. 5.19, 20. Gal. 4.
3. Hearken to ye as Inferiours to Superiours.
4. Cor. 2.9.
2. Take Impression of ye word of Command, be easily persuaded when ye cannot answer the Argument. Heb. 3.17.
1. Cor. 16.16. [mss. 16.6.]
4. To be led by them and follow. Joh. 10.34.
1. Cor. 16.16. and now ye are like a glorious army in order, and terrible, and now ye close with all the state of Heaven. Joh. 13.20.

Q. What is ye 2d. distinction of ye Church?
A. It is distinguished in respect of the times therof, as it were in a family, or nation.
Gen. 17.12, 13. 18.18, 19.
Gal. 4.1, to 3.

Expl: 1. There are some other distinctions of a Congregation, which is more Conspicuous, when it enjoys ye Divine ordinances & Worship in peace, or more obscure, when the Publick Ministry and Ordinances are prohibited.
2. More pure, when the rule of Religion is more sincerely taught and practised, and more impure on the contrary. But I shall not stay upon these now, but proceed to the 2d. main distinction, which is more considerable and necessary to be attended: Wee have heard how it was distinguished into severall Congregations, which was to be attended in the first place: because there have bin some of these Congregations at all times and Ages, and which shall stand and continue to the Worlds End.
wee are now to consider the disposition and fashion of these Congregations, and in what manner God leads and governes these assemblies, at severall times, and through ye severall ages of ye world. In a few words.

Prop. 1. God leads his Church by degrees, from a state of lesse, to a state of greater perfection: he led his Church
from Egypt into Canaan, the glory of all Lands; where they
had their fill of all the good Ordinances of God, suitable to
those times, and they flourished also in Outward Prosperity
in the days of Solomon, who yet was but a Type of Christ:
Now were better days then those, when the Son of God came
into the World, and the Church might then have seen better
days then ever, if they had bin prepared: The Lord is
pleased to let Ante-Christ loose, that by feeling of his
bitter yoake, they might be fitted to receive ye Government of
Christ, and then the Church shall see the best days of all,
and flourish exceedingly in yr old age.

Prop. 2. The body of the Visible Church, and the Visible
seed of Christ, shall grow and encrease in stature and
perfection, as ye body of man, which is an Embrio at the
first, and then Organized: the Church was an Embrio, as it
were, and an Infant hid in the Womb at first, and after the
first conception: and a child before ye coming of Christ, and
at last shall come to the stature of a perfect man.
Ezek. 16.4, 5, 6. Gal. 4.1, 2, 3. Eph. 4.13.

Prop. 3. Hence the Government of Christ over his Church,
shines out more and more cleerly, and gloriously, according
to these times. When all mankind in Adam fell off from the
Government of ye Father, Adam was reduced, and he, and all ye
faithfull in succeeding ages, fell under this gracious
government of the 2d. Adam, wch Kingdom of Christ hath bin
rising and encreasing in the manifestation of it, from one
age and time to another: It was of the coming hand in the
days of Adam,

Prop. 4. It was first in a family and then in a nation. It
pleased ye Lord at first to gather a few to himself, and
afterwards a greater number. At the first, long before the
coming of Christ, it was kept in narrow limits, and tyed up in
familyes, and afterwards it grew into a nation or people, and
afterwards into all nations.
Q. What is here to be observed?  
A. That the Rule of Religion  
   being alwaies one & ye same,  
   is administered in a various  
   manner according to those times.  
   Psal. 139.24.  Jer. 6.16.  
   Heb. 1.1.  13.8.

Explicat: One Church in all ages requires one Rule, and the  
severall times & ages of the Church, require severall  
dispensations of the same Rule.  
Alwaysy, one, &c:]
   1. God will be seen in the World in all Ages, and will  
      have a generation upon Earth to praise his great Name.  
      Isa. 6.3.  
   2. To this End he will communicate his spirit and grace  
      by his Ordinances to some in all Ages: as the fire which  
      comes from heaven, was kept burning upon the Altar, so the  
      fire of love is kept burning in the hearts of some in all  
      ages.  
   3. The 2d. Adam had a generation in the World as well as  
      the first, hath alwayes had a Visible seed in the World, ever  
      since the promise was made to Adam.  Gen. 3.15.  
   4. Hence there hath bin a Church in all ages, and one and  
      ye same Church at all times; a Politicall body standing in  
      relation to this Politicall Head: who led an Ancient people.  
      Isa. 17.7. which generation of man shall continue in the  
      World, while Sun and Moon endure.  
   5. The Principall Governours have bin the same, who have  
      let in Influences of themselvs by Ministeriall Governours in  
      all ages.  Heb. 13.8.  
   6. Hence their Government hath bin the same, and rule of  
      Religion, for the substance, there was that same rule of  
      Religion to Adam in a family, and afterwards, to the Church,  
      in a people, and at last spread over the World.  
      Psal. 139.24. Jer. 6.16. and that shall continue to ye Worlds  
      end, Math. 5.17, 18.

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2. The same Idea and Plat-forme of Divinity in the mind  
3. The same Rule of faith and Observance in all Ages.  
   1. The same Rule of faith in Christ. there have not  
      bin diverse Christs, but one and the same Christ and  
      Covenant, in all Generations, all were saved by the same  
   2. The same Rule of Observance and Obedience,  
      Psal. 139.24. Jer. 6.16 [mss. Job. 16.16.]
Administered, &c:] As the Church was distinguished according to times and Ages, in which she lives in the World, and so the manner of Government was distinct, according to the distinction of the Church in those several times and Ages.

2. This Government is suitable to these times and ages of the Church: there is one manner of Government to be used toward the same person, in his Child-hood, another in his riper years; so here, the Church in family was but a Child, in comparison of its perfection in future times. Gal. 4.1, 2, 3. hence a various manner of Government was requisite.

3. Hence Christ was revealed, and the Covenant dispensed in a various manner and degree: he was proportionally revealed according to those times, ye more a Child growes in stature, the more in an ordinary course he grows in wisdome, and the better he knows his father: so ye Church, ye Elder it grows, the more Christ lets out of himself: more sparingly at the first, more plentifully and richly afterward: he was then veiled with shadows, and now appears with open face, 2. Cor. 3.15. is seen cleerly as in a sea of Chrystall, Rev. 22.4. hee was first in the shell, now we have the kernall. Eph. 3.5, 9.

4. Hence there is a graduall distinction between the light let into ye ministeriall Governours, and dispensed by ym to ye Church, in those severall times, something was revealed to Abraham, that was hid from Adam, more to David, and yet more to John Baptist, and therefore he was greater yn all the Prophets, and yet the succeeding ministers, to whom Christ was more revealed, are greater yn he, Math. 14.

5. God lets out himself by piece-meale, Heb. 1.1. ye first had some threads of knowledge: one piece of ye knowledge of Christ was ye lot & portion of one age, &c: this is our Priveledge, and of those that follow to have the whole piece, Isa. 64.4. we live in the best times since the fall of Adam: but the Jewes shall secure the whole piece.

6. God lets out himself at severall times in various manners. Heb. 1.1. sometimes by lively voice, sometimes by revelation, sometimes by Vision, sometimes by dreames, sometimes by Tradition, and sometimes by writing. The things of Christ, and the Rule of Religion, was delivered to ye Church, first by word of mouth, and then by writing and Scripture.

Obj: The Papists say the Church was before, and yrfere above ye Scriptures.

Answ: The Church was before the Scriptures. i.e. ye writing of ye Rule, but not before ye word of God, and rule written. the Rule of Religion that is now written, is before, and above the Church.

1. The word of God is distributed into Tradition and
Scripture: not as into his Essentiall parts, only it is a distribution of a Subject in respect of his adjuncts: they are two distinct modes of delivery of ye same Rule of Religion: speaking and writing are but two Accidents of the same Substance.

2. Hence the word and rule of Religion delivered by Tradition & writing, is Essentially ye same; as a man naked & cloathed is ye same man.

3. The Rule of Religion as [mss. was] delivered by word of mouth, was as truly ye word of God before it was written, as afterward, ye Rule consists not in syllables, and words, and Externall writing: the Rules with which the Patriarchs were inspired, were ye word of God before they were written: As Adam was a man before he was cloathed, &c: Gen. 3.15. Luk. 11.30.

4. It is certain, that there was a Rule of Religion before it was written: the Rule was the same from the beginning and therefore before it was written.

5. The Rule of Religion (which now is committed to writing) is before ye faith of the Church: for it is ye Rule of faith, & Exemplary cause of it, & Therefore before it.

6. The Rule of Religion is before the Church. if before faith, &n before ye faithfull, &c:

7. Hence ye Church is not above ye Word, but ye Word & Rule above the Church.
Q. How long was the Church in familyes?  
A. From Adams time, till ye time of Moses. Gen. 5. throughout. 18.18, 19. 49.1, 2. Num. 3.12.  

[Num. 14.41, to 46.]  

Expl: The Church was kept within dores till Moses, when ye Levites were taken instead of the first born, who exercised ye Office of ye Priesthood in familyes till that time. Num. 3.12, 13. there were so many visible Churches, as familyes of the Godly: now grace was very thin sown, and rare in the World: the World was as populous before ye flood, as now, for ought I know, and yet how few faithfull ones do we observe, & as All the World besides lived without God in ye World, it was the Lords pleasure to reveale himself to 2 or 3 in an age, and leave ye rest of men. Gen. 5. conteins a catalogue of ye Genealogy of Christ, and of ye Church in those days, and such who separated from ye World, i.e. the Posterity of Cain. we read Gen 6. of

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The Sons of God, i.e. men of the Church, which remained in familyes, and so afterward, in the familyes of Sem and Abraham, till Moses.

Q. Who were the Extraordinary Governours?  
A. The Patriarcks who were Prophets. Gen. 5. 20.7. Jude. 14. 2. Pet. 2.5.  

[Gen. 18.18, 19.]  

Explic: A Patriarck signifies a Prime or Chiefe father, one who was the first Parent or father of any stock, kindred, or nation. As Adam of mankind. Abraham of Israel, those 10 Gen. 5. of the World: all the World are said to be ye sons of Seth. Numb. 24.17. Adam was indeed the most Absolute first father of all, because he was without any humane father, and God will have a Church Immediately after the fall, and therefore he begunith to make Christ known to him, who was shadowed out. Adam being stript naked of his Wisdome and holiness, which he received in Creation, how could he make known and teach ye Rule of Religion to his family, unless God now in an Extraordinary manner revealed himself to him, Gen. 3.15. Enoch was a Prophet, Jude. 14. and Noah, who prophesied of the deluge, 2. Pet. 2.5. Enoch was the 7th of those Extraordinary Officers and Prophets.
Abraham was a Prophet. Gen. 20.7. he had a spirit of Prophecy, and therefore was called Nab, a Prophet, so Isaac, Gen. 26., &c: Jacob. Gen. 29. All those were inspired, and taught the Doctrine of Religion to the Church, the Ordinary Ministers received the light from them, &c:

Q. What were the Ordinary Governours? Ordinarii.
A. The heads and Eldest Sons of those families, Gen. 4.25, &c: 18.9. 49.3

Explic: When Adam was comforted with the promise, Gen. 3.15. he was to teach his children the same thing, and being sanctifyed was to be both a King and Governour in the little World of his family, and a prophet to instruct them in the will of God, and a Priest to present their prayers & sacrifices to the Lord, the father of the family was most fit to rule and direct, Jacob, also, &c: the first born also were Priests, and the Eldest sons were assistants to the fathers of families in Government. Exod. 24.5. for as ye father is to teach the children, so among the Children, the Elder is to helpe the younger, and none could be more fit to assist him while he lived, and succeed him when he dyed then the first born. Gen. 49.3. who had this Excellency of dignity in respect of the Priesthood, and Excellency of power in regard of the Kingdome and Government, for the first born is said to be lord over his brethren, Gen. 27.29. he had also a double portion; and this dignity belonged to ye first born from the beginning, as being most worthy and Excellent; and it was confirmed, when God striking the first born of Egypt, spared the first born of Israel, Numb. 3.12, 13. and this Preheminence of the first born succeeding in the Kingly and Priestly Office (unless rejected for some just cause) was till Israel came out of Egypt, & ye Church became Nationall,

For then, according to Jacob, Gen. 49. these Priveledges are divided: Judah must have the scepter, Levi the Priesthood, and Joseph a double portion in his two sons, the Eldest had preheminence to be directour of the rest and Priest, from Adam to Moses, the dignity appertained to Cain, but he for his Impiety was rejected from the honour, and Abel being slaine, God raised up Seth, Gen. 4.25. who being taught by Adam, assisted him while he lived, in guiding the people of God, and succeeded him in the same Government after his death. so the fathers of families, and the first born had the Priveledge of Administring sacred things, according to the direction they received from
Extraordinary Prophets, the Governed were the rest of the family.

Q. How was the Rule of Religion then delivered? Religio tum accepta fuit solâ Traditione.
A. Only by Tradition. Gen. 3.9, 15, &c: 12.1, &c: i.e. from hand to hand, without writing.

Expl: Adam lived the longest life of a perfect man of any to propagate ye knowledge of ye Inferiour Arts as Hand-Maids to Divinity, but especially to convey the knowledge of holy things to his Posterity; the other Patriarchs lived a long time, because the Air was in a better temper before the flood, and their bodyes of a better Constitution. these long lives were, as it were, some reliques of Adams Immortality, which he should have had by Obedience. But the End why they lived so long, was to propagate religion, and convey this heavenly Doctrine to yr Posterity: God taught the Church then by unwritten word, and but a little measure of the knowledge of God, they could not read a word of ye Bible, for the Church had no Bible at that time: God spake to Adam, Gen. 3.18. Abraham. 12.1. and appeared to the Patriarchs and spake to them, and it was delivered from ye mouth of God to them, and from them to others without scripture; and there is much of the Wisdome of God in ys manner of Dispensation in those times, it was for the good and benefit of ye Church in those times, when she was in her minority and Infancy. there is a gain & advantage in it in severall respects.

1. Because by this means the Church enjoyed the frequent apparitions of the Son of God, and Immediate visions and revelations of God himselfe: they had not only sweet converse with the Angels, who were sent from Heaven to bring Messages to them, as to Lot, Gen. 19. and Moses but frequent Visions of God, who appeared and manifested himself by glorious signs of his Presence, and by speeches, and lively Voice, & and [sic] Infallible revelation to those Prophets, Gen. 3.9. 12.1, &c: 15.3, to 19. 18.1, &c: and the son of God appeared in human shape to ye Prophets, as a Preamble and flourish beforehand of his assumption of the humane Nature, Gen. 18.12, 13. Exod. 3.3. 3.19, 20. 34.1, to 6. Josh. 7.13. Zech. 12.10, 11. this is more then if the servants of ye Lord had received his mind in writing. this
was God's high favour to Solomon, in that he appeared to him twise: who would not rather chuse to see the face of his friend, hear his Voice, &c: then read his letters.

Joh. 2. Epist. 2.3. It is was [sic] the sweetness of ye faithfull in those days, they had a little Heaven upon Earth in those Immediate Visions of God, and conversings with him.

2. Hereby the Church might speake Immediately with those who spake Immediately with God: For they knew yt God spake with those Patriarks and Prophets and learned them, Joh. 9.29. men yt lived in ye Apostles dayes, though they had never seen Christ themselves, yet it was a sweet thing to converse with ye Apostles that had seen him. Acts. 4.

1. Joh. 1.1, 2.

3. God appeared more familiarly to vm in yr minority, because Christ was a great way from vm, that they might have more strong Evidence of his coming. Abraham rejoiced to see his day, & all dyed in faith: It would have bin hard to wait so many ages for Christ, if yt had not had some handsels, & tokens before hand: these glisterings all are to stay vm from fainting.

4. Because those dispensations are most valid, and savoury to that age. Scriptures are too strong meat: when ye Church was grown into a Nation, God gave vm some scriptures to feed on, but dead letters had not bin of such force and Validity to a weak Infant Church. A father delights to speake familiarly to his Infant Child, &c: so it is with God, ye father of his Church: When it was in its Infancy, he sported and played with this Child, carried those Lambs in his bosome, and appeared in glorious, sweet sensible signes of his presence, because Children love sensible things: The Cloud & pillar of fire, and the Glory of the Lord filling the Tabernacle, what were these but sensible signes, to please the Eyes of those Children, and to convey himself to vm in a sensible manner, according to their Capacity, but now he shews ye deep strength & glory of his wisdome, and fullness of love, in his love-letters, which he hath sent full of majesty and state, wisdome, love, sweetnesse, exalted above all his name: the Papists made children of us again, to keep scripture from us, as if we were in our Infancy.

5. This lets in the sweetness of the Scripture now written.

See ye Art. Pr: Infer,¹ concerning ye Governance of ye great congregation.

¹ Pp. 321-23.
Q. Who were the Rulers of the Inferiour Congregations?

A. The Rulers of ye Synagogues.


[material in left margin here: This Question & ye 5 next seem to fall in Methodically before, where I shall set the mark B."

Expl: These were such as are called by some Mrs of Doctrine & penmen, & by whose authority & Prescript, all things were acted decently and orderly in the synagogues, and Inferiour meetings, and had ye oversight of the affairs of the 10[?] Congregations. Of all ye authors yt ever I saw, I cannot find any speaking cleerly to this business, or making manifest, who these Rulers of Synagogues were: It is evidence, that the high Priests, Priests & Levites, were Rulers of the great congregation of Israel, which was properly the Church: & these Inferiour Congregations not being Churches Properly, it is not requisite that all should be church officers, as of the Tribe of Levi, who used to officiate or dispense the word in these synagogues. Christ preached often in ym who were no Levites and could not exercise any of ye proper functions of ye Levites, in the temple, & we must know, yt no man can perform an act proper to any Officer of Christ, __ 2 hee is not called hereunto, and Authorized by divine Institution, Heb. 5. Yet I shall present some few Propositions which Possibly may be helpful in some measure, to understand somewhat of ye Nature & place of these Rulers of Synagogues.

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Prop. 1. The Priests and Levites were by the appointment of God teachers of Israel. It was prophesyed, Gen. 49.7. that God would Divide the Levites in Jacob, and scatter ym in Israel, but for yr Zeale against Idolaters, Exod. 32.28. God turned ye Curse into a blessing, for this was accomplished when Levi had his Cityes of habitation among the other Tribes, Josh. 21. Numb. 35. that they might teach Jacob his Judgment and Israel his Law, Deut. 33.8, 9, 10. 17.9, 10, 11. 24.8. Lev. 10. Ezek. 44.23, 24. Mal. 2.6, 7. & we read, 2. Chron. 17.7, 8, 9. that Jehosephat sent Priests and Levites through many Cityes, to teach ye people, and the Priests and Levites, when they had performed their service at ye Temple in their course, returned to their severall cities, teaching in yr synagogues.

Prop. 2. There were some Priests and Levites, who were Chiefe men in ye order, & hence those Priests, which were not

2 Unable to make out this word.
the Supreme High Priest, which must be but one, are called
heads, Primates, or Chief priests, because they were the
Chief of those 24 orders. 1. Chron. 24. so called.
1. Chron. 24.4, 5. and Chief fathers, V. 6. and Princes of ye

Prop. 3. The Rulers of the Synagogues, are called
7.48. 12.42. In other Cityes they were called Rulers of ye
Synagogues, but in Jerusalem Rulers of ye people. Joh. 3.1.
Acts. 25.5. and this Jurisdiction is said to be large, was
all the people of the Jewes. Joh. 7.48. these had power to
Judge in matters of Religion, & in Excommunication,
Joh. 12.42.

Prop. 4. The Scribes were teachers in these synagogues:
γραφ.; because they were exercised in the scripture of sacred
writings. Saphar, of Sapher, to rehearse, or number, or make
a Narration, or Sapher, a book, because they were to expound
ye book of God: their Office was to read, write, and rehearse
& interpret ye Scripture. Ezra. 7.6. Math. 13.52. A scribe,
Mark. 12.28. is called a Lawyer. Math. 22.35. Luk. 7.30. Doctour of ye Law. Luk. 5.17. 10.25. These were
teachers in ye synagogues, Mark. 1.22. Math. 7.ult.

Prop. 5. Some of these scribes were Priests and Levites.

Prop. 6. Some of the Pharisees were of ye Tribe of Levi,
as Writers report, & ye office was to teach. Math. 23.2, 3.
and [some] were not, and it appears, that all were not Rulers
of the Synagogue, Luk. 14.1. Some think ye Sanhedrin or
great counsell appointed others to be Rulers of the
Synagogues, and Jerusalem Thargum say [?] from Gen. 49.7.
that ye Simeonites were teachers of the Law in ye synagogues of
Jacob. Jehosephat sent Princes to teach, 2. Chron. 17.7.
these were ye heads of the Church. Cant. 4.6.[?]

Q. How long continued that
state of ye Church?

A. Untill the Messias was slain.
   Cant. 4.6. Zech. 11.10, to ult.
   Math. 27.50, 51.

Explic: When this great high Priest offered himself on ye Cross,
as ye great sacrafice, yn Typicall sacrafices were out of date,
now ye Veile of ye Temple was divided, the most holy place from
ye holy was rent, ye Temple & all ceremonies were abolished, de
jure, though not de facto, they must stay a while for ye buriall.
The Church of ye Jews, by refusing Christ, & crucifying ye son of God, did breake yr Covenant, & deserved to be abolished, & God unchurched ym. Zech. 11.10, to ult.

Q. What is ye Church among all people called?
A. The Catholick or universall Church.
   Act. 10.34, to 46.

Explication: The Church was first in family, and yn among ye people of Israel, but now it spreads far & wide over ye face of ye Earth, is not confin'd [mss. confided] to the Jews, but takes in ye Gentiles, Acts. 10.34, to 46. the Gentiles are as Welcome to God as ye Jews, if they come up to his termes, wheras the Jewes, if they had Answered ye termes of ye Gospell, had bin a peculiar people, and no people had bin admitted into Church Estate, except they had turned Jewes, and joyned themselvs to the Jewish Church: But now the Gentiles of Every Nation in ye World, may be of this Society and Corporation, and become an Ecclesiasticall body, a Visible Kingdome of Christ, and live under his Wing, & Government, Isa. 49.6. and therefore ye field is said to be ye World. Math. 13.38. because it is sealed in the World: and here if wee should speake largely to ye church, or to ye Estate, wee should speake of its low Estate before ye calling of ye Jewes, and its glorious Estate after yr coming. Catholique, and Universall are ye same, it implyes yt here is a generall kind of Church, comprehending many or severall Churches under it, of ye same kind and nature: wheras ye Jewish Church was but one Entire body, and ye synagogues were not compleat Individuall Churches, but severall members of ye same body, meeting together in ye severall places. Ye Jewish Church was a symbolic, but not properly a Catholick Church.

Q. What is here to be considered? Hinc consideratur, Messiam adhuc Exhiberi.
A. That ye Messias is now Exhibited in ye flesh. Isa. 49.6.
   Math. 2.1, to 7. Joh. 1.17.

Explic: God sent his Prophets to Israel, but now he sends his son, who is greater yn all: ys was ye Reason for ye coming of Christ, when he was sufficiently described and shadowed out,
when ye people had waited long enough for him, Gal. 4.4. The Lord promised Christ ye same day yt Adam fell, about 3 of ye clock, but he was not to come in his own person till after some ages: God sent his Prophets in times of great Apostasy, to reclaim his people from yr Wickedness: it was fit yt ye great Prophet should come into the World, at such a time, as ye World was at ye Worst, to restore ye Church again: Josephus saith, yt if God had not sent ye Romanes, ye Earth would have swallowed ye m up: Many denied the resurrection of ye body, Immortality of ye soul, Religion had given up ye Ghost, and therefore Christ was now to come to take away sin. Christ will come to call ye Jews, when ye World is at worst; and ye Church at ye lowest, Math. 24. & 26. he comes when ye Church is Catholick, to make a through reformation.

Q. What follows from hence in ye first place?
A. That all those good things yt were shadowed out by ye Legall Ceremonyes, are extant in Christ.


Explic: Christ was set forth in ye Type, & now in ye Antetype is come in ye room of Men: ________
Joh. 1.14. full of all grace, wch Answd. ye Morall Law, & truth, wch Answd. ye ceremoniall Law: he is Priest, Altar, &c: they had ye picture, we have ye person. these good things of Christ seem to be called ye body of Moses, in Opposition to those shadows. Lev. 3.

Qu. What follows from hence in ye 2d. place?
A. That in him all ye prophers & promises, were yea & amen, Math. 1.22, 23. 2.5, 6. 2. Cor. 1.20. Luk. 1.70.

Explic: All ye Prophets have foretold of him, Acts. 3.24, 25. are fulfilled, Luk. 1.25. yr is in Christ a briefe summe of all ye Prophets, not one jot or tittle of ym lost. Christ is no new thing but ye same; Heb. 13.8. 1. Cor. 1. wee need know nothing

3 Unable to make out this word.
Here is ye Subject of ye Word, and all yt is conteined in it: Christ is running along in ye Scripture, from ye beginning to ye End, all in all, all ye promises are, i.e. appear to be yea & amen in him. 2. Cor. 1.20. Yea] i.e. compleat & unvariable, God was not yea & nay, off & on, of diverse minds, but always like himself in his word: ye promises concerning Christ are ye same & stand firm: God always said ye same, and now it appears yt his word is unchangeable: for we know him of whom his word spake, and the same Christ yt was promised. Amen] i.e. faithfull & true. Rev. 3.14. 1. Faithfull, because God performes what he spake in Christ. 2. True, because performed according to his word in Every point. To ye glory of God] i.e. To ye manifestation of his glorious Attributes, of Wisdome, Justice, &c: which all shine out in Christ. Signs] i.e. ye Apostles, ye Pen-men of Scripture, & Ministers, who observe how all ye scriptures of ye Old Testament are fulfilled in Christ, Math. 1.22, 23. 2.6, 7. Luk. 14.17. Math. 21.3, 4. 1. Cor. 2.9. This is ye scope of ye Evangelists to prove ye son of man, to be ye son of God, ye true Messias, &c: he who was ye son of Abraham, David, borne of a Virgin, had John for his harbinger, preached the Gospell with wonderfull wisdome and glory, confirmed it with wonderfull miracles, was sold for 30 pence, hang'd between two thievs upon ye Cross, &c: he is ye Messias, &c: Jesus of Nazareth, ye son of Mary, is he in whom all these come to pass. Ergo.

Q. How was ye Church in a Nation or people?  

Explic: Before ys time God had but a few familyes to worship him: yr were but 8 saved in ye arke: there were very few who knew him in those times, but now ye Church swelled into a great multitude, Exod. 1.7. 1. They were fruitfull. 2. Brought forth swiftly, or in Abundances as ye fish. 3. Were multiplyed.
4. Waxed strong. Wee read, Numb. 11.21. yr were 600000 footmen, nay, Numb. 1.46. [mss. 1.16.] 603550. besides males under 20. & old men & women, which seem to be more yn ye men. ye number of all seems to be no lesse yn 3000000, and ys is said to be within 215 years after Jacobs going down into Egypt, this became a nation great and mighty; ye neerer Christ's time, the more numerous; he is worthy to have a nation to worship him, and a world of people to serve him; the Church encreaseth as a grain of mustard seed, Math. 13.[31.] ys is ye glory of Christ, ys Church shall destroy all Kingdomes & encrease: Abrahams carnall seed were as ye sands of ye sea, and his spirituall as ye starres.

Q. Who were ye Extraordinary Governours of ye Church in a people? Extraordinarii Gubernatores.
A. Those who were sent in times of Need, for the Speciall renovation and Confirmation of ye Church, Luk. 1.13, to 18. Acts. 7.34, to 37.

Expl: For ye speciall renovation]
2. When he would renew ye vigour of ye Church, & put a new life into it, yn God was pleased to send Extraordinary men, as, Elias, Luke. 1.13, to 18. John was sent in ye spirit and power of Elias. & Confirmation] the Establishment of it, yt yt may follow God only.

Q. What is here to be Considered? hic consid: est scrisputra Regulae Religionis
A. The writing of ye Rule of Religion, by such Extraordinary Governours, as were acted in this businesse by ye Spirit, for ye good of ye Church. Deut. 31.19. Hos. 8.12. Hab. 2.2. 2. Tim. 3.16. 2. Pet. 1.19, to End. [Deut. 17.18, 19.]

This is almost surely an incorrect transcription of this word, but it was the best that I could make out.
1.  It seemed good to ye good pleasure and Wisdome of God after that he had taught

His Church by lively Voice and Tradition, to teach it also by writing: now his Church is come to some ripeness of age, and therefore he writes to his spouse & children, those great things, which he had expressed in former times only by word of Mouth. so long as ye Church was in a family, the Patriarks lived long, to record to yr Posterity, ye word and workes of God, and his great Wisdome, and there God taught his by word of Mouth, and Tradition: but now, when his Church began to be enlarged, from among ye Posterity of Abraham, and then through ye World, yn he would have his word penned, and the great Rule set down in writing, because yn ye fathers lived not such long lives, to record ye great things of God to Posterity: when ye Church was an Infant, he embraced ym in his Armes, now they are grown to maturity, he sets ym down to his Table, and sets ye daintyes in ye scriptures before yr Eyes to feed on.  

2.  Writing is ye best way for ye Lord to express himself to a multitude.

   1.  God wills to express his mind and Rule, & manners of Government to his Church in all ages.
   2.  Hence he must teach multitudes of Governours of familys.
   3.  It is not convenient to speak by a constant succession of Prophets: yt must be rare, 1. Sam. 3.1.
   5.  By writing he can. Every family was to have a book. Deut. 17.18.
   6.  Hence he writes to his Church, Hos. 8. and yt is for ye good of ye Church, to lead it to higher perfection, and therfore wee should not lose ye sweet revelation of himself, which ye Church enjoyed in former days, but see ye bounty of all those Passages, and Entercourses between him & his people, before ye word was written, but see ym gathered together in scripture, with addition of his favour, and feed upon ym: as a Young Woman, when she receivs a letter from her lover, whom she hath seen before, calls to mind ye sweetness of his face & countenance, & so ye Church having had many glorious meetings with God, & glimpses of his face, before she received a word from him in writing, should fill herself with more ravishing thoughts of his love;.. This shews how wide y are from ye true Method, who when they handle a body of Divinity, begin wth ye scriptures: for the Church hath bin from the beginning, and the Rule of Religion was always the same, before any scriptures were extant. to set ym in ye
beginning of Divinity, is too high a place for ye scriptures, which come not in, till a long time after: That which is the first Rule of Divinity, must be most common, and have an Influence into all other Rules, as Inferiour and Subordinate: but ye writing of the Rule of Divinity is not of so generall and common a Nature, for then ye Church could not have lived well without it.

2. That the Scripture is the Word of God, is but one Rule of Faith.

3. The scripture is not ye proper and adequate Object of faith, for then we should pray to the scriptures. Rom. 10.

4. The proper and adequate Object of Faith, is God in his back-parts. Therefore ye writing of ye Rule of Religion falls in here, when we come to ye Church in a Nation with the Extraordinary Governours.

By Extraordinary Governours] i.e. by those Ministers who were Immediately called by ye Lord himself; who had Immediate Authority from heaven, immediate & Infallible direction from ye Lord himself.

1. God will have none to be secretaries of state, but those great courtiers of heaven, he will not impart his secrets and bosome counsells immediately to any but those who are to live with him eternally in heaven, for all those Governours are such as understand ye Mysteries of ye Kingdom, & are in ye number of ye great favourites of God.

2. Those who are to write ye Infallible Rule, must be such as were free from all Errour ymselvs, & yrfore must have Infallible revelation from God.

3. It was not so good that God should speake to all. Deut. 5.

4. God must choose Extraordinary men, to be his scribes and secretaries of state, to keep his distance, and maintain his state in ye Church.

5. It is requisite that those who write ye scriptures should be Extraordinary men, yt ye word might be delivered in greater state, and as great Majesty as might be, that men might have a more Extraordinary Esteem of it, and be awed by it.

Such Extraordinary, &c:] not all, some of ym were used for ye reformation of ye Church, and for ye good and benefit of it some other way: but some the Lord chose to write, as a man having diverse quils before him, chuseth one, &c: Elijah, John Baptist, & o'rs, were Extraordinary men and yet not Penmen of the Scriptures.

As were Inspired] 2. Tim. 3.16.

1. The Spirit is ye Authour of these writings,
Ministeriall Governours are only ye Instruments & penmen.  
Heb. 10.15. all ye high and mighty states in heaven conspire in ys business, but ye spirit is said to speake, because he being ye last in order, ye great work of application belongs to him in a peculiar manner.  
Joh. 16.13. he is ye hand by which they write, using Extraordinary Ministers as yr pen.  
1. Cor. 2.9.  

**Inspired**

1. The spirit shined in upon ye understandings of those secretaryes, & acted these great matters upon yr Intellectuall faculty, hence the word of God is said to come unto ym.  
Isa. 1.1.  
Ezek. 1.1.  
2. He caused yr minds to attend to these things represented, and make an application of those faculties to these Objects set before ym, hence a Prophecy is called a Vision.  
3. They knew Infallably yt it was ye word of ye Lord.  
Ezek. 3.16.  
4. They were acted and guided Infallably by him in yr writing, 2. Pet. 1.21.  
yy were but as pens moved by ye hand of ye writer.  
Hos. 8.12. he spake by ym, Acts. 18.5.  

**And moved herunto**

1. by ye Command of God.  
1. Generall; when he commanded ym to teach:  
Paul being sent to teach, might write by vertue of his Commission.  
2. When they had a speciall Command.  
Deut. 31.19.  
Hab. 2.2.  
Rev. 1.19.  
3. By ye inward, secret Instinct\(^5\) of ye spirit,  
2. Pet. 1.21. those men were certainly called by ye H.G.  
Some of ym were but mean men.  
Amos. the Apostles, &c: and how should yy come to speake, write, and reveale such great mysteries of state, if they were not led by one wiser yn ymselvs: if we see a fair hand, with a childs hand subscribed, who can hardly scribble a word, wee impute ye writing to some cunning scrivener, who guided his hand in writing.  
so here.  
Prov. 22.20, 21.  
Hos. 8.12.  
2. This appears also by recording yr own Infirmityes;  
yy knew yr writings should remain as Monuments to ye Worlds End, and yet they spare not to publish ye sin & shame of their ancestours, and their own faults.  
Num. 20.11, 12.  
Psal. 106.32, 33.  
Jonah. 1.3.  
4.8. If a man saw a little Child at ye foot of a high Mountain, and anon at ye top, he knew some body stronger yn himself carried him up:  
so when

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\(^5\) Unable to make out this word.
wee see these pen-men carryed so high above hymselfs, not regarding yr own names, but lifted up to close with ye most high, in his high and glorious Ends, wee may conclude they were carryed by ye spirit.

For ye good, &c:] Though some were written on speciall occasions, &c: yet in ye Intention of God, they equally appertein to ye whole Church, for its guidance in all ages. God would have yr labour remain for ye use of ye Church. 2. Pet. 1.21. 2. Tim. 3.15. ye spirit speaks to ye Churches. Heb. 12.5. 13.8. Rev. 2.7.

Q. Why is it required that God should write to his Church in these times? 
A. That they might be a sure and standing witness of the truth to all Nations. Deut. 31.19.
2. Tim. 3.15, 16, 17.
Acts. 17.11. Rev. 10.11. Isa. 2.3.

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Exipl: 1. This is ye best way to communicate a standing Rule to ye Church, 2. Tim. 3.15, &c: 1. Tim. 3.15. Hab. 2.2. yt all might come to ye standing Rule, & not to ye Church of Rule.
2. That ye standing Rule might be a standing Witnesse & Testimony. Psal. 19.8.
1. To represent ye will of God plainly. Hab. 2.2.
Jer. 36.1, to last. 2. King. 17.15. Jer. 11.7.
3. A standing Testimony after ye writers are dead.
3. That it might be a sure Witnesse. 2. Pet. 1.18, 19.
4. A standard wherby all opinions may be examined, & ye true Doctrine discerned from counterfeit: & ye Church armed against Errour, yt would now arise in a multitude of people. Isa. 8.20.
Mal. 4.4. Acts. 17.11. 1. Tim. 3.15. if truth were only in ye minds of the faithfull, when they are taken away, the truth would be extinguished, but now, litera scripta manet.6
5. That it might be a witness to ye truth, especially concerning Christ, and be a clear Testimony and strong witness, yt he is ye Messias, yt he must be known when he comes, and be distinguished from all others. Joh. 12.16. 20.31.
6. That it might be a witnesse of ye truth to all Nations, the

6 Latin: “a written letter endures.”
scriptures being translated into their language. Isa. 2.2. Rev. 10.11.

Q. How was it written?
A. By piece-meal, in diverse manners, according to ye necessity of ye Church. Hos. 8.12. Heb. 1.1.

Explic: By Piece-meal, Πολυμερῶς, it is true, ye Articles of Religion did not encrease in yr Essence, according to ye succession of times, but every book conteins ye same Doctrine, & so much as might make man happy. The books of Moses conteined all Divinity: ye oyr books are ye same in Substance, but a further Explication of this.

1. There were diverse new manners of Government succeeding one another, in severall Ages.
2. These were not explicated cleerly and fully at once.
3. They were revealed by diverse men succeeding one another.
4. In severall times and ages in which these men lived.

1. When Christ was afarre off, ye knew less, & w then neerer more.
   Gen. 3.15.
   2. God revealed yt he should be of ye seed of Abraham, yr of Judah, yr of David.
   2. That they might prize ye Rule & Explication of it, and be sensible of yr need, & yr he let out more of himself, ye knew ye goodness of scripture by wanting, as well as enjoying.
   3. He let out ye knowledge of ye truth, as ye Church was able to bear it.

in a diverse manner] Not in Catholique Rules, but sutable to ye capacity & necessity of ye Church, Commands, Promises, Exhortations, Psalms, Examples, Prophesyes, &c:

1. By shadows, & yr substance.
2. Some in one language, some in another.
3. Some in one style, some in another.
4. Some on more generall, some more special occasions, at ye first.
Q. What are ye books called?
A. The word or oracles of Jehovah, and ye Scriptures, which being compiled into one Volume, may be called ye Bible, or book of God.

Math. 22.29. 2. Tim. 3.16.
1. Pet. 4.11. 2. Pet. 1.19, &c:
Rev. 20.12. Rom. 3.2.[mss. 3.1.]
[3.15, &c: 3.21.]

Explic: The Greeks called ye Answers of ye Gods Oracles, wch word is used, Rom. 3.2. so called, because Divine speech was uttered by audible voice, they contain ye speeches and oracles of ye first being, full of wisdome: hence Divinity, is called Theology.

And ye scriptures] Math. 22.29. so called by way of Eminency, because these sacred scriptures are ye most Excellent writings, that ever saw ye light.

Compiled, &c:] The word is used because they wrote in Parchment, and rolled it up together. Psal. 40.[7.] many little books composed into one body, Luk. 4.17. ye Bible of ye Prophets yrfor all together make one Bible. Heb. 9.19. 10.7.
Acts. 2.47. Gal. 3.10. Bible is a Greek word: before there was any paper, they wrote on ye Inner rinds of trees, & yy were called Libri, sometimes they wrote in great leaves made of ye rush Papyrus, & thence our English word paper: they wrote heretofore on ye leaves of date trees, and hence ye word leafe. This carries away ye name from old books.

Of God] written by God: Hos. 8.12. called his word & Law, &c: and yrfor may well be called his book, and it is ye book of light, wisdome, truth, life, &c: it is exalted above all Gods name, written in ye book of creation; 1. Cor. 1.10. Nay one leafe, (as Luther said) is more worth yn ye 3d Heaven.

Q. How may it appear from ye Scriptures ymselves, yt they are ye word of God?
A. By yr wonderful contents and Effects, by yr holinesse, harmony and duration.
Ps. 19, 70, 119, &c:

Expl: All are consentary arguments, some consent absolutely, as ye Cause & Effect, & these hav bin propounded: oYrs consent modo
quodam, & these are adiuncts to ye scripture considered either in ye whole, or ye agreement of ye parts together, wch is yr harmony, lastly yr adjunct duration: these are so many Evidences and demonstrations, that these scriptures are Divine writings proceeding from Jehovah himself: who is ye authour; wee read of yr glorious matter, Psal. 19, 24, 46, 140. duration, 19.9. which is an Evidence of yr harmony, for if they were divided among themselves, yr could not stand: yr summe is, If ye scriptures are made of such admirable matter conteined in ym, and produce such noble Effects, which are proper to God himself, so full of majesty and state, as becomes the first being, have ye Impression of his great holinesse stampt upon ym, and of such agreement among ymselvs, and of such durable nature, yt all ye power of men & Devils cannot destroy ym, but in spite of ye world, and hell itself, they will keep yr standing in ye world, while ye world stands, yr Word is ye word of God himself: At. Ergo.

Q. Which are ye most remarkable wonders contained in Scripture? Miraculis.

A. Deep Mysteries & Predictions of future things, farr surpassing ye Invention & foresight of men. Isa. 41.22, 23. 1. Cor. 2.9, to 12. Gal. 3.8. [Col. 2.1, 2. Psal. 119.18.]

Explic: All ye Rules of Theology are deep things, wch no unregenerate man is able to conceive. Joh. 3.8. Prov. 30.2, 3, 4. I shall give a touch briefly at these great secrets of state, and mysteries of ye kingdome. One God in 3 persons: ye first being standing under these relative properties, and manner of being, is a great and hidden mystery, which none would have discerned, if it had not bin revealed from Heaven, Math. 11.27. It is hard for ye best saints to attein ye knowledge and assurance of these great mysteries, Col. 2.1, 2, 3. The restitution of man by these high and mighty states of Heaven, conteines a Masse of Miracles and Wonders.

1. The things of ye father are a great depth, he must set his vast, Infinite, wisdome and understanding on work, to find one ye way to bring Jacob back again to himself, by his son, ye subject of ye plot. Prov. 8.30, 31. there are depths of unsearchable wisdome. Rom. 11.38.

2. The thing of ye son appearing in ye great work of

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7 Latin: “in some measure.”
Redemption, & is a strange wonder, Isa. 9.6. 1. Tim. 3.16.

3. The things of ye Spirit in application of Redemption, ye proper fruit of his manner of being, are also exceeding deep things, 1. Cor. 2.9, to 12. yt those whose hearts were at such a mighty distance from God, should have such neer union, and fellowship with Christ, &c: Eph. 5.32. these things far surpass ye Invention of man, and therefore are revealed from Heaven, to be fastened on God himself: If we hear one who was ignorant speake great Oracles, & Mysteries of state, we conceive yt he hath bin taught and Instructed in these great Mysteries by some great scholler, or man of great Wisdome, so wee may conclude yt those Pen men of scripture, who being Ignorant, and unlearned men, and yet understand, and utter such wisdome, and Mysteries of state, have bin with Jesus. Ac. 4.13.

1. There is no footstep of these deep things, in ye whole frame of Creation, 1. Cor. 1.21. Eph. 3.8. ye word signifies riches wherof yr are no vestiges, footsteps, or track. Job. 28.

2. Eye never saw ye wisdome in ye booke. 1. Cor. 2.9.

3. If some had read it, they might have reported it to others, but ear never heard it. ib.

4. They are so deep yt y can be never found out by ye understanding of men nor Angels, past ye Invention of Adam in ye state of Innocency; ib. no man can understand ye things yt are in ye mind of another, Except he will reveale ym: so no man knows ye things of God, but his spirit, and those to whom he will reveale ym.

2. Evidence under ye Law, is ye prediction of future things: which in season are fulfilled according to ye word. As, 1. The multiplication of Abrahmas posterity, & yr possession of Canaan.

2. Their Redemption by Cyrus.

3. The Exhibition of Christ.

4. The Rejection of ye Jewes.

5. The calling of ye Gentiles.

6. The rising of Antechrist.

David and Solomon to ye worlds End: and ye Revelation an History of ye state of [ye] Church, from Johns time, to the End of ye world: wee see some of ym accomplished already. Rev. 3.17, to end. Rev. 16. Isa. 41.22, 23. ye Prediction of future things which would be 7. The rise and fall of ye 4 great Monarchies. ye scripture is said to foresee ym. Gal. 3.8. i.e. God foresees, & ye scripture records things

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8 Unable to make out this word.
foreseen: hence it appears ye are ye word of God, for ye foresee ye futurition of things, &c: yt none but God himself knewe, for how could they be foreseen, but in ye will of God: The Canticles is an Historicall Prophesy of all the great Passages between Christ and his church, from ye time of seen in ye naturall causes is ye Prerogative Royall of God, he challenged all ye Heathen Gods to say yr skill, if ye would prove ymselvs to be Gods. So say to all oyr books, &c: these things far surpass ye sight of men and Angels, who see ye Decree by ye Execution.

Q. What are ye wonderfull Effects of ye Scripture? Effectis.

Explic: 1. They terrify ye soul: ye truth of scripture is terrible, ye Devils tremble at it, nothing in ye world is so terrible to ye soul as ye truth of scripture. Psal. 45.5. their arrows are sharp in ye hearts of kings Enemies, able to sinke ye stoutest heart yt ever breathed, to cut ye heart of a Devill, and what is ye reason, but because they are arrowes, made, painted, and fashioned by ye first being: ye word is called ye sword of ye spirit; i.e. of ye Spirit making and using, wherby he cuts and wounds ye heart of a sinner, and this Evidences ye scripture to be ye word of ye great and terrible God. Dan. 5.26. ye hand writing was exceeding terrible to Belshazzer, It damped and shooke all his worldly Joy, and took off ye Edge of his brave spirit, hee slighted ye forces of ye Persians at his doores, but this killed his spirits.

The Reason is, because ye armyes of ye Persians were but men, but ys, ye writing of God.


Luk. 24.32. It is a word of power and piety. Acts. 20.32. able to perceive our spiritual welfare; It perswades ye Unpersuadable Will, and makes a man change his Utmost End, &c: it turns wolves into men, Devils Incarnate into saints, &c: Isa. 16.ult. conquers ye world, subdues nations and kingdoms to itself: a few poor fishermen preaching ye words conteined in this booke, made the nations to stoop, and all ye world to dance after yr tune. Rom. 1.5. Col. 1.6. Rev. 6.2. as it was said of Cyrus, Isa. 45.14. he shall conquer Egypt, &c: so wn we look at ye kings, great men, and nations yt ye word hath conquered, wee may say, surely God is in it. more yn humane wisdome, powers & Excellency, it turnes, &c: Isa. 55.ult. it plucks dead men out of ye grave, damned men out of hell. Joh. 5.25.[mss. 5.26.] Acts. 26.18.


Q. What is ye state or majesty of ye Scriptures?

A. The Glory of these writings, comprizing rich treasures of truth, in few words, & expressing the pleasure of ye most high, in a most imperious manner, Job. 39.19, &c: Ps. 50.1, to 5. Joel. 3.14, to end. Joh. 1.1, to 19. Heb. 11.32, to end. [Psal. 49.1, to 4. Isa. 45.1, to 9. 46.10.]

Expl: The Glory, &c:] That I understand by ye state, & it appears in 2 things especially.

1. They comprize rich and lofty Expressions & treasures of truth, in few words.

2. Express his Majesties pleasure in a most imperious manner. Glory implies shining Excellency. Isa. 35.2. 1. Cor. 15.[40, 41.] by ye Glory, I mean ye brightness of ye scriptures, whereby they outshine all other writings in ye world. I might propound several places which Excell all oratours for yr Elegancy, & Rhetorick, as, Job. 39.19, to 26. Heb. 11.32, to 39. also, Joh. 1. a scripture full of lofty Expressions concerning ye son of God Incarnate: When

9 Unable to make out this word.
Junius fell upon ye Chapter, he was wrapt into a kind of Exstacy and Amazement in reading of it; vt presently he perceived ye Divinity of ye Argument, Exceedingly to surpasse all ye flowing streames of humane Eloquence; and professeth yt it was ye Instrumentall Cause of his conversion: Solomon a pen man of scripture found out acceptable words, Eccl. 12.10. full of delight and sweetness: The great Princes of ye Earth, who have tasted ye sweetness of crowns and kingdomes, would despise all, if they could hear ye Lord speake in his word, and see his glory herein, Psal. 138.4, 5. ys declares yt ys were written by ye spirit ye authour of all Arts.

Comprizing, &c:] Some report yt a great learned philosoper, having read only ys first verses of ys chapter, cryed out, yt ys barbarous man had shut up more in these few words, yn many philosophers and Orators had done in many bookes. there is so much matter in these few words, as no pen of man is able to comprehend in so small room, especially with so great facility of speech, fitted to ye capacity of mean men: and ys is a piece of ye majesty of ye scriptures: as fine condensate shines, so ye wisdome of God condensate, and closely compressed together, shines out, and ye glory of ye light is exceeding great, yr is such a dazzling Divine splendour and Majesty appears in it, yt it will amaze, the reader and beholder

And Expressing, &c:] Herein his Majesty prescribes Laws to all sorts, high & low, ye greatest Kings and Monarchs, yt ever reigned under heaven. Ps. 2. God summons all ye world by his Messengers and Writings to attendance. Psal. 49.1, to 4. 50.1, to 5.

The God of Gods, &c: {Ps. 50.1}] i.e. ye God of all Angels, Judges, and Princes in ye World: here are 3 titles of God in a chapter, to shew his state. Elohim; Jehovah; ye mighty of mighty ones: and all states as commend his Supream Majesty & Authority to us: because all Potentates, Kings, Emperors, and Angels are subject to him, and he will act ye part of a supream Judge in all ye causes of his subjects. Hath spoken] i.e. shewed yt he will present all matters before himself to be tryed by him, all ye world shall be spectators, and witnesses.

Out of Sion {Ps. 50.2.}] hee will bring greatest Kings, and binde rebellious ones forth to those Everlasting burnings. Psal. 2.2. he is ye Lord Pas_ment10, & Controller. Jer. 27.3, 4.

In a most imperious manner] because ye Lord speaks not only in his own name, but gives no Reason, but his own will, w'n he

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10 Unable to make out this word completely.
gives his Law, Isa. 45.1, to 7. 46.10. If any creature should speake in ys manner, ye great God of ye world would confound him.

Ob. God useth for ye most part a plain manner of speaking in ye scriptures, it seems yf therefore yt they are not so full of Majesty.

A. 1. They are plain yt they may be fitted to ye capacity of ye unlearned, Rom. 1.14.

2. Though ye phrases be plain, ye matter is high & Excellent.

3. Plainness of speech becomes ye Majesty of God. one style becomes a subject, another a Prince: It becomes not a Prince to play ye oratour, if ye Edicts of [a] King should be Historicall, they would be ridiculous.

4. This plainness and simplicity of speech becomes this great book: ye sun needs no glorious appellation, ornaments would obscure it: ye sun and a beautifull face appear most glorious without a maske, a naked sword cuts best. Eph. 6.17. who dare speake thus but a God.

Q. What is ye Holiness of ye Scriptures? Sanctitatem.

A. That wherby they are bound for ye glory of ye first being, which is ye End of all yr Expressions. Psal. 119. 140.
Rom. 1.2. 1. Tim. 3.15.

Expl: Christ proves yt he was from God, because he sought this glory, so these, &c: they are said to be pure, Psal. 119. 140. without drosse, Psal. 12.6. purum est qd est plenum sui:11 he is gold without drosse, beauty without deformity, truth without falshood, Rule without Errour, Joh. 17.17. and yf therefore must needs proceed from him who is wisdome itsef: they mix no other End with ye great end.

2. They emblazon ye Excellencyes of ye most high, & breath forth his praise yt he may be seen & acknowledged: yf would take man, ye noblest creature, & lead him to his good, it is meet yt all things should returne thither from whence yf had yr beginning, as all waters to ye sea from whence they came; they would lead us to God, & yf therefore are messengers from God.

Joh. 7.18. 6.50. Gal. 1.10. Hence. The scriptures are either from God, or ye Creature: If from a Creature, yn one who is holy or Prophane, but not from a Prophane Creature, for he hates God, or ye last end: his Purity is absolutely crosse to his Impurity: not from a holy Creature,

11 Latin “that is pure which is full of itself.”
For holiness disposeth him to seek ye glory of God, as his last end, and subordinate himself to yt end, and therefore he cannot climb up into ye chair of state, and set himself in ye room of God, in breathing forth his own praise as those breath forth ye praise of yr authour, as men make books to get ymselvs an Immortal name, so God made this booke, to get himself a great name.

Q. What is the Harmony of the Scriptures? Harmonià.
A. The perfect Agreement of Scriptures which were written in severall places & ages, by diverse men. Math. 17.13. Luke 1.70.

Expl: They are fitted and joyned together without any jarring & dissention: yr is perfect concord. ye Prophets do not accuse one another of falsehood, nor do ye Evangelists accuse ye Prophets. Math. 17.13. the Prophets and Apostles agree in one, i.e. Christ, and Salvation by him, Heb. 13.8. Of all bookes, ye latter confirme ye former. Rom. 3.ult.
   1. There were many writers, who wrote many booke.
   2. In diverse places, remote from one another.
   3. In diverse times, yet all agree, though some scriptures seem to dissent, it is by Reason of our Ignorance, all may be reconciled. Luk. 1.70.

Q. What is the duration of the Scriptures? Duratione.
A. That wherby those ancient writings remain in ye Church, from yr first Existence to ye End of ye World.
   Jer. 6.16. Math. 5.18. 24.35.
   1. Tim. 3.15. Math. 28.ult.

Expli: The Heathen confess yt Moses was ye first writer, & his writings are most ancient. Jer. 6.16. The Jewes knew all ye books, verses, words, and letters of ye O.T. and kept ym entire: Christ blames ym only for ye false interpretation. ym killed ye Prophets and kept yr writings. The books of ye Newe Testament, have bin preserved in ye Church these 1600 years, notwithstanding all ye malice of men, and opposition and power of Devils. When 1000ds of Volumes have perished like Candles, the great light of ys sun shines, this booke remains and triumphs without armes, or
humane force and policy, against ye rage & fury of man & Devils. Acts. 5.38, 39.

Q. What witnesses testify that these are ye word of God? 
A. The Church, or faithfull people of God, & God himself, Rom. 3.2. 1. Tim. 3.15. 2. Pet. 1.20, 21. 1. Joh. 5.9.

Expl: Wee have heard of ye Artificiall Arguments, ye Testimonies follow. These are both humane, which is an Inducement, and may lead us to look into ye scriptures, and learn what they say, and Divine, which is greater vn ye ovr, 1. Joh. 5.9. and Infallable. The Humane is ye Testimony of ye Church, & faithfull people of God, to whom these oracles are committed: Rom. 3.2. they are ye keepers of Gods library, 1. Tim. 3.15. The Church by yt due and high entreteinment of these scriptures, 1. Tim. 3.15. bear witness to ovr yt they are ye word of God, 1. Thess. 2.13. [mss. 2.19.] This induceth ovr to suspect yt they are so, so when we see many bow to a man and all ye Courtiers stand bow before him, it makes ye stranger conceive, yt ye man so respected is ye King: so when strangers from ye word, shall see ye people of God give such honourable and high respect to these scriptures, it may in reason induce all men to conceive yt ye are indeed ye word of God: But yr is a greater witness than ye Church, ye Lord himself gives in his Testimony for ye Scriptures, which cannot faile, 2. Pet. 1.20, 21. The H. G. certifyes yt he is ye authour of these writings.

Q. What is ye Testimony of ye Church? 
A. That wherby upon yr own Experience ye make profession of yt word, & yt in most bloody times. 1. Cor. 14.24, 25. 2. Cor. 3.3. Phil. 2.15, 16. Rev. 20.4. [Rom. 3.2. 1. Tim. 3.15. 1. Thess. 1.5. 2.13. Rev. 2.13.]

Explicat: A Testimony being an Inartificiall argument, and arguing by ye force of ye artificiall, it is requisite yt he who gives in ye Testimony, should first see ye artifice and frame of ye thing, which he testifyes to ovr. The faithfull see ye artificiall arguments in ye frame of ye scriptures, and they
Luk. 24.32. 1. Thess. 2.13. They have Experience of [the] 
unresistable and uncontrollable power of ye word, see ye 
accomplishment of it, & find ye great Majesty of it upon yr 
hearts. 2. Cor. 3.3. from yr Experience they witness yt it is ye 
word. Psal. 51.7, to 19. 2. Cor. 4. Rom. 10. yt witness [is] 
in yr Expressions and suffering.

1. In Expression.
   1. Reall, in ye good Enterteinment yy give ye word. 
Rom. 3.2.
   2. They keep them.
      1. Externally, from being violated by Heretiques 
and Enemies, 1. Tim. 3.15. ye Church is ye ground, i.e. 
ye firme seat of truth. Rev. 2.13.
      2. Internally, as yr best treasure. Rev. 2.13.
      3. They show forth ye glory & beauty of it in yr 
lives.
      4. By yr Interpretation of it, as a candlestick 
holds up ye light. Rev. 3. 1. Tim. 3.15.

2. In yr suffering. The faithfull when called to it, 
have sealed these writings with yr blood. Heb. 11.35, 36. 
Rev. 20.4. Phil. 1.7.

Obj: Hereticks have dyed for a falsehood.
A. But not in ye like manner. they have suffered it may be 
sore in an age, having bin convinced of yr Errour, and 
suffered with dead stupid hearts, and senseless spirits; 
but the faithfull.

   1. Have suffered by thousands and multitudes.
   2. They have convinced yr adversaries and put wm to 
silence.
   3. The Martyrs suffered with much faith, patience, 
Joy, courage, and resolution in all yr hardships: herein 
seems something to be above humane Testimony: for how 
could nature enable wm to suffer in yt manner, yw were 
refreshed by ye power of ye Lord, and many were confirmed 
by yr suffering, Phil. 1.7. the blood of ye Martyrs is ye 
seed of ye Church, hence those who suffered death for the 
word are called Martyrs, by way of Eminence. for a Martyr 
is nothing else but a Witnesse: he who loseth his life 
for ye Gospel, is so called, because he is an Excellent 
Martyr.
Q. What is *ye Testimony of God* w*by* it appears *yt ye* Scriptures are his word?

A. His confirmation of these writings by his Interpreter, & Minister, & by *ye inward Testimony of his Spirit.* 1. Cor. 12.3, 11.  
Heb. 2.3, 4.  10.15, 16.  2. Tim. 3.16.

Expl: God himself confirms these scriptures, and testifyes from heaven *yt *y* are his word.  2. Tim. 3.16. [mss. 1. Tim. 3.16.]

1. Publically and Externally.
1. By Subscription.  Heb. 10.15, 16.
2. By Miracles.  Heb. 2.3, 4. they are wonderfull Effects of God, above nature, w*by* he signes and seales his Divine Doctrine, as by a sure token, & *yrfore *y* are called signes: nature cannot leave such Impressions, & *yrfore God signes *ym w*th his own seale.
2. Internally, w*by* he gives Infallable assurance to all his people, *yt these are his own word, and that is by his spirit.* 1. Cor. 12.3, 11.

Q. What is *ye inward Testimony of *ye Spirit?*

A. That w*by* *ye Spirit causing *ye faithfull to see his glory, shining in *ye Scriptures, assures *ym *yt *y* are his own word.*  Psal. 84.10, 11. 138.4, 5.  Isa. 52.6.  Luke. 24.32, 45.  1. Thess. 1.5.  2.13.  2. Thess. 3.1. 1. Pet. 2.2, 3. [2. Cor. 3.3.]

Explication: It is exceeding difficult to know what *yt inward Testimony of *ye Spirit is, w*by* we are assured *yt *ye Scripture is his word: for some object, and say, *yt we run round in a circle; for they say, if we be demanded how we know *yt *ye things revealed to us are Infallible, and *yt wee are not possessed w*th a Spirit of delusion, wee say we know it by *ye word, *yn *yn demand again, how here know you *yt *ys is *ye word of God? wee answer by *ye Spirit. How we shall try *ye word by *ye Spirit, & *ye Spirit by *ye word, seemses hard. for Explication.
1. The Spirit is *ye fountain of all light and truth, especially Theologicall.* 1. Cor. 2.9, &c:
2. The Spirit reveals and communicates no saving light, or true comfort & goodness but by *ye Scriptures.  Isa. 59.21.
3. The Spirit hath left glorious Impressions of ye wisdome, Majesty, Holiness, & goodness of ye word upon ye Souls of ye faithfull. 2. Cor. 3.3. 1. Thess. 1.5. 2.13. Jam. 1.17.

4. The Spirit having left these Impressions of ye word upon ye soul, causeth ye word to shine upon ye soul, and appear in its wisdome, &c: to yr understandings & spirits, and acts these great things, and Excellencyes of ye word on ye hearts of ye faithfull. Luk. 24.32. Gen. 3.15. contains a briefe summe, of all yt wch is more largely unfolded in scripture: It is a worke of great wisdome, how man being fallen should be recovered, and live a constant life of happinesse: i.e. That God might remain just in the highest degree, and yet Infinitely Mercifull, is a plot of unspeakable depth: all ye wisdome of ye world cannot unty ye Arts, nor undermine ye device of Satan: Herin is ye Wisdome of ye Word, showing how ys plot is defeated, a Wisdome greater yn yt of ye Apostate Angels, Gen. 4.2. The Spirit acts ys wisdome in ye odour & life of it upon ye understanding & will, and now ye Scriptures appear in their shining Excellency, Theologicall state and majesty: & hence are said to be glorifyed, 2. Thess. 3.1. i.e. appear full of majesty and shining glory.

5. As ye spirit acts these great things of ye word upon ye soule, so he causeth ye soul to act upon ye great things of ye word. Luk. 24.45. ye soule is mightily moved & taken with ye glory of ye word and sweetnesse of it.

6. Now ye will and affections are touched with it. Ps. 138. 3, 4. set on fire, & enflamed with love, Luk. 24.32. Isa. 66.11.

7. The spirit causeth ye spirits of ye faithfull, to tast ye sweetness of himselfe, & ye glory of his own wisdome, &c: shining in ye word: a man cannot see ye glory of ye light [of] day, but see yt it comes from ye glorious fountain of light, so ye soul meeting with ye glorious light of ye word, sees yt these beames come from a glorious fountaine. Ps. 84.10, 11. Eph. 5.14. Psal. 138.3, 4. 1. Pet. 2.2, 3.

8. Herby ye faithfull are infallably assured, yt it is his own word, and yt it proceeds from ye spirit of all wisdome, perceivs such Excellency of wisdome and majesty, yt he knows ys plot of Wisdome is so great, yt it becomes a God to be ye authour: the spirit who knows all things, told ye prophets his truth, and he tells it us, all ye faithfull have ye same

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12 Willard inadvertently transcribes this phrase twice.
spirit, and communion wth Christ in his prophetical Office, and yrefore have ye same prophetical spirit, wherby they are certifyed of ye great things of God. Isa. 52.6. they know his language. It was impossible yt ys plot should be dashed by any creature, or yt all ye world should satisfy Justice or Redeem one soule, or devise a way to outbid Satan, this wisdome testifyed yt yy are ye word of God: and ye spirit sets on this discovery of his plot, and makes it appear by his private testimony that these scriptures are from God: It is as cleer as ye sun shining at noon, and ye understanding being certifyed, ye will is persuaded by ye strong arguments, and mighty gale of ye spirit, it is carried full saile to close with ye truth and word of God. 1. Thess. 1.5. Joh. 7.17. let a sentence of scripture be propounded to one that is not able to read, ye Lord openeth ye heart to receive it, & he knows certainly yt it is ye word of the Lord: but let a sentence of Aristotle be propounded, he is never certain of it.

Q. How many ways are ye Scriptures to be considered?  

Expl: They are either Autographicall, or Apographicall, more mediatly, or more Immediately from God, in ye fountaine, or in ye streames.

Q. What are ye Scriptures in ye Originall?  
A. Those that are written in ye Originall tongues, wthin yy were firstly indited by ye Spirit. Deut.10.1, to 5. 2. Tim. 3.16. 2. Pet. 1.21. Exod. 34.28.

Expl: Hence ye phrases & manner of speech, ye syllables and letters are ye word of God, Isa. 49.16. these are to be preferred before translations, ye best, and chiepest.  
R. 1. Because they are neerer to God, proceed more Immediately from him, yt light is more glorious yt is next to ye sun: his cloathing comes Immediately out of Gods shop, Gods own language in which he chuseth to speake, and express himselfe.
2. Tim. 3.16.
R. 2. Because these are purest: ye purest Gold is ye best: so purest scripture. Psal. 12.6. Ye Inspiration into the fountain is a speciall help for ye understanding of ye scriptures, being most cleer, & yfefore they are written in ye language yt was best understood by ye Church. Deut. 10.1, to 5.
R. 3. This is ye first Edition: those Golden languages which were ye vessels into whch these precious liquors were first infused, are best, they may be changed, & yr Propertyes altered in ye Translation: ye first copy is absolutely sure, ye Originalls are more sure yn ye Translation; that must be reduced _iller as ye Pattern and Rule.
R. 4. They are sweetest, dulcius ex fonte.14

Q. What are ye Propertyes of ye Scriptures in ye Originall?

Expl: If they were written by ye spirit in his own language, in which he pleased to express himself, then they are authentickall and canonickal.

1. Authentique. holy men spake as yy were moved by ye H.G.
2. Canonickall, of sufficient Authority to rule & command.

Q. What is ye Authentickall Authority of ye Scriptures?
A. That wby they are worthy of ymselves to be received. 1. Tim. 1.15. Heb. 11.11.
[1. Thess. 2.11.] [2.13?]

Explic: Authentique] Lawyers call those Instruments and writings authentique, which have a certain and just authority: ye approved writings of an Excellent Authour are authentique, and such are worthy to be credited. 1. Tim. 1.15. [mss 2.12.]
2. The scriptures in yr Originall are authentique: ye true

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13 Unable to make out this word.
14 Latin: “the sweetest thing [comes directly] from the fountain,” i.e. the origin.
copies are absolutely authentick, and ye copies transcribed from
ym, as they agree wth ym: these none may except against in ye
least measure, ye spirit guided ym in writing every letter.
Math. 5.18. Ye least tittle of ye primitive language shall not
perish: & yrfore ye pen-men are guided in writing ye least
letter, & pricke, and those who transcribed these writings, had
a great care in writing ym out: they knew how many books,
letters, words, &c: how many times any letter was used in ye O.T.
yr Bible: if any had bin left out they would have missed it,
Isa. 9.6. It was decreed in ye counsell of Trent, yt ye Latine
Translation should be authentique, and none might appeale from
it: If ye Text in ye originall should have some defect in it, it
is not so compleat as ye latine. But this cannot be authentique.
1. Then they should have had it from ye beginning, but it
was not read as such, till 1600 years after ye coming of
Christ.
2. The Translations must be reduced to yr Originalls, as
yr purest fountaine & patterne.
3. The force and properties of ye words is best known in
ye Originalls.
4. That which was written by ye Immediate Pen-men of ye
H.G. is to be preferred before yt which was written by oYrs.
those yrfore are ye Authentique scriptures. Ys authentique
authority implieth.
1. That they of ymselvs appear to be ye word of God, &
are seen by yr own light, as ye sun, yry carry ye Majestical
authority of ye first being in yr face, & yrfore are worthy
of ymselvs, & for yr own sake to be received as ye word of
God without any scruple. 1. Thess. 2.13.[mss 2.10.]
2. They are mighty strong words, of impregnable
strength, because ye words of God.
1. They are as firme and sure as ye first being:
for his own truth & faithfullness is engaged in ym, wch
is himself. 2. Tim. 2.13. Heb. 6.
2. Hence surer yn all things from ye first.
Math. 24.35.
3. Absolutely invincible and Impregnable, surer yn
ye foundations of ye World, cannot be broken, nullifyed,
or infringed, but are settled, and stand fast forever.
Joh. 7.35.[?] Math. 26.54.
4. They are a Law of liberty: a Royall Law, and
cannot be bound. 2. Tim. 2.9.
5. Of uncontrollable power and authority.
6. Unchangable, like ye laws of ye Medes and
Persians.
3. They are most true, faithfull, and absolutely
Infallable, because ye Word of ye first being, who knows
all ye artifices & arguments, & being Infallybly wise, cannot be deceived, and absolutely faithfull, cannot deceive us. Luk. 1.4. {mss 14.} Hence they are surer,

1. Then ye Testimony of men. 1. Joh. 5.9.
Rom. 3.4.[mss 3.8.]
3. Of Conscience wch may erre. Joh. 3.20.
4. They are of Independent Authority, not depending on ye Church. Heb. 11.11. ye Papists say, ye are of no more authority yn Aesops Fables, wthout ye approbation of ye Church, wch hath Authority to determine what is scripture, & wch not; wee say, we reverence ye Judgment of ye Church: but we do not only, nor chiefly believe ye scripture from ye authority of ye Church, but for yr own sakes. That ye scriptures are of Independent authority appears;
1. Divine Testimony is to be received for itself. At. Ergo.
2. Eyr ye scriptures are to be received for ymselvs, or ye truth of God is to be questioned.
3. If ye Testimony of ye scriptures is greater yn ye Testimony of ye Church, yn, &c: At. Ergo.
1. It received not witness from man.
2. Man is a lyar.
3. Then ye Church is greater yn scripture.
4. The scripture is ye foundation of ye Church.
5. Then ye authority of scripture depends on ye Testimony of a lyar.
6. Then we must much more believe ye Church.
7. The authority of ye Church depends on ye scripture.
8. The knowledge of ye Pope depends on ye scripture: he knowes ye scriptures are ye word of God by ye word, or without it; and yn he is a Familist: They yr build yr faith on ye scripture, build on a sure foundation. Luk. 1.4. Col. 1.23.
Q. What is ye Canonicall Authority of ye Scriptures?

Exp: Canonically they are so called from Canon, wch is a Rule, because they are scriptures as they are taken into ye Canon, or Rule, and contein ye Rules of living well: The word is used, Gal. 6.16. It signifieth ye tongue of a ballance, these are ye ballance of ye sanctuary, wherby all oyr actions and states are to be weighed. It is a similitude used from a Measure, Rule, or Square, to try ye parts of ye building, that they may hold proportion, and agree together, so ye builders of ye Church must try and measure all by ye Rule. It is used, 2. Cor. 10.13. ye application seems to be taken from Psal. 19.7. The Doctrine of ye Gospell is called Kaf, a Canon, or Rule, consisting of a lead or line, which is applied to a structure, &c: Job. 38.5. Zech. 1.16. The Rule or Canon is ye Divine Doctrine, made known to man from ye beginning, being comprehended in ye scriptures. wherby, &c:] Ursinus saith, Canon signifieth ye tongue of a ballance: wby we discern when things are of even weight: This is ye Kings ballance, wby all Doctrines must be weighed, and practices examined. Aristotle speaking of Government according to written laws, useth ye word canon: as ye written Law is ye Canon of Politicall Judgment, so ye scripture of Theologicall; and so various define a Canon. It is an Infallible measure, which admits of no [mss. any] addition or detraction. Deut. 17.9, 10. Every art hath a Rule, so Divinity. ye things written are right & strait. Eccl. 12.10.[mss 10.12.] wch will lead us directly in ye way to life and happiness. Prov. 8.8. ye are Archytypicall truth, and sacred axioms, and Rules to guide and preserve from Errour. by these all Doctrines are tryed. Isa. 8.20. Acts. 17.11.

Of faith] i.e. all Divinity not in ye 2d. part, and yrfore ye are ye rule of faith, and good life. and these were received by Divine Revelation from God: they are ye Rule of faith, because ye word of God, and God only knows what is fitting for men to believe concerning God: no man can know him, but only so far as he is pleased to reveal himself. Deut. 29.ult. which is revealed in his written word.

And Controversies] Rectum est Judg: sui obliqui. If ye scripture be ye Rule wby wee are guided to our happinesse, it is

1 Zacharius Ursinus, a sixteenth-century Reformed theologian.
2 Latin: “right is the judge/judgment slanted to itself.”
Ye Rule whereby every false way is discovered, it is ye Judge by which all Ecclesiasticall causes are to be determined.

The only Rule] Without Mixtures of Counsells and Decrees of Popes: sometimes they grant yt ye scripture is ye Rule of Controversyes of faith, but not ye only Rule: sometimes plainly deny yt yt is ye rule: sometimes distinguisheth between a Rule and a Judge, and say it cannot be only Judge, but yr must be one Visible and Common Judge, in whose Judgment we must rest: Every Judge (say they) ought to pronounce ye sentence cleerly, and evidently; but ye scripture doth not this, and yrfore it is not ye Judge. I Answ: The Minor is false, it pronounceth sentence cleerly and evidently, that all may be resolved and convinced. The Judge is not ye sentence of one expressing in open Court, but ye Law committed to writing, that when there is need, it may be read, the Law, declares, absolves, condemns, though it be not pronounced by any, the Pronunciation is but an Externall signe and accident of ye Judgment. So here, ye Scripture is ye only Rule by which we must be Judged, and ye only Judge by which our cause is to be tryed. ys appears.

1. The Rule of Religion written is ye Rule of faith, &c: ye scripture is ye Rule of Religion written,
3. But ye word of God is ye only Rule. At. Ergo.
Deut. 29.ult. Isa. 33.22.[mss. 33.32.]
4. If we must be guided in all our ways by ye scripture, it is ye only Rule. At. Ergo. Minor prob: If we must be guided by Theologicall light, wee must be guided by the scriptures: for true Theologicall Light is found no where else. Psal. 119.105. Prov. 6.20, 23. This
   1. Manifests itself cleerly.
   2. All other things. Eph. 5.
   3. Wee must be guided by it. Isa. 8.20.
   4. If the scriptures are authenticall, they are canonicall, of supream authority. Prov. 8.8.
   Isa. 8.20.
5. That which is the Rule at ye great day of Judgment, is the Rule. At. Ergo. Joh. 12.48.
   Rom. 2.16.
6. If it be ye Rule of ye Church, and ye Pope himself, it is ye only Rule. at. Ergo. Joh. 12.48.
   His standing in that place must be Judged and determined by scripture: or he hath no ground for his standing, and must give up his account at ye great day, and if he will maintein his standing by scripture that must determine it, and so he Judges, &c:
Q. What are ye Propertyes of ye Canonickal Scriptures?
A. Perfection and Perspicuity. 
Psal. 19.7. 119.105.

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Expl: How can they cleerly shew the way to us, & discover our Errours, &c: otherwise.

Q. What is ye perfection of ye canonickal Scriptures?
A. That fullness wherby ye contain ye whole body of Divinity. Ps. 19.7. 119.96
Luk. 16.29, to end. 2. Tim. 3.15, 16, 17.
Prov. 2.9. [John 20.31.]

1. It discovers not ye vast difference betw: God & man, by ye Apostasy of ye first man.
2. It discovers not ye restitution of man by ye 2d. Adam. these are revealed in ye scriptures. Ps. 19.7, 8, 9.
Rom. 5.12, to ult.
That fullnesse] or sufficiency of scripture, nothing is wanting which is requisite to guide men to Eternall life. Joh. 5.39.
Luk. 16.29, to ult. Ps. 119.96
Wherby, &c:] all ye Rules of living well, wch are to guide us to our End & happinesss, Joh. 5.39. all Theologicall light.
1. Cor. 4.8. w God sent ye Prophets to write more books, it was not because Moses was defective, but to cause ye to remember what was written. Mal. 4. & Expound Moses. & w all ye writing was finished, it was a full Explication of him. Acts. 26.22. Now at ye last, God having spoken to us by his son, he curseth those who will add to these writings. Rev. 22.18, 19. Gal. 1.8, 9.
The Perfection of scripture appears by severall argmns.

R. 1. The Rule is perfect:. The scripture is ye Rule, Ergo. yt wch is ye Rule to guide, must not be defective: ye standard measure must not be Imperfect itself, all defect and Imperfection is falling short of some Rule; ye rule cannot fall short of itself, & ytfore must needs be perfect.
R. 2. That which contains all Rules of faith and
Observance, & is able to Judge all controversies, and refute all defects what[ever] in either, is a perfect Rule.  

Ergo.  2. Tim. 3.16. it is wholly profitable to that End.

1. To teach, i.e. ye whole Doctrine of faith, ye Rules of beleiving.

2. To Instruct in Righteousness, i.e. conteins all ye Rules of Observance.

3. To convince, i.e. to refute all Heresye and foolish opinions, whch are crosse to the Doctrine of faith.

4. To correct, i.e. to reprove all ye Errours of a mans life & manners, when he swerves from ye Rule of Observance.

R. 3. That which is able to make us perfect, is perfect:  
At.  Ergo: ye vertue of ye Cause, is no less yn ye vertue of ye Effect.  qd Efficit tale, magis est tale.³ Minor prob:  
Deut. 4.6, 7, 8.  2. Tim. 3.16, 17.  bonus Textualis, bonus Theologus.⁴

R. 4. If God hath revealed a perfect Rule, ye scripture is a perfect Rule, At. Ergo.  for yr is no perfect Rule revealed elsewhere; other books and writings of Philosophers are utterly unable to guide man to his last end.  
Deut. 4.6, 7, 8.  Ps. 147.[19.] Mahomets Alcoran is not only full of Imperfections, but lyes, and dunghill stuffe:  Minor prob:  That God hath revealed a Perfect Rule appears, if not, it is because he could not, or would not, but neither, Ergo, to say he cannot is blasphemy; to say he will not, is to blemish his wisdome, every wise agent yt willeth ye End, his Eternall glory in ye salvation of men, willeth the means:  God cannot but will ye Eternall happinesse

Of a certain number of men, &c: because man is ye End of ye Creation, and his mercy (which is his glory) could otherwise never be seen.

2. These scriptures are appointed by God to be ye Rule to guide us to our End; and it is an argument of want of wisdome to appoint a thing to an End, and [not] make it sufficient to ye end; Adam had ye will of God revealed, and so ye following Patriarks, and yt [mss. yet] yr are no books of canonickall scripture lost, wee shall speake to Afterward:  There are no revelations of any Divine truths by ye spirit, besides what are in ye word, nor to be beleived.  2. Pet. 1.20, 21.  There are new Revelations in respect of ye act of revealing, but not of ye thing revealed, Rev. 22.  The perfection of ye scripture is such, yt ys contein ye summe of all we shall know, beleeve, & practice in Heaven to all Eternity:  able to make us perfect, and perfectly blessed.  There is no creature in ye world perfect but

³ Latin: “what causes something, is greater than [what it causes].”

⁴ Latin: “a good text person, a good theologian.”
Q. What follows from hence?  
A. That they are necessary, and that all unwritten Traditions and Articles of faith, are now to be rejected.  
Jer. 19.5.  
Math. 15.3.  22.29.  
Joh. 20.31.  Rom. 15.4.  
1. Cor. 4.6.

Expl:  necessary]  
1. A perfect Rule is necessary.  
2. The scripture only teacheth necessary things.  
   yr is no defect or superfluity, Joh. 20.31.  Rom. 15.4.  
   To deny these scriptures to ye Church, is to deny yt whch is absolutely necessary to salvation, to know God, and to be a Church.  
   It is impossible any man should be a Divine, who learns not ye Rule of Divinity:  
   wee cannot live and be saved, without ys book of life and salvation, Math. 22.29.
   And all Traditions, &c:]  
   Jer. 19.5.  Math. 15.3.  1. Cor. 4.6.  
   wee must not adde Rules.  
   there is no need of yrm.  
   The Papists say, they contein not ye whole counsell of God, and some things were delivered by Tradition.  
   I Answ:  They either agree or are repugnant, and opposite.  
   If they agree they are conteined in ye word:  
   if yr are opposite they do not supply, but overthrow ye word, because they cannot consist.  
   God cannot be opposite to himself.
   And Articles, &c:]  
   There are no new articles of faith, nor new visions and revelations, in respect of ye matter revealed, &c:  
   This condemns ye Generation of Familists, who hang yr Evidence upon ye Divine Revelation of ye spirit without ye word:  
   the dictate of ye spirit without ye word, is not ye Rule:  
   they turne conditional promises into absolute, as ye Devil.  
   Math. 4. and take Evidences from a piece of scripture, and from scriptures not knowing ye sence.
   1. It is not from ye spirit.  Isa. 59.21.  1. Cor. 4.6.
   2. Denyes ye scripture to be ye Rule.
   3. Denyes ye perfection of scripture.

Q. What is ye Perspicuity of ye Scriptures?  
A. That wherby ye Scriptures having one sence,
are cleer to every faithfull and diligent man.  Prov. 2.3, to 7.  8.9.  14.6.
2. Cor. 4.3.  2. Pet. 1.19, to ult.

Exp:  That wch ye first being writes for ye Edification of his Church, he would so write, that those
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to whom he writes might understand his meaning, yrfore he would not write obscurely, to hide his mind from us, for yn ye scriptures had not bin fit for ye attaining ye End, ye saving of ye soul, yy were written for ye simple as well as ye learned, and yrfore were penned in a plain manner: The Rules of Divinity are not propounded in scientificall precepts, according to ye Exact Rules of Art, but in Historyes, Promises, &c: yt they might be usefull and convenient for all sorts of men, & in yt pleasant easy way, move yr hearts.

2.  God decrees ye most deep difficult things, yt are most necessary to salvation, in ye plainest manner, as ye things of Christ, & faith in him.  Joh. 3.14, to 18.

3.  This is ye Reason why he speakes by ye mouth of plain men; shepherds, &c: that he might speake to ye Ears of the meanest.

4.  They are as cleer as light itself.  Ps. 119.105.  
Prov. 6.22, 23.  2. Pet. 1.19.  as if they were written with a sun-beam: light manifests oyr things, yrfore it much more manifests itself.  they are in yr own nature, as intelligible and Evident to ye understanding, as ye light of ye sun to ye bodily Eye: if it be dark and obscure, it is in regard of us, a good Eye may see it, yrfore it is cleere, the sun may be cleere enough, though a blind man cannot see it.
To every faithfull man] who is averted from ye world, & converted to Christ: if a room in ye house should be filled with Earth, and dark stuffe, it would hinder ye light from coming in, so Satan filling mans hands & hearts, with ye Earth, ye dark stuffe of ye world, keeps out ye light of ye scriptures, 2. Cor. 4.3, 4.

2.  A faithfull man hath a teachable heart, and God loves to shew himselfe to teachable schollers.  Psal. 25.

3.  Because Faith is ye light of ye understanding: a bleared Eye cannot see ye light, though it be never so cleere.  Every mans Eye is blind by nature, yrfore it must be cleered, wch is done by faith: a man cannot see ye light of ye sun, except yr be light in ye Eye: so yr must be ye light of faith & knowledge, or we cannot see ye meaning of ye scriptures, and ye wisdome of God shining in them.  Acts. 26.18.  2. Cor. 4.6.

4.  Faith purifies ye heart.  Acts. 15. and workes by love: it can sett it to love God and ye truth, and obey it, and then God will not deliver us up to Errour.  2. Thess. 2.12.
Joh. 3.17. but will lend us more scripture light w'n he sees yt we worke by it.

5. It purifyes ye conscience, and makes it good: if ye mud be stirred in a river, you cannot see ye bottom: if cleer you may. Twill clear ye conscience, & Reason, & these Rules of light & wisdome, love to lodge w' yt may be cleere.

6. By Faith ye soul waits upon God, and seeks him, yt in his light we might see light. Psal. 36.9. [mss. 36.8.]

1. Cor. 2.9, to 16. 2. Pet. 1.19, &c: The Church of Rome will not go to God, but to men, and make flesh yr service, and yrfore are cursed. Psal. 119.18. Rev. 13.18. [mss. 3.18.]

7. The Church is ye body, w'of Christ is ye head, and faith is ye nerve & channel by w'ch ye glorious head (w' all Theologicall light is fountained) lets in ye influence of this light, and wisdome from himself, Eph. 3. and hereby we are filled with ye spirit who dwells in the head, and the faithfull are guided by his spirit, in the word.

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Diligent] ye Lord would have men diligent in reading and hearing ye word, & in reading Expositions, &c: w'ch are usefull for ye Explication of ye sence of scripture, & in meditation. If we do not pray, read, meditate, and study ye scripture, it may be just with God to take his meaning from us.

Prov. 2.3, to 7. The scriptures yrfore are not difficult, and obscure, as ye Papists teach. 2. Pet. 3.16. Somethings of Paul concerning ye coming of Antechrist were hard, not all, and these are not said to be hard to all, but to ye unstable, unlearned, &c: those things yt are necessary to salvation may be seen by those that have good Eye.

Having one sence] Rom. 8.27. ye kernall, Judg. 7.15. ye savour, tast, or wisdome, Neh. 8.8. ye read ye Law and expounded it. Luk. 24.32. w'ch being cloathed with words & sentences, by w'ch those things are represented, it is called ye Litterall or Grammaticall sence & ys is but one, in one place, ye sence may comprehend many things subordinate, or consisting one with another: but ye words cannot be construed 2 wayes, which cannot consist one with another. E. Gr: The first command w'ch requires man5 to close w'th God as ye adequate object of his rule, comprehends many duties under it; the understanding must have him, and ye will, hope, &c: but if wee are bound directly by ye command to attend ye Instituted worship of God, if ye sence were thus various, it were not certain & perspicacious.

They say ye scripture is obscure having various sences.

1. The Litterall or Grammaticall sence, w'ch is gathered

5 Willard inadvertently transcribes this phrase twice.
immediately out of ye words, and this is either simple or
figurative. Joh. 10.16. by other sheep are signified, other
people than ye Jewes.
2. Spirituall and mysticall, which is 3fold.
   1. Allegoricall {margin: of ἄλλος συμφωνεῖ: i.e.
attend together}: wé ye words of scripture, besides ye
Litterall sence, do signify something in ye N.T.
apperteining to ye Church. Gal. 4.24.
   2. Tropologicall, signifying something apperteining
to manners. Deut. 25.4. wé is litterally understood of
true Oxen: but spiritually applyed to ministers,
1. Cor. 9.9, 10.
   3. Anagogicall {margin: ἀναγωγὴ sustum ductio⁶}: becaus
it apperteins to ye high understanding of
things, i.e. wé ye words or deeds set forth and decypher
ye Kingdom of Heaven: and are referred to signify
Eternall life, as, Psal. 95.11. which is litterally
understood of Canaan: and spiritually referred to
Eternall life. Heb. 3.18, 19.
Conclus: 1. The mind of God and sence of scripture, is not
but sometimes he expresseth himself in Tropes and figures,
similitudes, borrowed speeches and Allegories, Lev. 17.10. i.e.
a sign. so, Joh. 10.1, to 15. Solomons song is an Allegory.
So ye Expressions in ye Rev, & Prov. Allegories and similitudes
are not only in ye O.T. in Bellarmines dreams, but in ye New:
The Parable of ye sower, Prodigall, &c: and that is as grosse of
Bellarmine to distinguish ye Allegoricall sence from ye
Anagogicall: when an Anagogue, is a species of an Allegory: as
wé heaven is compared to a standing City, &c: ye meaning of ye
speaker is one & ye same, as wé it is spoken in proper termes:
The words do not make, but signify ye sence, ye man is ye same,
whether cloathed in a plain, or ______⁷ suit: Rhetorick is but
ye ornament, & must be reduced
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To ye Grammer: and ye Rhetorick taken away, and those
Expressions turned into proper words, ye thing is ye same, & to
say Herod is a Fox, or _____⁸ &c: Improper words carry not
Immediately ye Litterall sence, but mediately, as reduced to
proper words.
Con. 2. One and ye same sence may be accommodated diverse
ways, & diversly applied: The use may be various, ye sence
remaining ye same; as in ye Allegoricall, and Tropologicall

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⁶ Greek and Latin: ????.
⁷ Unable to make out this word.
⁸ Unable to make out, possibly “crafty”; could be the same word as in footnote 7.
Expressions, are not diverse sences by explications of ye same sense: David committed Adultery, was punished, so Men shall be in like manner. 1. Cor. 10.6, 11. these things happen to ym in figures, i.e. signes, they signified some ovr things to us yn to ym. I Answer, not Types, properly signifying future things, as a bone of him shall not be broken: but Types, i.e. Examples.

Concl. 3: The generall sence may include diverse specialls under it, & yet not diverse sences, as all murder is forbidden [in] ye 6t. Commandment, of thought, tongue, &c: as the land of Canaan signified in generall the good things of Christ, as milk and honey of ye word, &c:

Concl: 4. The entire and perfect sence is but one, though ye parts be two: as in things like, compared in Allegories, and contrived similitudes; as ye seed is to the ground, so ye word to man: not ye bare history, but that which is signified by it is ye full sence. Gal. 4. when a mystery is intended in an Allegory, it is part of ye Litterall and direct sence.

Concl: 5. If there be two sences of any Typicall Relation, yn yr is one sence properly, & Immediately of ye words, another of ye Types and things, wch wth yw are accommodated to signify ovr things, carry ye words wth ym by wth ye things are Explicated.

Concl: 6. Hence yr is but one full, proper, & entire sence of any place of scripture: & but one proper, litterall, natural sence: & ye same Proposition hath not more litterall sences. Ex: Gr: wn Christ saith, ys is my body, ye meaning is but one, i.e. it is a signe or symbol of his body: & not his body properly.

1. R. Because if God should speak so, as his word might be taken in diverse sences, he should use Equivocation.

2. R. Because Efficacious arguments can only be drawn from ye litteral sence. Theologia symbolica, non est Argumentativa.9

3. R. If ye same scripture hath diverse sences and meanings, yw were uncertein, and doubtfull, and consequently darke and obscure, & hard to be understood: God communicates himself to us after our manner, as we one to another: All things are displayed Logically, and Grammatically, no sence is to be admitted, but yt wch many be asserted and proved from the words: the scripture would be ambiguous, if one & ye same Proposition [mss. Opposition] had more litterall sences.

4. R. If they have many sences, they cant be all true, nay indeed it had no sence at all. Ens et unum convertuntur. Every thing is consenary to itself: yt which doth not signify one certein thing, signifieys nothing

9 Latin: “Symbolic theology can’t be adduced as proof.”
Q. Whence must ye sense of Scriptures be fetched?  
A. From ye Scriptures ye selves.
   Prov. 6.22, 23. Acts. 17.11.
   1. Cor. 2.11. 1. Joh. 4.1.
   2. Pet. 1.20. [Gen. 40.8.]

Explicit: The scriptures ye selves must give ye own sence, and wee must fetch it from hence, if we would have ye true sence. It is a Question between ye Papists and us, who shall give ye sence. The Papists would have us fetch ye sence of scripture, Exod. 25.37.

1. From ye generall practice of ye Church; which is often changed.
2. From ye constant Interpretation of ye Fathers, who agree not in yr Exposition, nor one of them without Errour.
3. From ye Decree of Generall Counsells and Popes; when all counsells have erred, & it cannot always be had: and who can think yt ye Popes, being rich wicked men, can be able to give us ye sence of ye scriptures.

But ye scriptures must give yr own sence.

R. 1. Because they are Light. Prov. 6.22, 23. Light manifests oyr things, much more itself, the sun is seen by its own light, all torches and candles in ye world cant shew up as ye sun.
R. 3. Because the scriptures must not be interpreted by any private spirit. 2. Pet. 1.20.
   1. They cannot be interpreted by a mans proper and private spirit.
   2. If all the spirits of man, and all ye world should joyn together in one, & all ye Churches meet in a generall counsell, and all ye will of man conspire together, yet w'ever comes from thence it is private, opposed to ye Publique spirit by w'ch yr were written: This Publique spirit speaks in ye scripture, 2. Pet. 1.20, 21. we must know ye spirit of Paul, if wee would understand him, &c: Joh. 16.13.
R. 4. Because we must try all Interpretations by scripture, Ac. 17.11. 1. Joh. 4.1.
R. 5. Because no o'yr Interpretation is Infallible.
Rom. 3.4. God hath given us Reason & ye help of Argument, wee must go to God to enlighten our Reason, and cleere ye scripture by scripture light.

Q. What are ye Speciall helps to be used for ye Interpretation of Scriptures?
A. The words and scope of these writings compared together, & taken in a Rational & most large and Charitable sence.


[Acts 25.23.]

Explic: 1. Wee must observe ye writings ymselvys, and the things conteined in ym, and ys observation is either in a single or simple consideration, of those things wee find in ym, and those are the words, & ye scope: or a consideration of ym comparatively as they are laid together one with another, so they are light one to another, and serve for illustration one of anoyr.

2. The latitude and breadth of ye sense, and yt is in two things. they must be interpreted in ye most large and charitable sense, consisting with the Rule of Religion, & hope within those bounds and limits. a word of either.

1. Wee must observe ye words in yr proper signification, and they are very helpful to understand the sence and meaning of the places. Acts. 13.15. It is his messenger. 25.23. with great phantasy. Rom. 8.26. συναντιλαμβάνεται, he joyns hands with us, & helps us to bear our burden, Jam. 1.22. deceive ourselfs making false syllogismes.

2. Observe ye scope of ye place. Dan. 12.ult. they shall stand up in thy lot, i.e. thy book or Aphely, [?] 1. Cor. 2.9. prepared in ye Gospell. 1. Cor. 15.29. baptized for ye dead.

Compared together] here are two branches of this Rule.

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3. Get a pattern of wholsome words, 2. Tim. 1.13. you must be grounded in ye great articles of faith, and pillar principles of Divinity: as Painters, who first draw out a rude delineation of ye picture, & yn fill up ye body with lively colours: wee should have a sight & Idea of ye briefe heads of Divinity before our Eyes. In Syriack as Junius
does observes, it is translated holes, for Omnia, in speech borrowed from Merchants who have severall boxes, or holes w'in yyy put yr severall sorts of money: ye great heads or Rules of

10 Probably Franciscus Junius the elder, who studied under Calvin and Beza in Geneva.
Art, are called usually places, when we heare Rules, we know what head they are to be referred to, in what box they are conteined: for ye right understanding of those heads is a speciall help, to ye understanding and Judging of ye meaning of scripture, whatever crosseth any of ye great Principles of Divinity must not be admitted. Wee must expound scripture according to ye Analogy of Faith. Rom. 12.3.

4. Compare one scripture with another, Luk. 2.19. ye word συμβάλλω, signifies, to compare ὅμας together, it is used for conference. Acts. 4.15. it is an Excellent way to cleer up truth, Acts. 9.22. συμβιβάζων, confirming ὅμας by cleer demonstration out of scripture, by comparing one scripture with another: as cunning artificers, that they may set up a strong frame, gather up ὅμα several pieces, and fit ὅμα together, that ὅμα may agree one to another, he shewed ὅμα several parts and pieces of scriptures, and laid ὅμα together, as ye Prophecyes, and accomplishment of ὅμα in Christ, & shewed how strongly all suited together, for Demonstration of ye truth, that ὅμα was ye Christ: wee read of ye Lamps, Exod. 25.37. and they say one was lighted from another: so one scripture gives light to another. Luk. 11.52. If wee would know who those Angels were that poure out ye vials, Rev. 16.3, 4. compare it with, Rev. 11.6. 1. Cor. 2.13. [mss. 12.13.] Interpreting spirituall things by spirituall, so συγκρίνειν is used. Gen. 40.8, 22.

5. Expounded, taken, and understood, in ye most large sense, because the evidence of God is Exceeding broad and large, Psal. 119.96. þrfor we must not clip ye wings of ye scriptures, Math. 5.30, &c. ye Law teacheth ye inward man, as well as ye outward: a mans Neighbour is not only his friend, but any oþr capable of ys End and happiness. Rom. 13.8. 8.28. Moses made all things according to ye Pattern. Heb. 8.5.

6. In ye most charitable sence: Charity thinks no Evil, 1. Cor. 13. Wee must not think ÿt Rahab told a ly, when she received ye spies, unless ÿr were some Cogent argument to strein our Understanding: nor ÿt Joseph did buy the life of Pharoah, nor that Jeptha did sacrifice his daughter, but rather gave her to ye Lord, consecrated her to perpetual Virginity: they went, ___ ________, to confabulate, or talk with her, and not to lament her: ÿt was all ÿt he agreed, Judg. 11.31. these words are to be read disjunctively, shall be ye Lords, or I will offer it for a burnt offering, for the conjunctive Voice, is often taken

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11 Greek: “compare.”
12 Unable to make out these two words.
Q. What are ye Scriptures in ye Translation?  
A. The Scriptures turned into o'yr Tongues, w'ch, agreeing w'ch ye Originall, must be received as ye word of God, 
   Isa. 11.10.  Rom. 15.12.  Prov. 3.34.  
   Jam. 4.6. compared.

Expl: The 70 translated ye Olde Testament into Greek, and though yr be some difference in Expressions, yet, because they are ye same sence, ye Lord owns them for his own word, 
   Isa. 11.10. Christ is promised for an Ensign of ye people, the Greek Version expresseth it, to rule over ye Nations, and so did Paul alledge, Rom. 15.12.  Prov. 3.34. God scorneth ye scorners. 
   Gr: God resisteth ye proud, Jam. 4.6. God owns ye Translation of his word, agreeing in substance & sence w'th ye Originall: and so should wee retein these as ye word of God: they are not absolutely authentique, but so far as yy hold correspondence w'th ye originall, and expresse ye fountains by w'th yy are to be tryed and measured: there is a change of ye Grammar[:]
   ye Divinity is ye same, though ye Translations are not authentique in regard of ye Grammar, yet in regard of the matter: and ye spirit witnesseth in ye Translations, and workes by ym: there is enough to save ye soul, and make a man a child of God.

Q. What follows from hence?  
A. That they are to be read publiquely and privately by all. 
   Deut. 31.11, 12.  Joh. 5.39.

Exp: It is a great mercy and favour yt yy are translated, and ye first being should speak to us in our own tongues, his great words: Yrfore yy must be read, for yy are translated to ys End: This makes to our Edification, l. Cor. 14.4. None must be prohibited ye reading of it: The Papists forbid ye common people to read ye scriptures: should ye flower be forbidden ye bee, because ye spider seeks poyson from it: a child may be choaked with his meat, yet he must be fed with it: The scriptures were written to ye Jewes in yr own tongue, and Christ & ye Apostles

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13 70 rabbis were thought to have translated the Hebrew Bible into Greek; the translation is therefore known as the Septuagint.
preached ye Gospell to ye in ye own language, and God gives a command to read and search ye scriptures, Deut. 31.11, 12. and they must be read yt people may understand ye, there is nothing in ye will, wth is not first in ye understanding, and yrfore we shall never love God, if we come not to read his love letters, yt we may understand ye, & learn to fear him, Rom. 3.11. yrfore ye scriptures must be written in such a language, as all may understand it.

Q. What are ye Ordinary Governours of ye Church in a Nation?
A. Those who were appointed by God for ye constant supply of every Congregation. Mal. 2.3. Eph. 4.11.

Exp: Because ye Church is not all at one time, but divers, yrfore yr must be ordinary standing ministers, continually in ye Church at these times: these are to watch over ye flock continually: God feasts his servants with Extraordinary Dainties, and rarityes by Extraordinary Ministers: so he keeps Ordinary for ye Entertainment of his people at all times: Eph. 4.11. yt we might constantly attend these and attaine help and direction from ye, Mal. 2.3. these being furnished bring forth things new and old, Math. 13. these are to depend upon ye Extraordinary, so far to be heard as y agree with yr words and writings, Exod. 4.14, 15. they derive more Immediately from the fountain, we more mediately, in lesser channels, but ye same fountain communicates himself by both.

Q. How is ye Church distinguished as it is in a nation or people?
A. It was at ye first among ye people of Israel; or secondly among all people. Isa. 49.6. Rom. 15.9, to 13. Eph. 2.12.

Expl: As societyes are first of familyes, yn of cities, yn of countreys, yn Nations, & they make ye whole world so ye church, was, &c. Great Rivers are from a little spring, so ye church encreaseth exceedingly from a little beginning: ye fathers were but few, and yrfore had ye Rule delivered by Tradition, but afterward God sent such Extraordinary Governours, as did not only preach ye word, but write, Hos. 8.12. God sent these more &
more, in after ages, God was pleased to send his son, and his ministry was to be greater than the Office of the former ministers, being your Lord and Master: and therefore when he came, he was not to gain a family, or two, or a Nation (yet were a light businesse, and not suitable to his greatness), but the whole world: he was a common person in whom you Jews and Gentiles were to be knit in one, & therefore allowed yout generall calling for himself, Isa. 49.6. Rom. 15.9, to 13. Eph. 2.12.

Q. What was ye people of Israel?  
A. A peculiar people whom your Lord chose to himselfe, of whom Christ was to come, according to ye flesh.  
Deut. 7.6. Rom. 3.2, 3. 9.4. 

Expl: The people of Israel] this people sprung out of a family, wch ye church was before, viz: of Jacob. of Joh, Vir. and Sharon, to prevail, and El, God, he had princely power with God, &c. and hence ye Church of God in future times, walking in her strength, is called Israel, to signify her Princes valour and Glory. The Lord gives ys name to his church, because they only prevail with God. Jacob descended from Isaac, and he from Abraham, ye father of this Nation. Isa. 51.1, 2. these 3 fathers were ye root of ye church, & people, Rom. 10. 
A peculiar people] Deut. 7.6. Rom. 3.3. Jacob went to Egypt, wth Joseph was exceedingly advanced, and for whose sake, he & his family were entertainein in Egypt: but after, wth you suffered sore afflictions from ye Egyptians, God brought youm out of ye house of bondage by ye hands of Moses & Aaron. Ps. 80.8. a place full of Idolatry and Carnality, a type of hell. God brought Moses into ye world for ys End, yt he might use him as a choise Instrument of his own hand, for ye accomplishment of ys great design: Josephus relates, that this was one great occasion, to instigate ye Egyptians, to seek the utter ruine and desolation of these people; one of ye sacred secretaryes, foretold to ye King, yt about ys time yr should be one bred & borne among ye Israelites, who should surpass in vertue if he lived till mans Estate, and grievously effect ye state of Egypt, and advance yout of Israel: wch made ye King practice [?] as we read in Exod: he was called Moses, of Moshe, Extraxet,¹⁴ or of ye Egyp: Mo, water, and yout is, sacred. Josep: or from Massah, to draw out. Psal. 18.17 wherein is set forth a _______ _____ _____¹⁵ of his calling, to draw ye

¹⁴ Latin “he drew out.”  
¹⁵ Unable to make out these three words.
Israelites out of ye nation and Troubles of Egypt, and to lead ym through ye red sea. The name Moses was afterward among ye Heathen

and esteemed among ye number of ye Gods: yr are no small appearances of it, yt ys was he whom they called Bacchus. Plutarch reports, yt Bacchus being dejected, and crying, was sent for by ye handmaids of ye Queen, and became familiar with her: It is also reported yt he rose from ye red sea, and stayed in Mount Sion with God six days; when they say yt Bacchus was wrought into Jupiters thigh, which Historians explain, yt he was taken up into an huge high Mountain, & lay hid there: he taught ye rites of sacrificing in Sione, yerfore they say ye Altars were without honour before his time: &c. Joshuah was ye true Hercules, hence wee read of ye wars with ye Giants, and Gods: Joshuah was ye Typicall Jesuany[?], a saviour, a Type of Christ, who brings us into Canaan, heaven itself, ye law being dead, as Joshua brought ym into Canaan, after ye death of Moses: The Gentiles seem to have all yr worshipping, sacrificing, and Religion from ye Israelites, & yr learning also: The Grecians had yr learning from ye Egyptians, they from ye Hebrews, from Abraham who instructed ym, and Jacobs coming into Egypt, especially by Josephs long time of Government. Ps. 105.21. Wisdome] i.e. knowledge of Divine and humane things, as of ye Creation, natural, especially moral Philosophy, and human lawes of Common wealths. Deut. 7.6.

Whom ye Lord chose to himselfe] to chuse, is wth various objects are presented, to preferre one above ye rest, God loved ys people above all ye world besides, gathered ym oyr people, to be his Church, & a peculiar people to himselfe, out of ye whole World, not calling ye World, but letting ym byde yr time: It is requisite yt ye fewest should be good: his glory appears in weaknesse; wch had not appeared if ye greatest company had bin his, yt yy might mak[e] their part good with ye world: but they are but few, and yet overcame, here the power of God appeared. Deut. 7.6, 7. Exod. 14.11. segullah, wth signifys ones own proper good, wch he loves, and keeps in store for himself, for speciall use. 1. Chron. 29.3, 10. Eccl. 2.8. Ps. 136.4. [136.24?] ye Lord took ym to himself. Deut. 2.34. 10.14, 15. Rom. 3.2, 3. he chose ym freely for his own sake, because it was his pleasure to make ym his people. Ezek. 16.8.

Of whom Christ, &c.] & yrfore were to be speciall people, yt Christ might come of his own, and such as knew ye Lord, & not of ye Gentiles, Rom. 9.4. yt was ye great Priveledge, high honour and advancement of ys nation above others: Christ was to be a Israelite by birth, who was to wrestle with God, and overcome him for us.
Q. What follows from hence?  
A. That Christ being promised, was also shadowed out to his people, by diverse Types and Ceremonyes. Rom. 9.4. 15.8. Col. 2.17. Heb. 10.1. Gen. 22.18.

Expl: Christ being promised] Christ being to come of this people, God in due season revealed his good pleasure, & bound himself by his good word, yt he would send his son into ye world, &c: he was first promised to Adam. Gen. 3.15. & yn to ye fathers: but then more plainly to these Israelites, & ye faithfull lived upon those promises, & 1000ds dyed & went to heaven before ye Exhibition of Christ, Heb. 11. God promised yt ye seed of Abraham, i.e. ye 2d. Adam, descending from him, & his seed according to ye flesh, in him all nations should be blessed. Gen. 22.18. & these promises were made directly to this people, yn are said to be theirs. Rom. 9.4.

Was shadowed, &c:] Col. 2.17. Heb. 10.1. those legall observations are called shadows, wherof Christ is ye body. Col. 2.17. they were shadows of ye future good things of Christ.
1. They shewed that yr was a Christ.
2. There was some representation of Christ in them.
3. There was in ym only an obscure representation of Christ.
4. They had all yr vertue from him.
5. They shewed that he was not far off.
6. They were to continue till Christ should come, and yn have an End. Col. 2.17. Cant. 4.6.

By Types] Heb. 8.5. of τύπτω to beat or strike. It signifieth a footstep, print or Impression: a note, figure, or mask, made by any kind of beating, recession, or Impression. Joh. 20.18.[?] ye more speciall signification of it is, a note or marke, representation or signe of some future things. Rom. 5.14. Heb. 8.5.

& Ceremonyes] The Notation of ye word is uncertain, some would have it derived from Ceres the Goddess of fruits, some à cere yr wax candles, wch was used in yr solemnityes; it rather seemes, as some Judicious conceive, to take beginning from ye Hebrew word, Cherom, which signifieth a thing consecrated and devoted to God: and so ceremonyes and rites, yt are peculiar to ye service of God, wye every ye notation be: ye summe of ys we intend by it, is A
Ceremony is a Corporall Obumbration, of some hidden thing in ye mind, with which it desires to affect ours in some effectuall manner: herein, or by this means, ye secrets of ye heart are painted out to ye bodily senses. as a man when he would complemet with another, bondeth his body out, useth such Externall Expressions and Gestures, wby he signifiyes his inward and due affection and respect: so here, ye Lord complements wth his people, representing ye good things of himself, & all his Excellencies to his people, shadowed out his inward respect and affection to ym, ye depth of his love, and heart-blood mercies and compassions, yt he would take ye Tabernacle of our humane nature, &c: Joh. 1.14. Col. 2.9.

1. That he would pay all all our debts by his Active Obedience. fulfill all righteousness, keep ye Law of himself, sygnifiyed by ye Arke, where ye Laws were kept, &c.

2. By his Passive Obedience he would dye in yr room, be made a sacrafice for ym, and not spare his life, blood, and honour, but lose all his comforts by ye fire of Gods wrath, bear all our sins, send away ym out of ye sight of God, & all ye curses of ye Law for us, and make an Escape out of his grace, and go into ye holy of holies, ye highest roome of ye world, to make intercession for us, and application

Of all ye glorious things of himself to us, wash us in his blood, and cloath us with his precious Garments of his righteousness and grace: & Entertein us in heaven with himself, in yt glorious Temple, & cause us to feed, & live upon himself, and feast our souls with him forever. The people by ye use of these did complemet with Christ, and signifiyed yt yt were both God and man; sed without him, and shadowed out yr high respect to him, as yr great saviour: & yr whole dependance upon him for righteousness & life, as ye bottom of all yr hopes and comforts, and that such bloody sinners as they could not live without him, but hoped to live by him, & to be washed from ye guilt of sin, & ye filth of yr natures and lives, yt he was sacrafice, Priest, Altar, & all in all to ym: That he was spotlesse and perfect, and gave full Satisfaction to Divine Justice for ym. by laying yr hands upon ye sacrafice, charged and laid all yr sins and miseries upon Christ, wch he was to take away from ym, and hoped to live with him forever in ye Temple of Heaven, filled with ye light of ye Rule, sygnifiyed by ye candle, wch yt having all holiness and righteousness in him, and filled with ye

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Unable to make out this word completely.
glory of ye Lord for ever: Christ did with his people in this case, as a Prince treating with a Lady in a remote Countrey, about marriage, sends to her with his Love-letters, a picture of his own person: So Christ paints out and describes ye beauty of his face, and body of his Excellencyes, yt ye Church might be deeply affected towards him, with highest love, and say yr is none like him: & yt he might be known when he came into ye world: as yrfore when ye H.G. would assure us yt ye son of Mary is the Messias, he refers us to those pictures, yt we might compare ye Type and ye Antetype together: and see how one answers ye other, therby it appears yt he is ye very Christ, ye true bread, sacrifice, &c: and all.

Q. What is to be considered in ye people of Israel?
A. Their congregations and Governours.

Expl: Wee read of ye officers whom God appointed, & ye congregation, & rulers of ym.

Q. What was ye great Congregation of Israel?
A. All Israel assembling together at set times before ye Lord, in his sanctuary, or dwelling place.
Exod. 25.8. Ps. 68.16. 40.10. Ex. 34.18, to 24.

Expl: 1. God would have a sanctuary, or sacred holy place made for him, and consecrated to him. Exod. 25.8. [mss. 25.ult.]
2. Because all Israel were but one national church, and Ecclesiastical body, yt were to meet ye Lord in one place, yr was but one temple, one Altar, and no more set places appointed and sanctified.
3. Here all Israel were to appear before God, yt yt might find him, & meet wth him, Neh. 8.1. 17 15.1, to 4. 16.1, to 5. when he had settled his place all ye Tribes went up.

17 Unable to identify this Biblical book.
Psal. 84.10.

4. At set and appointed times, Exod. 34.18, to 24.
5. There ye Lord met with, and appeared to his people in his beauty & glory. Exod. 4. Psal. 102.16.

6. He took up his dwelling here. Ps. 68.16. a wonder yt ye God of heaven, should dwell on Earth.

Q. What was ye dwelling place of God? 

A. That which ye Lord chose for ye memorial of his name, in wch were all ye Springs & wells of Salvation.

Isa. 12.3. [Psal. 36.8. 65.4.]

Ex. 1. The Lord chose out a certein place where he would meet his people, Ex. 20.24. Deut. 12.5, 6.

2. This house was ye Tabernacle, at ye first a Movable habitation, & afterwards ye Temple, was a settled habitation at Jerusalem, yrfore Jerusalem is called ye City of ye great King, & ye Joy of ye whole Earth. Ps. 48. & 50.

3. All his Ordinances were dispensed there, prayers, sacrifices, &c: it was an immensity of beauty, Psal. 50.

4. There ye Lord blessed his people and Ordinances, Exod. 20.24. Psal. 132.16.

5. Their prayers were more acceptable here, & services yn elsewhere: yt must look towards his Temple, ye house of prayers, a Type of Christ. 1. King. 9.6. his heart was towards it.

6. Here yr hearts were more enlarged, wth ye Temple was built, it was ye most magnificent and stately house in ye World, and the sight of it being an Ordinance of God, did raise up yr hearts, & enlarge yr m with Joy.

7. Hence God let out himself more here [sic] plentifully, yn in any oyr place; opened all his well-springs: he is ye sea, and lets out something of himself by every Ordinance. Ps. 87.7. Isa. 12.3. here he appears in his beauty, & lets out all his glory.

8. Hence his people drank in of his rivers of Eden, & were satisfyed. Psal. 36.8, 9. 65.4.

Q. What were ye Inferiour Congregations of Israel?

A. Assemblies meeting together
in yr Synagogues to receive 
\(\text{ye dispensation of ye word.}\) 
Psal. 74.8. Acts. 13.15. 15.21. 
2. Chron. 17.7, to 10. 30.22.

Ex: Synagogues from συνάγω, to gather together, because there they assembled. 
1. God would have his people sanctifyed in one place. 
hence, 
1. They must meet and sacrifice here. 
2. Hence, all divine ordinances must be dispensed here. 
3. All Israel could not meet in any of those little houses. 
4. Those Inferiour assemblies were not Congregations, & 
\(\text{yrfore not compleat churches.}\) 
5. All Israel was but one church. 
2. It was national and not congregational, i.e. those small congregations being members of ye national church, were not compleat congregations, & yrfore not churches. 
3. Here were not all ordinances of Divine Institution, 
or all ye well-springs of God, w\(\text{ch}\) were to be found in his house. 
4. Not all Israel. 
5. Not all Officers. 
2. They assembled here to participate of some Divine Ordinances, w\(\text{ch}\) might be had in those places, to hear ye scribes 
and others occasionally read and Expound Moses, & ye Prophets, 
and to hear ye scriptures opened, and hear \(\text{ym Exhort ye people to}\) 
\(\text{ye study of Piety and Godliness: here it was lawfull to read,}\) 
\(\text{heare, preach, and dispute, though not to sacrifice. here our}\) 
saviour himself taught ye people in his time, Math. 4.23. 
Luk. 4[.15]. I have read yt yr were 480 in Jerusalem, & many out 
of Jerusalem, in o\(\text{yr cityes & Provinces, and yr Tradition is,}\) 
that whersoever some of Israel were, yr ought a synagogue to be 
built, & where men cannot enjoy all ye ordinances of God, yr must 
make use of those they can reach: and it is a mercy yt we may 
enjoy all divine Ordinances, at our doores, all ye well-springs 
of God.

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Q. What are ye Extraordinary Governours? 
A. The Prophets, of whom some did write 
the booke of the O.T. in ye Hebrew 
2. Pet. 1.19, to End.
The Prophet is called in Hebr: Cheseh, a seer, and therefore Prophesy is called Cheson, a Vision, Isa. 1.1. of Chorah, he did see: it is a thing seen by ye Eye of ye understanding, because things were seen as evident to ye prophets, as things are seen by ye bodily Eyes, wch are ye most certein of all ye senses; and ye Prophets are called Chorim, seers, because they see ye great things of God appearing in yr own colours. hence a Prophet is called Rook, of Rach, 1. Sam. 9.9. hence a Kite is called Rach, Deut. 14.13. because yt fowle hath a Marvelous quick Eye, & sharp piercing sight to spy ye prey.

2. As ye Prophets saw ye things of God, so they uttered these great Oracles, it was yr Office to interpret ye mind of God to his people, Jer. 15.19. hence a Prophet is called Nabí, of Nab, to utter. It signifys firstly to produce or bring forth fruit, hence ye word Nib, Isa. 17.19. of a word yt signifys to utter: because they were to utter and interpret these words & Oracles of God: and thus a prophet in a large sence is an Interpreter, ye Interpreter of Moses is called his Prophet, Exod. 7.1. ye Prophets brought forth ye fruits of those revelations, and uttered by yr speech, wch was ye fruit of yr lips. Prov. 10.31. It is strictly taken for one who foretells things to come, Acts. 3.24, 25. God sent these prophets to his people from time to time, to call ym from Idolatry, & yr oyr Sins, & foretold future things, 1. Pet. 1. & ys is one reason why they are called seers, because they foresaw things to come. Am. 7.12. & especially because they foresaw & foretold ye things of Christ, Acts. 3.24, 25. 1. Pet. 1.10, 11. God sent these especially on ys Errand to invite men to Christ, to hope in him who was to come, Math. 27.1, 2, &c: they sowed ye first seed of Religion, and Principles concerning Christ. Joh. 11. they are called Sowers, Acts. 3.24, 25. Of these Prophets some take notice of two sorts, or a distinction of these one from another. Some were Prophets by Inspiration, some by Office, some by Inspiration & Constant Execution or Employment in yr Office, who still continued Prophets, as Isaiah, Jeremiah, &c: These were most properly called Prophets, they stood as Prophets in yr Office and calling, in which they continued, these were Prophets, per Missionem. Others were Prophets by Inspiration, but lived not in yr calling: for David was a King, a Courtier. These were called Prophets by ye holy spirit, only because yr calling was not still to be prophets. The constant Prophets were called Fathers, they were ye Reason for ye schools of ye Prophets, ye Young Prophets yt were trained up under ym, were called sons of ye Prophets. These were Extraordinary Officers,

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18 Latin: “through [their] mission.”
or Ministers of ye O.T. who had Immediate and Infallible revelations from God. Christ being to come, and yet a great way off, it was requisite yt he should be made known to his people by certein and Infallible revelations, that they might be sure of his coming in time.

Some of which did write] God would not multiply writings overmuch, because yt yee were to be exceeding precious, proceeding so Immediately from ye first being, yrefore he chose out only some speciall men to be his secretaryes, Hos. 8.12.


The bookes, &c: These writings are ye Indentures of our Salvation, drawn up between God & his people, declaring ye terms of yr mutuall engagement one to another. they are called a Testament, bec: God yrin bequeathed himself, & all his good things to his people.

Old T.] The covenant with Adam may most properly be called ye Old Covenant because yn Christ, ye 2d. Adam was promised, Gen. 3.15. God now declared ye new covenant of Grace, but it is called Old, in regard of ye old manner of administration, it was delivered in Type and Shadowes, Christ was yet to come, yrefore books were to teach him as yet to come, but wne he was come, wee were to hear reports of things yt he did at his coming. Christ is ye same in both. The O. T. is ye N. T. veiled, & ye New is ye Old revealed: this is ye difference, as yr is between precious hangings folded and unfolded: so between ye same Christ in ye Old & New Testament: There is nothing in ye New but was in ye Old, which is a manifest cleer argument, yt ye scriptures are ye word of God: for who could foretell all those things, but God who must bring ye to passe.

In ye Hebrew tongue] As God spake, so he wrote to ye in yr own language, Hos. 8.12. that they might understand his mind: ys is conceived by ye most Judicious, to be ye most ancient and primitive language, in wth Adam & all ye Patriarks spake, and Moses and ye Prophets wrote ye Oracles of God, and was used of all the world, 1757 years, till Babel was built: and after yt, it was in use among ye Jewes, and yrefore called ye Jewes language, Isa. 36.11. Gen. 11.1. And it may appear that oyr languages borrow Words from ye Hebrew, some apply ye place to this purpose, Deut. 28.12. because this language is a lender to all, a borrower of none. Christ spake in this language from Heaven to Paul, Acts. 26.14. The learned conceive yt yr shall be a language spoken in Heaven, a merry tongue is his glory: it is conceived yt ys shall be ye very language, and wheras it is objected, yt tongues shall cease, they Answ: but not a tongue, i.e. they shall not speak many, but one language in heaven. The body of ye O. T. was written in Hebrew, though some few things
were written in ye Chaldee tongue, as Jer. 10.11. that they might speak to ye Chaldeans, inviting ym to worship yr _____.

Q. What are those bookes of ye O.T.?  Libri veteris Testamenti.
A. All those 39 books, from Gen. to Mal. Math. 7.12. 11.13, 14. Luk. 24.44.

Expl: There is a certein number of these books, 39 in all. Not too many yt ye Church might not be burdened with ym, not too few because God will have many witnesses, a sufficient number to bear witness of him. they are divided in scripture into ye Law, & ye Prophets, Math. 7.12, &c: and sometimes we have a Tripartite division of ym. Luk. 24.44. all may be reduced to two, ye bookes of ye Prophets and oyr holy writings, or books of Doctrine, ib. Christ is ye subject of all; The Prophets are ye Line of Moses, ye first Prophet, or those books which were written by ye Prophets following Moses. Luk. 16.29. The books of Moses are called the Law, Math. 7.12. the Law being to guide ye Church in ye way of holinesse, it was requisite yt he should give ym a Law for he could not rule ym as a King till y had a Law:----------------------------------

This Law was 3fold, Morall, Judiciall, and Ceremoniall. Commandments, i.e. Morall Precepts; Statutes, i.e. Ceremoniall Precepts; Judgments, i.e. Judiciall or Politicall Laws, though these were 3, yet they were one in respect of ye Plan yt was to fulfill ym: Christ fulfilled ye Morall Law by doing, & Ceremoniall by suffering for ye breach of ye Law, shedding his blood, and offering himself for a sacrafice: and ye Judiciall by suffering temporall punishment for ye breach of ye Morall Law. Some say yt all these were Types of Christ, ye Morall which was for our Instruction, to teach and guide us in ye way of God, did prefigure Christ as our prophet. The Ceremoniall which was for Expiation and Satisfaction, did shadow Christ as our Priest: the Politicall which was for Government, did shadow Christ as our King.

Of Moses] God chose Moses alone to write ye Law, yt yr be uniformity in it, and it must be delivered at one time, for ye Church & Commonwealth were to be formed by it, & ye framing of an Estate must not abide delay: a state, is not a state, if it have not Policy and Rule: he was ye first writer of ye scriptures, and yr was none like him, Numb. 12.7. Deut. 34.10. hee was ye Law-giver. Ac. 7.38. Deut. 33.4. The oyr Prophets

19 Unable to make out this word.
are either ye former or ye latter; ye former, Josh. Judges, Ruth, Sam. King. Chron. the former because ye teach of ye history past and present, Act. 3.24. Samuell is ye first of ym, and y'refore it is probable yt he wrote ye books of Joshua, Judges, &c: Jer. 15.1. And Ruth wch is next to ye Judges, was written in ye days of ye Judges, Ruth. 1.1. The 1. Samuell might be written by Samuell, and it may be some part of ye 2d, and 'tis called ye book of Samuell, because he was chiefe in it, and ye principall part of ye history gives name to it. ye 2d or greatest part of it, might be written by Nathan or Gad, 1. Chron. ult.29. and also ye books of Kings: these lived with David & Solomon, and wrote untill ye death of Solomon. And then Ahijah and Iddo might write ye history following, 2. Chron. 9.29. The latter prophets are great or small, not greate, because they wrote before ye ovr according to time, but because ye books are greater, and shew Christ more largely, ye ovr more briefely. The other holy writings, are Job, Psalms, &c: These were all, no canonicall scripture was lost: wee read, Num. 21.14. of ye book of ye battels of ye Lord. Japhar signifies a relation, as well by word as writing, ye Revelation or Rehearsall of ye Wars of ye Lord. Or if it was a written book, yet it follows not yt it was holy and canonicall: It might be ye writing of ye Amorite, wch conteined songs, and Triumphs, and ye King Ishars Victories: wee read of ye bookes of ye Chronicles of ye Kings of Israel and Judah, which were but civil records, conteining matter of story, rather yn Doctrine. 2. King. 24.5. 2. Chron. 32.32. Solomons Proverbs and bookes yt were lost, were concerning inferiour things, and no canonicall scripture.

Q. How may it appear, yt ye books called Apocripha, are no part of ye O.T.?
A. Because they were not written by any of ye Prophets in ye Hebrew Tongue, nor committed to ye Church of Israel. Mal. 4.5. Rom. 3.1, 2. [2. Pet. 1.19.]

Apocripha] hidden, eiyr bec: ye originall is unknown, or because y're obscure; these are shut out of ye O. T. by ye Jewes, and by our Saviour: The Papists say they are of ye O. T. but there is cleer evidence yt y're not.

1. Because y're were not written by any of ye Prophets,
2. Pet. 1.19. y're were written since Malachi's time, who was
Ye last prophet. Psal. 74.9. John Baptist succeeded him, Mal. 4.5, 6. and yr ought to come no canonicall booke between ye Old Testament & ye New. They that put any between, make a breach in ye booke of God.

2. They were not written in ye Hebrew Tongue, & how should yt people understand ym. Hos. 8.12.

3. The Jewes never received ym, because they were not written in yr language, & yet all ye oracles of God were committed to ym, Rom 3.1, 2. To omit the contradictions, falsehoods, &c:

Q. Which are ye Ordinary Governours of ye Church, or great Congregation of Israel?
A. Either ye Supreme or Inferiour.

Lev. 7.34, 35. 2. Chron. 19.11.

Q. Who was ye Supreme Governour?
A. The High priest. 2. Kings 25.18.

Heb. 9.7. [2. Chron. 19.11.]

Expl: In Aaron and his Posterity, were conteined ye Succession of ye Priests. The high-Priesthood was tyed Ordinarily to his first borne, and ye rest of his Posterity, were Priests, simply so called, or of ye 2d. Order. 2. Kings. 23.4. All ye rest of Levi's Posterity were called Levites: It is conceived that ye high-Priest had his suffrage called Sagan: who in case of ye Hygh Priests Pollution, performed his Office. 2. Kings. 25.18.

Jer. 52.24. The Hygh Priest was ye high Governour of the Church, a Type of Christ, for Christ was shadowed out by these ceremonies: he was to continue yrfore to ye coming of Christ, and then to cease; Hee was ye chiefe, so is Christ, 1. Pet. 5.4. he was but one, so is Christ: when there were many high Priests, it was by the corruption of ye Church. he was to remain where the Arke was placed, & to attend ye Tabernacle or Temple, to shew yt Christ is ever attending on his Church. he resembled Christ, especially in his Vocation & Employment,

1. In his Vocation. Heb. 5.

1. In his Consecration. 2. Qualifications.

1. In his Consecration.

1. He differed from ye Inferiour Priests in his Unction.

1. The Holy Oyle. Exod. 30 [.25, to 32]. was
poured on his head, the Inferiour only sprinkled, &c: Lev. 8.12.
2. This ran down to his beard, and ye border of his garment, Ps. 133.2. ys signified.
   2. That he Excells all others in grace. Ps. 45.7.[mss. 45.8.] Heb. 1.9. above his fellowes.
      1. Extensively, Aaron was anointed Priest, David King, Elisha Prophet, none but Christ, Priest, Prophet, and King.
      2. Intensively, we are sprinkled and anointed, he received it beyond measure. Joh. 3.34.
      3. Hereby he was fitted for ye Execution of his Office. Luk. 4.18.
      4. His Administrations were exceeding savoury. 2. Cor. 2.14.
      5. All ye faithfull have fellowship with him in his grace.

2. In his Vestments; he had eight garments. Exod. 28. made for glory & beauty, shewing ye eminent beauty of ye grace of Christ. these 6 Verse 4 were peculiar to ye Hygh Priest. 1. A breast-plate.
   1. Pectoral, or breast-plate of Judgment. Exod. 28.15, 16. called ye Oracle Ornament, because he put it on when he consulted with ye Lord, about ye Causes of ye people, to give right Judgment: the Ornaments were 12 precious stones. all the Israel of God are neer ye heart of Christ, and precious in his Eyes, he causeth ym to be had in perpetual memory, consults wth ye Lord for ym, to give ym right Judgment: The Crown signifyed his Kingly Office, by 12 names engraven in ye Ephod and breast-plate, his Priestly Office, by Urim and Thummim, & bells, ye sound of his Doctrine, & Propheticall Office.
   2. His Qualifications: he must not marry a Widdow, nor a divorced woman, nor an harlot, but a Virgin. Lev. 21.14. ye ovr Priests might lawfully marry a widdow, Lev. 21.7. to shew yt he expects ye only love, and so he could not from an harlot. 2. The just love, which he could not from one divorced, and ye first love, which he
could not from a Widdow, all must be virgins, that are
married to Christ, he must have ye first & eminent love &
affection, a Virgin in Doctrine and manners. he must not
mourn for ye death of his neerest kin, Lev. 21.10, 11. nor
uncover his head, nor rend his cloaths, yt he might not
hinder his ministration: The man Christ is affected in
Heaven with ye miseries of his people, but without any
distracting Passion, he is filled wth holy love and anger,
he is ready to succour his people, without any Prejudice
to his administration of his Office.
2. In his employment, not to depart out of ye sanctuary,
Lev. 21.12.
1. Hee was dayly to light ye lamps, burne incense, and
every weeke to provide ye shew-bread, and every year to go
into ye holiest of all, to shew yt Christ trains our
understandings, and makes new provision for us, & is in
Heaven with his righteousness and blood presented to God
for us, 1. Chron. 6.49.
2. To burne incense, and slay ye sacrifice.
2. Chron. 29.7. [mss. 29.12]

Q. Who were ye Inferiour Governours?
A. The Priests and Levites, & Rulers
Num. 4.  Joh. 1.19.  [Num. 3.6.]

Explic: The Priests were divided into severall rankes: Every
ranke or course served weekly by turnes, ye Chiefe of every
ranke, was called ye Chiefe Priest of ye ranke, yrfore we read of
many Chiefe Priests, Mark. 14.1. Ye weekly course fell out by
lot, and so also each particular Priests service, Luk. 1.9. Ye
Levites were assistants to ye Priests, to minister to ym, yr
Office we see, Numb. 3.6, 7, 8. 18.4, 5, 6. 27.20, 21. & in
Davids time yr Office was changed, some had charge of ye
treasures of ye Temple, some Porters, some Singers, &c: The
difference is, ye Priests served at ye Altar in ye holy place, ye
Levites attended in ye outward service, 1. Chron. 23.28, 32.
2. Chron. 29.34. 30.16. 1. Chron. 6.48, 49. yu must carry ye
things, wn covered by ye Priests.

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And Rulers of ye synagogues] B {vide B. p. 287}
The Priests and Levites both are Types of ye Faithfull, who dwell
in ye presence of God, & hence have him for yr portion, & live in
a way of worshipping, & attending on Christ.
Q. Where is ye Catholick Church to be seen?
A. In ye Individuall congregations of Churches, swarming out of ye Church at Jerusalem, being all of ye same kind. Cant. 4.9, to 13. Math. 16.18, 19. Gal. 1.2. 4.26. [Cant. 8.8. Rev. 1.20.]

Exp: The Species is a part of its kind: it signifyes ye outward shew, face, countenance, visible shape or fashion of a thing to be seen or looked upon. Genus is seen in ye species, subsisting in ym, and is no where other to be seen or found; as a man in generall is no where to be seen but in speciall, ye most speciall, or lowest species is ye Individuall, which cannot be divided into oyr species. It may be divided into members, but not into species, this is called Individuall: Man in generall, ys kind of being, cannot see seen, but in Thomas, &c: so a Congregation, or Visible church, cannot be seen, but only in Individuall churches and congregations: The Catholique Church, or Church in generall, subsists in these congregations, and is seen and found in ym, and not in itself. these all swarmed out of ye Primitive Church at Jerusalem, Rev. 1.20. 7 Candlesticks, and 7 Churches, in whom ye light of truth shines, lighted by Christ ye H. Priest. It consisted of one stande, and 7 churches. Exod. 25.31. signifyes ye multitude of particular churches, having ye Jewish for yr Originall. Gal. 1.2. 4.26. The Apostle writes not to a Church, but to ye severall Individuall Churches, and professeth yt Jerusalem is ye mother of us all, of all ye visible churches in ye World: All Visible Churches, being Politicall bodys, are ye genuine children of ye Primitive Church, i.e. ye Visible Kingdome of Christ: ye Externall dispensations being as Visible as [mss. of] ye Kingdome of Spain, &c: or any Kingdome in ye World. A Congregation is called ye Kingdom of Heaven: ye Gr: word translated church, signifyes an assembly or congregation, of heavenly cizens, meeting together about ye affairs of Christs Kingdome: The congregations and Visible Churches, are of ye same generall kind, as all men are: they are called sisters, Antioch was a sister church to ye church at Jerusalem, they all swarmed out from thence, Gal. 4.26. but yet are of ye same kind and kindred, akin one to another, Cant. 4.9, to 13. Gal. 1.2. These congregations are called churches, as well as ye Primitive church at Jerusalem, as all swarmes of bees are of ye same kind: Antioch was called a sister, and yet a spouse of Christ, as truly in covenant with him, as ye Church at Jerusalem, and they are all of ye same kind, having ye same essence, nature, matter, & forme. ye whole
Essence, nature & forme of a church, is found at Boston church, &c: all are made up of Visible saints in church covenant.

2. They have all ye same name with ye whole: Every Individuall congregation is called a church, a member cannot be called by ye name of ye whole.

3. They are all of ye same generall kind, every one hath right to all ye offices of Christ, and all his Ordinances, & dispensations, & yet ye are specifically & essentially Individuall common-wealths, a spiritual corporation, or body Politick, a Visible Kingdom of Christ, & flock, & house of God, 1. Cor. 14.34.[mss. 13.34.] in ye Churches, i.e. assemblies & church meetings. Ye Division of Churches into Diocese, Provinces, & nations, is not found in scripture: yr is no Oecumenicall, nationall, &c: Churches, but only congregationall: That church, Math. 16.18, 19. is a congregationall church in generall, existing in some Individuall, having ye same platforme, nature, and essence.

Q. What is a Congregation or Congregationall Church? A. A Society of Evangelical believers (with yr seed) confederate in ye covenant of ye Gospell: Jer. 31.31, 32. Math. 16.18, 19. [Acts. 15.13.]

Exp: It is not an Old Testament faith yt will fit one for a member of a Congregational Church, it is ye same Covenant for Substance, but cloathed with a new manner and respect; & hence it is called a new covenant, Jer. 31. differing in ye manner of it from yt made wth ye Children of Israel: for yt was a national covenant, ys a Congregational: and more efficaceous yn yt was; Christ calls ys his Church, Math. 16.18, 19. because ye Plat-forme of yt was delivered by Moses, but ys by Christ himself immediately. Heb. 3. yet the generall Nature of ye Covenant is ye same, for it takes in ye seed of ye faithfull, together wth ymselves, and therefore it is said to be made with ye house of Israel and Judah, wch comprehends ye faithfull and yr Children which are an holy seed, 1. Cor. 7.14. yr is more of God and heaven in ys Covenant, yn in ye former, & yrfore it is called ye Kingdome of Heaven, Math. 16.18, 19.

Q. What are Evangelical Believers? A. The faithfull, confessing yt Jesus Evangelici.

Expl: Cornelius, ye Eunuch, and diverse others, had faith in Christ to come, but yet were not fit matter of a visible Church, but men must profess yt Christ is come now, & Exhibited, & yt Jesus of Nazareth is ye Christ, ye Lords anointed, & ye Son of God, ye great Saviour who hath wrought out, & accomplisht ye work of Redemption. this Peter confessed, Math. 16.16. and on ys Christ tells him, yt he was Peter, a stone fit for ye building, such men are fit materials for a Visible Church of ye Gospell. Acts 8.35 [mss. Math. 8.35]. wth ye Divine revelation concerning Christ, in former times, Christ was presented as yet to come, now, as come into ye World, and that Jesus of Nazareth is he, & both ye Sacraments of ye N.T. bear witness to ys truth. Baptisme shewes yt his blood is already shed for us, to wash us from ye filth of Sin, &c: The Church being Catholick Christ is exhibited in ye flesh, and yrfore ye members of ye Church must be such as believe it, and visibly confesse it & we have no oyr foundation to build upon, none to look to for righteousness & life, but Christ: and confesse yselves sinners, such as stand in need of ye Saviour, & cannot live & subsist without him: If ye Jewes had beleved, & embraced yt one Article of ye creed, yt Jesus of Nazareth is ye Son of ye living God, and openly professed it, they might still have continued in Church Estate, but yr beleved it not, & yrfore were broken off, yr thought it was blasphemy to affirm it.

Q. What are Evangelicall beleevers bound to do, by yr Confederation? Confed. 
A. To close with Christ exalted, as Confed. qd. Exigit à Confederaatis 
yr Politicall head, & one wth another, as members of ye same body. Ac. 2.22, to 43. [13.]16, to 27. 1. Cor. 12.5. Eph. 4.15, 16, 17.

Explic: The Church continued in a Nation till ye death of Christ, ye last act of his humiliation. ye Catholick Church yrfore beginneth in ye state of his Exaltation & glory, when he riseth from ye dead, & takes possession of his Kingdome, having all Authority in Heaven and Earth. Math. 28.18, 19. ye great worke of ye M Buildings, who laid ye foundation of ys Church, & those Churches of ye Gospell, were sent to bear witness of his
Resurrection and glory; for in ye day of his Resurrection he was made head of ye Corner,

and foundation of ye Catholick Church, Math. 21.42, 43. Eph. 1.19, to ult. Act. 2.22, &c: Peter declares yt Christ was crucifyed, is risen, and Exalted, & made Lord and King, & those yt embraced these truths were received: The same Doctrine Paul preached, Acts. 13.16, &c: Christ being Exalted is not only ye Spiritual head and Saviour of all believers, but also ye Political head of all Visible Churches, 1. Cor. 12.5.

Eph. 4.15, 16. hence all ye Confederates of Christ, wch are espoused to him, are found to close with him exalted, as yr Politicall head, & Lord over his house, and to acknowledge his Lordship in all his Administration, 1. Cor. 2.5. & to confesse yt yr is one Lord, & to worship ye lamb yt was slain, who was dead, & is alive, & lives for evermore. Eph. 4.5. Rev. 5. By are members of ye same body, i.e. Politicall body, wherof Christ exalted, & sitting at ye right hand of God, is Politicall head, every Visible Church stands in relation to ys glorious one, as yr Politicall head: By stand bound to receive his plat-forme of Discipline wch he prescribes, he observes ye order of his house, who is not a servant, as Moses, but a Son. Heb. 3.

Q. What is ye glorious head bound to do on his part, in ys confederation? qd. exigit à capite.

A. Christ having made a Congregationall Church ye Subject of his holy administration, will walk in ye midst of all his holy Churches. Math. 16.18, 19. 1. Cor. 12.5. Rev. 2.1. 7.15, to ult. [Isa. 4.5. Math. 18.15, to 19.]

Expl: Christ by his will and Testament hath made a congregationall Church ye proper subject of all his holy administrations, Math. 18.15. 16.18, 19. 1. Cor. 12.5.

2. He will walk with ym, in ye midst of ym, Rev. 2.1.

Math. 28.20. 2. Cor. 6.

1. In his shining, glorious, familiar presence.


4. By his supplying presence, and letting out of himself, Rev. 3.20. 7.15, to End.
Q. What are ye number of wch a Congregationall Church may consist? numerus Eccl. Congregationalis.
A. Only so many as may ordinarily meet together in one place, to communicate in ye holy things of Christ. Ac. 6.2. 11.26. 14.27. 1. Cor. 11.20. 14.5, 6. ye Temple & City were measured. Rev. 11.1. 21.15. [4.4.]

Explic: The number of a Congregation must be no greater yn can well hear ye word, receive ye Sacraments, and exercise Discipline. Rev. 4.4. God hath his throne in ye Center, & his Saints compasse him round about, and they follow ye living creatures, ye Elders & have ye sea of glasse, ye Ordinances of Word and Sacraments. Ye number of a flock must be but so many as may pasture together: ye end of yr meeting is to exercise Communion of Saints, and have communion wth Christ in the holy things, Ac. 2.42. Rev. 1.19. & for Edification, 1. Cor. 14.5, 26. hence yr is no Nationall Church: that was in Israel, nor any Provincall, nor Diocesan Church: a Congregation hath all Ordinances.

2. There is no proper action of any other Churches.
3. No set times.

Q. Who were ye Extraordinary Officers? Extraordinarii Ministri

Expli: Having heard of ye congregations of ye Catholick Church, we are to speak of ye Ministeriall Governours, & Officers of Christ in it; these are as Requisite as before, & ye rather, because ye state of ye Church is now of greater Excellency: the Ministry of ye Gospell farre exceeds ye ministry of ye Law, ye face of Moses shined, but ye feet of ye Ministers of ye Gospell are exceeding beautifull, 2. Cor. 3. These are Ministers, not Lords, Christ is ye only Lord, and suprem Ruler of ye Church; there are Extraordinary or Ordinary: First, Extraordinary: the bounds of ye Church must now be enlarged among ye Gentiles, yrfore Extraordinary Ministers were requisite, because yr worke was greater. these were not to continue long in ye World, & to succeed one another in yr Generations, as ye Prophets, & Extraordinary Ministers of ye
O. T. but were for ye present time and necessity: the great King of ye Church rising from ye dead, & beginning his new and Heavenly Kingdome, appointed these Extraordinary officers, till his Church was planted, and all things settled in his Visible Kingdome, and in those kind of Officers were to cease: They were to be Embassadors of ye great tydings of Salvation, & ye new Covenant, which must be delivered in state, to give a specimen and handsell of ye glorious Kingdome of Christ, taking its beginning from his Resurrection. here all ye Extraordinary Officers are sent together, at one time, because Christ in his Kingdome must be attended in greatest state, by ye great train of Extraordinary Officers.

2. Because Christ was to reform all at once, ye Prophehte before, reformed ye Church by degrees, but when Christ was to come and fulfill all, he was to speak of all ye matters of his Kingdome at once. Heb. 11. Extraordinary ministers are not now needfull, all being revealed at once and together, & could not be more plainly delivered, and needs no further confirmation. the Chiefe of these were Apostles.

1. Cor. 12. Eph. 4.11.

Q. What were Apostles?
A. Those whom Christ sent to bear Witness to his Resurrection, & to preach ye Gospell, & plant Churches in all Nations,
Math. 18.18, &c: 1. Cor. 3.6, 10. [9.1, 2. Acts. 1.1, 2. 3.22.]

Apostles signifieys a messenger or
dAmbassadour, sent with a Mandate or Commission from another, about publique affairs, so here, 2. Cor. 5.20. There, one word used in ye Old Testament signifieys Messengers (Prov. 25.11, 12. Isa. 18.2. 57.9) Ambassadors or Commissioners; signifying firstly and properly ye lock and hinge of a gate, or door wheron it hangeth, Prov. 26.14. these may well be called Cardinalls, because ye Church, and welfare of ye people of God, hath a great dependence on these, as Instruments, and hang upon Yr Doctrine and writings, as hindges.

Whom Christ sent they were Immediately called and sent by Christ himself, Gal. 1.1. Math. 18.18. and invested with authority.

2. To bear witness, &c:] they were such as were ye Witnesses of ye Resurrection, & were to testify what they had seen,

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1 Mss. “of”
Acts. 1. 1. Cor. 9.1. 13.8. this they were to testify as ye great Article of ye creed, and most considerable truth and principle, 2. Tim. 2.8. Jewes & Heathen beleevd yt Jesus of Nazareth dyed, but they beleev not yt he rose again, this is ye great article that is to be beleived by Christians, and hereby is declared that he is ye Messias, who hath wrought out ye great worke of Redemption, &c: without this all preaching is in vain, 1. Cor. 15. This is ye foundation of our life, & lively hope, 1. Pet. 1. here is ye beginning of his Kingdome, Math. 16.ult. 17.1. and ye beginning of his Church, 1. Joh. 1.1, 2, 3. ys is ye spring of all our spirituall life, Math. 21.

3. Having laid ye foundation, they were to preach ye Gospell, & to publish ye good news, and to open ye termes of ye covenant between God & his people. Math. 28.18. Math. 16.15.

4. They were sent to publish ye good news to all nations, Math. 28.18. Math. 16.15. Yy were to feed all ye flock: not to preach to one city, province, nation, but to all ye world, and ys was effected by ym, & yy brought ye world in subjection to Christ. Act. 1.8, &c:

5. To plant Churches, having conquered men, they gathered ym into Church Estate, & draw ym into severall congregations, these were ye great Captains of those times, and Mf builders, who laid ye foundations of churches, and sealed ye covenant, having drawn out ye platforme. 1. Cor. 3.6, 10.

6. They were furnished with sutable gifts.

1. With ye Infallible assistance of ye spirit, yt we might be infallibly assured of those great things.
2. With wonderfull knowledge of ye mystery of Christ.
3. With diverse strange languages, that they might speak to all nations.
4. They had a power to worke miracles, and convey ye Extraordinary gifts of ye holy-Ghost to others, for ye confirmation of yr Doctrine.

Q. What were these Evangelists, who were joyned to ye Apostles?
A. Their assistants in preaching ye Gospell, establishing ye Churches according to yr direction. Ac. 21.8. Eph. 4.11. 1. Tim. 1.3, 4. 2. Tim. 4.5. Tit. 1.5.

Expl: An Evangelist in generall is a Messenger, or bringer of good tidings: here I speake of those who were joyned with ye Apostles, to distinguish ym from those 4 writers of ye History of
Christ, who are called Evangelists: of this sort were, Timothy, Titus, Sylas, Sylvanus, Tychicus, Mark, Luke; these were not Apostles, but yr seconds, vice-Apostles, who served and Ministered to ye Apostles, as yr hands, and feet, to be called, and recalled by ym, whither, and when they would: they were not so Immediately sent from Christ, as ye Apostles were, but assumed and taken by ym, as their companions, helps, and Messengers, and therefore though this was a Speciall Extraordinary Office, 2. Tim. 4.5. yet Inferiour to the Apostleship, a middle Office between that of an Apostle, and Pastour.

1. They were their Coadjutors, and Assistants in preaching ye Gospel, & yrfore called Evangelists, being publishers of ye glad tidings of salvation by Christ, 2. Tim. 4.2, 5. Paul Exhorts Tim: to do ye work of an Evangelist, i.e. to dispense ye word in an eminent manner.

2. To establish Churches planted, &c:] wnz ye Apostles had gathered a company together for a Church, and must needs depart, they left these behind, untill things were settled: the Apostles were appointed to conquer, and overcome, ye Evangelists to set in order, and Establish, 1. Tim. 1.3. Tit. 1.5. [mss. 3.5.] he reduceth his labours to two heads, ye reformation of things remaining, and appointing Elders in every city, who were as certein perpetuall garrisons set over them.

Q. Who were ye Prophets?  
A. They that had an Extraordinary gift in expounding of Scriptures, & foretelling future things. Acts. 11.28. 21.9, 10.  
1. Cor. 12.28. Eph. 4.11.

Explic: Because they had Prophets under ye Law, God would adorn ye new Church wth ys Ornament: and they had singular Wisdome in opening scriptures, & propounding ye Prophecyes of ye Old-Testament, especially concerning Christ: yrfore a prophet is said to be one yt interprets scripture, 1. Cor. 14.3, 4, 5. and as they expounded ye Prophecyes of ye Old-Testament, so they accommodated, and applied ym to those times, ib.

2. They had a singular gift of Wisdome, and extraordinary Revelation, wby y could foretell future things: God foreseeing dangers his people were to undergo, raised up prophets, those Extraordinary men, to foretell those future Evils, for ye benefit of his Church, and safety of his people, that therefore they might be armed against them, and prepared for ym, Acts. 11.28. 21.9, 10.
Q. What was ye speciall employment of some of those Extraordinary ministers? Libri N.T. quibus Scripti

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Expl: All were employed in preaching ye Gospell by lively voice, but some were set about ys speciall employment, those who were to write these scriptures, were to be extraordinary men, because Yy must receive Immediate and Infallible revelation from God, that we may be assured, yt ye thing[s] Yy write to ye World, being new, are most Infallibly true and certain, because what they say and write, God himself speaks: Wee are to reverence that which ordinary ministers speake, but it is not Authentick, but ye scriptures which proceed from ye Extraordinary Ministers, are absolutely worthy to be received for Ymselvs, having ye first being for Yr Author, who picks out these choice Instruments. Of the N. T.] God made 2 Wills, and in both he delivered nothing but his son, Joh. 3.16. Ye one sheweth yt he was to be given, ye oYr yt he is given: Yr is no difference for ye matter, but only for ye manner. All ye promises of Ye O. T. promise Christ, and salvation in him: Christ & Salvation go both together: ye first Adam and death, ye 2d Adam and life, goe together. it is called a Testament, because Christ bequeaths himself, and all his good things Yrin, to us: and we have these writings signed wth new seals, to shew ye gift to us: Wee have it under Gods own hand and seale, & ye witnesses are, God ye Father, Son, & H. G. The O. T. held forth Christ in Types, which are now fulfilled by Christ. The books] not one, but many, Yr are variety of books in ye New-Testament. God would have these glorious and sweet things concerning his Son, written in various books, yt Yy might be more sweet to us, and we might read Ym with more delight. In ye Gr: Tongue] The O. T. was in Hebrew, it being ye Primitive and most Ancient language, & ye language of ye Jewes to whom he writes. The N. T. [is] in ye Greek tongue.

1. Because Japhet must be persuaded to dwell in ye Tents of Shem, & Yrfore he writes in Japhets language, as he wrote to Shem in his language. Japhesh of Japhany[?], to shew, and suits well here, because ye most glorious beames of ye light of ye Knowledge of ye glory of God in Christ, are now shining in ye World, when Japhet is called. Part of Europe, and Asia ye lesse were Inhabited by Japhets Posterity. Japhet was father of ye Grecians: Of Jovan came ye Greekes, so called of
Groecus, a King there. It is fitting yt ye Prophecy should appear to be fulfilled in yt Nation, rather yn any other.

2. The first Church to whom ye Lord wrote understood Hebrew, so did ye 2d. Greeke. It is true, ye Lord speaks to all nations, and all Nations understand not ye Greek tongue, but this was ye most generall & common language in those days: Tully saith, ye Latine Language was yn in narrow bounds compared with ye Greeks; and yf ear it was most meet, yt God speaking to ye Catholick Church, should speak it in ye most Catholick tongue: and there were few nations yn, w² ye Greek was not understood and it was a good Providence of God in making ye Greek tongue common, yt his word might more easily and freely be understood in ye world, God furnished these Extraordinary Ambassadours with many tongues, that they might speak to every nation in yr own tongue, Acts. 1. but it seemed good to his Wisdome to write but in one, which might be translated into others.


Exp: These are either more practicall wch are more plain, or more Propheticall, as ye Revel: which for ye present is more dark and obscure. Some were unveiled before, & some after: ye former shew ye Royall Priesthood of Christ, ye Rev: ye Propheticall Office, in revealing ye future things: ye are Historicall or Propheticall: ye Historicall discover ye great acts of Christ, or ye application of ye: ye Historical are either ye Gospels, displaying and representing ye Execution of his Offices and workes as Mediataur, of his Humiliation and Exaltation, ye accomplishment of ye great work of Redemption, wrought out by himself, or ye Acts of ye Apostles. The History of Christ is called ye Gospell, good news, or glad tidings, because it is good news indeed, ye best news yt ever came from Heaven; it shews ye way how we may be freed from ye greatest Evils, & possest of ye Chiefest good, Joh. 20.30, 31. This is penned by 4 Witnesses, that it might be abundantly established; Every truth is confirmed by 2 Witnesses, but here are 2 Evangelists & 2 Apostles, here also a variety of style and manner, that it might be more pleasure and delight to ye reader. The Acts shewes what was done in ye Primitive Church for a while after Christ: The Lord would honour ye Apostles in yt Hystory before ye World, which was written for yr
Encouragement, & to shew yt Christ in his glory was mindfull of 
ym, and present with 
ym, according to his promise, by wch he 
shewed himselfe more clearly to be ye son of God, and saviour of 
ye World.

2. The Epistles of Paul and other Apostles, wch are 
Application of ye History of Christ, and teach us what we should 
make of it. God would have some of these Extraordinary Officers 
write to ye Church, that they might know how to apply ye History 
to 
ymselvs: The Epistle of ye Hebrews might be written by Paul, 
though his name be not set to it: he was best acquainted with ye 
Mystery of Christ; he might conceale his name because he was not 
well known to ye Jewes by his name Paul: but well among ye 
Gentiles; it being a Romane name, it was well accepted. The 
Revelation of John speaketh what should befall ye Church from yt 
time, which was in ye days of Domitian, to ye end of ye World: ye 
things seem to be revealed to him by Christ, after his 
Ascension, to comfort his Church, and shew his [ms. its] 
constant care of it in all Ages: He concludes with that 
Invitation, whoever will, let him come and drink of ye waters of 
life. Rev. 22.18, 19. Christ testifyes that they are accursed 
that adulterate ye scriptures, and threatens (?) a terrible curse 
to any that shall add or detract any thing: and hereby ye 
authority of ye whole scripture is established, & sealed, yt it 
might be preserved entire to ye end, and so it is in one copy or 
other: that which is said of ye Prophets is rightly by all 
Expositours extended to ye whole scriptures, & yt book, and all 
the other books of ye Scriptures are sealed hereby.

1. Because that book is last written by John, who 
survived ye ovr Apostles, yefore his threatning is annexed, 
as ye seale of ye whole Canon: as God put his seale to ye 
books of Moses, being ye first Canonickall books, Deut. 4.12. 
11.32. to this last he puts his seale, that nothing might be 
added or taken away from this, or any Canonickall scriptures. 

2. That ye whole Canon is here sealed, appears, because 
ye greatest part of ys Prophesy is taken out of ovr 
scriptures, ye book is as it were a recapitulation of both ye 
Testaments: conteins a briefe summe of all ye scriptures: 
and as ye books of ye O. T. were kept entire, so likewise 
those of ye New, none of 
ym is lost, Col. 4.16. Read ye 
Epistle from Laodicea, i.e. written from Laodicea to ye 
Apostles, preaching something to which he makes answer in ye 
Epistle, yt ye might ye better understand ye version (?) of 
some things written here.
Q. What are ye Chiefe Ordinary Officers?
A. Ecclesiasticall Elders, which are, those Watchmen who exercise Spirituall Jurisdiction over yr own congregation, according to Christ. 1. Tim. 3.1, to 8. 4.14. 5.17. Tit. 1.5. Heb. 13.17. these are Chiefe or head officers.
1. Cor. 12.21.

Exp: Elders] Πρεσβύτερος signifies firstly and properly, one yt is now ancient in years, Luk. 15.25. Because they that are ancient, and of proportionable Wisdome & experience, are Venerable and honourable for yr age, Job. 32.7. Prov. 16.31. Yrfore yt name is given to honourable persons, who are of great esteem in Commonwealth and Church. Zekada[?] is used for a Magistrate, in ye O.T. and for a teacher Mark. 8.31. and Governours in a City are called Elder men, and Presbyters for an Ecclesiasticall Senate in ye N.T. 1. Tim. 4.14. These are called Elders.
1. Because for the most part, they were chosen out of ye Elder sort of men.
2. It is a title of honour given to these officers, because God would have ym to be honoured, that are called to yt office, and walk worthy of it, 1. Tim. 5.17.
3. Because they must have their Judgements staid and settled, they must be sage, prudent, and grave in yr carriage, like ancient men, they must be old in manners at ye least. Their Government appears in 2 things.
1. Exercising Spirituall Watch: they are watchmen of ye City of God, to look to ye Safety & welfare of ye Soule, Heb. 13.17. hence an Elder is called a Bishop, Ac. 20.28. i.e. a Watchman, or Overseer.
2. In exercising of Spirituall Jurisdiction over ye Church. Jurisdiction is a Judiciall power, & authority to minister, & execute Laws: they are to dispense ye Laws of Christ: have ye power of binding & loosing; (though, as we heard, ye Congregation, or Church is ye Subject of Discipline: having ye whole government of Christ fundamentally and Vertually in itself, yet ye Exercise of it is formally in ye officers, who are ye Organs of ye Church, & ye Church hath power to choose her own Officers, Gal. 1.1. Ac. 14.23. According to Christ] As they receive yr Authority from Christ, so ym must act for him, only in Spiritualls, not in Temporalis: and act all in his name, shew his hand for what they do, and then they are above ye Church, but in male-administrations they are below ye Church, and must Submit to its Censure.
N.B. It is true, ye people are to vote in Election of Officers: but in ov'r things, ye act of ye Elders in ye Church, according to Christ, seems to be an Aristocracy, acting in ye face or presence of a Silent Democrasye.

Q. How are ye elders distinguished? Sunt Rectores soli
A. They are such as either only rule, Idem Docentes
   or such as also labour in word and
   1. Cor. 12.15, to 22.

Expl: Rule and Government of ye church is common to all ye Elders; they are called ye Presbytery or Eldership, 1. Tim. 4.14.
   i.e. the Consistory or Counsell of Elders: who are to act and
   order all ye affairs of ye Church, by ov'r own Authority, Counsell,
   and consent. As ye Lacedemonians had an Assembly of Elders, the
   Romans a Senate, and every Kingdome and Commonwealth a Counsell,
   whose Authority is Chiefest in all affairs, and by whom ye rest
   of Society are governed: So there is an Assembly of Elders who
   have ye Government of ye Church in ov'r hands: there are 3 sorts
   of Elders, such as teach, exhort, & Rule. Rom. 12.7, 8. yet
   Rule and Government belongs to all these sorts and orders.
   1. Tim. 5.17: 1. Cor. 12.15. &c: yet ov'r is yt difference, some
   are to rule only, others also to labour, &c: 1. Tim. 5.17. who
   are to apply vselves to ye reading, understanding, & applying ye
   word, to teach ov'rs in ye Doctrine of ye Scriptures. God saw yt
   both these were requisite for his Church: because they are to
   see yt ye people be taught in ye word of life: and ov'r Practice
   may be Answerable: They must teach before ov'y can require
   practice, and if they be taught, and do not practice, it is to
   no end, ye Chiefe thing in Art, and ov'e End

And goodness of it, is Practice and Eupraxy, & ye praise of a
thing is from its well working, yrfore as yr must be some to
   teach ye Theory, so others to look to ye practice. The custome
was very ancient, that if a great man had a son to be taught in
a great city, they had a Mr. as well as a Teacher for their
Children: great men among ye Gentiles, appointed yr Children
Preceptours and Pedagogues. One to teach, ye ov'r to call ye to
practice ye things taught. Wee are of ye blood Royall, being
sons of God, &c: yrfore God would not only have teaching but
IIIu.[?] Divinity visible not in ye knowledge of ye Rule, but ye
practice; ye Devil knows more of ye scripture yn any, yet is not
a Divine, because he doth not live well: God hath appointed
these, according to our need, yt we might learn ye Rules of his
Q. Which are these Elders yt labour in Word & Doctrine?  Docentes.
A. Those who dispense ye Word and Seales, making publick prayer for ye Church,
Deut. 33.10. 1. Sam. 12.23.
Math. 28.18, 19, 20. Ac. 6.4.
1. Cor. 12.15 to 21. [Jer. 15.1.]

Expl: Both ye teaching Elders have power to dispense ye Word, & Sacraments, wch are Christ preached to ye Eye, or ye Visible word. these are to draw out ye Indentures of our Salvation, & put ye Seales to ye bond: those who out of Office, have authority from Christ to dispense the word, have authority to apply ye Seales, though ye pastour (I conceive) is rather to do it, being present, because it is his worke more especially to make application: yet it is a duty, common to both.
Making publick &c:) The Levites were to teach & offer Incense Deut. 33.10. by wch prayer and supplication was shadowed out, Ps. 141. Rev. 8.3, 4. he is to perform his dispensations.
1. Sam. 12.23. Ac. 6.4. προσκαρτερήω, wee will strongly apply, and bond ourselves to it, as horses in a teame strive yr utmost to draw ye Cart: when it is at a dead lift, they wait upon God, as yr businesse, to sowe ye seed, and wrestle with God for a blessing: they mediate between God and ye Church, they are ye mouth of God to ye people in preaching, and ye mouth of ye people to God in prayer, and so are Choise Instruments in ye hands of Christ, to maintain a sweet communio between God and his people. Ambassadours of state, and most of all to be honoured: and God never departs from a people so long as these messengers of his find welcome entertainment, 1. Tim. 5.17. these are preferred before ye rest, as doing more.

Q. Which are those Elders that labour in Word and doctrine?  Sunt Doctores Pastores
1. Cor. 12.8. Eph. 4.11, 12.

Exp: God speaks to head and heart: There be 2 things in ye Word, Truth and Goodness. The Teacher is to let out ye light, & truth of ye Word, yt it may shine out cleerly upon ye understanding: The pastour to let out ye sweetness of it upon ye heart. Eph. 4.
2. There be 2 faculties of ye Reasonable Soule, wch God
trades with by these ministers, viz: ye understanding and Will: ye teacher especially is to informe ye understanding: ye pastour especially to fall upon ye Will, & to frame that: yt ye understanding might close with ye sovereign truth, & Will with ye Chiefest good, yt both these faculties might be happy,
Rom. 12.7, 8.

3. Hence they are called by 2 distinct names. Eph. 4.11.
4. Represented by 2 distinct organs, ye Eye & Ear, 1. Cor. 12.14[, 15, 16].
5. Have distinct gifts of knowledge and Wisdome, wherby they are fitted for these distinct operations, 1. Cor. 12.8. these are 2 of ye Royall gifts of Christ, in his Coronation day. Eph. 4.11, 12.

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[Q. What are teaching Elders?
A. Those who bend themselves to inform the understanding, by opening the scriptures & divine principles. Luk. 11.52. Rom. 12.7. 2. Tim. 1.11.

Q. What are Pastors?
A. Those who apply the word to the will & affections according to the occasion & necessity of the church. Jer. 3.15. Ezek. 34.4. Rom. 12.8. 1. Cor. 12.8.]

Q. What are ye Ruling Elders?
A. Those who watch over ye Publick Affairs of ye Church, and ways of Church members. Rom. 12.8.
1. Cor. 12.15, to 21, 26. 1. Tim. 5.17.

Explic: These are like ye censours of Romes affairs: who did not only Value mens Estates, but examine every mans life according to the Law: ye main part of yr office was in reforming manners, and yrfore y had power to enquire into every mans life: Some states have officers to see ye Laws kept, such are these, who rule only, and yrfore are called ye Ruling Elders. Rom. 12.8. 1. Tim. 5.17. the teaching Elders are also to rule, but ye ruling Elders are to bend and apply ymselves especially to

2 Section between brackets interpolated from the Questions and Answers mss.
matter of rule and Government, that are distinct from word and Doctrine, Rom. 12.8. he must make it his study to govern ye Church, and apply himself to it. These must know ye rule of Government, or how shall they apply it: It is requisite they should be well studied in Divinity: The Teaching Elders are as ye Caterers to buy Provision; ye Ruling Elders to see yt every one take home his part, suck ye sweet of it, and live by it: The teaching Elders have laid down ye Rules, these must see ye'rn put in Execution.

1. In the Assembly they [mss. there] must see yt all things be acted in a decent manner: they must keep a narrow watch over ye Publick Affairs of ye Church, look that all things in ye Congregation Answer the pattern of Ecclesiasticall policy: what Rules are delivered by ye teaching Elders, he is to see observed, & not to follow his own Imagination, he must provide that every Ordinance be set in its right place, to prepare matters before hand, that they may lead ye Church in a convincing way, yrfore yr must consell and agree, in binding, loosing, &c: 1. Tim. 4.14. 1. Cor. 12.28.

2. To watch over ye ways of Church members, & see yr yr lives Answer ye Rules of ye Gospell: look to the manner of people, & rebuke offenders: 1. Thess. 5.12. these are compared (I conceive) to ye sense of smelling, 1. Cor. 12.15, &c: because, if these act according to their place, having those gifts which are requisite, if any brother sends forth an ill scent or savour in his life, he will smell him out presently.

Q. We have heard of ye head officers, what are ye Inferiour officers? Inferred ministri
A. The Deacon, and Deaconesse, or Inferred ministri
Widdow, Rom. 12.8. Inferiores ministri
1. Cor. 12.15, to 21, 28. Diaconus
Expl: Both these are compared to ye hand and foot: these are Diaconissa
not Rulers, nor ordained wth fasting & prayer, but respect ye Inferiour officers? 1. Cor. 12.28.

Q. What are Deacons? Diaconi.
1. Cor. 12.15. Ac. 6.1, to 5. 1. Tim. 3.8.
Explic:  This is a Speciall Office and distinct from ye Bishop, Rom. 12.8. We see ye Institution. Acts. 1. ye Apostles had all ye offices in yr hands eminently, & they instituted these by ye Will of Christ. these are such servants as run up and down in ye dust for ye good of ye Church: God appointed such officers as should receive of ye Wealthy, and supply ye Wants of ye poor: these were first to collect and gather ye publick goods of ye Church, as a hand, 1. Cor. 12.15. and this implies their holding & keeping yt wch they receive, that it may not suffer spoile under yr hands, but be improved as much as may be, for ye advantage of ye Church. Acts. 6.

2. To distribute what they received, according to ye mind of Christ, & ye Church, & necessity of ye poor, Rom. 12.8. hence they need great Wisdome. Acts. 6.


1. Tim. 5.9, 10. [1. Cor. 12.15.]

Explic: These are called mercy showers, Rom. 12.8. These must be 60 years old, yt yt might not fall in love, but attend yr worke, they are to be employed in mercy showing to ye sick, weake, Impotent, stranger, &c: some dare not resort to ye sick person, if ye disease be infectious, shee may wth comfort and boldness. With Alacrity] which implies,

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1. Largeness of heart, and freedome of Spirit, though ye work be loathsome.
2. Pleasantness of countenance.
3. Gentleness of words, yt yt might not adde greater griefe. These are distinct Offices. Rom. 12.8.

1. Tim. 5.9, 10. Wee read her Election, qualifications, provision, and duty. These are all ye Officers of Christ: ye ovr officers of ye Church of Rome, are ye creatures of AnteChrist.

Q. What is a Church to do in difficult cases? A. To consult ye most able Elders of other Churches, whose counsell may be obtained in time of need. Prov. 11.14.
Act. 15.1, to 32.

Expl: Here if wee should handle matters largely, wee should speake of Synods, & Consociations of Churches; but I only touch ye briefe Rule by ye way: Wee have heard how Christ hath furnished a Congregation within itself, but through ye Subtlety of Satan, ignorance and discomfort of mens hearts, there fall in great difficulties & hard controversies, that are above all ye strength of ye church within itself to determine, now if they will attend ye way of prudence that God hath appointed for safety, they must take advice of the able Elders of other churches, &c: Prov. 11.14. if any Law oppose it, let ym know they are Church breakers, Act. 15. In ye controversy of Antioch, they sent not to all ye churches, but ye Apostles and Elders at Jerusalem, such men as were able to dispute, v. 6, 7, &c: and they sifted and searched after ye truth, by laying arguments together, & yr was a Comfortable issue. if wee refuse counsell, and deprive ourselves and Posterity of ye Ordinances of Christ, all ye Churches will call us cursed, and it will be had in Everlasting remembrance in hell, and pardon here, is got with Extream difficulty and elders wil suffer 1000d times worse hell yn Heathens, or Blasphemers.

Q. What is ye Church Triumphant?  
A. Those to whom Christ being fully applied, are crowned with all perfection. Joh. 17.24, &c: 1. Cor. 13.12, &c: Eph. 4.13.  
[Rev. 2.10.]

Expl: It is true, that we shall have a cleer sight of Christ in Heaven, but not excluding faith: for that shall not vanish but continue: for ye faithfull shall depend upon yr head, and live upon Christ through all Eternity: when ye Channels are full, yet ye streams are maintained by ye fountain: Now Christ is fully applied, & ye Soul shall have ye Vision of all ye truths of ye Word, & fruition of all pleasantness in ym, & yn we shall be crowned with all perfection, when both ye Egyptians, which we served before our calling & ye Cananites with whom we wrestled after our calling, shall be destroyed, Rev. 2.10.
Q. Wee have heard of ye subject, what are ye parts of application?

Expl: The whole frame of Application may be reduced to these two, Vocation to himself, and communion with himself in Christ. God called Abraham, Gen. 12.1, 2, 3. & blessed him, i.e. communicated and poured out all good things, which he had in himself, these are the blessed men of all ye World, Psal. 65.4. whom God calls, because he calls none but ye which he preformed in his Eternall thoughts, before all o'yr men; these in his good time he causeth to come to him, & ye shall be filled w'th as much goodness, as yr hearts can hold. As in ye propagation of ye Transgression of Adam, wee have shewed yt all his seed have union and communion w'th him: soe in ye Application of ye Redemption of ye 2d. Adam, all his seed have communion with him in his righteousness and grace, Rom. 8.30. ye yt are called are Justified, i.e. accepted as worthy of life: & glorifyed: i.e. receive glorious impressions of grace from him, ye glorious Image of God which they lost in Adam: hence ye faithfull are said to be called to fellowship with Christ, although Vocation seems properly to be founded in union, because all they yt have union with Christ, being called, have also communion & fellowship w'th him, 1. Cor. 1.9. and all these applications of Christ, presented, v. 30. seem to be reduced to these two heads. Christ is made to us Wisdome in Vocation, i.e. God by his Spirit acts ye plot of his Wisdom in Christ, ye Subject of yt plot, w'th ye plot of ye Apostate Angels is broken, &c:

1. Hence Christ is made righteousness to him, i.e. he having his inbeing in Christ, is accepted as worthy of Life.
2. Hence Christ is made righteousness to him, i.e. he having his inbeing in Christ, is accepted as worthy of Life.
3. Christ is Sanctification, i.e. he receives a principle of life from Christ.

Lastly, Christ is made redemption to him, to free him from all misery, i.e. he lives a constant life of happiness in glorification.

As it is in marriage, ye Woman is joyned in Conjugall combination with ye man, and yn hath right to all his Estate; so here, Eph. 1.3 to 15. Wee use to say, marriages are made in Heaven, and it is most true of this great match between Christ and beleever, and yrfore it is said that God has chosen these to
be in him, before he thought of ye creation of ye World, according to our manner of conceivings; for ye World is framed as a means to bring this plot about, and when they are once united to him, and have an inbeing in him, ye have remission in his blood, & acceptance in his righteousness, &c: union in ye ground of communion, 1. Joh. 5.11, 12.

Q. What is effectuall Vocation?  
Vocatio.


Expl. κλῆσις of καλέω signifies to invite to a feast, Luk. 14.8, 10. Joh. 2.2. Vocation is ye invitation wch God gives to sinners: all yt live within ye sound of ye Gospell are invited, Luke. 14. Externally, but some effectually, ib. Math. 22.[1, to 14.] Heb. 12.25. therefore I call it effectuall Vocation, those whom God intends and purposeth to save, he presseth in mightily, powerfully & effectually upon yr Spirits, & invites yr so, yt ye are indeed persuaded to come to ye feast, and tast of all ye dainties of Heaven.

The Lord causeth &c:] whoever are ye Instruments, ye Lord himself is ye principal efficient & author of ye great work of vocation: If all men & Angels should speak, & God not speake, ye Soul would stand still: It is ye high calling of God in Christ, by his Spirit, who is ye power of ye most high, Phil. 3.14. Joh. 6.44, ἐλκύω, signifies to draw by a mighty violence, used, Joh. 18.10. for drawing a sword out of a sheath,: the Soul is enclosed in a Scabbard made of sin & self, and can no more draw itself out, yt ye sword can draw itself out of ye Scabbard: but ye mighty hand of God must lay hold on it, & draw it out: It is also for dragging fishes out of ye sea, Joh. 21.6, 11. God must enclose ye fish with mighty convictions, yt it may be taken in ye net, and not be able to breake through those invincible arguments wth wth he is taken, & drag yr by a mighty hand out of ye sea of sin, who live in it, as a fish in ye water, & as unwilling to come forth. Acts. 16.19. They drew Paul and Silas. So ye Lord lays Violent hands upon ye Soul of a Sinner, and drags him before his Judgement Seat, and makes him see that he hath him at an Infinite advantage, & constrains him to fly to ye city of refuge, & so to Christ as his saviour, &c: & allures him by ye

to turne &c:] Naturally, ye sinner is at a great distance from ye Lord; ye face of ye soul stands naturally Sin-ward, hell-ward, & Devil-ward, 1. Kin. 14.9. Jer. 2.27, 32, 33. but now ye Lord causeth ye soul of a sinner to face about, and look towards him, like him & suite wth him: Christ causeth all ye Attributes of God to face about towards us and all ye faculties of ye soul to ye Lord, understanding, hope, &c: all ye great wheels turne to God: Jer. 50.4, 5. ye Soul is turned from all ofr objects, & strange Gods, who ruled, & confounded ye heart, to be under ye Government of God, and find Everlasting contentment in him: Gen. 12.2. Abraham was called to forsake his fathers house, & Idols, &c: So ye Soul is called from those sins wch are all- akin, & naturall to him, & all his false Gods. to follow God only, wholly to be lead by him, and depend upon him. 2. Cor. 5.14, &c: ye Soul is not turned from one object or sin to another, but to God himself. Jer. 3.22, [?, mss. 3.20.] 41. Ac. 26.18.

It never rests in any inferiour object, till it meet wth ye same God from whom it departed in Adam, to take possession of him. Obj. But what is ye end and good of ys turning?
A. That ye soul may obtain ye life it lost in ye first Adam. yt is ye scope of God, & ye aim of every true convert, Psal. 27.5. Isa. 55.1, 2, 3. Ezek. 18.27 [mss. 28.27.], to end. Hos. 6.1, 2. [mss. 6.12.] yt is that which ye soule trades for, his great Errand, ye End of his journey, yt his Soul may live: others come for ease, &c: but he for life, Joh. 5.40.

Q. In what manner doth ye Lord call ye soul home to himself?
A. By ye Inevitable light, & unresistable power of his Spirit. Joh. 6.44, 45. 10.15, 16, &c: Eph. 1.19. 2. Cor. 4.6. [Joh. 16.8.]

Expl. The Lord in conversion doth not worke meerly by moral suasions or propounding arguments, though he makes use of ym, but he leaves mighty Physicall Impressions upon ye soul, by ye operation of his Almighty spirit: Joh. 16.8. he convinceth by way of argument, but suffers not ye Soul to make an Escape, but ye Truth appears in ye Theologicall State & majesty of, & overpowers ye understanding yt it is taken in a net, & compassed
about wth conviction yt cannot be avoided, 1. Cor. 14.25. ye soul can no more resist vn ye pure chaos, can resist ye creation of ye Light of ye World. 2. Cor. 4.6. It is an inevitable Light.
Ac. 26.18.
2. Unresistable power, i.e. creating power. 2. Cor. 4.6 [mss. 2.4, 6.] by ye same with which Christ was accompanied in his Redemption. Joh. 6.45.
3. ye same by wth dead men are raised out of yr graves.
4. by which Christ was raised from ye dead.
5. In ye heart, in respect of ye obedientiall power, i.e. obedience to ye power of God, Joh. 10.16.

Q. Wherin consists ye great Worke of Vocation?  
A. God workes faith in ye heart, causing ye Soul by beleeving to receive Christ himself.  
Joh. 1.12, 13. 6.44, 45.  
Col. 2.12. Eph. 2.8.
Expl: God is ye bestower of ys precious faith, he workes it, Col. 2.12. because it ____3____ ye heart by ye mighty operation of his Spirit. Yrfore God is said to be ye maker of it, he begat it. Joh. 1.13. who are born, i.e. beleevers are made, not of ye blood of noble ancestours, nor ye Will of ye flesh, ye best parts & morall abilities, yt we bring with us into ye World by nature, nor ye Will of man, ye most holy man yt ever lived, but of God himself. Joh. 6.44, 45. carries ye Soul full Sail to himself.  
1. Thess. 1.4, 5. & by beleeving to receive Christ.  
Joh. 1.12, 13.

Q. Wherin consists ye working or making of Faith?  
A. In preparation & Infusion.  
Ezek. 11.19. Math. 21.32.
Expl: First God makes way, & room for faith in ye Soule, & yn infuseth & poureth it into ye Soule: as a vessel filled with foule liquore must have it removed, before faire can be poured into it. Intus existens prohibit alienum:4 a subject cannot be

3 Unable to make out this word.
4 Latin: “what exists inside prevents something [coming in] from outside.”
fully possest of 2 contrary qualities, at ye same time, in ye highest Degree. Sin naturally hath full possession of ye Soul, and it cannot be possessed of faith, till it be disposed of yt which is contrary to it. Joh. 8.37. Ye highway, rock, & stony-ground is not capable of ye seed of faith: Wee must first in order of nature be wrested from a mutable good, before we can be converted to an Immutable, Math. 21.32. These are called ye taking away of ye heart of flint, & giving a heart of flesh. Ezek. 11.19. I cannot see how ye coming in of grace, can thrust out sin and corruption as some say, A Talent of lead falling into a cistern of Water; I conceive ye Water must be dashed out before yt can come in, for if ye Cistern be full of Water, it can hold no other thing, having ye like identity[?] in it, untill some of it go out. A quality cannot subsist, or exist without a Subject, no more the colours, without a body coloured: Yrfore,

God doth not first create Faith standing by itself and yn infuse it, but it is infused by creating and created by infusing, & Yrfore, as it cannot be infused before ye Soule be a capable Subject, so neither created: Suppose ye Soul with its pure naturall faculties, yn it were but Immediately capable: and had but ye next Passive power to receive faith; and now it is possest with the contrary opposite Corruption. that Opposition and Impediment must first be removed.

1. Vocation is ye first saving work. Rom. 8.
2. There is Preparation for Vocation.
3. Faith is ye first ability wrought in ye Soule.
4. There is nothing wrought before ye working and making of faith.
5. In ye working and making of Faith, there are two things to be attended, viz: ye preparation for it, and Infusion of it. As if a man would bring down air into a pit, he must first dig a Pit. Secondly, ye air comes Immediately into it.

Q. How may it appear that ye Worke of Preparation is necessary?
A. Because ye power of resistance must be removed, before faith can be infused, Ezek. 11.19. Math. 12.29. Joh. 5.44. Isa. 40.

Expl: Wee speak not of order of time, but of Nature. It is, I conceive, ye meaning of yt place, Ezek. 11.19. God first takes away ye hard heart, i.e. a power of resistance, & yn gives a
heart of flesh, i.e. infuseth a Spirit of faith: As wax must be melted and refined before it takes ye impression. Hardness is when ye parts of a dry thing are fastened together: dryness is a quality whereby a thing is inclined to keep within its own bounds, & hardness is a power of resistance, yt it will take no impression. So here, a man by nature, is strongly inclined to keep within his own bounds, within ye compasse of himself, Acts. 7. & is resolved ye spirit shall not leave any impression on him: and this desperate Opposition must be taken away, before ye Soul can receive faith: and yrfore we find, Math. 12.29. God binds ye strong man, i.e. all ye faculties strongly possessed with Sin, and shackled by ye power of Satan, & binding it to take away ye power of Opposition: God binds ye Soul hand and foot, that it cannot oppose him, he takes away, not only ye act, but also ye power of resisting, before it comes to dwell in ye Soul by faith: Joh. 5.44. So long as ye power of Opposition remains, it is impossible yt man should beleeeve or be made able to beleeeve, yrfore ye mountains must be laid low, Isa. 40. before yr can be any way made for Christ, or entertainment of him by faith; because a man naturally, is not only unable to beleeeve, but utterly unwilling to be made able, and wholly crosse and Opposite to ye Operations of ye Spirit, but especially to ye way of faith, in beleeeving according to ye Gospell. Rom. 8.7.

Q. What is preparation?  
PRAEPARATIO
A. That wherby a sinner is cut off from his standing under ye dominion of ye law of ye first Adam.  
Luk. 3.4, 5. Acts. 26.18.  
Rom. 7.1, to 7. Col. 1.13.

Expl. 1. It is impossible that a branch should grow upon two stockes or roots, at ye same time, together.  
2. The 1st & 2nd Adam are common stockes & roots in wch men grow, Rom. 5.12, to ult. 1. Cor. 15.22.  
3. It is impossible yt any man should be implanted and incorporated into both these stockes at once, or yt ye same man should be in a covenant of workes and grace together, & live by workes, and by faith.  
4. All men naturally are ye seed of ye first Adam, & under ye covenant of workes & ye law which hath dominion over every man so long as he lives. Rom. 7.1. Ye first Adam grows upon ye root of his rebellion.  
5. Every regenerate man is incorporated into ye 2d Adam, &
under ye covenant of grace. Rom. 6.3, 4.

6. Every man yt is incorporated into ye 2d. Adam, must first be broken off from his inbeing in ye first, and cut off from ye first covenant; a man yt is married to ye law, is incapable of marriage wth Christ, Rom. 7. & yrfore in order of nature must first be cutt off from one covenant, before he can be under ye other, yy being inconsistent: ye same man cannot serve 2 contrary Masters, Col. 1.13. ἐρρύσατο, i.e. hath snatched & pulled, & rescued by main force: these are pulled[,] out of ye dungeon of darkness, ye pawes of Satan ye roaring Lyon, who would not be delivered: men when yy are converted are dragged, & drawn by main force, as fishes out of ye sea. Math. 4. ἐκ τῆς εξουσίας 5 Satan exerciseth power & authority over his servants, & will not be persuaded to let ým go, & yrfore many are said to turn[?] from his power. Acts. 26.18. they are said to be translated into ye Kingdom of Christ, μετέσθησαν, 6 wth implies chan[g]e from place to place, or state to state, used for removing mountains, 1. Cor. 13.2. removing one King out of his throne, and sitting another in his roome, Acts. 13.22. yr cannot be two Kings in one throne, nor two Gods in one World. It is used for turning people away from false Gods, Acts. 19.26. All Impediments must be moved away, before Christ can come into ye heart, or men see this great Saviour, as ye glory & salvation of God in him, by Faith.

1. The soul must see a possibility of Salvation, & a better State, yt it may not sink into desperate discouragement, but be raised up wth some hope of Salvation.

2. The sovereign thoughts of a mans own Worth & Excellency must be pulled down & the mountains laid low.

3. Those crooked windings, and Shiftings of Spirit, & indirect ways, wby men think to shift & provide for yr own welfare, must be removed, yt it is making crooked things strait.

4. Their tough, rugged & hard dispositions, wherby they are fitted for nothing but to offend Christ, must be removed out of yr hearts: yr hearts must be bruised, & made slicke: This is requisite, that there may be way made for Christ to come into ye heart, it being in another capacity by nature and utterly incapable of him, who is so great & high a majesty. Two things are implied in that description.

1. The sinner is cast off from his standing in ye first Adam: Explic: in 4 things.

5 Col. 1:13: ὃς ἐρρύσατο ἡμᾶς ἐκ τῆς εξουσίας τοῦ σκότους, “who hath delivered us from the power of darkness.”

6 Either Willard has made a transcription error or I have failed to make out his Greek. Acts 13:22 has μετάστησαν here.
1. What is the union with ye first Adam, or closing with his standing estate in Adam? It is ye agreement of his will, wth ye averted will of Adam, wby he rests in ye strong prison of his Apostasy: there is some agreement with him in all sinfull Acts: even ye Regenerate have much of Adam remaining in ym, yt is, ye generall nature of it, herein we are one wth ye averted will of ye first Adam, wch is ye root of ye aversion of all his seed from God.

1. This Imprisonment, Rom. 7.6. ἐν ᾣ κατειχόμεθα, in wch we are held or imprisoned, & kept in durance. Gen. 39.20. appears in 2 things.

1. The Apostate children of Adam are shut out, & banished from ye presence of God, as Adams sons out of Paradise, they stand off from God, & have no accesse to him, Eph. 2.18. going astray. Isa. 59.9. Heb. 3.12.

2. Being shut out from God, yt are shut up in created beings from ye first.

1. They are shut up in the wide prison of ye Evill World, from wch ye regenerate are delivered; and cannot go an inch beyond the creatures: Men are taken out of ye World wth converted, here they live yet in hell, among Devills, yt bodies shall ______. 7 yt names are written in ye Earth, Jer. 17.13. Inhabitants of ye World, from wch God is departed in Adam, & can savour nothing here but these things, here is all they have to live upon, and these they catch hold of, though ye bed is too straight. Isa. 28.[20.] yt hearts dwell in ye earth, Rev. 11. ye Saints in Heaven, Phil. 3. they cannot desire any thing but creatures, yt hell, where ye Apostate Angels are, is his Heaven.

2. They are shut up in ye close prison of yt little World; every son of Adam is shut up within ye compasse of himself, Rom. 11.32. in unbelief, &c: i.e. yt own bounds and compasse, if they seek not after Christ to dwell in him by Faith, Joh. 3.19, 20. he makes a God of himself, lives and acts upon ye stock of his own abilities, lives at home; as ye Prodigall lives upon himself & is at his own coming and finding, sports himself

7 Unable to make out this word.
with himself, makes himself his Idol.

2. The Next Immediate strength of ye Imprisonment, is especially in two things.

1. He is kept, & held under ye authority of Satan, Acts. 26.18. by whom he is effectively persuaded to close with ye wayes of death: yt strong man is ye Gaoler and ______^8 hell over him.

2. He is under ye Authority of rebellion, being fallen from God, he turns head and rebells & fights against him, Isa. 65.2. Rom. 8.7. ________tall^9, is encli\-ned to stand at an Everlasting distance from God, rests in his Apostacy, wills, likes, and chooseth vt Estate, thinks himself alive and well. Rom. 7.9. & ye damned posterity of Adam in hell, can never dislike ys Apostasy but are hardened in it and in yr Element, where yy would be, hereby yy are one with Adam, and keep ymselves in him.

2. What is it to be under ye Dominion of ye Law in Adam, Rom. 7.1, &c:

It is to be Prisoner of ye Law or Divine Justice, w^th\-th arms Satan w^th his Commission, & is ye great strength of Sin. 1. Cor. 15.56. The will of man, in Adam, turning crosse to God & his love, as a b____^10 bowl against a brazen wall, is turned back, Gen. 3.17. ye wrath of God fell upon Adam & overturned him, and crosseth his faculties: ye hand of Divine Justice pusheth away ye soul of Adam & his posterity, and sets his heart at a mighty distance from God.

2. The Law that pusheth away ye Soul from itself, keeps it at a distance, & in the state of aversion, & ye more ye Law appear, ye more violent and strong Sin is, and Apostasy, Rom. 7.1, &c: so yt ye aversion & apostasy is as strong as Divine Justice itself, 1. Cor. 15.56.[mss. 15.57.]

3. How ye Soul is delivered from ye Dominion of ye Law?

The Son of God satisfying Divine Justice, and presenting that before his father, quiets ye Law, and stops ye wrath of God, his Divine Justice, yt it cannot pursue & Chase ye soule any further: ye Law cannot push ye Soul any more from God, & keep ye heart at a

^8 Unable to make out this word.
^9 Unable to make out this word.
^10 Unable to make out all of this word.
distance, nor forceth it to rebell as in former days: The Law ceaseth to be at Enmity with ye soul, it cannot keep the Soul in durance any longer: Christ tears Satans Commission out of his hand, and falls upon ye Soul, binds it, takes away ye Enmity from it, Rom. 7.4. by ye body of Christ, i.e. Christ crucifyed, yrfore it is called ye calling of God in Christ. Phil. 3.14.[mss. 3.13.]

4. How is it cut off from union in Adam, or its first state or standing in ye first Adam?

It is that whereby it breaks ye rest of ye Soul in Apostasy, which is ye bond of union, wby we stand in Adam.

1. By ye sharp knife of his glorious Law, & sword of his Spirit, he cuts ye heart to ye quick, and disquiets it, takes off its contentment in its Prison, and state of Separation from himself, Psal. 37. unjoynts it, awakens it out of Security, brings it into straits, Gal. 3. makes his natural state too hot for him.

2. Binds Satan and ye Soul hand and foot, Math. 12.29. disarms him, 2. Cor. 13.8. It can do nothing against ye truth, takes away ye rebellion, and Enmity of the heart against his Majesty & whatsoever is crosse and contrary to him. Ezek. 11.19.


4. The heart is melted, and ready to take any impression of his hand or Spirit, of grace or truth: if he will have ye soul look towards himself, he is ready to be turned to him, & ye ground is plowed, and capable of ye Word and seed of Faith.

Q. What are ye parts of Preparation? Partes ejus Contritio
A. Contrition and Humiliation. Humiliatio
   Isa. 57.15. Luke 15.18, 19.
   Rom. 11.24.

Expl: As it is with an impe or branch, that is to be engrafted into another tree, it must first be cut off from ye wild olive. Rom. 11.24.

2. There must be a preparing or trimming of it, yt it may be fit to put into ye true olive; so ye Soul yt is prepared for Christ, must first be broken off from union with Sin, & yn with
itself, so it was with the Prodigal. Luk. 15.18, 19. there are 2 things w’by we are engrafted in Adam.

1. Wee abide in Adam by delight, and Earthly contentment.
2. By resting and living in ourselves, & standing on our own legs. Contrition removes ye one, and Humiliation the other.

Q. What is Contrition?
A. That wherby a Sinner is cut off from resting in Sin. Hos. 2.6, 7.

Expl: The Lord by ye sharp knife of ye Law, cuts ye heart to ye quick, Ac. 2.37. & makes it to fall off from Sin. Hos. 2.6, 7.
Ye Lord makes a hedge and a Wall, & ye Soul can never come at Sin again, but is averted and Estranged from it, Math. 12.29. Ye Sinner lives and depends upon Sin, as ye branch upon ye root, &c: here is ye Wonder of Gods power to turne ye heart from Sin.
Joh. 6.29.[?, mss. 5.59.] Rom. 7.4.

Q. What are ye speciall means of Contrition?
Acts 2.37. [Ezek. 7.16.]

Expl: There must be a sight of ye great Evill of Sin, because naturally it seemes good in ye Eyes of ye Soule, & yrfore ye heart makes chosie of it, & ye Eye affects ye heart: & a sorrow for it, because Sin is naturally sweet and pleasant to ye Soul, and no man will part with it while it is sweet and pleasant, but close with it, and embrace it, and be damned by it.

Q. What is ye sight of Sin?
A. That wherby ye Sinner is convinced yt sin is ye greatest Evill, by ye uncontrollable authority of ye Spirit, Joh. 16.8.
Expl: Sin is ye Exorbitation or severing from ye Law, 1. Joh. 3.4. ye Law is a Rule of closing wth God as ye Chiepest good, Math. 22.37, 38. to love God with ye highest love, is to close with him as ye Chiepest good, and it requires that we should fall upon ye same Object yt God himself loves: and ye act of loving both must nearly resemble ye act and life of God himself and this is most pleasing to God himself, God cannot but delight in it: and ye Chiepest good, & ye last End are ye same: yrfore wth God intends to convert ye Soul to himself, he convinceth him that he was not made to rest in ye Creatures and Created beauty & goodness, but to embrace that Increated goodness, beauty and pleasantness in himself, and this was a mans end, that wherein he is to rest. All things were made for man, the body for ye Soule, ye Understanding for ye Will, & ye Will for ye Chiepest good, & when ye Soule pleaseth God, God is Infinitely pleased with this love, & wth he is displeased by Sin, he is Infinitely displeased, and yt Infinite displeasure of God is kindled against ye Soul, yt being most crosse and displeasing, causeth him to withdraw himself, and hide his face, & yrby ye Soul is despair'd of an universal good. Psal. 73.25, 26, 27. that which is most crosse to ye Chiepest good, is ye Chiepest Evill and that which separates from ye Chiepest good, Isa. 59.2. if a man had all Creatures and Heaven itself, it would not make him happy, because ye Soul can have no Communion with him.

2. Cor. 6.14, &c:

1. Because it stands at a distance from him: what good would heaven do a Soul, if a man had a heart distasting and opposing it. their Heaven would be a plague to them.

2. The understanding is convinced of this, it is made as cleare as if written wth a beame of ye Sun and all false opinions about it are refuted, Joh. 16.8. And a man is convinced not only of his External Sins, but of his secret, heart sins, and ye distance of his Will from God, 1. Cor. 14.24, 25. and lastly, ye Spirit coming with an Almighty power, sets on ye discovery, with such uncontrollable authority that he can never escape from ye light of it, he is under ye reigning power and authority of ye Truth, that Sin is ye greatest Evill.
Q. What is Sorrow for Sin?  

Expl: As Joy tastes ye sweet of a present good, so sorrow ye bitterness of a present Evill, and those who have tasted of it have found it more bitter yn Death, Eccl. 7.26. Every one mourns, Ezek. 7.16. ye heart is stung and pierced with sorrow, Ac. 2.37. & sick of all, Math. 9.12. yt eats out ye sweet of Sin, and makes ye heart willing to part with it, Hos. 14.2. Sin as Sin, not because of Shame, &c: or some bitter ingredients, for yn, if that be taken out, it can close with Sin itself well enough, but when ye heart is burdened with Sin, it is separate from God, he cannot rest til he be brought to union with God, and nothing but Christ, and his Spirit, can cure him, 1. Sam. 1.11. Jer. 5.4, 5.

Q. What is ye separation from Sin?  

Expl: Sight and Sorrow are ye Causes of Separation, which follows: God presents ye sharpness of ye law to ye understanding, cuts ye heart of a sinner to ye quick, & yrby cuts it off from resting any longer upon ye roots of Sin, 2. Cor. 6.17. ἀφορισθήτε, bee ye separate, they are separatists from Sin, the soul excommunicates Sin, Luk. 6.22. he cannot bear his sin any longer, but desires to have it taken from him, as ye greatest burden in ye World, Hos. 14.2. Nasa signifyes to take, and bear away as a burden, the sinner doth not say, take away my Shame, &c: but all my Iniquities, and doe good, take good, i.e. pleasurable blessings, and spirituall good things, and bring ym to us, & put ym in our hand, as, Judg. 14.2. 1. Kin. 17.16. take, i.e. give me) This is not mortification, or killing of Sin in Sanctification, but a willingness yt Christ should mortify
and destroy it.

that in order follows union, this goes before it. None believe savingly in Christ, but those who close with him for a principle of life, which is Sanctification, and it is impossible ye Soul should go to Christ to destroy sin, so long as ye heart is knit to it: A naturall man desires to live and preserve his Sin, none but broken hearted Sinners desire ye death of it: the Soul saith, Sin shall not live, but Christ shall live, and therefore let him destroy it out of me: this must be before ye Soul can close with Christ as a foundation of life, Math. 21.32. this is a death of Preparation, Rom. 7.9. ye throes of death are upon ye Soul and union is broken.

Obj: How may this Abscission, or dissection be discerned?
A. 1. The Soul is separated from ye authority of, & contentment in Sin, yt he might be under ye authority of Christ, & find everlasting contentment in him as a husband, Prov. 28.13. Math. 13.47[, 48].
2. He renounceth interest in Sin, because he knows he can have no Communion wth God, so long as he keeps his Sin.
3. He is separated from Sin as Sin, and is not angry with his Sin, but hates it, & hatred is universall. Jerem. 4.14.
4. The Will and love of Sinning is taken away, he loaths himself, as affected to Sin, and could vomit out his own heart. Ezek. 6.9. 20.43.
5. If it were in his own power he would destroy it, & because it is not, he would have God to do it, if he had liberty, as Solomon, to ask what he would, this should be his great request. Hos. 14.2.
6. He accounts those his best friends, who are greatest enemies to his Sins. Zech. 13.6. Rom. 7.4.
7. This hatred is irreconcilable, he parts with his sin, not as a friend whom he hopes to meet with again, but as with an Enemy, he is set at an Everlasting distance from it, sells away his Propriety in it forever. Hos. 14.8.

Q. What is Humiliation? HUMILIATIO.
A. That wherby a Sinner being worthless & nothing in his own Eyes, is cut off from resting within ye compasse of himself, Math. 16.24. Luke. 15.18, 19, 20.

Expl: When he is cast off from ye old stock and root of Adams Rebellion, he is like a twig or branch yt is cut off from his own
naturall root, but is unfit to be engrafted into a new-stock, till it be pared & trimmed, something of itself cut off: those mountains of high conceits, and swelling apprehensions of a mans own worth and Excellency, must be taken down, and brought low.

1. As a little Child. Math. 18.3, 4. little in yr own Eyes, and not yr own carvers, but at Gods carving.
2. As a weaned Child, Ps. 13.1, 2. not living upon ye breast of ye creatures, or sucking a life out of his own abilities or duties, or finding reliefe there.
3. A Fatherless Child. Hos. 14.3. one that cannot claim reliefe or succour from any, destitute of help, not knowing whither to go, a shiftless orphan.
4. A lost Child. Luk. [15.]14. he sees himself unable to go to Christ for reliefe, or find ye way to him.

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Worthless] as ye Prodigall, Luk. 15.18, 19. unworthy of any favour or mercy: but worthy yt God should shut up his bowels of Compassion towards him, and stand at a distance. Lam. 3.22, 23. and nothing &c:] 2. Cor. 12.11. Gal. 6.3.
1. Nothing is right. Isa. 64.7.
3. Nothing is comfort & refreshing. Ye prodigall could not subsist.
4. Nothing is his own Ends & turnes; content to be made an hired servant, not to work for himself any longer, & would not indent for Wages.

Is cut off &c:] i.e. his own Worth & Excellency; faith is a going out to Christ for life and Supply; and selfe is a dwelling at home, within ye compasse of a mans own Spirit; but now the soul cannot live in selfe any longer. Gal. 2.19, 20. Adam might have said, I live, but a beleever cannot: Math. 16.24.
2. Cor. 4.6. Ourselves, i.e. our Excellency: all these things must be nullifyed, and trodden underfoot, yt ye soul may be fitted for Christ, he must be lost, before Christ will find him. Luk. 19.10. he finds no good dwelling in himself, & will be his own man no longer.

Q. What are ye parts of Humiliation?
A. Poverty and lowness of Spirit,
   Math. 5.3, 5. Luk. 15.18, 19.

Expl: There be 2 things in selfe: self sufficiency & self sovereignty: a sinner is cut off from one by Poverty, ye oyr by lowness of Spirit. A son of Adam thinks himself rich, Rev. 3. and thence lifts up himself, and swells above his measure.
Isa. 40.4. he stands upon his own bottom, and would be his own carver: he must be cut off from both these by self despair, and self submission; and a Sinner in way of Preparation is said to be poor in Spirit, and turned, that he will never quarrel with God more, but be at his carving: both these wee find in the Prodigall, his Spirit was sensible of his own Poverty, and content to be at his fathers dispose, Luk. 15.18, 19. he will not lean upon himself, nor be led by himself any longer.

Q. What is Poverty of Spirit?
A. That wherby a Sinner is cut off from all confidence in ye flesh.

Expl: I.E. All ordinances, and services called flesh.
1. Because they are workes as ye flesh is. Isa. 3.1. a man ys confides in himself, & Priveledges, and services, can never rest upon Christ, & confide in him, yrfore ye soul must be cut off from all confidence in ye flesh, before ever he can confide in Christ. ys is explained in ye words following, utterly despairing of all succour in himself.
   1. God makes ye Sinner to see & feel, yt he is utterly undone in Adam. Rom. 3.23. deprived of ye glory of God, ye glorious Image, & great possibility of life and happinesse in Adam. Rev. 3.1.
   2. He is utterly unable to pay his debts of active and Passive obedience, & yrfore obnoxious to ye wrath of God, wch it cannot avoid. Rom. 2.8, 9. 3.19.
   3. That he is not able to bear ye Infinite wrath & displeasure of God.
   4. That he is utterly unable to work for his living, to gain a new stock and set up himself againe. Rom. 5. Gal. 2.19.
   5. He hath no friends in ye World able to make him a man, & set him up againe. Hos. 14.3.

6. He is utterly unable to go out of himself to Christ. Joh. 16.8. It is as impossible to beleve as to keep ye whole Law. It is above ye power of Adams perfection in ye State of Innocency to beleve in Christ; he is of no strength. Rom. 5. Joh. 6.44, 45. 1.12, 13. Faith is a gift of God. Eph. 2.8.
7. He is now ready to famish and perish for hunger, Luk. 15. and despairs of himself; sees yr is no possibility of salvation in himself, Math. 19.25, 26. Phil. 3.8. all
duties are but drosse and dogs meat, and a menstruous cloath, Isa. 64.[6.] & nothing, Jer. 3.23, 24. In vain is salvation looked from ye mountains, when yr Idols were worshipped, from Idoll parts, and priveledges, &c: he cannot live upon ym, y cannot pardon his sin, nor supply his wants, nor give him life, Isa. 40.6. All ornaments of Art and nature are but flowers of ye field, as a glowworm. A damned man thinks himself something, and worthy of something, and worthy to be dealt with in that manner; hence yt quarreling wth God, Math. [19.]25.

Q. What is ye lowness or Submission of Spirit?
A. That wherby ye Sinner is cut off from self sovereignty, & yields to ye disposing hand, and good pleasure of God. Judg. 10.15.

Expl: Self Sovereignty is ye last piece of Selfe, & while ye sovereignty of a mans Will remains, it is impossible that he should be under ye sovereignty of Christ.
1. The Sinner confesseth that God is righteous in all his proceedings against him. 2. Chron. 12.6.
2. That he cannot stand before his absolute sovereignty & Justice. Gen. 4.15.
3. He knoweth, that if he adventure himself upon God, he cannot be worse, and it is possible that God may be mercifull. Joel. 2.13. Ye King of power is a mercifull King. Luk. 3.4, 5. it is only in ye hand of Christ to save him.
4. He is resolved not to quarrell with God, if he did deny him comfort, but will wait, Isa. 8.17. and if he manifest displeasure, he will beare it, Mic. 7.[9.] let him prescribe what he will, and do with him what he pleaseth. Act. 9.6.
5. He yields up himself, to be led and guided by him. Luk. 19.10.
6. He submits to his disposing and framing hand, Luk. 15.19. his heart is pliable as wax. Ezek. 11.19. that he should bring him to his termes. Jer. 31.18.
Q. What is ye Infusion of Faith into ye heart prepared?

A. The pouring in a Spirit of Faith, whereby ye heart stands well affected to Christ, as ye fountain of life.

Ezek. 11.19. Joh. 1.12, 13. 6.45.
2. Cor. 4.12, 13. 1. Cor. 6.17.
Phil. 3.12.

Explic: The soul being prepared for this Infusion, ye spirit of Faith is Immediately infused, & poured in: as ye air descends as soon as ye pit is digged. Room being made, Faith comes, Rom. 10.17. As ye soul comes in with ye body is organized, so ye spirit of Faith comes in to dwell in ye soule, when ye rooms are empty. 2. Tim. 1.5. Faith takes up his dwelling and lodging in ye soule. The word dwells, and faith comes with it.

1. The good spirit of ye Lord, & Christ by ye truth & Doctrine of ye Word, lets in a Supernaturall Vertue, 1. Thess. 1.5. 2. Cor. 4.6. 1. Pet. 2.2, 3. lets fall sweet beams of light, falling and staying upon ye Soul, and leaving a sweet relish of his goodness, & odour therof, to allure the Soule. 2. Cor. 2.14. Cant. 5.4, 5. opens his mind, and lets in his sence of ye Word.

2. The Light and odour of ye Doctrine concerning Christ, is ye seed of ye Faith, Math. 13.18, 23. ye Word of ye Kingdome is compared to seed, wch is cast into ye ground, Jam. 1.18. 1. Pet. 1.23.

3. The spirit of God moving upon ye soul as upon ye first matter, Gen. 1.2. begets a spirit of Faith: as ye spirit was then sitting, moving, fluttering, warming, & cherishing yt seeds[?] mishapen matter, did beget & fashion ye several elements, inspiring ye former of fire, &c: So too ye spirit, by his blessed and miraculous incubation, and fluttering over ye soule, & sitting upon it, doth hatch a spirit of Faith, 2. Cor. 4.6. wch he inspires into ye soul. which is infused by breathing, and created by Infusing, Rom. 10.17. Faith comes now as a Guest or Inhabitant to dwell in ye soule. 2. Cor. 4.13. It is called ye spirit of Faith.

1. Because it is ye offspring of ye H.G. Joh. 3.6.
2. Because ye Soul is mightily moved, acted, and carried by it, as ye body is moved & carried by ye soule: Any Principle yt carries ye soule and its acting, is called a spirit. Isa. 11.2.
3. Because it is resembled by ye spirit, by wch ye Soul and body are united. yt is ye bond of union with Christ. 1. Cor. 6.17.
4. These Impressions being left, & ye spirit of Faith infused, ye soul is now cloathed with conjugall affections to Christ, as a spring of life; as yr is a spirit of whoredome in others, so a spirit of Marriage in these: A consenting affection towards Christ ye fountain of life; it is a kind of sympathy and sucking affection to Christ as ye fountain of life, Joh. 6.63. Gal. 2.19, 20. As yr is in a babe, as soon as it is borne, by a secret instinct of Nature, an appetite to ye breast, so in ye Soule, as soon as it is borne againe, an affection to ye promise before it suckes, 1. Pet. 2.2, 3. Isa. 66.11. An affection to close with Christ in ye promise: it is moved by a secret supernaturall instinct, an inward Principle of Operation, wherby ye heart is inspired, moved & provoked, to some noble Supernaturall act, Joh. 6.45. God teacheth by leaving impressions of light and affection to Christ, wby ye soul is moved towards him, 1. Thess. 4.9.

5. Hence ye soule is now new made and fashioned: a new supernatural face is put upon it: it is turned towards Christ, by his supernaturall sympathy: as ye sunflower having a sympathy with ye sun, and a consenting affection to it, opens at ye rising of it, and follows it, so may I say of a beleever, he is a sunflower, opening to Christ &c: Faith stands in faceing Christ, & looking to him for life. Isa. 45. Acts. 28.24, to 28.

6. The soule being a subject of these Impressions and Infusions, is said to be begotten and born again of God: There is no other essence or faculties begotten, but only these supernatural Qualifications, & affections are infused into yr faculties, Joh. 1.12, 13. 1. Pet. 1.23. Ye soule is made up of ye light, Wisdome, goodness, & sweetness of ye Word & promises.

Q. In what manner is faith infused into Infants?  

Exp: In a few propositions.
Prop. 1. The Humane nature of man in Infancy, is capable of ye glorious Image of God.
   1. This appears by ye privation of it in Infants descending from the first Adam, Rom. 3.23.  

Ques. Fides quomodo infunditur in Infantes.
Infancy.  Luk. 1.15.  
Prop. 2. The humane nature in Infancy is capable of Faith.
1. Because it is [sic] naturally suffers with unbeliefs, & aversion from God by ye first Adam: and therefore is capable of conversion by the second.
2. Because Infants are capable of ye seale of Righteousness of Faith, Rom. 4.11. yrfore of ye righteousnesse of Faith, which receives this righteousnesse.
Prop. 3. The Holy Ghost applies Christ to Infants, because some Elect Infants dy in yr Infancy, & go to Heaven, which cannot be without Christ applied to them.
Prop. 4. The Spirit by his mighty actings and operations upon Infants, leaves saving impressions upon yr Spirits, Sanctifys yr, Jer. 1.5. I have sanctified, i.e. made thee holy, and infused my grace into thee. It seems to be meant of true sanctification, and not meerly to separation to his office, as many of ye ancients conceive. Athan. Hieron. 
Ambro. &c:
1. Because hereby he was fitted to be a Prophet, and for yt great worke wch God laid out for him, in a singular manner, and yrfore God gave him grace from ye Womb: & he prea___ 2 greater authority among ye people.
2. It is not meant of Predestination to Sanctification, for yt was from Eternity, & this is ye Execution of ye Decree & ye Effect of it.
3. It is not meant of meer Separation to Office, for that is expressed in the last Words of the Verse.
4. If he was now constituted a Prophet, he had ye Spirit, and was Sanctified. John Baptist was replenished with ye Spirit in his Infancy, wch implies sanctification. Luke. 1.15. Nay he put forth an Act of Sanctification, & love to Christ. Luk. 1.44. danced a galliard, which was not a brutish motion, but sprung from ye grace in him, and his affection to Christ.
Prop. 5. The spirit by his mighty actings, & operations, leaves supernaturall saving impressions upon ye Souls of Infants, Hos. 12.3. ye whole Verse contains an high commendation of Jacob, from his singular Vertue, Piety, & Heroicall acts, or Faith for obtaining and keeping ye blessing, here is a double commendation of Jacob.
1. He is commended for his Excellent manner of acting, while he was yet in ye Womb: when being acted by ye Spirit, he was stirring and moving, for ye obtaining of

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1 Athanasius, Jerome, and Ambrose were “Fathers” of the early Christian Church.
2 Unable make out this word, possibly “preached.”
divine blessings: ye supplantation of his Jacob, whence he had his name, was a sign & testimony of a certain Divine and hidden desire of being born, in ye first place, because he prevented his brother when he was once coming into ye World: As also of a Pious, holy, or spirituall desire to obtain ye divine blessing: for he did not simply desire to be borne first, but to obtain ye blessing wch belonged to ye first borne.

Prop. 6. The spirit unites ye souls of Infants to Christ: because if they remain still in ye first Adam, they cannot be saved. 1. Cor. 15.22.

2. Because sanctification flows from Union wth Christ. 1. Joh. 5.12.

Prop. 7. The spirit Infuseth Faith into all Elect Infants, dying in yr Infancy & in many o'rs to be saved who survive, as, Jeremiah, Jacob, John Baptist.


R. 2. Because all yr are saved are borne again. Joh. 3.3, 6. compared wth Joh. 1.12, 13. Tit. 3.[5.]

R. 3. Because they have saving Impressions left on wm by ye Spirit. Hos. 12.3. Tit. 3.


R. 5. They are united to Christ by Faith.


Prop. 8. Infants have a Spirit of Faith, have also an act of Faith.

R. 1. Because an act of Faith or beleeving, only answers ye terms of ye covenant, & none can be saved, but those who beleive.

R. 2. Because ye Habit of Faith cannot Unite to Christ: a man cannot take a friend by ye hand, being able, but acting, wch is an application of ye faculty to ye object.

R. 3. They receive ye Kingdome of God. Mark. 10.15. of grace being offered, faith is the medium and organ wherby ye Kingdom of God is received.

R. 4. There is an act of sanctification, Luk. 1.15, 44. yrfore of Faith.


R. 6. Those who are carried with strong desires after Christ, & spirituall grace & blessing, do beleive, at. Ergo, Hos. 12.3.

R. 7. From expresse Testimony of Scripture.
Math. 18.2, 6. Mark. 9.36. This is done by ye Immediate operation of ye Spirit, without ye Externall ministry, & dispensation of ye Word: It is extraordinary in regard of ye means, but not of ye work itself, for God doth constantly convert children: as some speak, yr are more Souls of Infants in Heaven, yn of any oyr age.

Q. How is Faith infused into men of riper years?  
A. By ye External ministry of ye Gospell.  
   Rom. 10.14, to 18.  
   Eph. 1.13.

Expl: This is ye ordinary way.
   1. The conversion of ye Jewes cannot be expected till they hear ye glad tidings of ye Gospell. Rom. 10.
   2. Some are converted without ye Word preached by man, as Abraham, Gen. 12.1, 8.
   3. 1000s have bin converted without ye Scriptures, i.e. before ye Rule was written.
   4. Many in these days are converted without ye publique preaching of ye Word, by ye Officers of ye Church, many by conference with Christians, many Children by ye private Instruction of yr parents; some by hear-say, as Kaleb, and the stranger that hears of ye name of ye Lord.
   5. It is conceived, that God may extraordinarily reveale Christ to some of riper years, without ye ministry of ye Word, as ye Wisemen, Math. 2. but I conceive yt God lets in ye sence of ye Word, & good meaning of ye Gospell, & good news of Christ.
   6. This is ye most powerful means to convince ye gain-sayer. Rom. 10.

Q. What is ye Gospell and covenant of grace?  
A. That promise, wherby God binds himself to give life to all beleevers. Joh. 3.36.
   Ac. 10.43, 44. Rom. 1.16.
   10.5, to 12. Gal. 3.8, 9.

Expl: The covenant of workes is, he that doth ye Law, i.e. loves God perfectly, Math. 22.37, 38. shall live a constant life of
happiness in ye sight of God, Joh. 3.36. Ac. 10.43, 44. ye righteousness of ye Law required obedience in ye humane nature, wch after ye Apostasy of ye first, was impossible for it to performe in any humane person, but it was possible for ye humane nature assumed by a divine person to do it.

1. It being impossible for any humane person to performe perfect obedience, yr must needs remain a doubt & despair of obtaining Heaven, & escaping hell: the righteousness of faith takes away both these doubts.

1. No man ought to say, who shall ascend for me into Heaven, to bring me thither, for Christ hath done it.

2. Neither need he to question how he shall escape hell, or who shall descend thither for him, for Christ by his death hath delivered us from thence, he yrfore yt hath this faith in ye Son of God dying, & rising again, shall no longer be perplexed in his mind, by those that hope to be Justified by ye Law: This is ye organ & Instrument that God useth to worke Salvation in ye Soule by, Rom. 1.16, 17. Tit. 2.11. without which none are converted: if a man understand and know never so many things, & understand not ye termes of ye covenant, he cannot be converted.

Gal. 3.1, 2.

Q. How doth God by his Spirit pour faith in ye heart of an humbled Sinner?

A. By letting out ye Speciall light and sweetness, of ye exceeding riches of his grace, presented to him in Christ.

Isa. 43.1. Jer. 31.3. Hos. 2.7, 14. Joh. 6.45. 2. Cor. 4.6. 1. Pet. 2.3.

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Explic. 1. The object propounded, is ye exceeding riches, &c: Jer. 31.3.

1. The Lord causeth all his goodness to pass before ye Soul. Exod. 33.19, &c: 34.6. 2. Cor. 4.6. yt mercy is his nature, and himself. Isa. 43.21. yt he hath overcome himself, and found a way to satisfy his Justice, and purify his anger, yt yr is no fury in him. Isa. 27.4, 5. and this is his great strength: by his power he overcomes his creatures, but by his mercy he overcomes and conquers himself: he is able to beare up ye heart of a Sinner, yt he is ready to succour and advance ye most unworthy ones, yt he hath found
out a ransome.

2. He opens his freeness or mercy in Christ, called his grace, wch is free mercy, & kindness, wby he advances unworthy ones, which deserve nothing but hell, yt have nothing in ym to move him to mercy: he waits to be gracious, and runs to meet a returning sinner, Luk. 15. Delights in mercy, Mic. 7.18. [mss. 7.8] Isa. 55.1, 2. Joh. 6.37. Rev. 22.17.

3. He opens ye abounding fullness of his mercy, yt it is no matter what ye disease be, so he be Physician: though there be no Sinner like ourselves, yr is no God like him, Mic. 7.18. Rom. 5.20. Isa. 55.8, &c: yr is enough, & more yn enough; seas of compassion.

4. He opens ye stateliness of his mercy in Christ, ye Law and Divine Justice did reigne over us, Rom. 5.20. but now Divine Justice being deposed, mercy sits in ye throne, & reigns, and is a King against whom there is no rising up: mercy treads all our Sins under foot. yt is revealed & offered in ye Gospell to Sinners, who live within ye Sound of it, & assured to all beleevers or comers: he causeth ye Soule to meditate in his mercyes.

2. These things are represented in a speciall manner to an humbled prepared Sinner, wby ye offer of Christ in ye Gospell becomes Speciall, as if God called ym by name. Isa. 43.1.

1. God lets out ye Speciall light of these things, concerning ye Offer of Christ in ye Gospell, which is hidden from ye greatest part of ye World, and from ye common sort of Professours. 2. Cor. 4.6. Math. 13.44, 45. Prov. 8.35, 36.


1. That Christ is ye Subject of his plot, whom he hath found out in his vast Infinite understanding, to mediate between him and Sinners, & make reconciliation. Prov. 8.27. 1. Pet. 1.20.

2. That God ye Father is ye fountain, & first mover of Christ, who is set on worke by him.


4. That God ye Father is exceeding willing to embrace him, & yt he should close with Christ.

1. Because it is his own plot, & makes exceedingly for his glory, he delights in Christ ye subject of his plot, above all oyr things. Prov. 8.30, 31. & God ye Son is exceeding willing to entertain him.

1. Because it is ye End of his coming.
2. His Fathers business, wch he must dispense. Joh. 4.34. both will take it ill if Christ be refused. He acts ye sutable Excellencies of Christ upon ye understanding, & makes it appear to be sutable for us, as clothes to our back: put on Christ, he is made for us, and in him yr is supply for every thing wee need, meat, drink, &c: Everything in Christ.

3. He acts all ye precious Excellencies of Christ upon ye understanding. Math. 13.44.

4. He teacheth all these things, to ye understanding. 2. Cor. 4.6. Joh. 16.8. Isa. 57.6.

2. As he speaks to ye head, so to ye heart. Hos. 2.14.

1. Those beames of light falling upon ye understanding, wth yr light, warme ye heart with yr sweetness. 2. Cor. 4.6. Light is sweet.


3. He leaves a relish of ye savour of it upon ye heart. 1. King. 19.19, to end.

Q. What is to be considered in ye reception of Christ by beleeving?

A. The act of Faith, & union with Christ. Joh. 1.12, 13. 6.56.

Exp: We heard in Vocation

1. God workes Faith in ye heart.

2. He causeth ye heart by beleeving to receive Christ himself. wee heard of ye first, now of ye second. In which reception yr are two things.

1. The soule beleevs in Christ.

2. By faith closeth with him. Joh. 1.12, 13. & is united to him. Joh. 6.56. he yt falls upon Christ, & applies him to himself by Faith, takes possession of Christ & dwells in him, Gal. 2.19, 20.
Q. What is ye proper work or act of Faith being wrought in ye heart?


Expl: The generall nature of Faith, is to Answer to ye call of God, and in it agrees wth answering ye command of God in any service.

2. The Speciall nature is trusting, &c:
   1. The answer of ye heart to ye Speciall Invitation of God: Faith is an echoing and answering to ye call of God. Ps. 27.8. Jer. 3.22.
      1. The Speciall Invitation of God stands in two things.
         1. God infuseth a Spirit of Faith, & sets ye heart in a right posture.
         2. He excites Faith, being wrought, concures wth it, acts it, & moves it & sets it a going to Christ: Joh. 6.45. Christ takes the Soule upon his Shoulders, & brings it home to God. Luk. 15.5. he leads and carryes it by his authority into ye presence of God. Joh. 10.16. and presents it before his majesty. 1. Thess. 1.5.
      2. The H.G. exciting & moving ye Soul, fills all its sails wth his mighty gales, as hope, love, Joy, &c:
         3. These are carryed full saile to Christ, 1. Thess. 1.5. & in full assurance, i.e. full saile. Math. 21.21. hope expects life in Christ, desire reacheth, Joy tastes ye sweetness of it, &c: Math. 13.45. and love suits with Christ, Cant. 5.16. Math. 11.6. ye will trusts in ye name of Christ, i.e. Christ revealed & presented in ye Gospell, Math. 11.23. Joh. 1.12.

For life] Joh. 5.40. Gal. 2.19, 20. Joh. 6.68. that's ye soul trades wth Christ for, that it may be worthy of life, & live a constant life of happiness in ye presence of God.

This trusting implies.
   2. Trusts in him, & depends on him alone for life.

Isa. 56.4.
   1. He takes him at his Word, layes hold of him, & saith Amen to it. Luk. 1.38.
   2. He stays upon Christ, and with him, & will go no further. Isa. 50.[10,]11. He stays not upon any
creature, but comes up to his borders, and stayes as upon a staffe, charges himself upon him, & leaves himself with him. Prov. 3.5. Joh. 6.68. & hath no power to stirre from Christ.

Q. How is Faith distinguished in respect of Degree?
A. It is either weake or strong.
  Rom. 4.20. 14.1.
  1. Joh. 2.12, 13, 14.

Expli: All beleevers have ye same kind of Faith, like precious Faith: yr is a good deal of copper counterfiet Faith in ye World; but ye Faith of Gods Elect is all of one kind & Stampe, though differing in degrees. Some are weake in faith. Rom. 14.1. others strong, as Abraham, some are brides in Christ 1. Cor. 3.1. some ancient experienced Christians, Heb. 5.14. all are ye seed of Christ, Isa. 53.10. but have not attained ye same degree: yt wth is ye seed and food of Faith & serves to nourish it and beget it. 1. Joh. 2.13. hence there are diverse degrees. Math. 17.20. 13.31, 37. Faith is not perfect all at once,----------------------------- page 348 ---------------------

You never knew a Child born wth a beard, and all his Teeth. 1. Thess. 3.10. Wee must pray that God would mend ye paucity of our Faith: Some lay hold on Christ wth a palsey trembling hand of Faith: some by a stronger Faith, weake Faith is compared to a ship almost becalmed, having a weake side wind; a strong beleever to be a ship carryed full saile. The Isrealites yt looke to ye brazen serpent, had not ye same clearness of sight, some were bleare Eyed, &c:

Q. What is weake Faith?  
A. A trusting in God with much staggering and doubting.
  Isa. 54.11. Math. 6.25, to 31.

Expl.: Rom. 4.20. οὐ διεκρίθη he staggered not, weake beleevers are full of hesitation, disputing what shall become of οἷς, hung between hope & feare, tost with tempests not certainly knowing certainly whither ever they shall arrive at οἷς haven, Math. 6.25, &c: Sometimes they hope God will provide for οἷς, sometimes feare οἷς shall want, so it was with Peter.
Ye Word implies 
that his mind was divided, 
when he looked on 
Ye Word of Christ, he was comforted, 
when he looked on 
Ye greatness of 
Ye Waves, he was ready to sink: 
he is like a 
bruised reed [Math. 12.20, Isa. 42.3], almost broken: 
& a 
smoking snuffe of a candle, 

yr is some fire, but no flame, he 
feares he is dead & gone, 
&c:

Q. How may a weake Faith be discerned? 
A. By a Speciall respect which he bears 
to Christ, 
by he is moved towards 
him in some measure. 
Jer. 31.18. 
Cant. 1.2, 3, 5. 
Math. 11.6.

Q. What is ye first thing 
by 
yt 
speciall respect may appear? 
A. A sence and feeling of an absolute 
need of a saviour, 
with some hope, 
& thirsting desires after Christ. 
Math. 5.3, 9. 
12.20, 21. 
Joh. 3.14, 15. 
Rev. 21.6.

Explic: Those who have a sence 
and feeling of an absolute need 
of Christ, have some measure and beginning of Faith: 
those are 
stung with 
Ye sence of 
Ye poysnon of sin, proceeding from 
Ye sting in Adam, 
& all Ye body of mankind in him, who are sensible of 
Yr 
originall sin, and look to Christ for cure of it, are in the 
number of beleevers. 
Joh. 3.14, 15.

2. Poor in Spirit are also of 
Ye same number, 
Yy are blessed, 
Math. 5.3. 
those yt are sensible of 
Yr lost estate & find 
Ymselves desperately unable to supply 
Yr own Wants: or go to 
Christ for supply, and are willing to be drawn by him, trembling 
at his Word: 
Math. 5.3. 
πτωχός, a poor beggar, cannot subsist 
without Christ: 
as 
Ye Prodigall.

with some hope] 
Math. 12.21. 
Yr is a possibility of mercy, 
& 
thirsting after Christ, 
Math. ib. 
Nay, though but smoaking 
desires, 
Math. 12.20. 
Rev. 21.6. 
in thirsting there is some 
measure of faith, nothing is so suitable as Christ; 
Ye soule 
cannot be satisfied without him, and he hath enough in him.

Q. What is ye 2d thing? 
A. A desire to stay upon Christ,
with some measure of striving
against unbeliefe, Jer. 31.18.

Explic: Desire to believe is ye beginning of Faith, in some
measure or degree.

  R. 1. Because those who desire to believe, desire Christ
himself, because ye desire faith, yt ye may possess Christ
desire mony to buy ye Inheritance.

  R. 2. Those who desire Christ are Spiritual Supernatural
men.  1. Cor. 2.14.

  R. 3. Because they have a peculiar knowledge of Christ, wth
savoury affection to him.  2. Cor. 4.6.  [mss. 1. Cor.]

  R. 4. Because unbelief cannot desire to believe.
Joh. 5.40.

  R. 5. Because they oppose unbelief, and strive against it.
Math. 12.20.  Mark. 9.24.  no man can oppose unbelief, unless
he hath something in him contrary to it.  unbelief cannot
oppose unbelief.

R. 6. Because ye tend and move towards Christ in some
measure.  Joh. 6.35.  Ye desire faith as a boat, yt yrby yr hearts
may be carried to Christ.

Q. What is strong Faith?
A. That wherby a believer in hardest
    tryalls is fully persuaded yt God
can, & will performe his promise.
Gen. 22.5.  Rom. 4.20.

Fides fortis.

Expl: He hath a clear sight of Christ, ye have more plentiful
knowledge of him, & [are] fully persuaded, carried full saile as
a ship with fore-wind, and strong saile; they go top & top
gallant to Heaven; are able to master doubts, prevale against
fears, &c:  Rom. 4.20.  Gen. 22.5. Abraham beleevd that he
should have Isaack out of ye Ashes.  he is not easily shaken.

  1. He lives Royally. like a rich man yt hath an house well
furnished.  Rom. 15.13.  [mss. 15.23.]

  2. Is carried full saile to Heaven.

\^ Mss. has “of of.”
3. Encloseth all ye Excellencies of God. 1. Thess. 3.10.

Q. What is union with Christ?
A. That consent & agreement

w*by a beleever is joyneyed
to Christ, as his Spirituall
head. Joh. 1.12. 6.56.
1. Cor. 6.17. Eph. 5.23, 31, 32.

Explic: The impe must be one with ye stock, or it cannot thrive. The generall nature stands in consent or agreement; wherein [it] agrees with oyr unions: for unity in generall is nothing else but consentaneity; all manners of unity and Identity are to be referred to consenting agreements: There is a conjugall Confederation between Christ and ye faithfull & ye unity stands in ye mutuall consent, & agreement: The Will of Christ & a beleevers sute agree together: the heart of Christ is bound for ye beleever to take him to himselfe, and bestow himselfe upon him: The heart of ye beleever is bound for Christ to take him for his Lord and husband, and to give himself to him; as it is in marriage between man & woman: they come to be man and Wife by consent of Parents, & yr own mutuall agreement; so is yt spirituall marriage between Christ & a beleever.

2. There is a mutuall agreement between Christ and ye Faithfull.

1. They receive him, Subject ymselves to him, & embrace him, & close with him as yr head & husband, Math. 11.28, 29. Joh. 1.12. & give away ye Everlasting Propriety of ymselves to him. Isa. 11.4, 5. ?.19.4

2. Christ takes ye beleever to be his spouse, & gives away ye Everlasting Propriety of himself to him. Christ willing his Fathers Will, takes ym for his Spouse; and engageth himself to ym by his word and spirit, by manifesting his Consent. Hos. 3.3. & so is bound to a beleever, Joh. 6.37. wee see a 3 fold consent.

1. All that the Father gives me: there is ye consent of ye Father.
2. Shall come, yr is ye consent of ye beleever.
3. I will in no wise cast away: there is ye consent of Christ: and by yt 3 fold consent, ye

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4 Unable to make out the chapter.
marriage of Christ and a believer is made up: The Spirit in ye promise is ye hand of Christ, & Faith ye hand of ye soule: Christ & ye believer manifest yr conjugal love & affection one to another, & yr wills and hearts are united, & now there is ye relation of husband and Wife between ym.

Whereby &c:] This Speciall nature of union is Expl: in severall propositions.

Prop. 1. The Eternall Spirit of Christ, who fills Heaven and Earth, is in a speciall, peculiar, & wonderfull manner present in ye promise: ye promise of ye Gospell is called ye Kingdom of Heaven, because ye spirit of God appears there in his glory and state, manifesting himself in his almighty conquering power,

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conquers hearts, by riding up and down in ye Gospell, Rev. 6. ye Word discovers ye secrets of ye heart. Col. 4.12.

2. Cor. 4.5 [mss. 14.45]. 10.5. Rom. 2.16. yt is accompanied with a greater power yn made Heaven & Earth, 2. Cor. 4.5. for those great workes do but shadow out ye great & mighty presence of ye H.G. in ye Gospell: these Effects are above ye power of men & Angels, & all creatures, they cannot enlighten ye mind, conquer Satan, &c: here yrfoe is ye mighty presence of ye Spirit attending the word, and joyning himself with it. Isa. 59.21. Gal. 3.2. it is called ye living word.

Heb. 4.[12.] ye Spirit is as it were, ye Soule of it, there ye arme of ye Lord is revealed from Heaven, & ye H.G. ye great favourite of ye Father & Son, appears in his majesty and State.

Prop. 2. The Spirit in ye promises lets out a mighty supernaturall Vertue from hiselufe, by his wonderfull actings and Operations upon ye soule, as in ye first Creation, ye spirit of God moved upon ye first matter, sustaining and cherishing it by his mighty incubation, Gen. 1.2. So God ye H.G. sits upon ye Soule of a believer and overshadows it in a wonderful secret manner acts & stays upon ye soule, with ye beames of his light, beauty, glory, &c: those beames come into ye house of ye soule, into ye understanding & will & take up those two roomes.

2. Cor. 4. & Rev. 3. he enters.

Prop. 3. The H.G. by acting & letting in Vertue from himself, allures, drawes, & moves ye heart by an attractive motion, to close with Christ, as ye Load-stone moves ye Iron to itselufe. Hos. 2.14. the soule is taken with Christ, when ye spirit speaketh to his heart, & toucheth ye spirit, ye soule is carried as a ship with ye sailes are filled. thus ye spirit acts ye soule, 1. Thess. 1.5. stirred, i.e. within his bosome: ye heart is filled with ye H.G. and by him drawn near to Christ: ye
understanding is moved with ye light & clearnesse of these Propositions. Hope with ye possibility of Christ, desire with ye Excellency of his Perfections, & Joy with his pleasantnesse. Love with his suitableness, & ye Will with ye fullness of ye seas of Goodness within himselfe.

Prop. 4. The heart being taken, moved, and allured, & acted by ye Spirit, acts again upon Christ, & looks upon the beauties in his face, and his own alluring Excellencies, presented, & spread before ye Eyes of ye Soule, Joh. 3.14, 15. Cant. 3.10, 11. as it is in ye union of ye impe & stock, ye Elements of ye Stock, act upon ye Elements of ye impe, & contr: and so there comes to be a mutuall closing & union. Joh. 15.4. he enters into these excellencies of Christ, Psal. 36.8. feeds on ye, Joh. 6.56. and so comes to be one with him, as ye meat is incorporated into ye body. Psal. 65.4. he presents and offers himself to Christ, not only to be under his Wing, but to be nearly and intimately joyned wth him. Gen. 45.10.

Prop. 5. The soule being moved, and acting upon Christ, is carried out of itself, and loseth itself in Christ. Psal. 36.7. It is said of ye Queen of Sheba, wth she heard ye Wisdome of Solomon, she had no more spirit in her, as ye kitchen fire loseth itself in ye light of ye sun, so ye Eyes of ye soule are dazled wth ye beauties of Christ, and loseth itself in his sweet Excellencies, is swallowed up in him & carried in his streame, as ye rivers run into ye sea: they have yr own motion, whiles yr are in ye river, but when they come into ye sea, yr lose ymselfes and yr own motion, & are acted by ye same motion wth ye sea, and are swallowed up in ye great Ocean: So a beleever is carried into Christ, ye sea of mercy, &c: ye faithfull are said to beleeve in Christ. Heb. 4.7. to temper together as water wth wine. Wee read Ezek. 1.[20.] ye same motion yt was in ye living Creatures, was in ye Wheeles, because ye spirit of ye living Creatures was in ye Wheeles. So ye spirit yt is in Christ, being in a beleever, he hath ye same motion: A Wheele in the Clock is turned about by ye motion of ye great Wheeles, a man in a vessell, is moved by it, So a man in Christ. Joh. 10.16. all ye faithfull are in ye Arke, a Type of Christ, Christ is ye house, Joh. 6.56.[mss. 5.56.] and they are moved by Christ as yr Assisting principle, by which, Gal. 2.19, 20. Christ is ye head, & he the member, Eph. 5.23. & body by ye Soule.

Prop. 6. The soule rests in Christ, and cleaves to him, as a piece of a finger, when it is cut off from ye hand, there is blood and spirits on both sides, and yr meet & soder, & close together: So ye spirit of Christ in ye promise, And spirit of Faith in a beleever, meeting and Sodering, are glued together: 1. Cor. 6.17. he is glued to ye Lord in one
spirit; his understanding is ye understanding of Christ, &c:
1. Cor. 6. Christ rests in ye soule, as in his house,
Prov. 8.31. & ye soule in Christ as his habitation, and adheres to him as Iron to ye Load-Stone: ye word full of ye H.G. is engrafted into ye soule, Jam. 1. & sticks to it, & ye soule cleaves to ye spirit of Christ in ye Word, and can never be drawn away from him, 1. Pet. 1.5. cleaves to him as Lord and Saviour,
Luke. 16.13. i.e. holds against all contrary opposition, and will not let him goe. Cant. 3. Deut. 30.19.[mss. 30.29.] By this Description wee see ye Excellency of ye union.

1. It is conjugall, not personall: ye husband and wife are said to be one person, in Law, but they are 2 distinct persons: Christ doth not Sin, when a beleever sins, because he is not ye person acting, as a formall Principle, but assisting in all good actions.

2. It is a Spirituall union: a beleever is joyned to Christ as his spirituall head. 1. Cor. 6.17.[mss. 6.13.]

3. It is not only a relative, but a reall, and substantiall union. Joh. 3.27. the substance of Christ, is really knit in ye substance of a beleever: it is as reall as ye union between ye head & members, Vine & branch, Eph. 4.ult. Joh. 15.2. meat digested. Gal. 2.19, 20. 1. Cor. 6.13.

4. Totall: ye whole person of ye beleever is joyned to ye whole person of Christ, God-man, 1. Cor. 6. 1. Joh. 5.12. he is joyned to Christ in his nature & offices.

5. It is a mystical, secret, wonderfull, close union.
Eph. 5.23, 31, 32. Luther saith, Faith couples a man neerer to Christ, yn a wife is to her husband, & makes him more yn a man, a beleever is nearer to God, yn Adam could have bin in innocency, and all ye Angels in Heaven. hence yr is an Exchange of Names. 1. Cor. 12.12. Gal. 3.11.[mss. 3.10] Isa. 40.3.

6. It is an Eternall, Inseparable union. Ps. 89.29.
Rom. 8.38. 1. Cor. 15.22. Psal. 24.7. Christ can as well cease to live in Heaven as in ye hearts of his people.
The beleever.

1. Is united to Christ, loseth himself in Christ.
2. Is easily moved by his head, at his pleasure.
3. He savours neerness to Christ.
4. He is led by that starre to his lodging. Math. 2.
i.e. by his Word.
Q. What is communion with Christ?

A. That whereby all those who have Christ himself, have all things in common with him. Rom. 8.32. 1. Cor. 1.9, 30. 3.22, 23. [John 17.20.]

Explic: Union is ye ground of communion: As in marriage, ye man gives himself to ye Woman, & yn his good and Estate: So here, Christ, gives himself & all he hath, 1. Cor. 1.9. Christ counts nothing his own, they have one God & Father, Joh. 17.20. [mss. 20.17.] one righteousness, grace, glory, Joh. 17.22. all things are therin, 1. Cor. 3.22, 23. Beleevers may have what they will.

Q. Wherin consists this communion of a believer with Christ?

A. In ye admission of his person to a state of favour with God, or in his glorious transformation.

Ps. 84.11 Rom. 8.30. 1. Cor. 6.11.

Explic: There is a mighty vast change, made in a beleever, & yt is either relative or reall, one is ye change of a mans person, ye oyr of his nature, & acts: he is brought into a state of righteousnesse & favour, & life, & happinesse: if ye first Adam had pleased God, ye Infinite complacency, and good pleasure of God, should have fallen upon him: & 2dly, he should have lived by ye favour of God, & enjoyed a constant life of happiness, from thence: He yt doth [good?] shall live, Christ having pleased ye Father, the Infinite good-pleasure

of God falls upon him and his, & 2dly he & his, live a constant life of happinesse. Our communion with Christ stands in these two, Ps. 84.11. God gives grace and glory, i.e. he showes favour, & bestows glorious grace upon his people. Rom. 8.30. Those who are called are Justifyed, i.e. accepted into favour with God, & glorifyed, having a glorious principle and glorious operations. these two are discovered, 1. Cor. 6.11.

[1.] ye one consists in ye account of God, ye oyr is a reall change or Impression.

2. The one makes a more relative, ye oyr a more Physicall change.

3. The one is a Change of ye mans State, ye oyr of his
nature. Ps. 103.3.
4. ye one is an Individuall act performed at once, ye our by degrees. Psal. 103.3.

Q. Wherin consists ye admission of his person into a state of favour?
A. In Justification and Adoption.
   Gal. 4.4, 5. Eph. 1.5, 6, 7.
   Rev. 2.17.

Expl: The white stone [Rev. 2.17.] implies Justification, & ye new name Adoption. It was an Ancient custom, if a man was accused of any crime, if he were upon his trial found clear & Innocent, he had a white stone given him, as a signe of his Absolution, & new name, which is a singular magnificence, renown, & glory, Isa. 62.2. 65.15. As in ye election of men to places of dignity, ye names were written & cast into a Vessell, and he yt drew ye name, knew yt he was ye man designed to ye place, & none but he. All believers yt have an inbeing in Christ, are Justified, and are also ye Sons of God.
   Gal. 4.4, 5, 6.

Q. What is ye Justification of a believer?
A. That wherby ye righteousnesse of Christ being imputed to him, he is absolved from the guilt of his Sin, & pronounced righteous, and worthy of life.
   Rom. 4.6, 8. 5.18, 19. 8.1, 33, 34.
   2. Cor. 5.19, 21. Phil. 3.9.

Expl: Justification is a Judicial word, opposed to condemnation. Justification is not an Immanent Act remaining in God, but a transient act passing upon ye Creature, & leaving a change, though not of nature and disposition, here is no gracious quality infused, (it makes a man never ye honester man, in hoc signo rationis5) yet a change of state and condition. The righteousness, &c:] That is his active and passive obedience.

1. Active: ye holiness of his nature, & life, Rom. 8.2. ye Law of ye Spirit of life, i.e. ye power of yt Principle of

5 Latin: “In this logical step.”
life, acting in ye humane nature assumed, and his actual holiness. Joh. 8.29.

1. The 2d. Adam hath fulfilled ye Law in our Nature.
4. Hence God is perfectly pleased with him. Math. 3.17.
5. Hence he is infinitely pleased.
6. Hence ye Infinite good pleasure of God falls upon him.


Isa. 53.

Being imputed] Rom. 4.6.[4.7.?] i.e. reckoned and set upon ye account of a beleever. Phil. 2.8. impute ye debt to me, i.e. put it on my account: God makes an exchange between Christ and a beleever, and takes Christ in our name, his payment for ours: as a surety payes ye debt in ye name of a debtor, ye Creditour accepts it, as if ye debtor himself had paid it. Heb. 7.22.

To him] i.e. to ye beleever. Faith Justifies not in regard of any merit, or worth in it, but as a hand or Instrument falling upon Christ, and his righteousness, wherby ye Soule closing with Christ, and having an inbeing in him, is cloathed with his righteousness, & absolved from ye guilt of his Sin, 2. Cor. 5.19.


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Acts. 17.19.[sic] Ps. 32.1, 2. Sins are remitted, sent away back to hell from whence they came, yr is a pardon granted of all sins past, present and to come.

1. Because he can be no more righteous.
2. Because there can be no condemnation, Rom. 8.1.

Joh. 5.29. believers pray yt God would forgive yr Sin. i.e.

1. Continue his favour.
2. Evidence it.
3. Give yr comfort of it.
4. Save yr from horror.
5. From sharpe Afflictions. 2. Cor. 5.19.

And consequently, &c:] from ye punishment of ye first & 2d. Death.

& pronounced righteous] 2. Cor. 5.ult. Rom. 5.18, 19.

& Worthy of life] Luke. 20.35. Joh. 3.36. as all sinners in Adam are worthy of death.
Q. What is ye Priveledge of a beleever Immediately flowing from Justification?

A. Reconciliation, whereby ye controversy between God & he is ended.
   Isa. 40.2. Rom. 5.9, 10.
   2. Cor. 5.18, 19.

Expli: Reconciliation, is making Enemies that were at discord friends. Justice being Satisfied, and God Infinitely pleased, ye offence is removed & taken away. his person can never be displeasing in ye sight of God, though ye things he doth, are many times: ye heart & Eyes of God are toward a beleever forever. καταλλασσω signifies he makes a commutation or Change; Gods heart was alienated, & now favours him, with ye love of Complacency in Christ: before we were fallen out with God, but now he follows his Law-Sute against us no more. Isa. 40.2. this is ye Issue of our Justification: Reconciliation follows Justification as an Effect: Pardon of sin is before reconciliation.
Q. What follows from this Reconciliation?

A. That believers have peace with God, & all his creatures. Job. 5.23.
  Isa. 40.2. Hos. 2.18.
  Rom. 5.1. Phil. 4.7.

Expl: As by sin we offended God formally and directly, and wronged all creatures, & set Heaven & Earth at a distance from us, & God and all creatures were fighting against us, so now believers have peace with God & all creatures: Heaven & Earth smile upon us, and are become our friends.

1. With God: who is formally offended. Psal. 51. & yt peace is a fruit of Justification: God's Law commands yt contrary to what we do, & yt being satisfied, debts being paid, and Controversies ended, God is at peace. Rom. 5.1. Isa. 40.2. yt was signified by rams being borne without a string, & ye horns downward.

2. Divine Justice being satisfied, & wrath appeased, &c: by ye Satisfaction of Christ, Hos. 14.4, &c: Infinite displeasures of God fall upon Christ, and falling into another Channel, are turned away from us; God is not offended with ye plan of a believer any more. Isa. 27.4.

3. His displeasure & anger being removed, he will do us no hurt. Jer. 25.6.

4. His anger being removed, and God pleased with Christ, he is pleased with us in Christ. Math. 3.17. there is atonement, Rom. 5.11.

5. All ye dispensations of God towards us are sweetened with love, & dt in ye blood of Christ; nothing but goodness & loving kindness follows us. Psal. 23.ult.

6. From this reconciliation with God follows transcendent peace, wth all believers have right to, by ye blood of Christ. Some chuse an unjust peace before a just war. Peace is exceeding desirable; but ye peace wth God is ye best peace, & attendant on Happiness. It is unspeakable, and unutterable. It is a peace yt passeth understanding, Phil. 4.7.

Psal. 91.10.[mss. 90.11.] As it is a dreadful thing to fall into ye hands of God, who is a consuming fire, & to wrestle with ye Wrath of ye Almighty; yr is no greater attendant of misery yn Gods anger, what shall he do who hath God for his Enemye. Gal. 3.23. If ye World

Did but know this peace, it would be sweeter yn all ye World, & yt would not so labour for peace with ye world: but they know it not, Phil. 4.7. garrison our hearts and minds.
2. With all creatures: when we are fallen out with God, wee fall out with all creatures, ye stood at a distance from us, by ye Reason of Wrong offered to ye, in our wrongdoing God: so now being at peace with God, wee are at peace with all creatures.

1. God faceing about towards us in Christ, all ye creatures face about towards us, Job. 5.23. God makes his covenant with ye for our good and comfort. Hos. 2.18. i.e. Engageth ye to be at peace with us, they are all our sworn friends.

2. Hence they shall do us no harme. they cannot move, but as God moves ye, & he doth watch over ye, and commands ye to do no hurt to his people, because he is resolved to do ye no hurt himself. Jer. 25.6. Job. 5.23. Hos. 2.18. the creatures do as it were know by a Naturall knowledge who are ye people of God, & personally joyn wth ye to be in a league of peace. Psal. 91.10.

3. When they seem to frown, yet they are our friends: no punishment because [a] believer is free from guilt & punishment. Rom. 5.9.

4. They are all messengers, Channels, & conduits of good to us. Jer. 2.13. Gen. 53.[?, no such verse]

5. They all desire to do us good. Job. 5.23.

6. They desire to do us that good for which wee were made: they serve us while we serve God. Hos. 2.21, 22. Nay they serve cheerfully ye food he eats, rejoiceth wth a Natural Joy to feed him. Rom. 8.20.

Q. What is Adoption?  

A. That wherby a believer is advanced to ye place and Privilege of a Son, Joh. 1.12. Gal. 3.26. 4.5, 6.  


Expl: Adoption] Eph. 1.5. it signifyes ye putting of a Son: to adopt is to put one for a Son, yt was not a Son by lineall descent from ye loynes of another. A word borrowed from Civill Lawyers. it is a note of free favour, whereby a man takes ye son of another man into his family, & accepts him in ye room of his proper son: as Pharoahs daughter did Moses. Acts. 7.21. this follows Vocation, & Faith. Gal. 3.26. Joh. 1.12. Union being ye ground of Communion, it is not Eternall, but follows our mysticall conjunction to Christ, & marriage union wth him. Cant. 7.1. Joh. 1.12. This also I conceive follows Justification, & Reconciliation.  

1. Because it is founded upon Justification. Gal. 4.5.
being redeemed, pardoned, and Justified, by ye blood and righteousness of Christ, ye son, we are no less yn sons: If we had bin Justified by ye Obedience of Adam, we had been his favourites, but not his adopted children & sons: but being Justified by ye righteousness of his son, wee also are sons.

2. Because it is an Eminent transcendent dignity, above Justification nakedly considered. a royall prerogative, Joh. 1.12. a magnificint glory and renowne: a new name, i.e. state, they are advanced above ye state of friends, it is an advancement above Justification, & yrfore presumes it, as being a Superaddition to it. 1. Joh. 3.1. It is a great matter to be a servant to so high a majesty, a greater to be a favourite, but ye greatest to be a Son, of ye blood Royall.

3. It is an Adjunct of Justification. Rev. 2.17. Wherby &c:) It is a most high and eminent a [sic] dignity, to stand in so neer a relation to God, a princely dignity, Joh. 1.12. Admirable love. 1. Joh. 3.1. & ye more Wonderfull, because God doth not assume beleevers into his family, out of some of his need, for he has a Naturall proper son. Rom. 8.32. Prov. 8.30. but it is ye unsearchable depth & sweetnesse of his surpassing love and favour in Christ.

And Priveledge] All ye rights, titles, & priveledges of a Son belong to him, he hath not a bald and empty title, but is attended with rich prepogatives. Priveledge is quasi privata lex, a singular right granted to any place, person, or society, against or beside ye courts of common law.

Q. Wherin consists ye Priveledge of a Son of God?

Expl: Being joyned to Christ in Marriage, and made Sons, in ye beleevers are advanced to ye highest communion wth ye high & mighty States of Heaven. Joh. 14.20. all making one Christ and mysticall Son, 1. Cor. 12.12. and hence, as wee have ye more communion wth ye Divine persons, breathing, so with ye Divine person breathed, ye Spirit of Adoption yt we receive from ye Father and Son, Gal. 4.6.
Q. Wherin appears his neerness of Relation to God ye Father?  
Patri  
A. In this, yt God ye Father is not only a friend, but also a father to him. Isa. 63.16. Joh. 20.17.  
1. Joh. 3.1.  

Exp: If Adam had pleased God, ye Lord had bin a sworn friend to us forever, and wee should have bin ye favourites of Heaven, now all beleevers have pleased God in Christ, he is not only a friend, but also a Father to them, Psal. 103.13. [mss. Isa. 103.13.] Mal. 3.17. he loves him with a like and ye same love, wherwith he loves Christ, Joh. 17.20. they are more precious vn a World to him. Prov. 8.31, 32. Zeph. 3.13.  
2. If he desires communion with ye Son, he desires communion also with them, Joh. 20.17. If we be sons of God, God is a Father to us, for they are relates, wch are mutuall causes; and if we are Sons, we may claim an interest in him as our Father. Isa. 63.16. Heb. 2.13. To avoid confusion of names in ye Trinity, ye Scripture is used: to call Christ our brother, and us brethren in respect of Christ, and sons in respect of ye Father, & ye Father in glory, is properly ye Father of Christ, & ye faithfull, and they are Sons of Glory.  

Q. What is ye first thing which follows from hence?  
Patre in omnibus bonis.  
A. The Children of God have communion with ye Father in all his good things. Ps. 31.19. Joh. 20.17. 1. Joh. 1.3.  

Exp: The Father layes up for ye Children, 2. Cor. 12.14. the Father of Glory hath glorious things in himself, and provides glorious things for his Children, all his communicable good things are theirs, his Infinite treasures of mercy, his exceeding riches of grace, and bottomless sea of Wisdome, goodnesse, & blessedness, Psal. 31.19. 1. Joh. 1.3. they are born to Everlasting delights, more yn ye stars in Heaven for number: Eye hath not seen &c: ye dainties and rarities that he hath provided for them. they shall never want anything so long as he hath it in store. Math. 6.32. 1. Pet. 5.7.
Q. What is ye 2d. thing which follows from hence?  
A. That all things shall conspire to worke together for their good. Rom. 8.28.  

Expl: Beleevers being under ye speciall care and Providence of God ye father, he makes all things worke together for yr good: his love and Wisdome have a speciall Influence unto all ye passages of our lives: all things yt befall us, being sons, shall be for our good.  
1. Prosperity, Health, strength, riches, honours, &c: these make for good to ye faithfull.

R. 1. Because it is a time of respite from sore temptations, & combats, & afflictions of ye body. Acts. 9.31. God causeth his people to thrive and grow, while ye Sun shines.

R. 2. Because it is a refreshing after affliction. Math. 4.

R. 3. Because it doth strengthen and enlarge us to walke in a holy course. Ac. 9.31. Deut. 28.47.

2. Adversity, Sicknesse, sorrows, losses, &c: these are Corrosives to eat out Corruption, & physicke to make us partakers of ye great holiness of God. Heb. 12.10. A man in Christ, is a Child of God, & shall not have an aching finger, a wry looke, but for his good. Isa. 28.24, to end. Ye Lord is Infinitely wise and knows what is good for us. Nay sin and temptation, through ye overarching wisdome of God shall be for our good.  
1. Cor. 3.22, 23. Adams sin, originall & actuall Sin, shall issue in good to Gods children: though no wise man will breake his arm in hope to have it made stronger after it is set. when a limner begins to draw out a picture with many crosse wandring lines, we wonder what he will make of it: but when all ends are brought together, & ye body replenished with Variety of colours, yn ye beauty of ye picture will appear: stay till God bring all ends together.

The right and title to ye Creatures, is restored also: wch in seq:

Q. Wherin appears his nearness to ye Son?  
A. He is brother to ye Son of God, and Copartner wth him. Rom. 8.29. Heb. 1.9. [John. 20.17.]
Expl: He is ye brother of ye Son of God: Christ is ye Elder brother, but all believers are his brethren.

2. Christ will own 'm under yt neerness of relation at ye last day. Math. 25.40.
3. Will reward those that do any office of kindness for 'm: ye 2d. person of ye God-head, and all ye Adopted sons of God, having God ye Father for yr Father, stand in ye relation of brother one to another. Joh. 20.17.
4. This is a higher dignity yn to be related to ye greatest king, &c: frater q. ferre alter\(^1\) they are almost so many Christs, he loves 'm almost as himself, he will not see 'm want. & Copartner, &c:) Heb. 1.9. above all his partners or consorts, 'y are of ye same lot, & have ye same portion, participate of all his nobility & royall Excellency. ye word used. Luk. 5.7. [mss. 5.17.]

Q. What is ye first thing wherin it appears yt a Child of God is Copartner with Christ?
A. He is a prophet, priest, & king. Acts. 2.17, 18. Rev. 1.6.

Expl: The promise, Joel 2.28. I conceive shall be fully accomplished wn ye Jewes shall be called, wn yr shall be no Extraordinary officers in ye Church: all ye Children of God are spirituall prophets, set apart to see ye great things of God unveiled before yr Eyes, as ye prophets were wont[?] in Visions &c: Jer. 31.33, 34. they are also spirituall priests & Kings, Rev. 1.6. set apart from ovr people to worship God, & make intercession, & dwell in his presence, & are also advanced above all creatures, men & Angels. set apart for Royall Employment, to govern ymselves & ye creatures, overcome sin, & devills, & conquer ye World by ye scepter of ye word, & possesse ye greatest Kingdom yt ever was, being full of majesty & state, & drink in rivers of pleasures, being borne to innumerable millions of delights: Christ is a priest, prophet, and King, and they by communion with him.

\(^1\) Latin: “brother from to bear another”; perhaps another of Stone’s fanciful word derivations?
Q. What is ye 2d. thing?  
A. He is Coheir with Christ.  
  Rom. 8.17. Heb. 1.ult.  
  Tit. 3.7.

Expl: The naturall son is Heir to ye goods of his Father, so is ye Adopted. Rom. 8.17. Tit. 3.7. Heb. 12.23. first borne, & ye therefore heir: Co-heir, joynt heir, &c: Eph. 3.6. Heb. 2.9.  
1. That we must share with Christ in his vast estate: for we are his brethren, & ye therefore must have a part of ye Estate, & legacies with him; he is a kind and bountifull brother, and will make us partakers with his Majesty, and allow us what is meet.  
2. That our title is good and strong to such good things as befall him, for our legacies are bequeathed to us in ye same will, and by ye greatest title.

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3. Our title is good by ye Divine Testament of our Heavenly Father. we may challenge what Christ can challenge. Heb. 12.23. and here daughters are greatest heirs. 2. Cor. 6.ult.  
4. Christ can never dye, & ye therefore we shall never stray till he dyes, but have these good things forever with himself. Rev. 1.18. Wee come not to Inheritance by Successions, but by present participation.

Q. What follows from hence,  
  yt a Child of God is Coheir with Christ?  
A. That he hath right to all ye creatures, & is attended by ye Angels: Rom. 4.13.  
  Heb. 1.ult.

Expl: He inherits ye Earth, and hath interest in all ye glorious Angels. Math. 5.5. 18.10. 1. Cor. 3.22, 23.

Q. What is his right to ye creatures?  
A. That wherby he inherits all good things of ye World, as tokens of favour. Gen. 33.5. Deut. 28.2, to 14.  
  Hos. 2.21, 22. Math. 5.5. Rom. 4.18.
1. Cor. 3.22, 23.

Expl: 1. The Child of God hath deepest right and title to these things, wicked men have \( \text{\textit{y}} \text{m} \) as Almes, are entertained as strangers, but he is heir of all. Math. 5.5. Rom. 4.18.

2. He is Lord of all; he possesseth by Civill right; his Lordship & dominion over ye creatures with he lost in Adam, is restored, his title is better in Adams. Hos. 2.21, 22.

1. Cor. 3.22, 23. \( \text{\textit{y}} \) are his servants. it is so with an unregenerate man, but he is a slave to \( \text{\textit{y}} \text{m} \): these are conquerours of ye World.

3. They are tokens of favour, and earnest of better things. Rom. 8.32. Ps. 37.16. \( \text{\textit{y}} \)t is \( \text{\textit{y}} \) reason why a little portion of a son of God is better in great plenty in ye hands of wicked men.

4. They are blessed. Deut. 28.2, to 14.

1. He may make bold with \( \text{\textit{y}} \text{m} \). 1. Cor. 15.25, 26.

2. Taste a special sweetness in \( \text{\textit{y}} \)m, being sweetned by \( \text{\textit{y}} \)e love of God. Eccl. 2.26.

3. He is brought neerer to God by \( \text{\textit{y}} \text{m} \). Deut. 28.2, 3.

Neh. 9.28. Zech. 9.ult.

Q. What is \( \text{\textit{y}} \)e attendance of \( \text{\textit{y}} \)e Angels?

A. That wherby \( \text{\textit{y}} \)y minister to every Child of God, and keep him in all \( \text{\textit{y}} \)r wayes, according to \( \text{\textit{y}} \r \) Charge.

Psal. 34.7. 91.11, 12. Heb. 1.ult.

Expl: Wee have heard that \( \text{\textit{y}} \)e Angels were made to minister to those royall persons, whom God shall place in highest ranke & order, next to himself. Heb. 1.14. God would have a higher ranke & order of beings, next to his majesty, and these messengers were made and brought into \( \text{\textit{y}} \)e World especially for \( \text{\textit{y}} \r \) states, &c: Attendance of Angels is one of \( \text{\textit{y}} \)e great Priveledges of Adoption. \( \text{\textit{y}} \)e Children of God are royall persons, & \( \text{\textit{y}} \)rfore attended by those great states, Ps. 34.7. Heb. 1.ult. these Royall persons, great Masters of all arts, great Rabbis, &c: as wee have heard; these are \( \text{\textit{y}} \)e Attendants on \( \text{\textit{y}} \)e Children of God. terrible ones. Rom. 2.8.[?]
Psal. 91.11, 12. 1. Cor. 11.[?] 

"Yy counsell ye will, and persuade us to keep close to God, that they may not be ashamed of us: and yy watch over us, to protect our Royall persons. Psal. 34.7. 91.11, 12. & yy preserve saints at war, & turn aside bullets, for ought I know, and are fighting in ye Lords battles in yr persons encouraging ye saints, & discouraging ye Enemyes, Psal. 91. this they do to every Child of God: who hath not one Angel as some have dreamed, from Acts. 13. but many to attend him, Psal. 34.7. ye Angel. i.e. ye company of Angels: ye court of guard pitch yr tents round about ym, they have strict charge & commission from ye God of Heaven to do it. Psal. 91. & they are so deeply in love with God, yt yy cannot but execute their charge. this is a high and glorious Priveledge.

1. That these should be ours, that were at a distance by ye Apostasy of Adam. Gen. 3.ult. are now our friends, Propriety, & goods. Math. 18.10.

2. If ye men of ye World could see ym environ us, yy would not despise us, but admire us, and be afraid of us. Math. 18.10.

3. They attend upon us with great delight, Luke. 16.[22.] out of Love, to Christ, God, & ourselves, for they live by loving God, in loving man for ought I know, as ye oyr Angels fell by opposing God, in opposing man, these kept yr Station, and would not consent. Jude. [6, 7.]

4. They attend exactly upon us, are our lacqueys in our Journeys, carry us in yr Armes, and help to speed our business. Gen. 24.7. this mighty guard is watching over us when our sences are bound up in ye night. Cant. 3.7. Psa. 34.7, 8. This is a Priveledge of Adoption. I see no Reason yet to conceive, yt ye Angels attend on ye Elect as such. I never read that they attended upon any but qualified persons, religious men. Ps. 34.7. Ps. 91.11, 12. Math. 18.10. all ye Priveledges of Adoption fall on us after our being in Christ, & so this, Heb. 1.14. when they have an great charge to attend, John, &c: [sic] then they know yt he is a converted man, and rejoice in him. Luk. 15.

Q. What is ye Spirit of Adoption?  
Explic: Wee heard of our Communion with ye persons breathing, wee have also Communion with ye person breathed, & sent into our hearts. 1. Joh. 1.3. 2. Cor. 13.14. called ye spirit of ye son. Gal. 4.6.

1. Because he proceeds, not only from ye Father, but ye son, as one principle or breather. 
2. Bec: in his humane nature, he is anointed with all fullness of ye H.G. Joh. 3.34. Col. 1.19. 

1. It is that spirit which raised Christ from ye dead. Rom. 8.11. 
2. The graces inherent in us, are kept by this spirit. 
3. He is ye Advocate proceeding from father & son. 
4. From Math. 10.20. ye spirit of your Father. 
5. Distinguished from habits. Acts. 6.3. 10.44. [mss. 10.34.] and we had need of him who is God himself, to keep our hearts to himself: if we had only habits of grace, wee might fall, as Adam.

6. Wee are Temples of ye H. Ghost. 
Assisting] he is not in us personally, nor communicates his person [mss. personally] properly to us, as ye 2d. person his to ye humane nature, nor assumes us into ye unity of his person, but stands by us, by continuall actings, and Operations upon us, & application of himself to us, wee are ye hand of his spirit. Joh. 10.28, 29. 
The Children of God] Therefore called ye Spirit of Adoption, because ye assistance is ye portion of ye Sons of God. 
Wherby, &c:] A Syriack word of ye Hebr: Ab, a Father. Austin² thinks, because God is a father to ye Hebrewes & others. 2. The latter is an Explication of ye former. 3. But this ingemination is for more Vehemency, to show Vehement Affection. as, Mark. 14.36 [mss. 24.43] and to show that the Children of God do always, and continually call God Father. this implies ...
3. With a Childlike respect, to draw neer him, in a familiar manner. Rom. 8.15.

4. With vehement and earnest affection, thy fall into his Armes & bosome, & commit thyseles to him, & depend on him, as a father. Isa. 63.16. Ps. 119.58. 69.3.

Q. What follows from ye assistance of ye H.G.?

Expl: The Lords anointed are partakers of ye same spirit.
2. Cor. 11.ult.[?] 1. Joh. 2.20, 21. Thy are possest, filled, & acted by ye good spirit of God, being united to Christ, yr spirituall head, are anointed with ye same spirit yt dwells in him: yr being ye same spirit in ye head and members.
1. Joh. 2.20, to 23.


2. He acts upon ym as a priestly spirit, to comfort yr soules by ye application of his blood, obedience, and satisfaction. shows ym ye light of Gods countenance, & acts ye sweet things of Christ upon yr hearts, and fills ye soule with consolation.

hence he is called yr advocate, because he stands by ym as yr friend, & counsellour in ye time of trouble, when all ye world cannot enable ym to bear yr burdens. Rom. 8.26. Joh. 14.16, 17, 18. he is yr advocate and patron to ye Father, and will not leave ym orphans. Jam. 1.27. i.e. comfortlesse.

3. As a kingly spirit. Psal. 51.12, to ult. helps it to overcome, and gives it Royall and mighty encouragements.

Math. 12.18.[mss. 12.18.12.] The kingly Spirit of Government & Judgment of Christ is in ym. God sets up Judgment, i.e. government, his kingly spirit in ye hearts of his people he will make ym Victorious in ye issue. 1. Joh. 4.4.

Q. Wherin appears ye acting of ye Spirit of Christ in ye hearts of ye Children of God?
A. The spirit shews God ye Father
in Christ, to ye hearts of all his Children, and leads them with Royall boldnesse into his presence.
Eph. 2.18. 3.12. Rev. 2.26, 27. 3.21.

Expl: He acts these great, glorious, & mysterious things of ye Father, in Christ, upon ye understanding, opening his treasures and bounties, & brings them rich speciall familiar acquaintance with him: Col. 2.1, 2, 3. Joh. 16.13, 14, 15. & none can be assured of those things without ye spirit: hence ye least of Gods Children have acquaintance, and sweet familiarity with the Father.

2. He as a priestly spirit leads us into ye presence of ye Father, in Christ, to live with him, under his Wing, in his sweet presence, &c: Eph. 2.18.


Q. What are the Propertyes of the Assistance of the Spirit?
A. It is Immutable, called the Seale and graduall, wherof the first degree is called the earnest of the Spirit.
2. Cor. 1.21, 22.
Eph. 1.13, 14.

Expl: It is Immutable: if Adam had obeyed, he should have had Immutable Assistance,

So have all ye Children of God: they are garrisoned by ye power of ye spirit, 1. Pet. 1.5. wherby yr Spirituall Estate is secured, Math. 27.ult. ye are sealed to ye day of Redemption. Eph. 4.30.

2. Graduall, ye Spirit never leaves ye Children of God altogether; when he once lays hold upon them, but is always with them, with his presence and assistance, which is sometimes lesse, and sometimes more.
Q. What is ye Seale of ye Spirit?  

A. His indwelling presence, wherby he causeth ye Children of God to look constantly to God ye Father, in Christ, with confidence and highest respect. Ezek. 36.27. Joh. 10.28, 29. Rom. 8.15. 2. Tim. 1.14. [Psal. 63.2, 3.]

Expl: He is not a way-faring man, who lodgeth for a night, but taketh up his constant dwelling, and Everlasting habitation in ye hearts of Gods children, & never removes his presence from them. Heb. 13.5. I will not unbind ¥m, loose ¥m, or forsake ¥m: he keeps ¥e heart ever bound and tyed to himself, and never deserts ¥m in respect of necessary supplies, and comforts, they are carried in ¥e streame, & trade winde of ¥e spirit, Rom. 8.14. hereby he causeth ¥m to walk constantly in his ways. Ezek. 36.27. all habits of grace are not sufficient for our constant standing in Christ, Adam had all in perfection, and yet fell from God:. It is an Argument Arminius useth ¥t ought to prove ¥e finall Apostasy of ¥e saints. A regenerate man is not God, but a creature, & ¥rfore may fall. I Answer, one may Reason in this manner to prove ¥e fall of ¥e saints in Heaven: It is true, all graces inherent are created & ¥rfore creatures, and ¥rfore mutable of ¥mselves, & may perish of ¥r own nature, as ¥e grace of Adam did: but if he had pleased God, he should have had a constant life of happiness, by ¥e Immutable assistance of his spirit: all ¥e faithfull united to Christ, have pleased God: & ¥rfore must live for ever, Rom. 10.5. & ¥rfore must have ¥e Immutable assistance of ¥e Spirit as a Garrison, 1. Pet. 1.5. Joh. 10.28, 29. if he should let his hold goe one moment, wee might fall.

With confidence &c:] both implyed in crying Abba father. Rom. 8.15.

1. Confidence: they are carried by ¥e spirit always to look towards him. Eph. 1.13. as soon as ever ¥y beleeved, and were united to Christ, ¥y were sealed, i.e. ¥r inbeing in Christ, ¥e fountain of life, was secured, by ¥e assistance of the spirit, that they could never fall from Christ.

2. Highest respect. Psal. 63.2. 3. God ¥e Father is Infinitely precious in ¥r Eye for ever: his loving kindness is better ¥n life, &c:
Q. What is ye earnest of ye Spirit? Arrhabo.
A. That little portion of his assistance in this life, wch is a pledge & earnest of all his fullness in Heaven. Rom. 8.23. 2. Cor. 1.22. Eph. 1.14.

Expl: His Immutable assistance is equall here & in Heaven: but ye spirit doth not fully let out himself here in his glorious assisting presence, Christ hath it in Heaven in all fullness, wee have but a little portion of ye spirit, ye first fruits, but this is a pledge of his fullness; & in Heaven, all ye thousands of glory & sweetnesse come in, and this is ye Inheritance, purchased by Christ. Eph. 1.14. by ye light and comfort of ye spirit falling upon us now, wee know in some measure what Heaven shall be.

Q. Wee have heard yt a beleever is admitted into a state of favour. Wherein consists his glorious Transformation?

A. In his Sanctification and Glorification, which are perfected by degrees.

Exp: The consequents of ye Evill of Adam, are Sin and Death. Rom. 5.12. ye fruits of ye Righteousness of ye 2d. Adam, are Originall righteousness & life, opposite to ye former. Acts. 26.18. Sanctified, i.e. admitted into a state of favour, being Justified, are sanctified, & also possesse ye Inheritance, which is Glorification, Rom. 6.22. these are called Holiness, & Eternall life, & both included in yt, Rom. 8.30. where Sanctification is implied as ye Principle, without which none can be glorifyed, those who are Justified, have glorious Principles, and glorious Operations. Christ is made to ye beleever, Sanctification & Redemption, 1. Cor. 1.30. i.e. a constant life of hapinessse, being redeemed from all misseries, 2. Pet. 1.3, 4. the Lord Jesus, by his Divine power, gives to all his people, grace & peace, & all hapinessse, which are unfolded in ye 3d & 4th V. grace, i.e. a principle of grace, is called vertue, a fitness for Operation & Godliness, because God, is ye great Object of it; & hereby ye Spirit is disposed to respect him in all things, peace is life and glory: ye communion
of ye faithfull with Christ may be shaddowed out, by ye communion of ye spouse of some great Prince with his majesty, to whom she is married.

1. Shee is freed from debt, she cannot be arrested: yt shadowes Justification.
2. Shee stands in neerness of Relation to ye King: yt shadowes Adoption.
3. Shee is clouthed with Royall Apparell: yt resembles sanctification.
4. Shee lives at court with him, & is made partaker of his Happiness. yt shadows Glorification.

These are capable of degrees] ye first is sanctification, without which none can be glorifyed: blessed are ye poor in heart, for yee shall see God; i.e. those who are suitable to him, fitted to close wth ye sovereign truth & chiepest good, shall see & enjoy it.

Q. What is ye Sanctification of a beleever? SANCTIFICATIO.

A. The Transformation of his Nature into ye glorious image of God, wherby he is fitted for every good work. Ezek. 36.26.
2. Cor. 3.18. Eph. 2.10. 2. Tim. 2.21.
Col. 3.10. 2. Pet. 1.4.

Expli: Sanctification] which implies separation from common, & dedication to divine use: as wee see in ye Tabernacle and Temple, with yr Vessells & Instruments, only wee must know, that it is not a relative but a reall sanctification, truly ye faculties of ye soul are turned, & really fitted for holy services, and honourable employment for ye service of God. 2. Tim. 2.21.

Of a beleever] because we are sanctified by faith. Act. 26.18. & that appears in several things.

1. Faith of its own nature, is a fair Instrument to receive & derive grace from Christ, Joh. 1.16.
2. Because it is ye proper offic of faith to go to Christ, & trade with him for life. Rom. 6.22.
[?, mss. 2.6.]: it seeks for honour, & glory, & Immortality, i.e. for precious shining grace, which is of an Immortal nature. Joh. 6.68. Gal. 2.19, 20.
3. Because Faith trades wth ye promise, w'in God hath bound himself to bestow life and grace upon his people. Ezek. 36.26. 2. Pet. 1.4. & Eying ye great faithfullness of God, yrin challengeth ye grace promised, & yrby is supplyed with precious grace combined yrin. It sucks it
out, Isa. 66.11. & is mightily raised up by his spirit, by ye riches & greatness of ye promise, 2. Pet. 1.4. wherby ye heart is moved and enclined to despise ye great things of ye World. 2. Cor. 7.1.

3. Because faith looks upon Christ himself in ye promise, & ye fullness of glorious grace, in him, appears in ye Gospell. 2. Cor. 3.18.

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1. By looking & waiting, it receives healing Vertue, as they by looking on ye brazen serpent. Joh. 3.14.

2. It looks upon ye Aimiable sweetness & glory of ye grace of Christ: & it hath ye nature of a strong prevailing object, to assimilate ye faculties to it: ye heart is taken with ye strange Excellencies of Christ, & changed by it, made like to himself: ye mind conceiving ye beauty in ye face of Christ, ye heart is answerably affected, & cannot but love him: every glimpse of Christ hath a transforming power. 2. Cor. 3.18.

3. By ye sweet aspect of a soul looking Christ in ye face, wee draw neer to Christ, ye fountain of light, grace, & life, & receive quickning influences from him, & shine by his beams as ye starres shine by ye light of ye sun, as pollisht stones cast a lustre on things near them: those yt draw neer Christ are illustrated, and their souls are dyed and coloured with his beams, and made to shine.

4. Faith makes ye heart pliable, & ready to receive ye Impressions of ye truth & grace of Christ: Ezek. 11.19. 2. Cor. 3.3. Jam. 1.21. ye heart lies still, as soft as wax under ye word, & takes the impression of it, Jam. 1.21. Rom. 8.17. when a burning glasse is held still under the Influence of ye sun, and combustible matter under it, is set on fire, so faith leads ye soule under ye Influences and beams of ye spirit of Christ, & is set on fire, & fitted with burning affections to God: is baptized wth ye H.G. and fire. Math. 3.11.

2. By faith we are married & united unto Christ, & yf therefore live: as ye children of Adam by union with him, dy. 1. Cor. 15.22. ye graces of sanctification, those lovely babes begotten by ye Spirit, are ye fruits of marriage union wth Christ. Rom. 7.9.

3. By Faith wee are Justified and worthy of life. Rom. 8.10. ye Spirit, i.e. ye inward man, is life, i.e. is furnished wth a principle of life, for righteousnesse sake, i.e. of Christ.

4. By Faith wee are made ye Sons of God. Gal. 3.26. &
Therefore it is meet yt wee should beare his Image in sanctification, and resemble ye Vertues of our Heavenly Father.

Transformation, &c: there is a glorious Transformation in Glorification, wby wee resemble God, and herein they agree: but that stands especially in glorious actions, ys in ye Transformation of ye Nature.

Of his Nature] not of his actions, but his nature, i.e. ye faculties of ye soule. Contrary to Originall Sin, which is ye Exorbitation of these Faculties. ye are made new, 2. Cor. 3.17. they are ye same for Essence, but are furnished wth new principles, or dispositions, Ezek. 36.26. [mss. 36.24.] ye wheeles are set in right order & Possiture.

Transformation] or Metamorphosis of those faculties, 2. Cor. 3.18. Metamorphosis is a change from forme to forme, as when a man is changed into a tree, &c: it is as great a change as if a tree were changed into a man, men naturally live ye life of plants, in nourishing myselves by eating & drinking, or ye life of beasts in sensuall pleasures, but now they are changed to men, living the life of Sanctifyed Reason, and fitted for that high & glorious end for which they were made.

Into ye Image of God] 2. Cor. 3.18. Col. 3.10. Sanctification is a renovation of ye Image of God, which we lost in Adam, wherby we are fitted to imitate God, and please him according to our manner and measure. Math. 5.ult. 1. Pet. 1.15, 16.

Glorious Image] 2. Cor. 3.18. grace is a glorious thing.

1. Because it makes a man like unto God himself in his nature, qualities or vertues, 2. Pet. 1.4. a saint is a picture of God, a Godlike man, representing his Vertues.

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2. Look what Majesty, Wisdome, &c: is in ye Law & word of God, ye same is imprinted into ye nature of man. Jer. 31.33. Jam. 1.21. Wee are partakers of ye same Vertue that is in ye Word.

3. A Saint hath ye same Principles of Wisdome, &c: as yt in [the] humane nature of Christ himself; & as many graces as he, Joh. 1.14, 16. he hath perfection of parts, though not of degrees, as a child receives from his father limb for limb, &c: yrfore called the new man.

4. There is as much difference between him and another man, as between a clod of Earth, and a shining starre.

Phil. 2.15. Ps. 45. he is transformed as Christ on ye Mount, Math. 17.2. ye same Word is used. 2. Cor. 3.18.

Wherby &c:] As ye lights of Heaven are fit to shine, Eph. 5.8. Isa. 61.3. Gal. 5.22. yr is a double expression to illustrate ye nature of ye Sanctification. 2. Tim. 2.21.

1. Meet for ye M's eye: every faculty having a new
suitable Principle, befitted for his office, as a good Eye is fitted for seeing, &c:

2. Ready for every good work: all ye faculties are ready harnessed, & bound for every good work, as a servant at his Masters Elbow. Rom. 6.13. waiting for his Will.

Q. What are ye parts of Sanctification?
A. Mortification, & Vivification.

2. Cor. 5.17. Rom. 6.3, to 12.
Col. 3.3, 4, 5. Eph. 4.22, 23, 24.

Expl. In ye sanctification of Adam yr was only ye Impression of Divine goodness in his whole nature, but corruption prepossessing our nature, there are two facets of this work, as in a Table book, where there is something crosse & unsuitable written, ye former lines must be wiped out, before any new thing can be written. So here, Jer. 31.32. 2. Cor. 5.17.

Q. What is mortification?
Coloss: 3.5.

Expl. A man must first be stript of his old habits, before he can put on new: ye operation of a thing follows ye being of it: ye fountain being polluted, ye swans are answerable: ye Exorbitation of Nature, disenables us from pleasing God, while it remains in Vigour & yrfore sin must dy, before we can please God. Rom. 8.8, 13.

By applying, &c:) Mortification is wrought by all yr is in Christ, there must be a concurrence of his natures, offices, &c: but especially by his death, yr is yr speciall ingredient, yr hath a main peculiar Influence into yr work.

1. Christ by his death hath satisfied ye Law.
   1. Therby takes away ye strength of sin. 1. Cor. 15.56.
   2. Christ dyed as a Publique person, representing ye persons of all beleevers, their sins being imparted to him. Heb. 7.27. Wee were nailed on ye crosse, &c: with

3 Mss. prepossessing.


4. Wee should claim this freedome, & ye Royall spirit of Christ purchased by his death to set us at liberty from sin. Rom. 8.13. Rev. 1.5, 6.

2. The application of ye bitter sorrows of ye death of Christ as a means to make sin bitter: when we tast ye bitterness of it in his groans, &c: and abhorre it, Gal. 6.14. hereby we are crucifyed, i.e. by tasting ye bitterness of Sin, we are deaded to it: Sin is not quite dead, but hath his deaths wound: this is mortification.

Q. What is Vivification?

A. The putting on ye Image of Christ,
   by applying ye power of his Resurrection. Rom. 6.4, 5.
   2. Cor. 3.18. Eph. 4.24. Col. 3.10.

Expl: As sin must dy, so grace must live in us: ye spirit of life must be put into us and wee must receive a new principle of spirituall life from Christ, yt we may live new spirituall life. Rom. 6. 2. Cor. 3. good habits and Vertues must succeed inclinations, ye new man must be introduced: wee must have a new Eye, that we may delight in ye things of God, and walk in all holy obedience:
By applying, &c:) it is wrought by ye application of whole Christ, but by his Resurrection, & Exaltation, as ye most speciall meanes.

1. Christ possesseth ye spirit of all grace now in ye fullness & glory. Acts. 2.33. as a publique person, & head of ye Church. he dyes no more. Rom. 5.

2. He hath power to suppresse all Enemies yt would hinder ye communication [of] grace: Rev. 1.18.


4. Wee should eye ye grace of Christ by ye spirit, stand under ye Influence of it, & challenge it. 2. King. 2.10.

2. Cor. 3.18.
Q. What follows from hence, that ye saints are continually dying to sin, and living to righteousness?
A. That combat, wherby ye flesh lusteth against ye spirit, & ye spirit against ye flesh, being contrary ye one to ye oyr.
Rom. 7.15, to end. Gal. 5.17.

Explicat: Here is ye proper place of ye spirituall Warr. If Mortification & Vivification be by degrees, yn after ye beginning of these there is some flesh remaining, wch is to be mortifyed, and some spirit, wch is dayly more & more to be renewed: it is yrfore ye lot of a Godly man to have two Contrary Principles remaining in him in ys life, as Paul saith. Of such a man I will speake, of myself I will not speake: yr is in a regenerate man, a new man & an old, which cannot but oppose each other.

1. The flesh is originall sin, & ye Exorbitation of Nature remaining in part in ye regenerate, called flesh, because it is derived from ye first man by naturall & fleshy generation. The spirit is originall Righteousness, ye right frame & constitution of ye faculties in some measure, wrought by ye spirit, & yrfore called spirit. Joh. 3.6. the one is ye Image of Adam, ye oyr of Christ.

2. These two are not one in one faculty, & another in another, but mixt together in all ye faculties, as light and darkness at ye dawning of ye day, or as heat & cold in ye same Water, and every part of it.

3. These qualities & principles possessing ye man in every part, all his faculties are directly opposite one to one, & yrfore Crosse & Contrary to ye oyr: as fire and Water &c:
2. Cor. 6.14.

4. Hence their operations are contrary one to ye oyr, for ye operation of a thing follows ye being of it, if ye principles be contrary, yr working is answerable. A regenerate man having 2 fountains in him, sweet, of grace, bitter of sin, yr streames and operations will be answerable: those 2 Captains lead, and carry ye powers of ye soule, two contrary wayes.

5. The flesh and spirit, are always lusting in a divers and contrary way.

1. Both these are always lusting: i.e. with burning and ardent desires reaching after things sutable to ymselves.

Ps. 42.1, 2. 73.25.

3. They cause ye soul to reach after contrary operations. Joh. 15.6. Ps. 119.5. 2. Cor. 5.9. Jam. 1.14.
4. They produce answerable fruits. Gal. 5.22, &c: Rom. 7.ult.
5. They hale, and pull ye soul diverse ways, and contrary. Rom. 7.ult.
6. They in yr lusting & haling, labour to curb, restrein, & represse one another. Rom. 7.21, 23.
1. Joh. 3.9.
7. The issue is, ye saint cannot do that which he would.

1. They cannot sin as they would, not make sin, but bungle at it. Rom. 7.15.
2. They cannot sin so well as they would.
Rom. 7.18. a sick man recovering in some measure, desires to walk a mile, when he is not able to walk a furlong, ye affections of a regenerate man carry him to ye best things, but by reason of ye flesh, he failes in ye doing. Math. 26.41.

Coll. 1. A Godly man hath something in him crosse to every Rule of ye Law of God, & encounters with corruption in every Rule, more or less; corruption strives against ye whole Law, it will breed samples in every thing. Gal. 5.17.

Coll. 2. The flesh as corruption, mixeth itself in every action, these two streams have a Influence into ye whole streame of a mans course, & makes it mixt of sweet and bitter water, then is filth and impurity derived into every service, drosse in ye best. Gal. 5.17. Rom. 7.14.

Coll. 3. This is ye greatest battle that ever was fought.
1. Because its most fierce and cruell, wherein deadly Enemies do not only meet in ye same field, but dwell under ye same roofe. Joh. 8.17.[?]
2. It is ye most difficult fight, ye sorest encounter and battell for a man to engage, not against friends, but against himself, a man must overcome himself, rule & conquer his own spirit, yt is harder yn to overcome ye greatest Enemy in ye world. Prov. 16.32.
3. It is of greatest moment and consequence, for ye flesh riseth up against ye spirit, and seeks to dispossesse grace, and expell it, being contrary, Gal. 5.17. to kill ye life of Christ begun in ye soule, & scatter ye army of his graces, &c:

Coll. 4. Now we may see ye Reason why ye dour Saints of God are sometimes in ye dark about yr own Everlasting Estate: his gold is so mixed with drosse, & corruption so mixed with his
goodness, & grace so overshadowed by ye flesh, yt ye soule can hardly discover grace, ye soule sees more corruption in goodness, and sometimes can hardly see any sincere goodness at all: back byasses are working, & corrupt aims and ends do so mingle with deep scruples, about his spirituall estate, not knowing what to make of himself, he fears he shall one day fall by ye hand of Saul, by one lust or other, ye batell is sore, and issue doubtfull, he is full of Jealosies about Gods Everlasting love, and ready to conclude that he is cast out of his presence as Jonah, thinks himself a graceless man, a reprobate, and sometimes one yt hath committed ye sin against ye H.G.

Coll. 5. The saints must not Judge of ymselves always by yr present feeling. Yt may receive such wounds, as so to ly like dead men for ye present, & yet have life in ym, ye working of corruption may be so strong for a time, yt men perceive not ye weake operations of grace with ly prostrate. grace may be strong, but corruption makes such a noise, yt it drowns ye sound of it. Gal. 5.17. 5 bells may be ringing, & yet but 4 heard for ye present, ye ovr being drowned, &c:

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Coll. 6. The services of ye Saints are accepted, when done with much weaknesse against yr Wills. Joh. 21.18, 19.

Coll. 7. This combatt is found in every Saint, he yt is ye Lords, fights his battells, & indeed this combatt between ye flesh & spirit is proper to ye saints, and found in ym alone. Gal. 5.16, 17.

There may be a fight in an unregenerate man.

1. Between ye Inferior and Superior faculties of ye sensitive or rationall soul, ye one showing better things, & ye sensitive appetite following worse, & warring against Reason.

2. Between sin & conscience, & ye light of it. Ye conscience speaketh against sin, Rom. 2.15. men are afraid of ye Wrath of God, and out of honour may oppose sin, & vomit yr Morseles, but yt do not oppose it as sin, but as it hath a scathing ingredient in it.

3. There may be a strife and contention in ye faculties, about ye entertainment of a morall and sensuall good: and between morall and sensuall Joys, Math. 13.[sic] but that combat between Divine and Selfish Principles, is found only in ye regenerate, in ym only ye Image of ye first & 2d Adam are found contending and fighting together.

Evid. 1. He that hath ye Rule of goodness imprinted on his heart and nature, & fighting against ye law of sin, and Exorbitation of nature, strives against sin, being armed with
ye consideration of ye transcendent loving kindness of ye Lord expressed to him, & ye seas of his Infinite goodness, in which he hopes to live forever. Ezra 9.13, 14. ye are bound to him by ye cords of his love, and set him before ym in his Infinite goodness, & fear of falling short of ye Vision and fruition of God, fear to sin against him, that they may not fall short of himself, it is his ambition to please God, & greatest crosse of his life, honour and happinesse, to depart from him.

2. Cor. 5.9.

Evid. 2. He opposeth sin, because he loves ye Law and truth of God, & by Vertue of ye Law wth is written in his heart, and found in ye Bible, Rom. 7.16. Psal. 119. he yt doth Evill with full comfort of will hates ye light, but he that hath some goodness of ye Law in him, loves ye Law, & ye light of it, that he may walk in it, and close with God by it. Jer. 6.8. least my soul be disjoyned: he yt is joyned to ye Rule, & God, whose heart is made one with him, he is of a distance from sin, and an Enemy to it, as God is, Rom. 7.16. Prov. 2.10. he is not willing ye truth should appear and go to ye bottom of it, but is afraid to dispute with his superiours, he is afraid of syllogismes. The Apostles Reason concludes syllogistically, in clearing ye depths of ye Gospell. Rom. 3.28. λογιζόμεθα wee conclude by Reason and argument, inferring one thing out of another: he yt is unwilling to see ye truth: he yt refuseth syllogismes, it is because he is unwilling to see ye Rule, and make application of it. Examination stands, in taking ye rule, and making application.

Evid: 3. He opposeth sin out of hatred of it. Rom. 7.15.
1. He loathes himself, his affections to sin, his will & care of sinning. Ezek. 20.43.
2. He hates every sin, ye least. Psal. 119.113, 128.
3. Desires ye annihilation of sin by any means, because he hates & lusts against it.

Evid: 4. The flesh is subdued, and kept under, & ye spirit & righteousness rule & rejoice.
2. Will have ye last blow against Sin, as Jonah.
3. The vilenes of sin is more discerned, and the healing grace of Christ more precious. 1. Joh. 5.4.

Coll. 8. Here we see ye Reason of ye Changable Succeeding Joyes & Sorrows of ye saints: they feele ye corruption of ye flesh, wickedness of Nature, & mourne: ye are awakened and stirred up to

4 Willard’s transcript repeats this word.
call upon Christ, and hence can make Joy of sorrow, of sin righteousness, of life death, and so becomes a mighty workman, & wonderfull creatour.

Q. How is ye flesh guarded?  
A. By ye Devill & ye World.  
Ps. 56.1, 2. 57.4. Eph. 6.12.  

Expl: The Devill brought forth sin, and labours to maintain it against ye spirit. Eph. 6.12. Ye things of ye World are as baits wby he labours to catch us & swallow us up. Ps. 56.1, &c: [mss. 5.6, &c:]

Q. How is ye spirit guarded?  
A. By ye spirituall armour of all ye Divine persons, who are up in armes for ye spirit. Eph. 6.10, 11. Ps. 56.9, to end. 57.1, to 7. 1 Joh. 4.4.  

   1. Hope of Victory and salvation ye headpiece.  
   2. Exact walking in our particular place is ye breastplate.  
   3. Doing all wth a singular Eye for God, is ye girdle of truth.  
   4. Closing with Christ in ye promise, is ye shield.  
   5. The sword is ye Word of God.  
   6. The shoes are ye readiness of affection to answer ye termes of ye Gospell.  
2. Wee have God himself taking part with us. all his Divine persons: herin lyes our great strength. Eph. 6.11. Psal. 56.[9,] &c: ye Spirit is greater yn Satan. 1. Joh. 4.4.

Q. What is ye subject of Sanctification?  
A. The whole man, which yet is not wholly renewed in ys life, but only in part.  
   1. Cor. 13.9, to 13.  
   2. Cor. 4.16. 1. Thess. 5.23.
Expl: The Image of God at ye first, was seated in ye whole nature of man. Gen. 1.26. & Yrfore ye renovation of it is in ye whole man: Originall Sin is diffused through ye whole man, so must originall righteousness. 1. Thess. 5.23. hence in every spirit, there is a perfection of parts, though not of degrees in this life. 1. Cor. 13.9. 2. Cor. 4.16.

Q. Wherin consists ye sanctification of ye whole man?  
A. In ye renovation of soule and body. 1. Cor. 6.20. 7.34. 2. Cor. 7.1.

Expl: Indeed God looks principally at ye inward man, yt yt be adorned with grace, but he would have this shine in our Speeches, Lookes, Carriage, & all ye expressions of the outward man.

Q. Wherin consists ye sanctification of ye soule?  
A. It is either ye renovation of ye understanding, or of ye will & affections. Math. 22.37. 1. Thess. 5.23. [Psal. 119.130.]

Expl: There is a double faculty in ye Reasonable Soule, ye one guiding, ye oyr moving to worke, these are understanding and Will, both these are Exorbitant by ye fall, both these must be transformed, renewed, and furnished with sutable Principles; ye Understanding must be adorned with Intellectuall, ye Will with morall vertues, and yt ye soule is compleatly fitted for his journey to heaven: these are called Spirit and Soule in Scripture. 1. Thess. 5.23. ye spirit is ye understanding & Will, ye faculties of ye Reasonable Soule, ye soul is ye sensitive soul, comprehending ye sences, and affections properly so called: this soule is made out of ye Elements: ye sences are servants of ye understanding, ye affections hand-maids of the will.

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Intellectuall renovation is of ye understanding; Morall of ye

5 Mss. “and.”
Will, & affections, wee are bound to close with God, with our whole discoursing faculty, i.e. our Understandings; and hearts, i.e. our Wills, and ye whole soule, i.e. Affections, and yrefore all these must be sanctifyed, & disposed to these operations.

Q. What is ye sanctification of ye understanding?
A. That transformation, wherby ye understanding is ready to discern ye Rules guiding to ye last end.
Ps. 19.7. Rom. 12.2. 1. Cor. 2.13, 14, 15. Col. 1.9. 3.10.

Expl: Transformation] Rom. 12.2. renewed, or making new your minds, our minds were antiquated and deformed, had lost the form in which they were created, In Adam. Prov. 30.2. and must now be made new againe, & restored to yr ancient forme & beauty: Reason is blind, & cannot see ye things of God, because they are only discerned by a spirituall light, proportionable to themselves: Nothing acts above ye spheare of its own activity: a man having a naturall life, discerns not that a saint lives a spirituall life, which is called ye life of God. 1. Cor. 2.13, 14, 15. Psal. 19.7. wiseing ye mind; hence, ye saints are called wise men, Children of Wisdome. It is a piece of ye Image yt was in Adam, and is now restored, Prov. 30.2. Col. 3.10. It is a participation of ye light wherby God sees himself, it makes a man like Christ, they know Christ, as Christ knowes. Wherby &c:] Vertue stands in ye readiness and promptness of ye faculties to its act: this is an Elevating and disposing light, wherby ye understanding is fitted to discern Divine object[s], it comprehends all Intellectuall Vertues of the Understanding.

1. Intelligence sees particularly, and distinctly. Prov. 2.9. 2. Cor. 2.14.

2. Science passeth sentence on those truths, & determines that they are so. 1. Cor. 2.15.

3. By Wisdome he is able to discourse, & deduce spirituall conclusions from Spirituall Principles. Eph. 1.18.

4. By Prudence he is able to apply these deductions on every occasion. Luk. 6.8.

5. By art he hath skill to act well. Psal. 111.10. it is a practicall wisdome, directing a man to actions for ye attaining his end, he hath ye Art of pleasing God. To discern &c:] the good Will of God; i.e. ye Rules of highest
Wisdom, approved by ye good pleasure of his Will: his good Will, because ye Rules of goodness: & well-pleasing, because when a man acts according to these Rules, he imitates God, and pleaseth him: ye saints see ye beautyes of God, ye most sovereign truths, and most blessed Vision of Him: they know ye way how to meet him here, and enjoy him forever: they are of ye wisest men in ye world, who know, not only to compasse Inferior Ends, but ye most high & universall end, they are wise to salvation; this is ye reason why to him yt hath yt sanctifyed understanding, all things are new. 1. Joh. 2.8. the command of love is said to be new, because the saints see a new beauty and Excellency in it, and the ways of God appear new things, because they have new Eyes, and see in a new manner.

1. He sees an Infinite beauty in ye first being, & ye last end from & for no other, now he is like him. Jer. 10.5, to 17. 9.24.[mss. 9.23] Isa. 40.15, 17.
2. He sees a sovereign and Incomparable beauty in ye ways of ye Lord, & ye Rules of meeting with him, & loving him, & his Saints. 1. Joh. 2.8, to 17. Psal. 84.10. Rom. 7.13, &c: Psal. 119.96.
3. He sees ye greatest beauty in ye Children of God, yt he can despise all ye men in ye World in comparison of ym. Psal. 15. 1. Joh. 2.8, &c:
4. He sees it absolutely best for him, & his own happinesse, to walk in those wayes yt he may have communion with God yrin, Psal. 37.25, to end. 19.11.

Q. What is ye sanctification of ye Will?
A. That Transformation wherby he is enclined to close with God, as his utmost end. Ps. 73.25. Math. 22.37. Acts. 13.22.

Explan: As ye understanding is fitted to discern ye beauty of ye Divine Rules, so ye will being enriched with all Morall Vertues, Math. 12.35. is enclined & bent to walk yrin: Good as good, is ye object of ye will, yvrfore an universall good, in whom all good is combined, wth is God himselfe. The will is fitted to will, embrace and act ye good statutes, and commands of God, & walk in his ways, Acts. 13.22. and hath an Eternall principle of love, to close with God, as his chiefest good, and last end. This most noble faculty, hath a New Bias, and is bound for ye highest end.

1. Rests in no Inferiour end.
2. Rests in God.
3. Is carried with an infinite appetite to him.

Q. What follows from hence?
A. That liberty of Will w'by a man can chuse any Theologicall Divine good, in an uncontrollable manner.
Rom. 15.26. 2. Cor. 3.17.

Expl: The Image being restored, a Child of God hath liberum arbitrium ad bonum; His liberum arbitrium is both in ye understanding and will. Arbitrium is of ye understanding, & Liberum of ye will; when he sees right, & willeth it: it is radically in ye understanding, and formally in ye Will; & these both being sanctifyed, this Liberty followeth. Liberty is nothing else but ye sovereignty of ye Will, ἀυτεξουσία, 1. Cor. 7.37. Selfe royalty: w'by a man hath Dominion over himself, & his own acts. Joh. 8.36. 2. Cor. 3.17. Now ye will can chuse any Divine good, which others cannot: Psal. 119.30. In an uncontrollable manner]

1. He is ye first mover in his kind, can set himself on work. Exod. 35.21. it cannot be constrained, as ye understanding may, to see a truth; it imlyes a contradiction, that the will should be compelled to chuse. Isa. 66.4. Rom. 15.26.
2. It cannot be hindered. Rom. 7.15, to 29. a Godly man is inwardly carried to good, Ps. 119.168. he will walke in ye ways of God, & can do no o'yrwise. This is his glorious Liberty. Dan. 3.16, 17, 18. Acts. 4.19, 20. This follows ye Image in Understanding and Will.

Q. What is ye sanctification of ye affections?
A. That w'by ye are made ready to obey ye sanctifyed will, and right Reason. 1. Thess. 5.23.

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6 Latin: “free choice for good.”
Joh. 11.33.

Expl: These are hand-maids of ye will, made to attend her majesties pleasure: ye understanding is ye counsellor, ye will ye Queen, these ye hand-maids, when ye will bids ye goe, they goe, &c: 1. Thess. 5.23. by soule is meant, the sensitive soule, especially ye Affections which were put out of order by Adam, Ps. 32.9. Godly men rule ye Affections by Reason, our Affections yn are sanctifyed, when Reason hath ye command of ye.

Joh. 11.33.

Q. What follows from hence?  
A. Repentance, which is a Change of ye affection, wby ye are turned from Evill to good.  
   Jer. 31.19. Amos. 5.15.  
   Rom. 12.9. 2. Cor. 7.10, 11.

Expl: _Metavdia_, signifies a Transmutation or change of mind, i.e. from Evill to good, Jer. 31.19. wheras a man thought well of his ways, now he thinks ill of them, & ye Reason is, because ye change of ye mind is ye ground of Repentance: it is such a change of apprehensions, as changes ye affection: The Principall or cardinall affections, are love and hatred, one made to embrace good, ye other to Abandon Evill, but through sin, hatred is turned to good, & love to evill, but now they are changed: these are ye most cardinall: all ye rest are love and hatred respectively, Rom. 8. Yefore Repentance is expressed by these two, Am. 5.15. Rom. 12.9. 2. Cor. 7.10, 11. This falls in, in sanctification: There is repentance in Preparation, Acts. 3.17. & in Vocation. Acts. 19.5. but this falls properly in here. Jer. 31.19.

Q. What is ye sanctification of ye Body?  
A. That wby ye members of ye body, wch were servants of sin, are now become the servants of Righteousnesse.  
   Rom. 6.13, 19. 1. Thess. 5.23.

Expl: The chastity of ye heart hath an Influence into ye Eye, ye truth of ye heart into ye tongue, &c: all are at ye direction of ye sanctifyed will, grace shines in ye Expressions of ye outward man. Phil. 2.15. Prov. 31.26. Math. 12.35.
Q. What is Glorification?  
[Rom. 8.17.]

Expl: The glory of a man, is properly ye reward of some great act of his Vertue, wherby a multitude having a high opinion of him, give him joynly a great approbation. δοξα signifies an opinion or Estimation, & yt is not for some mean Vertue ye reward, of which is praise, but for some great act of Vertue, and matter of great weight and moment: ye Hebr: word Chebith signifies gravity or weightinesse.  

1. Praise is ye Verbal Commendation of any Vertue.  
2. Honour is a signall sertification [sic] of ye good opinion, & precious esteem of ye Vertue of another, as by bowing, uncovering ye head, &c: ______ 7 trophies, &c:  

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3. Glory is good and high opinion of one conceived by a multitude, by reason of some great or more noble act of Vertue. it implies 3 things.  
   1. Some great and eminent act of Vertue, as fortitude, wherby he hath rendred himself remarkable.  
   2. By Reason of this men have an high opinion and account of him, and give him high Approbation according to his merit.  
   3. Not a few, but many have this high opinion of him, he is magnifyed of all that see him. Math. 6.2. [sic; 5.16.?] that they might glorify, i.e. that all spectatours might conceive an high opinion of them, as men eminently vertuous.  

2. This glory is ye portion of ye saints.  
   1. There are eminent Vertues shining in yr operations: yr preach ye Vertue of Christ. 1. Pet. 2.9. & shine, Phil. 2.15. yr conflict with Spirituall Enemies and overcome.  
   1. The world, which is more yn ever Alexander did: it is not Pompey, &c: ye great but a Christian the great.  
   2. Principalities and powers, wch reign as Gods over ye great Princes of ye world.  
   3. Themselves, & yr own lusts, which were dearer yn yr lives, & Everlasting beings: this is ye most noble conquest. Prov. 16.32. these are ye Worthyes of ye Lord, who have done

7 Unable to make out this word.
great Acts. Heb. 11. yr Acts are noble, & yr reward shall be glorious.

2. Hence they shall be highly esteemed, & exceedingly shine, in Ye Eyes of God, & his Angels, above all others; they shall say, there is none like them.

3. All ye Divine persons, and Millions of Angels and Saints, shall highly esteem them, and give ym a joynt Approbation:

1. Pet. 1.7.
   1. God will praise ym, i.e. commend ym in words.
   1. Cor. 4.5. & say, well done.
   2. God will honour ym, i.e. give a signall approbation of yr Vertues, by yr sunlike bodyes, & welcome entertainment.
   1. Sam. 2.30.
   3. God will also glorify beleevers, i.e. yy shall be universally esteemed & praised, as exceeding precious, in ye Eyes of all ye Divine persons, Saints and Angels.

3. This implies yt ye children of God shall be, and are adorned with another glory which is ye subject of this, and that is ye shining Excellency of Vertue, wch is ye foundation of ye high opinion: All Divine Vertues shining out in yr vertues & operations. Glory in Scripture is shining Excellency, Splendour, and exceeding brightness, 2. Cor. 3.7, 10. Acts. 22.11. Moses desired to see ye glory of the Lord, & ye Lord promised, all his goodness should passe before him. Exod. 33.[18.] Glory is perfect goodness made manifest.

4. Hence ye greatest glory of ye saints, is doing well forever: it is ye shine of yr noble Vertues, in yr operations: yt yr Eupraxy, well acting, & working, is yr felicity: wn wee declare yt a man is likely to be misserable, we say he is likely to do very ill; or happy, we say he will do well: This high opinion is not yr Eupraxy, or happinesse, but an adjunct reward, which follows upon it, which is worthy of glory: Glory is the Crown which God addes to well doing; but yt well doing is felicity, and happinesse itselphe. This is mainly intended in that place, Rom. 8.30. whom he hath Justified, he hath also glorified, i.e. those whom he hath accepted as worthy of Eternall life in Christ, he causeth to live a constant life of happinesse, wch is called glory.


Wherby, &c: 

YY live wth Christ at ye Court, Rev. 20.4. & live ye very same life with him: If ye first Adam had pleased God, he, & all his, should have lived a constant life of happinesse;

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The 2d. Adam hath pleased God, & yrfore he & his do live a constant life of happinesse in ye presence of God, Joh. 14.19. Ye same spirit yt is in ye head, is in ye members, 1. Joh. 5.11, 12.

a beleever acts with greatest light, & delight: yy live like
God-himselfe, Eph. 4.18.[?] fall upon ye Same Object, & yr act is a neer resemblance of his, Math. 22.37.

Having, &c:] The first Adam should have bin happy, if he had obeyed God, and all his in him for ever: but ye first Adam had only ye habit of grace, & not ye act, he must act well before he could be happy, & yn he should have bin Eternally happy, for happinesse is of yt nature, yt being once obtained, it can never be lost: & yrfore is called Eternall life. The second Adam had not only ye habit, but also ye Act, & did always those things that were pleasing in ye sight of God, Joh. 8.29. & hence he & his, live a blessed life forever: he is eminently blessed as ye head, Psal. 21.6. Luk. 1.42. and all his members are blessed in him. Rev. 20.4, 6. Ps. 1.1, 2, 3. they are compared to a tree flourishing by ye influence of ye rivers by wch it stands: So ye faithfull live by ye influence of ye spirit of Christ: they are ye only happy men: Deut. 33.19.[?] Ps. 102.1.[?] This is ye same for substance, or generall nature, with the life which Adam should have lived by his obedience, but of a higher strain, because our nature in Christ is so neerly united to ye God-head, & exalted above all oyr natures, & wee have our portion in him: ye head is more glorious yn ye members; but they are glorious in yr measure. wee shall be conglorifyed, Rom. 8.17.

Q. What is that happinesse? Felicitas quae?


Prop. 1. A mans Eupraxy, and his happinesse, are all one. felicity stands in doing well. Isa. 56.2. Jam. 1.25.

1. Because this is a mans last end for which he was made, as ye Eye to see, &c: all ye ornaments in ye world cannot make these facultyes happy, but seeing, &c: The habit of Vertue cannot make a man happy, because it is ordained for an higher end: ye Act is more perfect, yn ye habit, because ye end & good of ye habit, is ye act and operation.

2. The act renders a man most like to God, whose life consists in acting. Eph. 1.18.

3. This only is pleasing to God, and therefore ye highest Excellency of the creature. 1. Thess. 4.1.

4. Because God gives ye highest praise to this act. Math. 25.21. Glory which is attendant on happinesse is ye adjunct reward, & consequent of ye noble act.

Prop. 2. This Eupraxy is ye act of ye best and noblest
Vertues: ye operation follows ye being: The act answers ye habits; ye best & noblest act, springs from ye best & noblest Principles, habits, and dispositions: Vertue is nothing else but ye promptnesse of ye faculty to performe his act, ye act yefore, is nothing else but ye employment of ye best Vertues, ye shine of ym in yr operations. Phil. 2.13. Therefore ye Philosopher saith that happinesse is ye operation of ye best Vertues of ye Reasonable Soule.

Prop. 3. The act of ye best Vertues, stands in ye application of ym to ye best object: Act is nothing else but ye application of ye faculty to ye object; as ye act of seeing is ye application of ye Eye to ye colour, ye object of it, & because there is perfection between ye Act & ye object, the act of the best Vertues, falls upon ye best object.

Prop. 4. Those Vertues, ye act wherof falls upon ye best object, are ye Vertues of ye noblest faculties of man; yr must be a proportion between ye facultys & vertuces, a man cannot fill a bag with wisdome, &c: because there is no proportion or agreement, ye best vertues are seated in ye best and noblest faculties of man: brute creatures are not capable of happinesse, because they cannot performe ye best act, not having ye best Vertues, & ye Reason is, because yw want ye noble faculties of ye Reasonable Soule: ye proper subject of these Vertues, only Angels and men are capable of felicity.

Isa. 56.2.

Prop. 5. The noblest faculties of man, are Understanding & Will, Ps. 94.10. Deut. 30.15, 19.[mss. Deut. 31.] hereby he is exalted above ye rank of Inferiour creatures, having ye same faculties with Angels. Job. 35.11. i.e. God hath given us a Reasonable Soule, wth understanding and Will, & herin we excell all brutes.

Prop. 6. The sanctification of these most noble faculties, is nothing else but ye infusion of Intellectuall and Morall Vertues into ym, wherby yw are prompt and ready for ye act.

Prop. 7. The act of these Vertues, falling upon ye best object, falls upon God himselfe, ye most sovereign truth, & chiefest good: ye Eupraxy, & well acting of those faculties is ye application & employment of ym on ye most sovereign truth & chiefest good: i.e. God himselfe. ye understanding, Rev. 22.4. ye Will, Ps. 73.25.

Prop. 8. This employment of ye sanctifyed soul, wth is our felicity, stands in ye beatificall vision & fruition of God: when these noblest faculties, sanctifyed, and furnished with ye noblest Vertues, put forth ye noblest act, and are employed, and

8 Willard repeats this word.
taken up with ye noblest object, ye proper object for which those faculties were made: this is mans happinesse: God is ye objective happinesse, and our possession of him ye formall: Vision is Intellectuall, fruition is Morall happinesse: this renders us like ye blessed God, whose happinesse stands in ye Vision and fruition of himself: this blessedness is called seeing God, Heb. 12.14. Math. 5.8. which comprehends fruition, by love, which is more noble yn ye act of ye understanding, & ye deepest happinesse stands in that, when ye understanding going upon ye discovery of all ye Excellencies of ye Lord, gazing upon ye Infinite beauty of his face, ye will drinks in ye sweetness of them, and rests in ye fruition of all ye goodness of ym, Ps. 73.25. Now these faculties are satiated and satisfyed. Ps. 16.ult. & yt is ye Essence of our Divine happiness.

Q. What is ye complement of this Happinesse? Complementum Felicitatis.
A. That Prosperity wherby a man being freed from all impediment, hath Alsufficiency of good things conducing to his end. Ps. 1.3. 144.13, 14, 15. Joh. 4.14. 1. Cor. 7.30. 2. Cor. 9.8. 2. Pet. 1.3. 3. Joh. 2.

Expl: Prosperity is an adjunct and complement of true happinesse: ye happinesse of ye Soul: called its prosperity. 3. Joh. 2. but I make ys Inferiour Prosperity Subordinate to yt Eupraxy wʃn happinesse consists: it signifies a good way or Journey, when things succeed according to a mans mind, and he hath what he hopes for, this is ye complement of happinesse, and helps as an Instrument to advance and promote it: but is not Essentiall to it: Job missed not the Rule and his mark, but was happy in closing with God, & ye Rule, when all was taken from him. blessed men have a spring in ym which never failes. Joh. 4.14. and yrfore are content in every Estate, Phil. 4.11. yet ys prosperity is an ornament & advancement of yr happinesse, Psal. 1.3. and this prosperity stands in two things.

1. Freedome from Evils whch are Impediments to a mans act; as Poverty, sickness, &c: freedome from ye torments of hell is an Adjunct of this happinesse, yrfore ys happinesse is called Redemption, Salvation, & rest: yr must be a freedome from ye Impediments that hinder ye act of Vertue. 1. Cor. 7.30. [mss. 1.30.] 2. Tim. 2.10. 2. Thess. 1.7.
2. Possession of good things. The Philosopher granted \( \nu t \ \alpha v t a r k e i a \), though he did not put it into \( ye \) definition of happinesse: \( ys \) was not extended from beatitude, but was an Adjacent, and Instrumentall cause of it: because \( y t \) are organs to helpe \( ye \) Exercise of Vertue: as riches are requisite for him \( yt \) will exercise liberality, &c: hence God suits his servants with these, \( ye \) Apostle useth \( ye \) same word \( w^t \) \( ye \) philosopher, for abundance of Externall good things, 2. Cor. 9.8. 2. Pet. 1.3. hence \( ye \) happinesse is called a rich and glorious inheritance, Eph. 1.[11.] \( ye \) 3\( \text{rd} \) Heaven and all \( ye \) ravishing delights of \( ye \) place, \( ye \) company of Innumerable Saints & Angels, are but complements of happinesse & Eupraxye.
Q. What is ye Inchoation of this happiness?
A. A foretast of some drole of ye future sea of glory.
Num. 13.23, to 28. Ps. 34.8.
Rom. 8.23. 1. Cor. 13.9, 10.
Col. 3.3, 4. [mss. 3.34.] 1. Joh. 3.2.

Explic: As there are degrees of sanctification, so of glorification: ye longer saints live, ye more blessed they are, there is an Inchoation & perfection; yt Inchoation is a participation of this happiness in some measure: yt was shadowed out by ye bunch of grapes, Num. 13.23, to 28. wee have here ye first fruits of ye spirit, Rom. 8.23. ye great harvest of glory is to come herafter, here we tast of some drops of those rivers of pleasures, Ps. 34.8. and it is but a tast, in comparison of yt great feast, 1. Cor. 13.9, 10. wee wait for perfection, but have it not in this life: this happy life we live, is but obscure, in comparison of yt we expect.
1. Joh. 3.2. Here we live in a corner of Heaven, & have ye same objects & companions, our happiness here and hereafter, differs only in degree, not in kind: here we see things which Eye never saw, 1. Cor. 2.9. have peace passing understanding, Phil. 4.7. rejoice, 1. Pet. 1.8. a naturall man cannot conceive heaven itself to be so glorious, as ye saints find ye beginning of Heaven: Our felicity here, is but a drop to ye ocean, though we have a sea of happiness in ys life, and all ye seas of glory in Heaven are but drops to ye ocean God hath in himself.

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Q. Wherin consists ye Inchoation of happinesse?
A. In a direct, & reflex act of ye rationall Soule, being Sanctifyed,
1. Joh. 1.1, to 8. 2.3, 4, 5.
5.19, 20.

Expl: 1. A direct act, is so called, because hereby ye faculty is directed to ye object, wch is called beatitude objection: ye Reasonable soule is carried directly to ye Object, and rests in it, 1. Joh. 1.1, to 8. 5.12. this is the direct act, wherby the Soul is carried out to see and enjoy Christ for the present.

2. A reflex act, wherby a man discernes himself, & his own

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1 Uncertain of the transcription of this word.
act, sees yt he sees, &c: a man returnes in upon himselfe, & perceives how his sanctifyed faculties are employed, perceives yt he sees God and Christ, meets those glorious objects, and what entertainment he gives ym: knows that he acts well, and walkes in ye light, 1. Joh. 1.7, &c: these are ye 2 pieces of ye present happinesse of ye Saints.

Q. What is ye direct act? Directus Actus.

Expl: All ye knowledge of God here, is but a childish knowledge, we see not into ye Infinite worth of ye things of God, as we shall do in ye oyr World: ys imperfection ye Apostle sets down in a double similitude.

1. Wee see through a glasse, i.e. through a medium: here we see his glory through ye glasse of ye world, scriptures, ordinances, where we meet wth some dark representations of himself.

2. It is but a darke knowledge: ye words are, through a glasse in a riddle: it comes from a word that signifies to speak obscurely in a riddle, or obscure Allegory, wherein we understand ye speech, but ye sence lyes hid: wee know ye words of ye scripture, but they are riddles to us: our life is hid, wee know not our own Eternall greatness in ye oyr world, Job. 26.14. wee have only some glimmerings of his glory here, and see him through a cranney or key-hole. Our light is like ye day-spring in comparison of heaven, and yet this is more worth yn all ye delights of ye world, a thousand times. Psal. 84.10. they are rivers and seas. Psal. 36.8, 9. 65.4.

Q. What is ye reflex act? Actus Reflexus.
Expl: This is ye proper place, where assurance of our good Estate and well being is to be handled. Assurance of life and happinesse falls under Glorification, ye last head of Application. It is a piece of ye Inchoation of happinesse and felicity.

R. 1. Because ye assurance of well being presumes all ye oryr pieces of Application: for here we go upon ye discovery of the glorious Impressions & communications of ye Spirit of God. 2. Cor. 13.5. wee read ye Law written in our hearts, & discern our inbeing, & well being in Christ, & yrfore it presupposeth these.

R. 2. That piece of Application that is to be placed after Vocation, Justification, Adoption, and Sanctification, is a piece of Glorification, At. Ergo. None will deny assurance to be a piece of Application, by ye worke of ye spirit, and that it must be placed after ye forenamed heads, is as evident. Justification & Adoption, are ye objects of assurance, or great things that are made sure to us: Vocation and Sanctification are ye Evidences wherby we are assured, & yrfore must goe before assurance itself, and there is no more but these heads of Application: yt falling under none of ye former, must fall under ye last.

R. 3. That which is an act of ye glorious Image of God, belongs to Glorification. At. Ergo. ys being an act of ye Image of God, presupposeth an Impression of it, & ye Image presupposeth Adoption, 1. Joh. 3.2, 3. A man must be a son before he can receive ye Image of ye spirit of ye son, by whom it is imprinted. Gal. 4.6. Adoption presupposeth Justification, which is ye foundation of it. Rev. 2.17. Gal. 4.5. all these presume our union

With Christ by Faith in Vocation, Joh. 1.12. Gal. 2.16. Phil. 3.9. this assurance is an act of ye Image because it is an act of ye divine Vertues, or Sanctification, Eph. 1.17, 18. Rom. 8.16.

R. 4. It is a reflex act of ye Image, Rom. 8.16. by our spirit is meant ye Reasonable soule sanctified, and reflecting upon itself, & yrfore it is after sanctification, & after ye direct Act; Adoption being ye thing testified, ys testimony presumes yt wee are Adopted, Justifyed, and called.

In ye description are 2 things.

1. The saints are privy to yr own Excellencye, and good conversation in Christ, they are men of eminent and glorious Vertues, having ye glorious Image of God renewed in ym. 2. Cor. 3.18. & y are privy to yr Excellencies & glory. this appears


[1.] the first is simplicity or singleness, i.e. they close with ye rule simply for itself, without folding in yr own Interests & ends.

2. Sincerity, which signifies as much as Judging or discerning by splendour & light of ye sun: The metaphor seems to be borrowed from chap-men, or a custome ye use in buying yr wares, they bring them forth to ye light, & hold them against ye sun, to see if they can espy any flaw in them: yr conversation is like true, uncounterfeit wares, good and currant, yt will bear ye light of ye sun; try yr conversation by ye Word, it will appear, good, currante, and sound: they can distinguish yr graces from counterfiet.

2. All ye saints are commanded to prove yrselves, and examine yr Justifications, whether they be of ye right stamp, 1. Cor. 2.11. Phil. 1.9. ye word translated Judgement, signifies sence.

3. The saints have spirituall sences, & can reflect on yrselves, these spirituall sences are able to discern yr objects, & among them yr spirituall Qualifications, as the Externall sences their objects.

4. The saints are bound to give Testimony of yr graces, upon due occasions, and it would be a vain thing to require testimony of them, if it were impossible for them to understand ye artificiall argument, & see ye frame of grace in yr hearts. Joh. 21.17. Rom. 8.16.

2. The saints being privy to yr own Excellencies, are assured of yr Divine happinesse:

1. Because ye glorious peculiar qualifications of ye saints, are conjoinied with salvation: Heb. 6.9. ἐχόμενα σωτηρίας, neer neighbours to salvation, ye lay hold of salvation, & possesse it, salvation & they go hand in hand, & therefore he who discernes ye one, cannot but be assured of ye other.

2. Because ye scripture testifys yt blessedness is ye proper adjunct of those who are adorned with these peculiar qualifications. Ps. 112.1. Jam. 1.12. he who sees himself adorned with saving Qualifications, if he will take ye testimony of God, he cannot but see himself to be a blessed man.

3. By ye act of life, ye know yt ye are living men.

4. The Eupraxe, well doing, & happiness of ye saints are all one, & therefore he yt is privy to his good life & conversation in Christ, is privy also, to his own happiness.

Q. How are ye saints made privy to yr own Excellencies?
A. In beholding ye shining faces of yr soules in ye glasse of ye Word, by ye spirit:
Ps. 25.12. 2. Cor. 1.12. 13.5. Jam. 1.23, 24, 25. [Rom. 8.16. 1. Cor. 2.11{,12.}]

Expl: The saints are shining men. Phil. 2.15. Ps. 45.13. i.e. full of shining Vertues, glory is excellent Vertue, shining and manifesting itselffe, in ye Effects & operations, ye souls of ye saints are enriched with ye noblest principles & dispositions, Theological Vertues, which are shining and manifesting ymselves in yr Eupraxy, Typed by ye shining of Moses face.
2. The saints are able to reflect upon ymselves, & see yr own dispositions, acts, and operations. 1. Cor. 2.11.
3. Hence they are able to determine yr spirituall new Principles, and glorious operations, these being adventitious and new, they are ye more apt to observe ym. Heb. 10.34. you know within yourselves, i.e. by discerning your Divine and glorious Principles, with yr operations, ye sweet entercourse between Christ & yr own souls, yr own spirits reflecting upon ymselves, testify and bear witnesse to ymselves, that they are transformed and metamorphosed with ye glorious Image of Christ. Rom. 8.16. ye spirit, i.e. our Reasonable soul sanctifyed and reflecting on itself, sees ye glorious actings of ye understanding and will, and discernes ye frame of grace, and artificiall arguments, &c: 2. Cor. 1.12. and are able by reflecting to tempt & try ymselves, and see what mettal their hearts are made of. 2. Cor. 13.5.
4. The saints can see yr shining faces clearly in ye glasse of ye Word, by ye light of ye H.G. ye Word is compared to a glasse, wch represents yr faces are yy are, Jam. 1.23, 24, 25. and as it discovers ye deformities, so also ye beauties of ye face of ye soule, ib. τὸ πρόσωπον τῆς γενέσεως. ye face of his nativity, his own proper face, which God gave him at his birth. Painters that are slaves to great men, may paint yr faces fairer yn they
are, but ye Law of God will not be a slave to any, but will speak freely what men are, without respect of persons. Like a true looking glasse, which makes everyone appear to himself, just such another as he is, 2. Cor. 13.5. prove yourselves, i.e. try yourselves by ye touchstone of ye Word: as a man may see his face in a glasse when ye sun shines, so a man may see his spirituall frame by ye shining presence of ye spirit, working by ye Word, and communicating himself, & all his secrets by it, 1. Cor. 2.12. and if you ask how wee see our saving Qualifications by ye spirit in ye Word, I Answ: in 3 things.


2. [mss. 3] The Spirit opens ye sence and meaning of those scriptures, & acts yr upon ye understandings of ye saints, as light acts colours on ye bodily Eye. Luk. 24.32.

3. [mss. 4] He opens ye understandings of ye saints and cleers up yr apprehensions, to discern those truths, & his own meaning in yr, and ye spirituall and speciell nature of those graces, that are described in ye word, and causeth him diligently to attend to these discoveries, and reflect upon himself, & compare his heart, & ye Word together, Luke. 24.45.

He that looks into ye perfect Law of Liberty, i.e. looks narrowly and wisely into ye glasse of ye Word, he can judge aright of himself, &c: Rom. 8.16. & ye spirit is said to witnesse with our spirits, because he speaks ye same in ye Word wch our spirits speake, and helps our spirits to echo.

Q. What is assurance of Divine Happiness?  
A. That wby ye saints discerning yr faith & repentance, are infallably certifyed of ye favour of God. Rom. 5.5. 8.16.  
1 Joh. 1.7. 3.18, 19. Rev. 2.17.  
[2. Cor. 1.12.]

Expl: This takes in all ye oyr parts of Glorification. Ye thing testifyed is ye favour of God, wch as we have heard, consists in Justification, & adoption, Rev. 2.17. & ye witnesses are Vocation and Sanctification, wch are ye same almost wch faith & repentance, ye Judge to determine is an act of Glorification. The first is yt ye saints are in a state of favour, Rom. 5.5. it is manifested to ye saints by yt Testimony of ye spirit in ye Word, wby yr are
assured yt God is Infinitely well pleased with ye in Christ, & it is said to shed abroad into yr hearts, as light is shed abroad into ye air, because yr hearts are filled with ye light and sweetness of it. Ps. 30.5. 63.3. ye favour consists in Justification and Adoption, ye saints have ye Evidence of both these, Rev. 2.17. Rom. 8.16.

2. The Testimony is our Faith & Repentance or our vocation & Sanctification.

1. If wee have bin effectually called, & implanted into Christ by Vocation, &c:
2. Received a Principle of life in Sanctification, wee may be sure to be found in him. it evidences.
1. Joh. 2.12, 13. 3.10. he yt hath ye Image of God, and spinneth out a righteous life and conversation, from an inward Principle, is certainly a child of God: I take repentance here in a large sence, for ye whole frame of Sanctification, and ye operations of it:
These two contain ye summe of all ye Evidences of ye favour of God, 2. Cor. 13.5. make these sure, & all is sure. 2. Pet. 1.10. i.e. live well according to ye rule of ye Gospell, and you cannot but be assured of those great Priviledges: and those yt find not these things in ymselves, cannot assure ymselves yt yt are in a state of favour with God; and according to ye Vigour and faintness of faith and a good conscience, yt assurance encreaseth or decreaseth. Ps. 51.

2. The act of assurance. The saints are, &c:] Assurance is ye firmness or security of a thing and it is double, ye certainty of ye object, & subject.
   1. Of ye object, which is nothing else, but ye firmness of a good Estate.
   2. The firmness of ye subject, 2. Pet. 1.10. make your calling firme. it cannot be made more firme in itself, but we should be sure to make it sure to ourselves; and it may be made infallably sure, because ye Word testifies, yt yt beleeve and repent, are in ye favour of God: and yt build yr assurance on this Testimony, build on a good bottom, surer yn ye foundations of ye World: this certainty of ye subject consists in ye act of ye understanding and Will: ye one is certifid, ye ovr is persuaded, ye one perceives, ye ovr concludes his well-being.

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1. The understanding is Infallably certifid of ye favour of God by ye spirit of Wisdome and revelation. Eph. 1.17, 18.
1. Wisdome is Syllogisticall Judgement, whereby ye understanding draws conclusions from Principles, and one truth from another, and judgeth of the Consequence or Inconsequence.

2. The spirit of God wiseth ye understandings of ye saints, & enlightens ye discoursing parts.


3. The spirit of God quickes ye spirit of Wisdome, and sets it on worke, ye wised understanding falls upon ye Rules of triall, and makes application of ym to ye Question in hand, and falls upon ye debate of ye great Question, which is this, whether I am in a state of favour or not: a son of God or not: The understanding falls to worke, & ye discoursing parts are acting, & taken up with ye business in hand, & scan ye Question, in debating any controversy. Ye state of ye Question being opened, two things are to be attended.

1. The truth must be demonstrated, and proved by undeniable argument.

2. All considerable arguments removed, & wiped off.

1. The understanding and discoursing parts enlightened, conclude & inferre ye truth, by cleere Evidence of argument: As for Example: He that hath received Christ is a son of God. I have, &c: Ergo. Joh. 1.12.

2. This discoursing faculty enlightened, is not only a spirit of wisdome, but revelation.

Eph. 1.17, 18. to reveale, as to unveile: ye discoursing faculty unveiles ye truth, removes ye veiles of objections. see how Paul rips off objections. Rom. 7.14, 15.

Obj: You are carnall, and so are your actings. A.[1.] True, but I allow not those carnall affections & actings, but dislike ym, my will rather stands God-ward.


4. The understanding now gives in his Verdict, & certain assent to yt Divine truth, comes to a determination, and subscribes to it, Eph. 1.18.
his chain of unbeliefe is fallen off, and he may follow Christ ye Angel of ye covenant, and walks after Christ for a certain time, in ye wayes of God, and knowes not certainly what is done, i.e. knowes not cleerly that it is a saving worke, but fears rather yt he is in a dream, but at last, observing what God, and ye Angels of ye covenant have done for him, he perceives that he is loosed from sin, and self, and follows Christ, and seeth yt yr is a change wrought, & yn he saith, now I know certainly, yt God hath sent ye Angel of ye covenant to redeeme me, & he hath delivered me from ye guilt & power of my sin, in which I was chained. Acts. 12.11, &c:

2. The understanding is Infallably certifyyd, because he knows yt God himself gives in ye same testimony, with his own spirit, Rom. 8.16. Isa. 52.6. The soul saith, whatsoever ye Lord speaks to any beleever, he speaks to mee, Hos. 12.4. & Heb. 13.5.

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compared with, Josh. 1.5. As ye prophets knew yt God spoke to yr, so he being a Spirituall Prophet, knowes yt God speaks to him in his Word.

3. The will is Infallably persuaded of ye favour of God, 1. Joh. 3.19. 4.16. ye act of ye will makes up ye full conclusion, & yt is infallably confirmed in ye Assurance of it, by ye certainty of Divine Faith. this persuasion implies these things.

1. The will receiving ye report of Gods love from ye understanding, is perfumed as it were, with ye sweet beames, & fragrant sweetnesse of yt love, as w'n a window is opened, ye light of ye sun comes into ye roome, Rom. 5.5. & yrfore it is said to be effused into ye heart; ye will is mightily taken w'th ye Infallable evidence of yt love.

2. The will is allured and induced to give its consent, and to concurre wth ye understanding, & saith yt suits me, ye understanding subscribes, ye will puts his royalle seale thereto. Joh. 3.33. i.e. ye will is come to a firme conclusion about ye businesse.

3. This evidence being sealed, ye will lays violent hands on it, and takes possession of all those Infinite treasuries of goodness contained in it. 1. Thess. 5.21. hold fast, i.e. take full possession if it, and hold with both your hands, let it not goe on any termes, ye same word, 1. Cor. 7.30. It is ye best possession in ye world, keep it as a man would his possession, under lock and
key, that no Devill nor Temptation may rob us of it. All ye saints have evidence of ye favour of God, but they do not know alwayes yt yy have it, and are long disputing ye case, & wiping of objections, but, in an ordinary course, let ye saints know ye Rules of triall, be diligent in attending those Rules, and making due application, & walk exactly, yt yy may not blurre yr evidence, & let it be more precious yn all ye world, and they may maintain it.

Q. What is ye first thing which follows from hence?  
A. That ye saints are assured of 
   yr Election before ye world was, 
   & of ye inviolable love of God.  
   Rom. 8.38, 39.  Eph. 3.18.  

Expl: Make your calling sure, & your Election as sure. ye 
   Decree is seen by ye Execution.  Acts. 13.14.  Matches are made 
   in Heaven: this great match of a beleever & Christ, was sure in 
   ye purpose of God from all Eternity.  Rom. 8.28.  Jer. 31.3.  God 
   would never have allurred and wooed them with such strong 
   prevailing impressions of ye sweetness of his love and mercy, if 
   he had not bin in love with ym, and intended to espouse ym to 
   himself, from Eternity, 1. Thess. 1.4, 5.  
   and of ye Inviolable love of God] wch is immutable & without 
   possibility of failing.  Eph. 3.18.  Rom. 8.38, 39.  

Q. What is ye 2d. thing which 
   follows from hence?  
A. That ye saints are also assured 
   of Eternall life in ye world 
   to come.  Eph. 1.17, 18, 19.  
   1. Joh. 5.13.  Heb. 10.34.  11.1.  

Expl: The love of God being unchangable, those whom he loves, 
   he loves to ye end, Joh. 13.1. & to Eternity, for he predestined 
   ym to be conformed to ye Image of his Son, Rom. 8.28, 29. and 
   yrfore yy must be like him, in grace & glory, & live a constant 
   life of happinesse with him forever. by ye same spirit of 
   wisdome, yy know yr interest in ye great things hoped for,
Heb. 11.1.
1. From Election, ye love of God being unchangable.
2. From yr Vocation, yt are united to Christ, must live with him. 1. Joh. 3.2.
3. From yr Justification, yt are worthy of Eternall life must possess it. Rom. 8.30.
4. From yr Adoption, yt are heirs, and must inherit. Rom. 8.17. 1. Joh. 3.1, 2, 5. Eph. 1.18.
5. From yr Sanctification, those yt are of an heavenly Nature, must live in Heaven.

Q. What follows from hence, yt ye saints are assured of Eternall life?
A. That yt rejoice with boasting in ye hope of ye glory of God.

Q. What is ye perfection of happinesse?
A. The seeing of God face to face. Psal. 16.ult. 1. Cor. 13.12.
[Expl:] Prop. 1. God cannot be seen as he is in himself.

1. God cannot be comprehended by any created understanding. Job. 11.7, 8, 9.

2. To comprehend God, and apprehend him, are all one, those who understand ye essence and being of God, as he is in himselfe, and take hold of him by ye hand of yr understandings, understand ye whole compasse of his being, because yr are not diverse things in God, but one individuall, simple, & pure Act, & whatsoever is in God, is God himselfe. Exod. 3.14.

3. The saints in Heaven shall see ye man Christ Jesus as he is now in ye state of his glory, and Exaltation.

1. Joh. 3.2.

4. The saints in Heaven, shall understand God in his back parts, & ye Essence yt we attribute to him, viz: yt he is ye first being, and a spirit having life of himself, they shall know God as he is, according to ye measure & manner, by ye Rule of reason, and by a finite understanding.

4.[sic] Their knowledge shall resemble ye knowledge of God, in yr measure & manner. 1. Cor. 13.12.

5. The Humanity of Christ, or ye created understanding of Christ, though it discernes ye relation of his humanity to ye 2d. person, & yt it hath no subsistence of itself, but is immediately joyned to ye deity by way of person, yet doth not comprehend, nor apprehend God in himself, as he is, but in his back parts, nor can God as he is be comprehended, apprehended, or understood, by any created understanding. Exod. 33.[20.] my face cannot be seen, i.e. of any creature.

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R. 1. Because yr is no Proportion, between an Infinite object, & ye finite faculty of a created understanding, God is but an Adequate object for his own understanding, wch is Infinite. Ps. 147.5. Job. 42.2 [?; mss. 32.26.]

Ps. 145.3. Gods understanding being Infinite, is taken up with his Infinite glory, & he only knows himselfe with an Infinite apprehension. If God should make a being able to know and comprehend him, he should make such another as himself, which is Impossible: Our reason and understanding being finite, if it should be stretched beyound ye compasse of a finite object, it would breake, no man can see ye face of God and live. Wee cannot look on ye sun, it would put out our Eyes, 1. Tim. 6.16. Exod. 33. wee must not approach too neer those Everlasting burnings.

R. 2. God is without Cause, and all our knowledge in things, is from yr causes, ye Essence of a thing consists in matter and forme, God is without both, & wthout essence
properly, & y'refore his Essence cannot be known. Isa. 44.6.  
R. 3. Our knowledge is y'e Reason of a necessary axiome, or Rule of Art, but God being w'thout cause, is without end, & y'refore y'r can be no Art of him, to guide him to his end: y'r can be no axiome made of him properly, being absolutely simple. Exod. 3.14.

Prop. 2. God shall be seen yn in a more Immediate manner, not through a glasse, or medium of ministry, and ordinances, y'e glasse shall be taken away, & we shall see him face to face, w't we have seen here in Ordinances, 1. Cor. 13.12. 2. Joh. V. 12. God shall expresse himself immediately to y'e minds of his people, unmaske his face, & discover his beauties before y'e face of y'e soule, Christ shall not speake to y'm any more by an Interpreter, but his own mouth shall speake to y'm. Gen. 45.11.[?] and Christ by his spirit shall dart in y'e beames, & act y'e great things of God upon y'r understandings, they shall swell in y'e sunshine of his face and presence, Psal. 16.11. and shall know as they are taught, and made to know. 1. Cor. 13.12.

Prop. 3. The saints shall discern all y'e Rules of Inferiour Arts, & all y'e Rules of Divinity conteined in scripture, in a most perfect manner, without y'e least Errour or doubting, they shall see all y'e glory of Gods goodnesse passe before y'm, all riddles shall be unfolded, and all veiles removed from y'e face of y'e truth, & from y'r own Eyes. and all things shall be seen as cleerly as if y'y were written w'th a beame of y'e sun, they shall put away all y'r childish thoughts of God & Christ, 1. Cor. 13.11, 12. Numb. 12.8.

Prop. 4. This phrase also implieth, y't y'e saints shall have greatest familiarity w'th God, Numb. 15.14. face to face, or Eye to Eye, i.e. familiarity, Exod. 33.11. as a man speaks to his friend: y'e saints shall converse with God, as one friend w'th another, he will most freely communicate his bosome secrets to y'm, & y'y shall be with a childlike boldnesse in his presence, w'thout y'e least slavish feare.

Prop. 5. The wills and hearts of y'e Saints, shall drink in y'e good of all y'e glorious discoveries of God, Psal. 16.11. in y'e face of God, y'r are pleasures forevermore, y'y shall drink in rivers of sweetest delights, and swim in seas of most deep, & Everlasting pleasures.

Prop. 6. The saints shall find a most absolute fullness, & satiety of all delights & joyes, which shall fill y'r thoughts and hearts, they shall be as full of ravishing joys and pleasures, flowing from y'e face & blessed presence of God, as their hearts can desire. Psal. 16.ult.
Q. When is ye soule perfectly happy?  

A. At ye very instant of Death, w\n
it shall be translated from Earth  
to heaven by ye ministry of Angels.  
Luk. 16.22, 23, 25.  2. Cor. 5.1, &c:  
Rev. 14.13.  [Phil. 1.23.]

Expl: The soul is then Immediately with Christ, and perfectly blessed, Phil. 1.23.  Rev. 14.13. it is better to ym yn ye day of yr birth, because then the soul comes to possesse his rich and glorious Inheritance: this is not a curse, as it is to the wicked, but a blessing, Rev. 14.13. qualis vita, finis ita\textsuperscript{2}, being sanctifyed and sweetned with the death of Christ, who took the curse of it upon himself:. The saints dy not by Vertue of ye wrath of God, and curse of ye Law, but because he loves them, that they may dy full of days, not desiring to sit any longer at the Table of the World.

1. Death is no losse or destruction of ye body, only an absence from it for a time, 2. Cor. 5.1. as a man that comes to a good plantation, and leaves his wife behind him for a time, when the Tabernacle was dissolved, it was not destroyed, the saints passe through Jordan dryshod, they do not wet their feet by dying, it is only a peaceable departure out of this life, Luk. 2.29. when the Tabernacle was dissolved it was to be set up again, to be filled with ye glory of ye Lord. so when our body is dissolved, it shall be erected, and filled with ye glorious presence of ye Lord, being a Temple of the H. G.

2. Death is a rest to the body, in which
1. It is freed from sin, and the body of Death, if sin continue after death, it were not ye last Enemy.  
1. Cor. 15.26.
2. From all troublesome labours of this life.  
Rev. 14.13. it is a haven of rest after many stormes and tempests, a bed of rest, Isa. 57.2. the saints dy in peace, there is no more disquiet afterwards, Job. 3.13.  
Psal. 37.17.
3. God loves not only ye soul in heaven, but ye body in ye grave. Rom. 8.38, 39. Ps. 16.10. the body is laid up as a precious treasure.  
4. The dead body is in covenant with God.  
Math. 22.30, 31, 32.
5. The body is not separated from Christ, but is a branch of ye tree yt seems dead in ye winter, by vertue of union with the root, it revives in the spring. this may be ye Reason why

\textsuperscript{2} Latin: “what kind of life, that kind of end.”
it is better than our birth day. Eccl. 7.1. because we are
borne in sin in ye first Adam, but dy in ye Lord, the body
being still united to ye 2d. Adam. 1. Thess. 4.14.
6. It is laid up in ye grave, in order to a glorious
Resurrection againe.

1. Their glory is but hidden from the world for the
present, as the glory of Princes when they keep their
beds.

2. Their bodies are sown as seed, that shall certainly
rise to a glorious Estate. 1. Cor. 15. it rests in hope.

3. It dyes that it may rise again in a new frame, it
is burst in pieces, yt it may be cast in a new mold, &
glorious frame: ye body of death yt came in by Generation,
is dissolved by dissolution, that it may rise in
perfection and glory.

4. All ye Elements grow with child, & are great with ye
bodies of ye saints: ye graves cannot hold ym any more yn
ye body of Christ: wbn ye time is come, it will bring forth
these children of glory, ybn wait for ye great birth day, wbn
yn are dying, & shutting yr Eyes, & say, as soon as these
Eyes

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Shall open again, they shall see ye glory of ye Lord, &
be compast about wth glory.

This [is] ye time wbn ye saints shall be set in a perfect state of
happiness, ye body is waiting for glory, ye soul shall take
possession of it. The glorious Estate of ye glorifyed soul at ye
Instant of death, appears in severall things.

1. The soul shall have a glorious convoy to translate it
into ye place of its desires, viz: the glorious, mighty,
blessed Angels, those great Ambassadours of state, shall
embrace and carry the souls of ye saints to ye court, in their
glorious armes, those who have attended upon us all our
dayes, after our inbeing in Christ, shall then convey us to
our own court, our city of happinesse, yt we may have ye
fruition of ye glory yt Christ hath purchased for us. Mans
soule was first made in ye body, and cannot (it may be) so
conveniently goe of itself, and yrfore ye Angels which
minister for ye good of ye heires of Eternall life, cannot do
ye soules of the children of God better service now, then to
conduct them to ye haven of happinesse: they need not fear
Devils in the way, having such a Life-guard. Luk. 16.22.

2. The soul shall be conducted and carried to ye most
glorious place of Heaven, by ye ministry of ye Angels: ye
body is carried by friends to ye grave, & ye soul to Heaven by
those heavenly friends, ye Inhabitants of that glorious place.
God will manifest ye glory of his mercy in some, and Justice in others: there are but 2 places, ye soule of ye righteous shall be translated to Heaven, and of ye wicked sent to hell. Luk. 16.23, 24, 25. Christ promised the good thiefe, that his soule should be with him that day in Paradise, i.e. Heaven, Luk. 22.43. Christ hath ye keys to ye Heavenly Paradise, and hath opened ye passage thither for our souls by his blood. The Papists speake of a 4fold hell.

1. The lowest hell.
2. Purgatory.
3. Limbus Infantum,\(^3\) where are children dying before baptisme, having done neither good nor Evill.
4. Limbus Patrum,\(^4\) where ye say ye souls of ye Patriarchs, and fathers made yr abode, before ye ascension of Christ: but as beleevers who lived and dyed before Christ, were saved by ye vertue of his Death to come, so they ascend by vertue of his future ascension, as Enoch, and Elijah: Abraham also was in heaven before his ascension, for Lazarus was carried into his bosome, & all saints w\(n\) they dy, are carried into ye bosome of Christ. Phil. 1.23.

3. The soule shall now be adorned with ye perfection of ye most glorious vertues, being free, not only from ye power, but also from ye presence of sin, & furnished & beautifyed with ye perfection of sanctification, w\(th\) all Intellectuall & morall vertues, 1. Cor. 13.11. yr soules shall be perfect men in understanding, perfectly able to discern all the glorious truths of God, and yr wills, perfectly sanctified to embrace ym: Heb. 12.23. the soule shall be free from all sin and imperfection, and be spotlesse in ye presence of God, as Adam was when he was in ye first Paradise, cloathed w\(th\) ye Image of God shall be restored in full perfection, in ye soules of ye righteous going to ye heavenly Paradise, ye soule y\(n\) is like to ye Angels, for its great holiness and wisdome, love shall be perfect, and so shall knowledge. 1. Cor. 13.

4. The soule shall exercise most glorious operations, arising from those glorious habits, those good trees of Righteousness, shall bring forth good fruits; The soul separated from ye body can stand by itselfe w\(th\)out it; and depends not upon ye body in respect of its operations, but can work and act by itselfe. 2. Cor. 12.2, 3. ye soul may be in a rapture, & taken up w\(th\) spiritual visions & revelations, w\(n\) it is out of ye body.

\(^3\) Latin: “limbo of infants.”
\(^4\) Latin: “limbo of the Fathers.”
1. [mss. 2.] The soule w\textsuperscript{n} it is in \textit{ye} body, depends not upon \textit{ye} outward sences, or any corporeall organ, \textit{ye} prophets had glorious visions in \textit{yr} sleep, \textit{w\textsuperscript{n}} \textit{yr} Externall sences were bound up. Gen. 28.[10, to 17.]

2. [mss. 3.] The Angels understand objects, without any corporeall organs, so \textit{ye} soules separated being like to \textit{ye} Angels in \textit{yr} faculties & vertues: Therefore \textit{ye} soule separated remains free to his operations, and is exercising his most noble vertues, without \textit{ye} use of \textit{ye} body, & lives \textit{w\textsuperscript{h}out} the graces of \textit{ye} sences, a beleever never dyes. Joh. 11.25, 26. & \textit{yr}fore his soul is now acting and doing \textit{ye} will of God perfectly in Heaven, as \textit{ye} Angels, Math. 8.11.

5. The soul separated, is taken up with \textit{ye} glorious vision and fruition of God, 1. Cor. 13.12. 2. Cor. 5.8. and to be present with \textit{ye} Lord, i.e. dwelling at home with him, at \textit{ye} court in heaven, seeing his blessed face, and enjoying his blessed presence; the soule hath now an Immediate, familiar, and cleere knowledge of God, and perfect fruition of him, because his love is perfect, Math. 6.10. the soule sees Christ in his glory, and all \textit{ye} glory of God in him, Phil. 1.23. he [mss. \textit{ye}] lives in \textit{ye} great university, & \textit{ye} first day knowes all things, which all \textit{ye} scholars have learned, and \textit{yt} have bin students of \textit{ye} longest standing, and behold God in \textit{ye} glory of all his Attributes, & manner of subsisting: and read \textit{ye} booke of \textit{ye} creatures, and understand all things in scripture, and \textit{ye} whole mystery of Christ, and hath intelligence of all, especially \textit{ye} principall things done in \textit{ye} here below: Christ understands \textit{ym} as man, and they have communion \textit{w\textit{h}} im in his propheticall spirit, & \textit{ye} Angels passing to and fro carry \textit{ye} newes: If there be any newes, it is at \textit{ye} court: and \textit{ye} will being filled with \textit{ye} majesty and holiness of \textit{ye} priestly and kingly spirit of Christ, is as deeply taken up with \textit{ye} stately actings of love, and resting in \textit{ye} fruition of God, dwelling \textit{w\textit{h}} Royal boldness in his glorious presence, Rev. 14.13.[mss. 4.13.]

6. The soule being separated shall be attended with glorious companions: i.e. \textit{ye} glorious society of saints and Angels. Heb. 12.22, 23. \textit{Yy} are fellowes of \textit{ye} Church Triumphant, and of all \textit{ye} glorious Angels, wee have dear friends and relations here, but we shall change those on Earth for better in heaven: our dearest friends here love us not so well, as every spirit and Angel in Heaven: Many of our dearest friends are gon before us, and those \textit{yt} are our true friends on Earth, will not be long after us: I see no reason to question whither [sic] \textit{ye} soules of \textit{ye} saints know one another, and have sweet communion one with another in
heaven: David concluded he should go to his child.
2. Sam. 12.23. and seems to imply yt he should know it: what comfort have we in being blind-fold with a friend: It was ye comfort of the Disciples to know yt ym were with Moses and Elias, Math. 17.[4.] the Angels know one another, and so I conceive shall ye saints, for yt shall manifest yr love to them, & embrace ym as dearest friends and acquaintances. It is a part of our comfort here to have communion with ye saints, so it shall be a great part of our Joy in heaven. They shall represent yr Images in ye glasse of ye minde to oyers, as ye Angels, & communicate yr minds one to another, and ys s_____5 counsells shall be a great addition to yr happiness. They shall be in ye bosome of Abraham, ye father of ye faithfull, & of all ye saints in heaven, Luk. 16.23. which seems to imply,

   1. They shall feed upon ye same dainties, and have all things in common with ye most glorious Patriarks, Math. 8.11.
   2. Be neer to ym, and dwell with ym in ye same family, 2. Cor. 5.8. ἐνδημῆσαι, it signifies to dwell at home among our own peculiar people.
   3. Have yr hearts and affections.
   4. Communicate with them in all yr bosome secrets.
7. The soule shall receive most glorious rewards. God will make it manifest to ye soul in heaven, yt he remembers all his prayers, praises, and expressions of love to him, & his saints, he shall see God himselfe, and all ye Divine persons, acknowledging his good workes, and God shall let in proportionable sweetness, and he shall tast ye sweet fruits of all his labours in heaven, as ye Evill works of ye wicked shall follow them, & dog ym up and down in hell. Luk. 16.18. Rev. 14.13.
8. The soule shall be filled with glorious Joyes. Luk. 23.43. 2. Cor. 12.2, 4. Ye soule shall be filled wth pleasures, & keep a Sabbath of rest and delight, being freed perfectly from all horrours & Evills, & filled wth all ye glorious pleasant things of God, Psal. 16.ult. far above all ye Joys ye first Adam was capable of: ye soule shall be in a blessed Rapture, and ravishment of Joy, swimming in those great secret rivers of delight, lasting from ye dissolution of soule and body, to ye reunion of ym in ye Resurrection.

5 Unable to make out this word, possibly "saints."
Luk. 16.25. all ye delights in ye world, from Adam till now, are not comparable to one minute in heaven.

Q. When shall ye whole man be perfectly happy?

A. At ye Resurrection and last Judgment. Math. 22.30, 31, 32. 25.31, to end.

Explic: 1. The whole man shall be made perfectly happy.
      1. Cor. 6.ult.
         R. 2. Because God is ye God of ye whole man.
      Math. 22.30, &c:
         R. 3. Because ye Image is sealed in both, & wee glorify God in both.
         R. 4. That ye glory of God might be made more conspicuous & visible. ye soule is invisible, God would have his glory shine out, and be manifest. 2. Thess. 1.10.

2. The time is ye Resurrection and last Judgment.
   1. The Resurrection.
      1. There shall be a Resurrection of ye righteous.
         R. 1. Because ye body is Redeemed, Rom. 6.20. ye soule of Christ merits for our soul, his body for ours.
         R. 2. If Adam had obeyed, ye outward man should have bin happy. Rom. 10.5.
         R. 3. Because Christ is risen, 1. Cor. 15.
         R. 5. Because ye Lord is ye God of ye body, without ye glory of wch, ye whole man is not compleatly happy, Math. 22.30.

2. The same body shall rise again, ye same for Essence and first principles, though children shall be perfect men, as Adam. the same Eye, Ear, &c: Job. 19.26, 27.
   R. 2. Because these Eyes, &c: have bin Instruments of righteousness, & must be rewarded.

3. It shall rise an Excellent body: Adams body was perfect at ye first, but ys shall be more excellent, because ye 2d. Adam is more Excellent yn ye first.
1. It shall be like ye glorious body of Christ. Phil. 3.ult.
2. That it might be capable of heaven, wch flesh & blood, as in Adam is not capable of.
   1. It shall be Immortall without possibility of dying, being susteined by ye spirit. 1. Cor. 15.
   2. Spirituall.
      1. Like spirits nurtured wthout food.
      Keep, &c: Math. 22.30, &c: 1. Cor. 15.
      2. Perfectly subject to ye sanctifyed soule, & ye spirit of God.
      3. Able to move swiftly as ye Angels, & glorifyed bodies, & ascend as Elijah & Christ.
3. Glorious
   1. Beautifull in perfection.
   2. In majesty above Adam.
   3. In shining brightnesse.
4. Honourable. no shame, but fullness of majesty. 1. Cor. 15.
5. Bright and shining like ye sun, Math. 13.41.
Phil. 3.ult.
   R. 1. Because ye soule being glorifyed, and now ye body glorifyed, ye whole man is perfectly glorifyed and blessed.
   R. 2. Because ye whole man shall be like Christ, bearing ye Image of his glory. 1. Cor. 15.
   R. 3. Because ye last Enemy is destroyed. ib.
2. The last Judgment. ye sentence is passed already, beleevers are acquitted, & others condemned, but now ye Judgment shall appear to be just. Rom. 2.5.
   R. 1. Because Christ comes to put ye righteous in full possession of happinesse, Math. 25.31, &c:
   R. 2. Because Christ shall yn appear in all his glory, and they shall appear with him. Col. 3.3, 4.
   1. Joh. 3.2.
   R. 3. Because Christ shall yn perfectly subdue all adversary power. 1. Cor. 15.24.
   R. 4. Because it is ye time of rewarding and punishing, here we see ye seeds, and then we shall reap ye harvest.
Q. What is ye glory of ye Saints at yt day, before yr Ascension?

A. That wherby ye Saints being openly rewarded at ye right hand of Christ, shall Judge ye World with him.

Math. 25.31, to end.
1. Thess. 4.16, 17.

Expl: 1. They shall be openly rewarded, &c: Math. 25. ys consists in 2 things.
   1. They shall be set at ye right hand, i.e. possesse ye embracing presence and glorious Enterteinment of Christ, wn he shall return from heaven.
   2. [sic] They shall see Christ coming to sollemnize ye great match between himselfe & his spouse, & yr particular persons. Joh. 19.27. wn ye king comes to solmnize his wedding on his marriage day, in his state and solemnity, ye Queen sees him in his beauty, in another manner yn oYrs, shee sees it as her own: so every saint, and spouse of Christ.
   1.[sic] The light of ye prevailing object, shall leave such strong impression up all yr faculties, yt yt shall be assimilated and made like to Christ in all his glory. Col. 3.3, 4. 2. Thess. 1.10. Christ shall be glorifyed in Ym, because they shall shine by his beames, and beare ye Image of his glory. 1. Cor. 15.49.
   3.[sic] They shall meet ye Lord in the aire, and be presented before him in all their purity and bravery. Eph. 5.23. Col. 1.22. Jud. 24. clouds (it may be) separating between them and the world.

4. Christ shall entertein Ym with deepest court complements, & expressions of his love, & deepest embracements, and highest Enterteinment. This is ye right hand, Math. 25. Ye Enterteinment shall be by his verball Expressions, and Expressions of Ye glory and sweetness of all his Divine Attributes. Infinite Majesty, Wisdome and Justice, shall embrace Ym, & bestow Ymselvs on Ym as yr portion, & ye likeness of trumpets, & drums, and great ordnance shall play, viz: Ye most terrible lightning & thunder yt ever was: wch shall be a terroir to ye wicked beneath, but an Encouragement to Ym.


6. They shall admire Christ, as exceeding all yr Expectation and thoughts Yy ever had of him.
Q. What is ye great happinesse of ye saints after yr ascension?  

A. The most perfect vision and fruition of all ye glory of God in Christ. Joh. 17.24.
1. Cor. 13.12, 13. 15.28.
[1. Thess. 4.16, 17. 2. Thess. 1.10.]

Expl: 1. The object is ye glory of God in Christ.
1. The Glory of Christ, wch is now hid in God, & concealed from ye world: yn it shall appear. Col. 3.3, 4.
1. Joh. 3.2. 1. Tim. 1.16. wee shall see those Eyes yt wept for us, &c:
1. Joh. 3.2.
3. The saints shall have perfect communion wth him, in all his communicable glory, not only ye same glorious habits, but operations, when he is in ye contemplation of ye glory of God: he shall have some thoughts, affections, &c: and those notions shall passe through Heaven. Joh. 17.24. Yy shall see his glory, i.e. not have a contemplation of it, as ye Angels, but enjoy it.
2.[sic] The glory of God in Christ, Psal. 16.ult.
2. Thess. 1.7. his sweet & glorious presence, i.e. ye sweet
and glorious manifestations of himselfe.

1. The first being shall pass before ye, to shew himselfe to ye, and act his great holiness, &c: on yr minds, & hearts. Eph. 1.13, 14.

2. He shall shew ye face of God, & light of his countenance & make it appear yt his heart & Eyes are upon ye in Christ, & shew ye his glorious Attributes, &c:

3. They shall be filled & compassed about wth ye glory of ye Lord. 2. Thess. 1.9, 10.

4. The Glory of God appearing, shall obscure ye glory of all ye creatures, derived from it: as ye stars are not seen, whn ye sun riseth. 1. Cor. 15.25 [?, 15.28?].

2. The Act conversant about this glorious object: yt shall have ye glorious enlargement, & operations of yr noblest faculties, exercised in highest employment, about ye highest objects, and increated beauties of God.

1. In ye perfect vision of God, whch is ye happiness of ye understanding being Elevated.

1. They shall see God in all things, being filled wth him, & his glory. Ps. 104.24. 1. Cor. 1.21.

2. They shall see all ye knowable glory of ye Lord, his Essence, subsistence, &c: heaven is ye habitation of6 of [sic] God, whin he appears in all his glory.

3. There shall be an Immediate vision of God.

1. Cor. 13.12.

4. The understanding shall be filled wth ye sight.

Heb. 2.14.[sic]

5. Being taken up wth Everlasting admiration of those Increated beauties of ye Lord, passing before him, swimming in ye deep of his glory, and never able to come at ye bottom. 1. Tim. 6.16.

6. They shall never lose this, & yt is one piece of Eternall life and happiness.

2. Fruition. 1. Cor. 15.28.

1. The will shall fall upon ye most glorious object, and close with those Increated good things in God, which he himself falls upon. Math. 22.37.

2. It shall close with ye as its Propriety, possesse ye as its Inheritance. Math. 22.37.

3. With ye highest and most enlarged acts of love.

Math. 22.37.

4. Wee shall have sweet familiarity and boldness with God: wee shall be like him, & live ye same life, in ye same family, and converse with him. 1. Joh. 2.28. 4.17.

6 Willard’s transcription repeats this word.
5. Wee shall have ye perfect use of all ye glorious Attributes of God, w'ther they can do, & we desire, shall be effected. Psal. 48.14. Isa. 58.9.

6. The will shall drink in, and by hope suck in ye sweet of Eternity every minute. Psal. 16.ult. 1. Pet. 1.4, 5.

7. The will shall rest here, and keep an Everlasting Sabbath in ye presence of God. Heb. 4.9.


Q. What is ye Complement of this Happinesse?

Exp: Wee shall rejoice in the Angels as our Propriety, Math. 18.10. and they shall rejoice in our happinesse, because they attain their End by us. And saints] Math. 17. Heb. 12. Every one shall love thee as himselfe, ye more saints in heaven, the more thy happinesse is multiplied, thou shalt love every one as thyself, and shall count thyselfe so many 1000d. times the more happy in their felicity. Math. 22.38. 1. Cor. 13.ult.
In Heaven] Which is the holy habitation of God. Deut. 26.15. ys being a sanctified place, and an Everlasting ordinance, shall keep up and maintain ye bent of our hearts to God, and fresh affections to him for ever. Psal. 22.26.
The Second Part of Divinity

Q. Wee heard of Faith in God, what is Observance towards God?

   Psal. 116.9, 10. Math. 28.20. 
   Joh. 15.4, 5. Gal. 2.19, 20. 
   [Lev. 19.37.]

Expl: Wee have heard yt yr are 2 parts of Divinity: Faith & Observance: In ye one we close wth God as ye first Principle and fountain of life, in ye ovr we close wth him as ye last end. All Divinity hath a respect to ye last end; In ye first wee derive a Principle of life from God, wby we are disposed, and made able to close with him as our end: in ye 2nd. wee close with him actively as our end. As all creatures being made for an end, are first furnished with a Principle or power of acting, and yn produce or bring forth yr operations, as ye sun being filled with light shines, and casts abroad glorious beames, and trees full of sap, &c: bud forth, and bring fruit, so believers being filled with ye light and sap of ye spirit, shine and bring forth ye fruits of Righteousnesse. Such Divine operations as are suitable to Divine Principles: believers being put into God by Faith, they live [in] ye great sea of life, as fishes in ye Waters, & being in ye number of the living, they put forth acts of life, and walke as living men, and worke for God. 

Observance towards God] There is an observance towards man, but ys is towards God, because he is ye End of ye act, yt observance which ends in pleasing man, or in any worldly respect, and riseth no higher, is not true observance: wee must make God and his Glory our scope, and end of all our Actions, 1. Cor. 10.31. as ye heart and Eyes of God are upon us in Christ when we beleev, so must our hearts and Eyes be upon him, we must actually concur with him in those high and glorious Ends, which he propounds to himselfe: as he is bound for himselfe as his end, so must we. Observance] is a citizens heeding, attending, regarding, or marking to do yt in every point, wth ye party to be observed requires, & it implies severall things. Ye Heb: word used, Lev. 19.37. & ye Greek, Math. 28.20. signify to keep in custody or durance, as a Gaoler keeps a Prisoner, or to keep a garrison. It appears especially in 4 things.

1. Wee must rightly apprehend ye commandments of God, a Prisoner cannot be kept in durance, unless he first be taken, & apprehended, so if we will keep ye commandments of God, we must lay hold of Instruction, our understandings must take in
The will must attend ye command, as matter of greatest weight & moment. Deut. 32.46, 47. as a Gaoler who stands charged with a prisoner, if he lets him go, his life goes for him: ye are royall statutes & worthy of Royall respect, to be guarded as a great Prince, ye same word is used for keeping a King. 1. Sam. 26.25. yf therefore we must keep a narrow watch over ym, have our Eyes continually upon ym, yt yy be always with us. Neh. 1.5. bind ym fast to our hearts.

3. Wee should always keep ym fresh in our memories & hearts. Lees by wch Wine is kept, have yr name from ye same Word. Isa. 25.6. should lock ym up in our minds, and let ym sink to ye bottom of our hearts, let ye beauty, light, widsome, & goodness of ye soule be kept fresh in our hearts, ym are as new & fresh as ye first, let ym be so to us every day. Joh. 14.31

4. Let us harden our hearts as an Adamant against all opposition, an Adamant (his name from ye same word) Jer. 17.1. Zech. 7.12. because it will keep and last long by reason of its hardness, if we keep ye commandments indeed, we must harden our hearts against temptations, & take no impressions, against dearest friends in ye world, respect none. Deut. 33.9. Rom. 2.6. and this is ye only way to stand in these evil days. Rev. 3.10.

Duty] ye acts of observance are called duty, because ym are due to ye majesty of God. we are endebted to none but him, 1. Joh. 2.6. he ought, ye word signifies, he oweth it as a due debt, & God requires it. Deut. 10.12. Mic. 6.6, &c:

1. Because we have our being from him, & made for him in a speciall manner.
2. Because we receive all from him. Ps. 118.7. we must not come to prayer, only as to dutyes, as some call it, but we ought to be at duties all ye day long.

The performance] i.e. through forming or doing a work, to forme or fashion it thoroughly & perfectly, 1. Joh. 3.10. Ποιών every Godly man is an Artist, & frames a conversation according to ye Rule: because he would please God: yr performance is perfect for kind, though not for degree.


1. Because we have derived a principle of life by Faith from Christ. 1. Joh. 5.12.
2. By Faith we close wth ye spirit of life in ye promise. Gal. 2.19, 20. wby ys principle of life is maintained and quickned; a beleever is planted by ye rivers, Ps. 1. & receives constant Influence of life, & vertue from Christ, by
abiding in him. Joh. 15.4, 5. without which abiding in Christ we can do nothing, as ye Eye cannot see without Abiding in ye light of ye sun: hence ye measure of observance is according to ye measure of our Faith, we beleve, & therefore live, & act, & speake, Ps. 116.10.

Q. Wherin doth Observance consist in Obedientia Legi
A. In obedience to ye Law, & helps or supplies of obedience. Math. 28.19, 20. Jam. 1.5.

Expl: Observance hath a larger extent yn obedience, obedience is confined within ye compasse of ye Law, observance reacheth further, as we shall hear. In ys 2d. part of Divinity we are actually to close with God as our last end, & yt we may so do, we must have a Rule to guide us, & also such helps as we need in ys life, by reason of ye Imperfection of our Obedience. Jam. 1.5, &c:

Q. What is ye Law? LEX.
A. Eternall Rule, whereby we are bound to close with God, as our utmost end. Ps. 119.152.
Math. 5.18. 22.37, 38, 39.

Explica: Eternall] herein it agrees with ye Rules of oyr Arts, all Rules of Art are true, Eternally true, and without any possibility of being otherwise: because ye wisdome of God is Eternall, wby he guides his creatures to yr end: ys rule was before ye Existence of man, and abides forever. Ps. 119.152.
& is surer yn ye heaven & Earth, yr hath bin ye same Idea and Platforme of holinesse and righteousnesse in ye mind of God from Everlasting: The ancient way in whch Adam was to walk, called ye way of Antiquity. Ps. 139.24. & yt wch shall last for ever in heaven, wn ye Impressions of ye Lawes of nature, imposed upon ye creatures in yr first creation shall be blotted out: trees shall no more bear fruit, sun shine, &c: ye Impressions of ys Law shall remain in yr life & vigour, & saints shall be acting by ys Rule for ye Essence and Substance of it for ever in heaven.
wherby &c:] Math. 22.37. &c: wee are bound to love God wth ye highest love.
2. The Object of ye highest love is ye chiefest good.
3. The Chiefest good, and last end are one. this Law stands firme as a Rule.
   1. Because it is not changed by ye disobedience of Adam. If a man pay not his debt, ye bond is as strong, &c: he is as much obliged as before.
   2. wee cannot close with God, as God, unless we close wth him as ye last end. Isa. 44.6.
   3. It is our happinesse to love God with ye highest love, & close with him as ye chiefest good; ye Eupraxy of a man, and his felicity are all one. Antinomians who shake off ys blessed Law, would have all men fall short of yr happiness.
   All creatures are guided to yr ends by Inferiour Rules, but man to his by this Rule; by Inferiour Arts he is guided to humane, by yt to a Divine happinesse: Man is ye End of all Inferiour creatures, & ye are guided to serve man by ye Laws of Nature. God is ye end for whom man is directly made, & ys is ye Rule by which man is guided to his end.

Q. What is to be Considered concerning ye Law in generall? hic considerandum est
   Rom. 5.13. 1. Joh. 2.7, 8.

Expl: 1. It was in ye World before Moses, else yr had bin no sin. Rom. 5.13. It is as Ancient as Adam himself.
   1. Joh. 2.7, 8.
   2. It is also new, because yr was a new Edition of it. Joh. 1.17.

Q. What is ye first Edition of ye Law?
A. The fair Inscription of it at ye first, on ye will of man. Rom. 2.14, 15. [5.13. Gen. 1.26.]

Explicat: There was a fair Inscription of ys Law in ye nature of man, God writes a fair hand, ye Law was to be read in his frame, & not in ye frame of any Inferiour creature: Angels indeed having ye same faculties, and being our fellow creatures, & servants, had ye same Law for Substance, ye were to have one God, & to worship him, to attend him wth all reverence, & to love one
another, and to love man, but some things in Ye Law are peculiar to man, as now dispensed: Angels were not

to propagate yr kind, & yrfore had no Rules of chastity, &c: hence are incapable of those Transgressions in ymselves: but it was engraven on ye nature of man, as letter in mettal, or Tables of brasse, which appears.

1. This perfection was not ye native or naturall faculties, but distinct from ym all: to make man is one thing, & in ye Image is another, an adjunct.

2. It did not arise from his forme acting upon ye matter, nor from his Essentiall faculties or any Principles of nature, as heat from fire, for it was separable. Gen. 3.

3. It may be said to be naturall because it is due to his nature, being made for yt end, he must be cloathed with sutable perfections.

4. It was imprinted on ye nature of men: and yt yr were such Impressions appears,

1. Because a man had a speciall goodness imprinted on his nature, wch was by ye Rule of goodness. Gen. 1.ult.

2. Because he was made right and straight. Eccl. 7.29. Ergo, by a Rule, & hence by ye Law: so Adam was just such a man, in his frame and disposition, as God would have him be, & ys Law was ye rule, modell, & platforme of his frame, he was well made, an Excellent piece of workmanship, yrfore made according to some Rule, & had Rule and Law, by wch he was to act: as oyr Creatures were made by ye Law of nature by wch yw were to be governed, so Adam was framed by ys Rule which was to move him continually in ye circle of his life. Everything in man was brought to ye frame of ys Rule.

3. Because he was made in ye Image of God. Gen. 1.26. consists in holinesse, & righteousnesse, which is all ye Law requires.

4. Because without this, he could not be fitted for his end and Eupraxy: It cannot stand with ye Wisdome and Justice of God, to frame a creature for his end, and not furnish him with sutable abilityes.

On the will of man]

1. The will of man is ye great wheele, ye first mover & commander of all ye faculties.

1. It applies all operations, and ye free voluntary actions of oyr faculties are imperate acts of ye will. Prov. 3.31

2. Because it hath ye casting voice in all objects from without. Deut. 30.[especially v. 19.]

2. It is ye highest faculty, made nextly for God: all
things are made for man, ye body, &c:

3. The will was furnished with a Principle of goodness by it was fitted for its end & Eupraxy.

4. It was furnished with a Principle of Holinesse and Righteousnesse.

5. The Law was not written properly and Immediately in ovr faculties, as ye Eye, Ear, &c:

6. The Law was in ovr faculties by ye will, as yv are under ye command therof.

7. The Law was seated directly in ye will as its proper & Immediate subject.

1. Because ye Law is a Law of love whch is seated in ye will. Math. 22.37, &c:

2. It is a Rule of closing with God as ye last end. ib: for whch ye will was made.

3. Other faculties are not ye proper subject of it: ye understanding is guided by ye Rule of Logick: all ye affections are common to man, and ovr brute creatures.

4. Because ye will is ye proper subject of Holinesse and Righteousnesse. This discovers ye Errour of ye Arminians: who deny yt ye was any holiness inherent in ye will of man at ye first, or yt man hath lost it by ye fall of Adam: but only ye will was a free indetermined faculty. It discovers also ye Errour of some Divines, who deny yt Adam was created holy at ye first, & say yt he was created in Righteousness, but not in Holiness:

At ye first] i.e. as man came out of ye hands of God by creation: It was an ancient Inscription before ye ministry of Moses.

1. Because man was made in ye Image of God, consisting in Righteousness and Holinesse, whch are ye Impressions of ye Law, whch is ye Rule of Righteousness & Holinesse.

2. There is no Rule of Art, but is Eternall: if Divine Law yrfore is Eternall: it began to be in operation when man was created, but was before.

3. The Gentiles shew ye Effects of ye Law written in yr hearts, who never had ye Law given at Mount Sinai: and whence could yv have it, but from Adam. Rom. 2.14, 15. there is in nature some approbation of goodness, video meliora probogue,1 & hatred of Evill, 1. Cor. 5.1. ye will is necessitated in desiring happiness in generall. Psal. 9.[mss. 4.] All Nations acknowledge a first being, and worship him with reverence and Solemnity: and yv have ye Rules of Equity and Justice, and how should they know these Rules, except they found ym written in yr hearts.

1 Latin: “I see the better things and I approve of them.”
4. It is generally known, that life and happiness is to be obtained by doing Well, and misery and punishment are deserved by doing Evill.

5. God punished ye world with a flood for breaking this Law, and where yr is no Law, there is no Transgression.

6. All shall be judged by ye Law, though all have not ye written word, ye Law was written in ye heart of Adam, whereby his Will was able perfectly to love God, and close wth him as ye chiefest good, and apply himself to God as his last end.

Q. What is become of that ancient Inscription or Impression of ye Law?
A. It is almost blotted out, and consumed with rust.

Ps. 14.1, 2, 3.
Rom. 3.10, to 19.

Explic: As in old monuments ye letters are eaten out, & no perfect letters to be seen; so here is no perfection or soundness of any Principle to be found in the heart of man: All Dutyes of ye 2d Table which men performe wthout subordination to ye first, are but morality:. There is a forme & carcass of Religion remaining, but ye life is gon: Instead of yt high Principle of love to God, selfe-love sits in ye chaire: men desire and seek an humane happiness, instead of a Divine: ye greatest Evill, and sin are all one, Sin & ye chiefest good are contraryes, & yrfore where sin takes place, ye rule of bonity & goodness which leads to ye chiefest good must needs be blotted out, wth ye Rule and Law of sin: as a faire writing by a pen: ye wheeles are eaten with rust, they fade and are corrupted, or marred: Psal. 14.1 so yt not only ye act is blotted out, but ye power also to do any good, Rom. 3.10, 11, &c: a man is now utterly unable to do ye least good in a right manner: he cannot performe any duty for ye rules sake, because it pleaseth God, and for his glory he may do what is materially, but not formally good: he is Void of all spirituall power or Principle to close with God as his last end.

Almost] Something may be seen & read among ye Gentiles, who acknowledge & worship God, & submit ymselves to ye Rules of Justice. Rom. 2.14, 15. as a stately building; when ye fair fabrick is destroyed, yet there may be some rubbish remain: as a dead hand without blood and spirits, there is an Externall forme or fashion of it to be seen: shewing that it was made to take hold of objects, but the blood and spirits are gon: whence should these
fragments come, but from ye first Impression.

Q. What are those reliques of ye Law, Reliquiae Legis quae? yt are yet remaining in ye heart of man?
A. So much of ye Law as may testify yt man was born for Religion, and leave him without excuse. Rom. 1.18, 20, 22. 2.1, 14.

Exp: 1. As may testify &c:] ye Heathens withhold or imprison ye truth, i.e. truth concerning ye worship of God, and love to yr neighbour, which they know by nature; they support them by Reason of yr Inordinate affections, would not suffer ye Law to command ym. And yt is ye Reason why they are said to detain ye truth in unrighteousness, Rom. 1.20. they knew it, they had diverse true Principles concerning God, and some truths concerning his Divine Nature; they know his Eternall power and God-head, i.e. his other Divine perfections, of Greatnesse, Wisdome, &c: As by ye Rubbish of an old house we may know there was a stately Palace, fit to entertain a Prince, so by these Reliques of ye Image of God, wee may perceive ye glorious frame of all ye faculties at ye first: ye will of man was fitted to entertain ye Divine Majesty, ye chiepest good, and to make him welcome, and ye severall rooms to be taken up wth ye great things of God, and therefore it was made for Religion & ye service of God.

1. That man was made for ye service of God is evident to nature.
   1. It is evident that man was made, he is not a God.
   2. That he was made for an end, as all oyr Creatures, & not in vaine.
   3. That he was made for an end better yn himself; for ye end is better yn ye means that tends to it.

4. That he was made for God, yr being nothing else better, & higher yn man: he finds that he was made for ye service of God, and that his will is for good, as good.

2. It is also written in nature, that all happiness and prosperity is to be expected from God, & yrfore men pray, offer sacrifice, &c: Jonah. 1.[16.]

3. It is also written in nature yt men are to be happy in well doing, and serving God.

4. Every man in ye world almost will have a God, & serve some God or oyr. Yr will honour Parents, &c: they are a Law to ymselves, Rom. 2.14. & yrfore are made for ye Law & are bound to it, & yr is something in ym to move ym to obey: these things
testify sufficiently yt man was borne for Religion, and leave him without excuse: The Lord makes wicked men read what was written in ye books of yr hearts, to witnesse yr fall from God, & yt ye have deserved death, Rom. 1.ult. because ye Law tells ym yt they were to live and be happy by keeping ye Law, & contra. So yt happinesse and misserie are to be read in ye heart of man, and that is an Evidence of his misserie deserved, because he doth not bring forth those fruits of obedience, which he was able to bring forth at first.

2. That now he doth not omit those duties which he is able to performe, & commit those sins he is able to avoid: for, rewards and punishments are able to provoke him; we may perceive yt men upon yr death beds will be exceeding devout & religious, who never before cared for those services, & yet they have no more power yn before: men approve good that they do not practice, & ys God will make men acknowledge, when they come to be judged, Rom. 1.20, 21.

Q. What is here to be considered?  
A. The nature of conscience appearing from ye Law in ye heart of man applied to his actions.  
Rom. 2.14, 15. Tit. 1.15.

Explic: This Law as it is known of man in itself, and is applied to his acting sutable, or unsutable, is called conscience, wth ye reading of ye Law written in ye heart, & looking upon yt, and a mans actions together. This Law, & ye reward of it applied to ye fact, is able to approve, if it be sutable, and answerable to ye Law, and ye goodness of it, or disapprove of it as Evill, if it be not Answerable to it.

1. There is a Law written in ye heart.
2. It is a reward of happiness or misserie.
3. A man reading ye Law, & ye reward, compares his actions wth it, wch are good or Evill.
4. Hence ye nature of conscience wch stands in ye Application of ye Law in ye heart, to a mans actions, and here is ye rise and originall of it, & ye proper place where it is to be attended: It is not any faculty, but an application of ye Law to ye fact: The notions of Principles of things to be done or avoided, is called synteresis,² because yw are kept and conserved in ye mind.

² Richard Muller defines synteresis as "the innate habit of the understanding which grasps basic principles of natural law apart from the activity of formal moral training." Dictionary of Latin and Greek Theological Terms Drawn Principally from Protestant Scholastic Theology (Grand Rapids: Baker Books,
and heart of man after ye fall, & are ye same with ye Law written in ye heart & read, &c: these are not conscience, but ye Principles of conscience: This is a natural conscience, when oyr practicall truths are revealed, it is called an Illuminated conscience: This Law is Gods vice-gerent, and a man is bound a debtour and servant to ye Law. Jer. 20.9. Acts. 4.19, 20. 17.16.

Q. What is conscience?
A. That reflex, wherby ye Law written in ye heart of man, & read by his Understanding, is applied to his actions good or Evill. Joh. 8.7. Rom. 2.14, 15. 2. Cor. 4.2.

[pages 394-395]

When ye Law in ye heart is working, conscience is working, & a mans thoughts reflecting upon him, are accusing, or excusing. There is,
1. The fact.
2. The Rule of ye Law written in ye heart.
3. Ye knowledge and reading ye Law.
4. a comparing of ye Law and fact one with ye other, to see how ye fact sutes & Answers ye Rule, by bringing ye Rule, & ye Act together, and comparing them one by another. knowing of ye act alone is not conscience, but yt comparing of ye fact with ye Rule, ye application and laying of these both together, yt triall, by Examination, and Judging ye fact by ye Law, is conscience properly: Therefore such of ye Law as remains in man, & is read by Reason, so much conscience, when a man makes a little application of it, we say little conscience: The Law

1985), p. 294. It can be distinguished from conscience, he continues, “in that the latter is an act while synderesis [variant spelling] is a habitus or capacity.”
is so dashed, and blotted out in some men, that we use to say
"ye have no conscience, though no man is so bad, but hath some:
when ye Law read by ye understanding, & known, doth
efficaceously move to obedience, it is called a good
conscience: It is morally good: Paul walked with all good
conscience. When ye Law is read, and ye fact examined by it, ye
Law is not of force to constrain a man to do it, yt is an Evill
conscience, when ye fact is continually contrary to ye Lawe, and
what he knowes he should do, and that without remorse, it is a
seared conscience, when ye heart is as ye Path-way: If a man be
sensible, knowing what he should do, and yet his fact Answers
not ye Rule, yt is a gulled conscience: when ye Law is not
known or read, nor ye fact brought to ye Rule, it is a blind or
Ignorant conscience. Erring, when ye Law not well attended is
mistaken: doubting, when ye Judgment is suspended between assent
and dissent.

Q. What is ye first thing
which follows from hence?
A. That conscience is a
Witnesse to accuse or
excuse before God.
Rom. 2.15. 9.1.
2. Cor. 1.12.

Exp: A Witnesse is one yt declares, affirmes, or certifyes
something, or makes it appear by confession or profession. The
Understanding having read ye Law, & seen ye Act, & compared ye
m, declares, & confesseth, what it hath seen, read, proved, &
tried, it hath seen ye Artificiall arguments, and gives in
Testimony according to what it hath seene, either suitable, or
unsuitable, agreeing with, or contrary to ye Law: & so Witnesseth
or against a man, Rom. 9.1. 2. Cor. 1.12. The
understanding having reflected upon himselfe, & seen ye face of
his soule, in his innate glasse, speaks together with ye Law,
what it hath seen or heard, and gives in his Testimony,
conscience is privy to his act, and saith it is so: It brings
and presents a man before God, and speaks how ye case is, & how
matters have gon before him: The Proverb is, conscience is 1000d
Witnesses: nay indeed it is more, for if a 1000d Witnesses come
in against a man he may deny it, but when he confesseth it
against himselfe, he cannot deny it. Conscience is yrfore
compared to a book, Rev. 20.12. Not only because ye Law is
written in ye heart, but because it is read, and his acts
compared with it, are read and recorded: & yt sheweth, that they
must come before ye great Judge of ye World at ye last day. If yr be a recorder, there is a Judge of records, and hereby God will make all things cleer, when he comes to make his Justice manifest at ye last day; God will have sufficient Testimony, not only of ovr men, but also of thy own conscience, he needs no ovr witnesse.

To accuse, or Excuse] Rom. 2.15. These are ye two Effects of conscience.

1. Excusation is yt wby ye conscience testifies, yt ye fact is suitable to ye Law, & approved by it as blameless, and without desert of punishment, & yrfore frees & discharges a man from all guilt; many acts of ye Heathen were materially good, & good in some circumstances, as bonus vitium is false Latine, & yet agrees in case & number yrfore was a morall goodness in many of yr Actions.

Q. What is ye 2d. thing which follows from hence?
A. That conscience in respect of a manselfe, is a Judge, to absolve or condemn.

Tit. 3.11. 1. Joh. 3.20, 21.

Expl: It is a Judge to keep Court in a man. The understanding is a Judge, Judging by ys Law, it keeps ye assize, and sits as Gods deputy, & vice-gerent to judge, & if ye fact be according to ye Law, it absolves, if contrary, it condemnes him. Absolution is an act of conscience, wherby it pronounceth a man free from Punishment, 1. Joh. 3.21. Condemnation is an act of conscience wherby it pronounceth ye sentence of Death against a Sinner for his sin. Tit. 3.11. 1. Joh. 3.20.

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Latin: vitium is a neuter noun and would take a neuter adjective, bonum, rather than bonus, but the words agree in being singular and in the nominative case. Bonum vitium would be “good fault,” which Stone argues might characterize some acts of non-Christians.
Q. What is ye renovation of ye renovation of Renovatio Legis Ecclesiae. 

A. That wherby God delivered his Law to his church againe by Lively Voice, & hand-writing.
Exod. 20.1, to 18. 32.15, 16.
Rom. 5.13.

Exp: 1. By lively voice God spake from Heaven to confirme ye Authority of it.
2. By writing he left it upon record, to be read by all: Though it be not renewed to ye Heathen, yet ye Church hath it, because which remained in ye Nature of man, was exceeding imperfect, and this new Edition is perfect. Ps. 19.7. & yt yr might be no such ignorance or mistakings.

Q. Why was ye Law renewed to ye church?

A. Because it is usefull to men, both before, & after yr being in Christ.
Rom. 3.19. 13.8, to 11.

Explic: It is a bridle to restrein men from sinning, to civilize ym, &c: Gal. 3.23. it is usefull to convince some, and guide others. There are two sorts of men in ye world.
1. Some live yet without Christ ye fountain of life, it serves to discover yr deep estrangement from God, and ye Guilt under which they ly. Rom. 3.19.
2. To those in Christ, it teacheth ym how to close with ye blessed majesty of God, & to hold blessed correspondence with him, Rom. 13.8, to 11. Love is ye fulfilling of ye Law: The Law first discovers our distance from ye last end, & yn guides us to close wth him as our utmost end. Gal. 2.19.

Q. Why is ye Law propounded to men before yr being in Christ?

A. For ye powerfull discovery of ye great Evill of Sin, to bring man to Christ. Rom. 3.19, 20. 4.15.
3.23, 24. Heb. 6.18.
Explic: That which remains in nature is not sufficient to discover ye great Evill of sin, & distance from ye last end, & great need of Christ, to bring us to yt end: a man may be convinced of morall Evills, & turne from ym, & yet fall short of Christ: but when ye Infinite Evill of sin is discovered by ye spirit in ye Law, he also convinceth ye sinner of ye Righteousness of Christ, Joh. 16.8, &c: Rom. 3.10. 4.15. Where ye Law was not given, yr was not so plain & powerfull discovery of sin, as by ye Law renewed, & inspired by ye H.G. being dispersed in a right manner, in subordination to ye Gospell. It is accompanied by ye same spirit. Jam. 1. & in ys glasse it is represented and discovered, wth a witnesse: Paul had not known sin in a right manner, but by ye Law, Rom. 7. a man reading ye Law in his heart, & in ye book of God, is plainly convinced of sin. Ps. 19.7.

1. This Law being perfect contains all perfections of well acting towards ye last end, being able to discover all sin. Rom. 7.7, 9. hee was alive, i.e. whole in his own soule, before ye light comes into e house, he sees no motes: but wth ye light comes, he sees what a poor case he is in, & what he thought to be goodness, & zeal, he sees to be sin.

2. It discovers ye vast and Infinite distance between God and ye sinner. Isa. 59.2. yt God being Infinitely holy, just, & good, cannot but Infinitely distaste ye Impurity of sin, wth is most crosse to ye Infinite Holinesse of himself, Rom. 4.14, 15. ye Law causeth wrath, i.e. brings ye wrath of God upon ye sinners, & discovers yt sin causeth ye sinner to be inclined to stand at an Everlasting distance from God, & his wayes. Job. 21.14.

3. It discovers secret sins. yt ye will wth was made for God, is at an Infinite distance from ye chiefest good, by hatred of him. Math. 22.37, &c: Rom. 7.7. 1. Cor. 14.24. and the fashion of ye heart. Jam. 1.24, 25.

4. The sinner being privy to his sin by ye Law, sees yt all his thoughts words and deeds are Transgressions of ye Law, & yrfore he is continually sinning, in all ye application of himself to any object. Gen. 6.1.[6?] he strikes God in every action.

5. The Law discovers ye exceeding sinfullness of sin.

   1. Because it deprives ye soul of ye unmeasurable goodness of God, Isa. 59.2. Math. 22.37, &c:

   2. Because ye desires of ye Soule being made for an Infinite good, are unmeasurably carried after sin. Rom. 7.13.

6. He sees by ye Law yt he is always increasing & treasuring up sin & missery. Rom. 2.5.
2. The end of ye is to bring men to Christ, as a school master. Gal. 3.23, 24.

1. It discovers yt yr is no reliefe to be found in himself. Rom. 3.19, 20.

2. An absolute need of Christ ye great Physitian. As ye Law of Moses did prepare men for Christ in another way, so ye morall Law doth now prepare men for Christ wthout ye Ceremoniall and Judiciall, it forces ye sinner to seek help where it is to be found, which is only in Christ, it draws a man to Christ with two whips. 1. Necessity of dying. 2. of Doing.

1. It requires punishment for ye breach of ye Law.

2. Performance of ye Law; & drives us to Christ to find both these in him:

1. Our breach of ye Law taken away & guilt removed, because he finds his sin punished in Christ, by his suffering for his breach of ye Law.

2. The performance and perfect keeping of it, wch he finds in Christ. Joh. 8.29.

3. The heart is affected with feare & sorrow; ye soul fears, & flyes from sin, being pursued by ye avenger of blood, Rom. 4.15. Children play wth ye picture of a Lion, but a living Lion coming upon ym, makes ym afraid, it makes yr hearts dy wthin ym, so ye Law, Rom. 7.9. which includes,

1. The throes and pangs of Death.

2. Separation from sin, wch was ye soule of our soules.

Gal. 2.19.

4. Now ye soule makes hast to ye city of refuge, is restless till it be brought to Christ, Heb. 6.18. & when ye soule is brought to Christ, all yt is in Christ is ours, his righteousness, &c:

Q. Why is ye Law propounded to men being in Christ? Quare post.

A. That it might be written in yr hearts againe, & be ye Rule of yr obedience. Jer. 31.33. Math. 5.17, 18. Gal. 6.16. 2. Cor. 3.3.

Expl: It is renewed in writing, yt it might be written afresh in ye hearts of ye faithfull by ye saints. Jer. 31.33. hence it is called ye new commandment.

2. That it might be a Rule of all our actions, Math. 5.17, 18. Gal. 6.16. Ye Religues of ye Law in our hearts are not a perfect Rule, & yrfore we are to be guided by ye Rules written in ye Word:
Ye spirit helps ye faithfull to obey, but all ye Rules of obedience are combined in ye written word; to [mss. ye] act according to ye Rule is to keep a good conscience; I wonder men will say, they go according to yr consciences when conscience is ye application of ye Rule: Every act of a good conscience is an act of obedience to ye Law wch is written in ye scripture. 1. Tim. 1.5.

Q. What is Obedience to ye Law?
A. That respect to ye Law wherby a man closeth wth ye Infinite fullness or goodness in God, or with goodness itselfe.
Deut. 6.4, 5. Ps. 119.6.
Math. 19.17.

Expl: Obedience is an underhearkning, in Gr: & hearkning in Hebr: ye generall nature is a respect to ye Law. unregenerate men are somewhat affected with ye Law, Math. 19. but the Saints respect it above all created Excellencies: Ps. 119.6. it hath an absolute command, & yr respect ye goodness in it above what a 1000d worlds are capable of.

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Wherby, &c:] he is carried above all created finite goodness, to ye Infinite son of Increated goodness in God, wch is ye object of Gods own love: Deut. 6.4, 5, 6. & rest in nothing else, no not in heaven itself. Psal. 73.25. The vast boundless desires of ye soule were made for him as their end, & wth ye whole stremes of our desires is carried in ys channel, and stay not till yr come at ye sea and ocean of all goodness, & rest there, yt is obedience to ye Law: ye Will meets with him in every act of obedience, wch is mans felicity, without which heaven itself could not make a man happy, Phil. 3.[20.] they who obey have yr conversation in heaven, yr live by ye same Rule by which ye saints live in heaven, Math. 6. & apply ymself to ye God of Heaven in every act: he is yr Load-stone.

Goodness itself] there is a goodness and end in all Inferiour Arts & Rules, & men enjoy a good in ye practice of ym, but he who is ye object of our love, is goodness itself in ye Abstract: other things have only a tincture, and participation of goodness, but he is goodness itself, ye Principall and proper object of love. Math. 19.17.
Q. What is especially to be observed concerning ye obedience of ye saints in ye life?
A. That it is imperfect, & yet well pleasing in ye sight of God:
Rom. 7.14, to end. Col. 1.10.
Heb. 13.16.

Q. What follows from ye Imperfection of ye obedience of ye Faithfull?
A. That yr best workes cannot merit ye least reward or blessing. Ps. 62.12.
Rom. 4.4.

Expl: Adam having a perfect stock of grace of his own, & due to him in Justice, being made for yt high end, could have merited Eternall life, but we have our principles from free grace, and all our obedience flowing from those Imperfect principles, is imperfect, Rom. 4.4. ye reward is due only to perfect Obedience, but not to ours, Phil. 3.9, 10. yrfore ye reward is out of faithfullness, mercy, & grace, Psal. 62.ult.

Q. How can ys Imperfect Obedience be well pleasing in ye sight of God?
A. Because it is covered with ye sacrifice of Christ, & yt wch is good, is accepted because it is done by vertue of ye Rule.
1. Tim. 2.3. 1. Joh. 2.1, 2. 1. Pet. 2.5.

Explic: Wee must wash, not our rags, but our robes in ye blood of ye sacrifice; but yt which is good, is ye worke of ye spirit, & his sacrifice, wch cannot sin, no more yn fire can coole,
1. Joh. 3.9. yr is something in ye Rule sincerely practised, yt cannot but be pleasing to God, and accepted of him, and shall be rewarded in heaven for ever, being done by Vertue of ye Rule, and in obedience to his command. Rev. 14.13. Cant. 4.ult.[sic]

Q. How is obedience to ye Law divided?
A. It is either ye worship of God, in ye first Table, or Love to our neighbour, required in ye 2d. Table.
Exod. 32.15, 16. Math. 22.37, to 40.

Expl: Wee have heard of ye Law and obedience to it in generall, we now proceed to ye distribution of it, wee read, Exod. 32.15, 16. that it was written in Tables of stone; not, as some conceive, in ye inside, outside, behind, & before, for yn ye Tables should have bin written on yr 4 sides: but ye words are, on yr 2 sides, ye meaning is, on both ye fore sides: Eber signifies, not ye side properly, but ye forepart: & ye writing was better preserved, one Table lapping[?] in upon another.

In Tables of stone] some think because ye worke of ye law is written on ye hard heart of man. Rom. 2.14, 15. & more of ys worke is to be found in ye hearts of men, pollished & hewed by ye ministry of Moses, in opposition to ye Gospell, wby ye Rule is written in hearts of flesh. 2. Cor. 3.3. Heb. 8.10. I conceive, ye speciall Reason is to signify ye perpetuity & durable nature of ye law in itself, & in ye hearts of ye Faithfull. I have read yt ye Gentiles graved yr Laws in brasse, to shew yt yw would have ym inviolably kept. these were written in stone, yt ye record of ym might remain forever. Job. 19.24. By the finger of God] i.e. The spirit of God. Wee cant write ye Law in our own hearts.

In two Tables of stone]

1. That they might be more portable for Moses.

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2. The speciall Reason of ye Division of ye Tables into two, is to distinguish ye commandments which concern our duty towards God, and our neighbour: There are 2 kinds of dutyes, yrfore 2 kinds of Lawes, Math. 22.37, to 40. These cannot be severed in Act & practice, for he yt loves God, loves his neighbour, et contrà, Rom. 13.8. he yt loves his neighbour in God, loves God himself, & fulfills ye Law. When Adam was created ye whole Law was written on ye Table of ye heart, but when God renews ye Law, he writes it asunder in two Tables of stone.

1. Because although these two commandments be not severed in Act and practice, yet ye rules of Art are distinguished, in Precept or Doctrine: Now in ye Law ye Precepts are delivered in Doctrine, and yrfore distinguished.

2. Adam was so perfect yt he needed not to be taught ye distinction, he could see clerely yt he was to close with God as his end, having a double Principle in his will, one subordinate to ye oyr, wherby he was able to love God for himself, & his neighbour in God, both comprehended in closing with God as his chiefest good, but, since ye fall, confusion is come into ye heart of man. The great
Principle of Love to God is vanisht, & selfe love set up in ye roome of it, and man sets himself in ye room of God, makes a God of himself, and by reason of this confusion, God, in giving his Law, distinguished it into 2 Tables, to shew yt he would have these duties written distinctly. This yrfores is ye first distribution of ye Law. It spends itself in dutyes of worship to God, or charity to man: The whole Law is a rule of Love, to love God, & man; man is made for God, as his last end, and for man as he is a sociable creature, man is made for these two ends, God as his last, man as his Inferiour end, yrfores he must Answer these two Goods, yrfores ye Law requires both. The cleer Reason of it is this. The [Law] binds him to close with God as his chiefest good, in which are 2 properties. 1. It is to be loved and desired for itselffe. 2. Other things for its sake. In ye first Table we are bound to love God for himselfe, in the 2d. to love man for his sake. Math. 22.37, &c:

Q. What is Divine Worship?  
A. That wherby we love & embrace God directly for himselfe.  
Math. 19.17. 22.37, 38.  

Expl: Worship seems to be as much as Worth-ship, or Worthy-ship. Yt he who is worshiped is worthy of great respect; & ye Greek proskunéō, & ye Hebr: words for Worshipe, signify a bending of ye knee, or bowing down of ye body, or falling prostrate before ye face at ye feet of another; ye Latine word Cultus, of Colo: signifies sometimes a trimming or dressing of ground, and a loving, delighting in or Esteeming. Cultur Terrae, is a Lover of ye Earth, and hence he will be diligent to busy himself about it: Worshipping of God implies loving, prizing, and Esteeming of God, and hence to be careful & diligent about him, in attending upon him, we should make it our main business. Worship in generall is an acknowledgement, of ye superiority & eminency in another, witnessed by some signes, as bending ye knee, &c: yrby acknowledging of his Excellency, and our own meanness, and lowness in comparison of him. Answerably in Divine worship, yr is an acknowledgment of ye eminent Excellency of goodness in God, wth highest respect to him, & Exaltation of him, & debasement of ourselves before him: Divine worship, & religious worship, is ye same, & due unto him alone: ye advancing of his supream goodness, God himselfe, & his Name, as ye only one, so ye disparagement and contempt of all oYrs, ys
is to glorify him as God. Rom. 1.21. Religion is a binding of a man Immediately to God as his last end, with highest respect and affection to him. Sanctity (wch is ye same for substance) and holiness, implies a separation from all ovr ends, & things, & uses, & consecration of a man, & dedication of him to ys Divine end & use, to serve God; ye Immediate application of a mans selfe to God, as his last end, ys is to be exhibited to no other.

Wherby, &c:] Because ye highest Excellency yt can be Imagined, yrefore ye highest worship [is] to be given to him, Rom. 1.21. Ps. 73.25. he is ye Prime Object of love, Math. 22.37, 38. we must not glorify any creature for itself, Gal. 1.ult. This Divine worship is an approving, hugging, embracing, and kissing, increated beauty, wisdome, goodness, happiness, life, sweetness, pleasantness, for its own sake, absolutely, because he is God, & ye first being.

1. The chiefest good is to be loved for itself. Math. 19.17.

2. Goodness and sweetness itself is to be loved for itselme. 1. Joh. 4.[7, to 21.] wee love ovr beings because they participate of ye goodness of God, as things touched with ye load-stone draw Iron, but the load-stone draws Iron by its own Vertue. So here, we are drawn to ovr things to love ym, by Reason of some tincture of Divine goodness upon ym, but ye load-stone draws love to him, by his own vertue and Aimiablenesse, &c: Psal. 73.27, 28. it is good for us, in regard of God himselfe, to draw neere to him.

3. God loves himselfe for himselfe, and his own sake, & our love should be a resemblance of his, Math. 22.37, &c:

4. This is ye highest respect yt can be given to him, & he is worthy of it. yr is none for whose sake we can love him. Math. 19.17. ys is ye first & great commandment, Math. 22.37, &c:

1. Because ye object is ye greatest good and being.

2. Highest respect and greatest service is due to him.

3. Love to him is ye spring and originall of all our love to others, Jam. 1.27, &c: not yt these are ye proper and Immediate acts of Religion, as Prayer, Praises, &c: but mediate acts, which it produceth by ye mediation of ovr Vertues, which it produceth by an Imperious command: they are Imperate acts of Religion, subordinating all ye duties of ye 2d. Table to ye last end, and so those are acts proceeding from Religion, by way of Imperious command, and so an Elicite act of Temperance, may be an Imperate act of Religion: This great wheele moves ye Inferiour: How happy those who have such an object to worship. God requires this worship.
1. Not because he needs it, he was happy without it.
2. Not from Ambition, because he deserves it.
3. He requires it in Justice, man being made for his glory, which he will not give to another.
4. It is for our good.

Q. What is to be considered in Divine Worship?
A. The kinds and ye due manner of worship. Exod. 20.1, to 22.

Expl: Here is ye briefe summe of all ye heads, pertaining to worship; ye worship itselfe, its Essence and nature, appearing in its kinds, or ye Adjuncts, viz: ye due manner of performance.

Q. Which are those Kinds of Worship?
A. It is either natural required in ye first, or Instituted required in the 2d. Command. Exod. 20.2, to 7.

Expl: Natural worship depends upon ye nature of God: he that knows ye Divine Nature and Excellency of God, cannot but know that he is to be loved, feared, and credited. Ps. 145.3. Instituted depends upon ye will and good pleasure of God. One may know ye Divine Nature of God, & yet not know ys kind of worship. Adam knew not in Innocence, that one of those trees was ye tree of life, ye ovr of Death: Adam could not discern ye end of those trees set before him: by any proportion, Principle, or Light inherent in his Nature, but was instructed in ye use of ym by Divine revelation. There are some Vestigia & prints of one God in ye heart, & nature of man. Rom. 1.20, 21. but not of the other.

2. Naturall worship belongs to ye perfection of nature, without which man cannot be happy; Instituted worship is appointed to exercise and draw out ye perfection imprinted in the nature of man. As those two speciall trees of Paradise.

3. Naturall worship is constant, and invariable, and shall continue in heaven: ye ovr is mutable. 1. Cor. 15. V. 13.

4. All nations are bound to ye one, and not to the other, only to whom it is revealed.
Q. Why is ye first kind of worship called naturall?  
A. Because nature may teach that it is due unto God, in respect of his Divine Nature and Excellency, and relation unto man. Psal. 97.6. 
Rom. 1.20, 21. [Mal. 1.6.]

Expl: 1. This naturall worship is due unto God meerly in respect of his nature, because he is ye first being, supream, Independant, great, Eternall, Almighty, wise, bountiful, just, giving life and breath, and all things. Acts. 17.24, &c: There is no man knowing ye nature of God, and seeing his Divine perfections shining in ye glasse of ye world: but will be forced to confess, yt he is ye object of hope, trust, fear, love, delight, Rom. 1.21. Ps. 97.6.

1. Man must needs confess yt he loves, & delights in himselfe, & glorifyes himselfe above all, & yrfore we ought to love him, delight in him, & glorify him as God. Rom. 1.21.

2. The naturall relation of God to man, as his creator, benefactor, &c: is a deep engagement, binding all ye children of man, to this Worship. Acts. 14.15, 16, 17. 17.29, to 30. 

3. Man in ye state of Integrity was able cleerly to see this, that it was sutable and good for him to do this: ye Law written in ye heart of man, might teach him that he was made for God, to be taken up with those glorious employments in his presence, without further Revelation.

4. Though this originall ancient perfection be defaced, yet ye reliques of ye Law and innate light, do show in some measure yt it is just and equall for men to worship God with yr worship, Psal. 97.6. Rom. 1.20, 21. 2.14, 15. hence heathen, & all men are bound to seek God, & call upon his name: It is not only Lawful for a naturall man to pray, but a necessary duty, and men shall be damned for ye neglect of it. Jer. 10.25. and if they be not thankfull for ye treasures of his goodness, which are unlocked to us in ye world, for our use and comfort. Acts. 14.17. Rom. 1.20. This natural worship having influence into all ye o'yr commands, there is something natural in every one of ye rest: for, if God must be glorifyped as God, yn it is requisite we should attend him in all ye wayes of his own appointment, and in all his own Institutions, and to worship him in a reverend and solemn manner: but ye speciall ordinances
Q. What is \( \text{\textit{yt}} \) natural worship required in \( \text{\textit{ye}} \) first commandment?

A. That whereby we take \( \text{\textit{ye}} \) true God alone for our God, all \( \text{\textit{ye}} \) faculties of \( \text{\textit{ye}} \) soul falling upon him as \( \text{\textit{yr}} \) Adequate object. Exod. 20.2, 3. Ps. 73.25. 1. Cor. 8.4, 5, 6. 15.28.

Expl: The words, Exod. 20.2, 3. are, There shall not be to thee o\( \text{\textit{yr}} \) Gods before my face: God must be a God to us, i.e. to have him for a God: we must have God, i.e. have him \( \text{\textit{ye}} \) subject or object of all \( \text{\textit{ye}} \) faculties of soule & body; all are renewed in sanctification, and here they are for \( \text{\textit{ye}} \) act: the whole man must have him, possesse him, use him as a God, and give him sutable entertainment like unto himselfe.

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Other Gods] Elohim: Judges, or mighty ones, God must be to us, as he is in himselfe, \( \text{\textit{ye}} \) most high, great, and glorious Judge. Jehovah the first being, and Jehovah Elohim must be our God. Before] the word comes from Actur[?], after, implying: wee must not have another, or one after another. Before my face] or in \( \text{\textit{ye}} \) presence of God, who beholds the secrets of the Heart. Psal. 44.21, 22. and is in all places, at all times: all the facultyes should fall upon him, as the chiepest and choisepest object.

As \( \text{\textit{yr}} \) Adequate object] i.e. \( \text{\textit{yr}} \) even & equall object: no objects are fit matches for the faculties to play upon, and be taken up with, but only \( \text{\textit{ye}} \) Excellency of \( \text{\textit{ye}} \) Lord. Ps. 73.25, 28. no other is able to fill up all those vast roomes of \( \text{\textit{ye}} \) soule, but \( \text{\textit{ye}} \) glorious majesty of God, in his being and subsisting: he only can fill \( \text{\textit{ye}} \) understanding with truth, & hope with all possible good, &c: In him is found a concurrence of all Excellencies, 1. Cor. 15.28. & \( \text{\textit{yr}} \)fore \( \text{\textit{ye}} \) will should rest and center there, all things are his, and all good things are in him, we shall lose nothing by having him, Isa. 40.15, 17. if we had 1000\( ^{\text{ds}} \) of worlds, they were nothing to him, but when we have him we have all, though we possesse nothing else. 2. Cor. 6.9, 10. Therefore I must know him, will him, chuse him, &c: we have him when he is made \( \text{\textit{ye}} \) subjects of \( \text{\textit{ye}} \) faculties of soule and body.

2. Wee are to have him alone, and joyn no other object with him; for \( \text{\textit{yr}} \)n we entertain him not like himself: this is to hinder him from being a God to us, he cannot do \( \text{\textit{yt}} \) good to us, & sute
us, as he would, when we impart love due to him, unto another: all is his due, Justice requires it, and he will have all or none. 1. Sam. 12.?? [14? 24?]. This command doth not require ye Internall worship of God, as some conceive, and ye next ye Externall. for,

1. Every command requires Internall and Externall worship.
3. Then ye 2d. command should only require ye body, and outward man.
4. Thou shalt have no other Gods before me: ye Law yrefore binds every man, and ye whole man. This is ye first and great commandment.

1. The first obedience to this, is ye fountain of obedience to ye rest. thou shalt have me for thy God, yrefore attend me in my ordinances, wth reverence, & upon my great day, & yrefore thou shalt love thy neighbour.
2. Hence it is ye greatest, & chiefest command, being ye spring, fountain, & foundation of those which follow. and whatsoever crosseth ys command is ye greatest breach of ye Law. Diverse sins are crosse to this command. As,
3. Heterotheisme: yt have a God, but not Jehovah Elohim. here Idolatry is properly forbidden, for when we are commanded to have ye true God for our God, we are forbidden to worship false Gods: here also spirituall Idolatry is forbidden: covetousnesse, Ambition, pleasure, &c: Phil. 3.
4. Judaisme, &c: who have Jehovah, but not Elohim. an Essence, but not his subsistence.
5. Samaritanisme, & Papisme, when men worship other Gods, and saints with him.
6. Diabolicall Consecration, either spiritually. 2. Cor. 4.3. or visibly.
7. Any denying or renaming of this God, either in opinion or practice.

ys being ye great command: ye Lord persuades us to observe it, by diverse arguments. Exod. 20.2.

1. I am Jehovah] ye most great and glorious name, ye first being, who is from no other, & gives being to all things, & to his word. Exod. 6.3.

2. Eloheka] thy Elohim. this implyes ye Trinity of persons, all 3 working together in our restitution.
3. Thy God] Jehovah in ye 3 glorious Subsistence is ours, & improves all ye manners of his being for our good.
Deut. 6.4, 5.

4. That brought us, &c: it signifyes properly, I caused thee to come forth. he brought ym forth by a mighty hand, & outstretched Arme, they could not deliver ymselves; least they should excuse it, Egypt being a fruitfull countrey, & ye Granary of ye world: he addes, from ye house of servants: they were deeply bound to own him, who delivered ym from yt place of slavery, & cruell torments; but ys was but ye bondage of ye outward man; but this is not ye Principal, but spirituall bondage, that was signified by it, & ys is a strong argument to persuade us to embrace ye Law, & Everlastingly worship ys one God in 3 persons, as our Adequate object, Luke. 1.73, &c:

Q. What is ye falling of those faculties upon God?  

Expl: In two things,
1. The discovery of ys Adequate Object. 2. How the faculties must fall upon him.

1. God is said to be ye adequate object, because he is ye proper and satisfying object.
   1. God is ye proper object of those faculties, for wch they were made, as colours are ye proper object of ye Eye, &c: & yrfore those inward faculties are sometimes called ye senses. Phil. 1.9. and ye good things of Christ are laid out to us, as holding proportion wth those spirituall senses. Cant. 1.3. & we are commanded to tast. Psalm. 34.8. he can suche and answer all: he hath all truth for ye understanding: future possible good for hope, &c: Psalm. 65.5. Isaiah. 8.13. 26.8.  
   2. This adequate object, as it is fit, so it is equall, able to take up, & fill all those roomes of ye soule, to terminate & bound ye utmost reach, & extent of those faculties, & fill ym up wth all fullness of good in every corner. Hebrews. 2.14. 1. Corinthians. 15.28.  
2. How those faculties must fall upon ye object, in two things.
1. They must cleave to God in a most eminent manner. All ye faculties of ye soule must adhere & cleave to God ye Lord. Deut. 4.4. Josh. 23.8. Jer. 13.11. this implies several things.

1. A cohesion, between ye Divine Excellence & those sanctified noble faculties. a fair and friendly correspondence of ye wth him: they being like him, & partakers of his Divine Nature: there is such a sutableness between ye, as between ye Eye and colours, &c: ye same word is used. Dan. 2.43. will not cleave; and ye Reason is given, because they are unsutable: as Iron cannot be mingled with clay. but these, being sanctifyed, are suited and fitted to meet with the most glorious object.

2. These faculties being suted and fitted, they pursue and hunt after these Divine Excellencies: It is used sometimes for pursuit in battell. 2. Sam. 1.6. never did soldiers so follow yr Enemy, for yr prey, as these follow God, yt yy may prey upon yr Divine goodness, they have in chase. Psal. 63.8.

3. These faculties by following hard after God approach, & draw neer unto him, & come into his presence, & meet wth him, for yt is yr end of yr chase, Ps. 73.27, 28. as friends, delight in & affect neerness to each other. Prov. 18.24. yr dwell in God, walk hand in hand wth him, carry ye Excellencies of God in yr Armes, &c:

4. They are not only neer to yr Lord, but soder, and joyn with him: these faculties suting with this glorious object soder with him. Math. 6.24. ἀνθέζεται, it signifies to hold against any opposition yt comes contrary: they that cleave to God, will have him in spite of ye world, and Devills, nothing shall pluck yr booty out of yr hands, it is opposed to contemning. ib. καταφρονήσει, will have a mind against, or distaste him.

2. In a most eminent manner] the husband cleaves to ye wife, &c: & cleaving to God must be of an higher strain: this appears in 4 things.

1. These must cleave firstly to ye object, ye first being must be ye prime, and first object of these faculties.

1. God must have yr first fruits. Prov. 3.9.

2. Let ye meet wth ye first being as yr first object; in ye morning w we wake; let us chuse Jehovah first, reach after him for his presence all
3. In all our acting and employments through ye day, in ye severall turnings & changes of occasions, let ye Eye be firstly upon God. Prov. 3.6.
Exod. 33.15. [?] Isa. 49.9.

4. In all occasions whatsoever we meet with, meet firstly with him. If with friends, let thy Eye be upon ye great friend. Gen. 37.5, 10. Jam. 2.23. in all our meales feed upon his Excellencies. Isa. 49.9.

2. Wee must make him ye chiefe object of all these faculties.

3. Respect other objects as if wee respected vm not at all. Math. 6.24. they should be very little or nothing in our Eyes, in comparison of him, who is 1000d. times better, Psal. 84.10. Isa. 40.16, 17.

1. Cor. 7.29, 30. Spend our light and small money upon vm, but reserve ye rent for God. those who have wives, should be as though they had none, yr affections should be so deeply wedded to God, who rejoice as if they rejoiced not, &c:

4. Wee should cleave to God with such an high strain of Enlargement, yt we should stand at a mighty vast distance from all those things, which come to stand in competition with God; our affections being enflamed to God, should eat up and devour our affections to other things. Joh. 2.17. [mss. 2.7.] Luk. 14.26.

3. Those faculties must cleave to him supereminently: wth ye spirits & quintissence of all ye Excellency of those affections, which we shew, or give to wife, children, &c: extract ye Elixer out of all, and give it to God; there are diverse degrees, we should give to divers objects, and relations, wee respect a neighbour more yn a stranger, a friend more, a child more, & wife more, &c: but we must extract ye spirits of all, and give vm to God: All our affections yt are scattered abroad, and fall upon ovr things, should be gathered together, and united here, and fall as diverse lesser streames, into ye channel: as ye sun beames are collected in the glasse: because all ye beames of other things are united in an eminent manner in him, 1. Cor. 15.28. we should love our brother with our whole heart: but we must love God with ye utmost Intention, & highest streame of all our affections: the whole bird flyes, when it flyes but slowly; here must not be only ye whole man, but ye utmost abilityes of ye whole man bestowed upon God. The faculties must not only go, but
run. Can. 1.4. Not only be upon ye wing, and fly, but fly swiftly, Jam. 1.19. The Angels fly swiftly, and wee must do ye will of God as they, Math. 6. Love God with all our might. Deut. 6.5. Mark. 12.33. [mss. 12.32.] Ye perfume prescribed to be made in ye time of ye Law, Exod. 30.34, &c: was a Type of ye Expression of those Affections, which are due to God. It must be a confection, made of choise and sweetest spices, and none must be made like unto it. So here, &c:

4. All these faculties must cleave unto God excessively, & beyound measure, as all Excellencies of goodness are excessively beyound measure in him: wee should cleave to wife, children, &c: but in measure, but our cleaving to God must be beyound measure: & y'rfore as we must not limit him, so neither ourselves in closing w'thim. the appetite of ye means is finite, we desire no more of any means, but as it may serve to ye end. If ye bridge will reach over ye Water, it is long enough: If a man desires money for a journey only, if he have enough to carry him to his journeys end, he desires no more. But ye desire of ye End is Infinite, because it is desire for itselfe, and not as subordinate to any other end; and y'rfore ye desires here are endless: So when the faculties are conversant about any other object, ye are bounded. Prov. 30.8. but when they come to God, there is nothing to bound them. A scholar yt desires learning, not [to] obtain his degree in ye university, but for itself, he is a devourer of books, reacheth after all learning and knowledge, that is attainable. Briefely,

1. Let not ye heart be satisfyed w't any former measure of cleaving to God, but still be as eager as ever, as lovers, when they have had much love chaff, yet desire more meetings; they have not enough one of another. So here, Ps. 63.2.

2. Make our cleaving to God our last end, know him, that we may know him, love him, &c: Psal. 63.2. 73.27, 28.

3. Labour to encrease and abound more & more in cleaving to him. Phil. 1.9. περισσεύω, exceeds, & pours itself, as a river yt swells & runs over ye banks, & ετι, yet, not stand at a stay, but move amply, be still upon ye encreasing hand: 3. μάλλον καὶ μάλλον, swell higher and higher.

4. Rest not in any measure till you know and enjoy, all yt is knowable, and communicable of God.
Joh. 16.14. This one Rule discovers a multitude of sins. Deut. 4.4. where is ye man, whose faculties suit, and hold this fair correspondence with ye first being.

1. Many refuse to cleave thus. Jer. 11.8.
2. Many turne aside from God. Josh. 13.6, 8. [?]
3. Many turne back after they seemed to cleave to ye Lord.
4. Many fall off to oyr Gods in Temptation. Deut. 4.4. to yr honours, &c: holding Correspondence with ym, Math. 6.24. ym make ym yr first and chiefe object, & cleave to ym beyound measure, with all yr might, and never enough of ym.
Q. What are those faculties yt are bound to fall upon ye Object?


Expl: Those Intellectuall and morall parts & faculties of ye soule, must all be employed about ye object, for wt ye were made. Math. 22.37. thou shalt love ye Lord, i.e. close wt him, with all thy heart, i.e. wt thy whole will, ye sovereign faculty must be bound for him, & wt all thy soule, i.e. wt all thy affections; & wt all thy mind; i.e. thy understanding; ye head and heart must be filled with ye great things of God. It is ye great sin of ye world, to be empty of these great things of God.

Q. What is ye cleaving of ye understanding to ye object?


Exp: Wee begin with ye understanding, which is bound by ye Rule to walk in ye contemplation of these Divine Excellencyes, and to adhere and cleave to ye truths concerning ye first being, all divine revelations, without all hesitation or doubt: to know a thing is to conceive ye Image of it in ye mind: as ye sences perceive ye Images and species of sensible things: So ye understanding conceives ye Images, and Intelligible Species, of things yt are above sence: the Excellency of ye knowledge of Moses above oyr s, is commended by ys, ye similitude ye Lord shall be beheld, Numb. 12.8. All ye saints being spirituall Prophets, do in yr measure behold ye similitude of God: more imperfectly here, hereafter in perfection, Psal. 17.15. εἰδος, his Idea, shape, face, fashion, &c: The understanding conceives of God, not as he is in himselfe, or as he conceives himselfe, but in our manner, according to divine revelation: and ye discoveries and appearances of him selfe in his word: The understanding draws out ye Pictures, & Images of his Excellencies: so one word in Hebr: Signifying understanding or mind. Job. 38.36. comes of a

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1 The transcription of this word is very likely to be inaccurate.
word \( \ddagger \)t signifies a picture or Image, Isa. 2.16. because \( \ddagger \)e understanding conceivs \( \ddagger \)e Image, and draws out \( \ddagger \)e picture of \( \ddagger \)t w\( \ddagger \)ch it understandeth; so to know God, is to Imagine what he is in our thought. 1. Chron. 29.18. These Imaginations must not arise from our own minds, but from \( \ddagger \)e discoveries of God, \& representations of himselfe, appearing in his state and Excellency: and those that see \( \ddagger \)e Image of God, as reall and present (as sensible objects are perceived by \( \ddagger \)e sences) cannot but be much moved: If you had a reall sight of God himself indeed, you would be mightily taken with him, and affected towards him, and tremble at his presence, and alter yourselves, Job. 42.5. Many have a disciplinary knowledge, by hearing, but \( \ddagger \)e saints, who have sanctified minds, have an Infinite knowledge of God, by \( \ddagger \)r Internall sence, \& seeing. This condemns all false conceite and Imaginations of God, w\( \ddagger \)ch hold not correspondence w\( \ddagger \)th Divine revelations.

With full assurance] Col. 2.2. Plerophory: it signifies a carrying full saile: \( \ddagger \)e understanding must not be carried up and down w\( \ddagger \)th every wind of Doctrine, but be carried full saile to this object, and fully adhere to \( \ddagger \)e true manifestations of God, \& be infallably assured, and certified in this, that God is: and that he is \( \ddagger \)e very same, living, Infinite, Eternall, \&c: which he hath revealed himself to be, in his workes and word: \( \ddagger \)e understanding must not only know that there is a God, but also, \( \ddagger \)t Jehovah Elohim, is \( \ddagger \)e only true God, and fully assent to all those Excellencyes in God, and his worthiness of service, and all those duties due to him, as \( \ddagger \)e people said; \( \ddagger \)e Lord, he is the God. 1. King. 18.37, to 40.

Q. Wherin consists \( \ddagger \)e cleaving of \( \ddagger \)e understanding to God?  
A. In \( \ddagger \)e employment of \( \ddagger \)e understanding about God, \& \( \ddagger \)e fixing of it to \( \ddagger \)t glorious object. 1. Chron. 28.9.  
Psal. 139.18.

Exp: Our understandings had never bin given us, but for this end: \( \ddagger \)s noble faculty is bound to attend \( \ddagger \)t high and glorious object. ly down with it at Night, awake with it in the morning.

Q. What is \( \ddagger \)e employment of \( \ddagger \)e understanding about \( \ddagger \)e object?  

\textbf{Exercitatio Intelligentiae.}
A. That wy by ye mind is filled, by discerning ye glory of God.
    1. Chron. 28.9. Ps. 17.5.
    Hab. 2.14. Math. 22.34.
    Gal. 4.8. [Psal. 139.17, 18.
    Hab. 2.22. Job. 11.7, &c:]

Exp: 1. The understanding is acting upon its proper object, viz: discerning the shining glory of the Lord.

2. It is taken up and filled with ye glory of the Lord shining out, and represented to it. Isa. 35.2. Ye glory of ye Lord is his Excellency, wy by he is worthy of highest opinion and esteem, among ye multitude of his Reasonable Creatures.

Shining] ys Excellency of God, so far as we are capable of it, shines out, & appears in ye glasse of ye creatures, and Scriptures. Ps. 19.

By discerning] to discern is to see asunder, to discern God and his Excellencies, is to see his proper and peculiar being after our manner: wy by he excells all o'rs, wy by Jehovah Elohim is distinguished from all false Gods, & all o'r beings: yrfore ye saints are said to see God face to face, as Moses did in an eminent manner. Deut. 34.10. 2. Kings. 5.15.

Jer. 10.7, 8, 10, to 15. Yy see ye Infinite distance between him and others.
    1. The understanding gets Intelligence of ye several distinct Excellencies, or good things of God, coming in upon ye understanding, or ye understanding coming in upon them. Prov. 8.35. though not to perfection. Job. 11.7, to 10.
    2. The understanding sees these laid and joyned together. Mark. 12.33. Wee must close w'th God with our whole understanding, συνέσεως, which signifies rivetting, or joynting together. Mark. 12.33. Ye understanding must see ye things laid together, & yt is in 2 things.
        1. By judging well of them, & discerning ym in yr order.

        1. By Axiomaticall Judgment, wee must determine yt God is such an one, as he hath described himself to be, in his being, & his manners of being: ys is knowledge properly. 1. Chron. 28.9. Which is nothing else but ye Judgment of a necessary Axiom or Rule of Art.
        2. Dianosticall Judgment. Math. 22.37. wy by wee desire, 1000ds of sweet deductions from those primitive Rules. as, ye greatness or Infiniteness of God is yt wy by he is without bounds of Essence. Hence.
            1. He cannot be comprehended by any finite understanding. Job.
2. All your beings are nothing before him.
   Isa. 40.
3. There is an Infinite worth in obedience.
4. There is an Infinite Evill in sin.
5. He is able to fill, & ever fill us.
6. He will make his people great, and will do great things for them.

2. In your method and order: first those that appear in yourselves, & in those that shine out in Efficiency, &c: & these are like rows of Jewels, Cant. 1. & variety of dainties set in order, Psal. 23. hereby ye understanding feasts and fills itself, Jer. 3.15, &c: as a nose is filled with ye odour of ye oynment, so ye understanding with ye knowledge of ye name of God, Cant. 1.

Q. What is ye fixing of ye Understanding?

A. That wherby ye mind being bound for his proper object, is firmly engaged to ye most sovereign truth.
   Ps. 139.16, 17, 18.
   Prov. 2.10. 8.6. Hos. 6.3.
   Phil. 3.8, 12. Col. 1.10.

Expl: The employment and filling up of ye understanding, with ye depth & seas of Glory, contained in ye object, is ye speciall Reason why ye understanding is fixed to ye glorious Excellency of God. Ps. 139. wee shall speak, 1. Of ye object. 2. The fixing ye mind to ye object.

1. The object is God. Ye proper object of all ye faculties, as ye chiefest good is ye object of ye will, so ye sovereign truth of ye understanding. Ye creatures & word are but glasse in wch the Divine perfections are represented to the understanding: the things seen in ye glasse, are ye object of ye Eye.

1. Truth is ye axiomation of a thing, according to his affection.

2. Though God is above all truth, goodness, &c: yt we attribute to him, Exod. 3.14. yet God is True according to our manner of conceiving, as all these Rules are true, by which he would have us to know him. as, he is a living God, we joyn God & life affirmatively, &c: these are Eternall truths. Jer. 10.16. 1. Joh. 2.20.

4. This one object contains all truths in itself: all truths are treasured up in him. 1. Cor. 15.28. He is all in all: all to ye will, & all to ye understanding, & else, know him, & know all: as ye sea gathering together of waters, so all truths are gathered & meet in ye sea, & first primitive truth, ye object of our understandings, who alone can fill ym, Hab. 2.14.

5. All truth is in him eminently, & in a sovereign manner: as light is in ye sun: all truth yt may sute and fill ye understanding. Prov. 8.6. Phil. 3.8. Ye knowledge is as high above ye knowledge of ovr objects, as a King above his subjects: & ys object of ye understanding is above all ovr subjects of contemplation: The Explications of ye first being are most sovereign, & noble things, full of majesty.

2. The act of ye understanding wby it is fixed on ys object, ye sovereign truth in those words, it is engaged, &c: This appears in severall things.

1. It acts with it, as ye Eye with colours, for wch it is made: ye understanding being sanctified is fitted to meet with its object, as ye sence being perfect, & ye organs rightly disposed is fitted to meet with sensible objects. Heb. 1.

2. There is a tendency of ye understanding to ye object, it makes after it, as we see ye Eye of a little Infant looks after ye Light, so ye Eye of one yt is born again, is hunting after ye great light of ye knowledge of God. Hos. 6.3. Ye saints are said to follow or to know ye Lord, ye word is used for pursuit and chase of enemies: the sanctified understanding pursues ye truth, hath all ye Excellencies of God in chase yt it may take ye spoiles of them, and enrich itself wth them. Phil. 3.8, 12. Ps. 139.17, 18.

3. It is so tyed to yt sovereign filling object, yt it cannot take itself off from it; but is held fast in ye sight and contemplation of it, his Eye is fixed to ye glory & beauty of it, & tyed to it. It is filled with ye Admirable stateliness, beauty, majesty, of ys glorious object. Hab. 2.14. It must be eying it, and gazing upon it, at night, & first in ye morning, still upon it. Psal. 139.16, 17, 18. 1. Chron. 29.8. Psal. 16.8.

4. It holds those discoveries of ye sovereign truth yt it hath received, & will not let ym go. Prov. 3.18.
4.13. it lays violent hold on ye object, as ye word Chasah is used. Exod. 9.2.

5. It desires to see ys object again & again, never enough. Ps. 63.2. Col. 1.10. Job. 22.21.

6. It stands under ye beauties of ye great Wisdome of God, wherby he is seen, & discovers himselfe, & is willing to entertain every truth concerning himself. God is a sworn friend to every Truth, wherby he is made known, and therefore sets open the door to receive and Entertain it. Prov. 2.10.

1. If wee knew God, all creatures would vanish, and be nothing in our Eyes. when a man sees the sun, he despiseth candles. Heb. 11.25, &c:

2. It springs of love. Here are condemned.
   1. All false opinions concerning God.
      1. Those that deny his being, Ps. 19.1. or have not assurance of it.
      2. Those yt own not ye true God. Exod. 5.2.
      3. Those yt misconceive of God. Those yt deny his Attributes, or 3. persons.
      4. That conceive yy may joyn ovr Gods wth him, as ye Samaritans.
      5. Those who are carelessly ignorant of God. Hos. 4.1. how empty are men of ye great things of God, staggering in uncertainties.
         1. Consider, that it is ye end and Excellency of our understanding. Jer. 9.23.

2. Hereby you honour God, wth you take notice of him: God passeth by us in his glory, & is neer to us. Acts. 17.28. ye ox knoweth his owner, and shall not we know God. God hath a glorious being in our understandings, where he is known, Ps. 76.1. Ignorance will blot out his name. Heb. 11.3. 2. Chron. 30.24.

3. The true knowledge of God, is ye turning of all our affections, towards him, Ps. 91.14. God hath no Enemies but those yt know him not, Col. 1.21. ignorance is ye spring of sins. Hos. 4.1.

4. It makes us like God, who is a God of knowledge, or science. 1. Sam. 2. Col. 3.10. 1. Cor. 2.11.

5. It is ye Intellectuall felicity of ye understanding, as ye knowledge wby God knows himself is his Intellectuall happinesse.
Math. 13.16. Ignorance is a great piece of our Infelicity.

6. This directs us how to attend upon ye majesty of God, & behave ourselves in his presence. Ignorance spoiles our services, if you know not God, you pray to an Idol, worship an unknown God. Acts. 17. Joh. 4.22.

7. This will help us make use of him. Psal. 9.10. Ignorance deprives us of all help.


Q. What is ye cleaving of ye will to God?  
A. That wby ye will is fully quieted and satisfied with ye universall goodness of God. Gen. 33.11. Psal. 91.11 Jer. 31.14. [1. Cor. 15.28.]

Expl: As Truth is ye object of ye understanding, so good of ye will: & here is ye difference between ye Will, and ye Inferiour faculties, yt are contented in some one speciall object, ye Eye in colours, &c: an object of another nature, they meddle not with: but ye object of ye will must have an universality, all Excellencies of goodness meet together. let 1000d. good things be presented to ye will, & 10000d. to yt, let us possesse ye Earth & all its fullness, & ye Heaven with all its glory, & 1000ds. of Earths, and Heavens, ye will cannot be satisfyed yet, but it is hungry, greedy, & Insatiable as ever, till it meet with an universall good for which it was made, it was not made for ys or yt good, but for good, as good, & yrefore for him in whom y e whole university of good is to be found, and cannot be quiet till it meet with him, in whom all Excellencies of good are met together, and here it rests when it comes to God, and meets with him, & swims in ye sea & ocean of all good in ye latitude & breadth of it. as Jacob said, I have all, Gen. 33.11. Esau, he had much, but here is ye Excellency of Jacobs treasure, he had God, hath him yt is selffe sufficient, & [in?] ys respect, hath a sufficiency in himselfe in God. 1. Tim. 6.6. Godliness, i.e. Divine Worship, wth contentment, ye words are a confluence of all good things, because will especially meeting with God, can[n]ot
but meet with his selfe sufficiency in him:

The Saints therefore need nothing else, but have enough here, & go no further: live a kind of Independent life in respect of created Excellencies, being filled with ye Increated Excellencies of goodness which are in ye Lord himself. Rev. 21.23. Jer. 6.16. This condemns ye restless frames of mens spirits, who are discontented in every state and condition, because yr wills cleave not to God. Isa. 32.18. 28.12. Those wills are blessed wills, full of much happiness, who have God for yr object, they rest here, as ye Earth is said to rest upon its center. This condemns those also, who hunt after other objects, & travell up and down ye world, from East to West, coast up and down, & find no rest, because yy trade with ovr objects, their wills live a merchants life, never at home; & is too incident to ye wills of ye saints, who sometimes play ye merchants & coasters, & go away from yt quiet rest: yt is ye cause of ye panting & restless motions of ye heart, Ps. 38.10 [mss. 138.10.] panteth, ye word signifies, playes ye merchant, in trafficking up & down ye world, trading with diverse objects, & yrfore is not at rest.

Q. Wherin consists ye cleaving of ye will to God?

Expl: Moses made ye best choise of God, & yrfore took sutable state upon him, & refused all ye highest, & richest honours and pleasures of ye court to depend upon him.

Q. What is ye choise of God?
A. That wby a man preferring God, infinitely alone, above all oyr objects, concludes yt ye Lord shall be all in all to him. Josh. 24.15. Ps. 73.25. 89.6. 1. Cor. 15.28. Phil. 1.10. Acts. 11.23. [1. Tim. 6.6. Rev. 21.23. Hab. 2.14. Psal. 38.11. (? 38.10)]
Expl: Election, or choise, is a proper Act of ye will: ye nature of choise is ys. when variety of objects are presented, ye will preferres one above ye rest.

1. The will having tryed, hath Experience of ye Excellency of Gods goodness, above all oyr things: The understanding having proved his worth, by reading his Inventory, 1. Chron. 29.11. approves, and witnesseth, & saith, he is ye best, ye will gives his vote for him, Phil. 1.10. Ps. 34.8. Heb. 11.24, 25. ye will saith, God is more worthy of my heart and of my affections, and is taken with him above all oyr objects.

2. The will preferres him Exceedingly above all oyr objects, & saith he is without match, there is none like him. Psal. 89.6. Isa. 40.15.

3. The will approves of him Infinitely above all ovr objects, and saith, he is all in all, and all ovs are nothing, 1000ds of worlds are nothing before him. Isa. 40.17.

2. This is not a rash and sudden, but a free, deliberate, firme and settled choise, ye will concludes yt God shall be all in all: hath not only a velleity, but makes an absolute choise, comes to a conclusion.

1. The will doth fully purpose and intend this. Acts. 11.23. Math. 10.32. [mss. 11.32.]

2. The will determines ye object, & gives it[s] vote for God, bounds itself, & fixeth here, & saith, he alone shall be my object of worship, and be embraced for himself, let all ye world go, let me have those increated beauties and Excellencies of goodness to fall upon, let me have God alone in my Armes, I have what I would, Psal. 73.25. ye will passeth by all oyr objects in heaven, and Earth, and singles out Jehovah himself, and saith, let him be all. if I had 1000d. hearts, he is only is [sic] worthy of ym: and should have ym all, 1. Cor. 15.28: and saith it is his great and only happiness to adore and worship him here, and forever: if God were not in heaven, he would turn his back upon heaven itself, and leave heaven and Earth at his heels. Ps. 73.23.

3. This concluding implies, yt ye will hath shut up and finished ye businesse, all debates are at an issue, ye understanding hath disputed it & ye will confirmes it by his royall seale yt none is as ye Lord, or shall be to him: & makes a Royall decree, yt ye Lord shall be his, 2. King. 5.15. 1. Kings 1.36, to 40. ye will takes up an unchangable resolution, like yt of ye Medes and Persians, yt God shall be all in all to him forever. Mark 1.16, 17, 18. [mss. Math.] if all ye creatures in ye world, should be hanging upon a man, ye will should be inexorable. The face of his soule stands Godward.
4. As ye will had shut up ye discourse, so it should shut up all ye Excellencies of God, and take full possession of him, locke ye up, and hold ye fast, 1. Thess. 5.21. κατέχετε, possessae. 1. Cor. 7.30. let ye will imprison all ye Divine Excellencies of goodness, by an holy kind of violence.

Consentanea Dispos: Voluntatis.

Q. What is ye sutable behaviour of ye will according to yt choise?
A. That w'by ye will keep a constant intercourse w' th God in all his wayes. Gen. 5.22. Psal. 139.17, 18. Prov. 3.6. 1. Cor. 7.29, 30. Phil. 3.20. Heb. 4.13. [Job. 22.21.]

Expl: Having chosen God for its universall good, it carrieys towards him as his in all, 1. Cor. 15.28. ye will now attends upon God in a sutable manner. Intercourse] i.e. traffique, negotiation, &c: ye will is now always near God, trading with him, Ps. 139.17, 18. ye saints are said to walk hand in hand with God, Gen. 5.22. are his companions, Exod. 33.15. & no wonder, ye will being made nextly for God. Wherby, &c:] Heb. 4.13. w' th whom our businesse is, here lies our trade.

1. Our great businesse lies with him who drives ye great trade of ye word, as we say of such a man, though he trade with many, yet his trading lyes w' th ye East Indies, &c: so ye trade of a Christian, &c: Phil. 3.[20.] this is ye leading trade: o' yr things come in by ye by: he meddles little with other things only in complement; our well being hangs upon our trade with heaven, and these are the great wheeles of our affairs, 1. Cor. 7.29, 30.

2. Our only businesse is with him. as ye businesse of ye marriner is w' th ye wind. Isa. 41.16, 17. all hangs on ys pin. ys is ye only considerable businesse, hath an influence into all, to keep ye will & ye chiepest good together. 1. Cor. 7.35. 15.28. wee should lose ourselves, & all things in him.

3. Wee should maintain a constant intercourse between him and us. 2. Chron. 15.2. Psal. 139.18. in all our occasions,
dealings, & turnes of our lives. Prov. 3.6. Phil. 3.20. 1. Cor. 7.24.

Q. Wherin consists ye suitable behaviour of ye Will?  
A. In acting from God, & for him.  
1. Chron. 29.11, 12, 13.  
Ps. 37.3. Rom. 11.36.  

Exp: There are two great prerogatives of God, yt ye will must acknowledge, viz: yt he is ye first & universall efficient cause of all things, & ye last & universall end: in these two it appears yt God is all in all unto ye will, in respect of ye first acting from God, of ye 2d. for him. Eccl. 1.7. all ye businesse of ye river is wth ye sea, so wn ye will betaketh & deriveth all from God, ye great sea and fountain of goodness, & returns all to him again, it appears yt he is all in all to us. Rom. 11.36. trust in him for all ye good we need, & yn act for him, for ye glory of his name; herein consists ye universall trading wth heaven: we must send to heaven for all supplyes, & wn we receive commodities from thence, make suitable returns. Phil. 4.6. & thus we may sing care away, by maintaining ye trade wth God: This condemns foolishness, wherby we trade from, and for selfe.

Q. What is ye acting of ye Will from God?  
A. That wby we sute & enrich ourselves, by making use of ye treasures of God.  
Exod. 34.6. 1. Chron. 29.11, 12, 13.  

Expl: If God have all treasures and stores of goodness in him, he would have us make use of him, this goodness implies, that he is ready to be employed for our good. as he said, wn he robbed ye heathen Gods, if ye Gods are good, we must use your goodness, Exod. 34.6. God hath treasure of goodness for us, 1. Chron. 29.11. Psal. 31.19. Act. 17.24, 25. 2. Cor. 9.8. & yrfore we should go to him, & make use of him. 1. Tim. 6.17. how happy are those that have interest in him, they may go to ye chests, & cabinets, of his rich, & great, & precious promises, eat ye fat, & drink ye sweet, Psal. 84.10. ys condemns those yt will not make use of God. Jer. 2.13.
Q. Wherin consists our making use of ye Treasures of God?
A. In holy confidence in God, and pouring out our hearts before him. Ps. 62.8. Jam. 1.5, 6, 7.

Expl: By these two we may sute & enrich ourselves with ye treasures of God, & maintain royally out of his store and stock. Faith makes a sure bargain, assuring all ye treasures of God to us, & yn ye heart comes to speech with God, & tells us what it would have, sends up his requests as speedy & sure messengers to heaven, & yn if God hath any treasures in heaven, yn are ours to use: we shall never want so long as God and heaven hold: Prayer is ye key yt opens all ye treasures of God: but it is not every prayer that will effect it, but a well conditioned prayer, or a prayer of Faith. Jam. 1.5, 6, 7. Prayer indeed is ye key, but faith is ye hand yt turns it, & yn all ye treasures are opened: if prayer knocks at ye doores of Heaven, and faith be yr present with a bill of Exchange, and shew him his own hand, God will draw his purse, and open his chests presently, and pay the bill at the first sight.

Q. What is holy confidence?
A. A resting and staying upon ye first cause for all good things according to his promise. 2. Chron. 32.8. Prov. 3.5. Isa. 10.20. Jer. 17.5, to 8. 1. Tim. 6.17. [Isa. 50.10.]

Expl: Live-making Faith, or living faith, commonly called Justifying Faith, wby we trust in God for a principle of life, is not required here, nor commanded in ye Law, ye Rule of Faith, & workes of ye Law are two different Rules. Rom. 3.27, 28. 4.4, 5. Adam having a Principle of Life in himself, a stock of grace of his own, could not be commanded to go out of himself to another for it, denying yt he had any such stock of grace, or principle of his own, now we must say yt we live not, Gal. 2.19, 20. Adam in Innocency could not say so: yt holy confidence yt is required in ye holy Law, presumes an holy sanctifyed heart, and Principle of life received already, and yrfore is not a trading wth God in Christ for ye Principle itself,
but is a dependance of ye 2d. cause upon ye first, for this concurse, & cooperation with him, in ye acting of these abilityes wch he hath received from him; there is a concurse of ye first cause wth ye 2d. in all operations, all 2d. causes are like to the children yt cannot go alone unless yt are led. Acts. 17.28. as ye Eye cannot put forth ye Act of seeing without ye concurse of light, which is, (as it were) an universall cause. All creatures wth ye have received a power of working and acting, yet need ye cooperation of ye first cause who concurses with birds in flying, &c: Acts. 17.28. and all rationall agents wth they [work], are compleatly furnished with a faculty and ability of working, yet need a concurse of Providence, and if they would have a good success in yr workes, must look to ye first cause for his cooperation. Psal. 127.1, 2. So Adam, when he had a Perfect ability of working well, was to Eye ye concurse of Divine Providence, & to put himself upon ye streame of it, & yn he should have done well.

In the description there are two things. 1. The Object. 2. The Act.

1. The object or subject upon which this faith falls, is ye first cause, prosecuting and engaging himself to us in his promise. God is ye Immediate object of Faith, & ye good things of God propounded to us, are ye 2dary object: ye Immediate objects are the Axioms which he propounds to us in his word, in which he utters his mind and meaning.

2. The Formall object is his fidelity, Tit. 1.2. wee shall labour to shew what it is to rest or stay upon ye first cause, for all good things according to his promises.

   1. Jehovah is ye first cause and object of confidence.
   2. He hath promised all good things.
   3. The will is persuaded yt he is able, and will performe.
   4. The will falls on him in his promises.

   1. The first cause hath engaged himself in his word and promise to give all good things to ye Faithfull. Ps. 34.10. 84.11. It is used, Jer. 33. ye Lord will not withhold, &c: i.e. he will unstop and open ye clouds, ye bottles of Heaven, and pour down Rain. the Lord will open ye treasures of his goodness, & pour down all good things which he hath in store for his people. ye word is used also, Josh. 1.13.

Psal. 34.10.

2. The will being persuaded of ye goodness of God, consents to it, yt those things are very good, wch he hath promised, great, rich, and precious things.

Isa. 33.8, to 19.
3. The will being persuaded that these promises (being ye Words of Jehovah himself, ye first cause) shall be accomplished, concludes yt ye are surer yn heaven & Earth, and is confidently assured that they shall be fulfilled. Exod. 6.3. Jehovah speaks not words, but things, Tit. 1.2. 2. Chron. 32.8.

1. Jehovah being ye first cause, is independent, as in respect of his being, so in respect of his vertue, & power of acting, he is ye cause of causes, caused by no oyr; without all causes himselfe, & oyr causes derive yr being & vertue from him. Rom. 11.35, 36. Acts. 17.24, &c: Ps. 84.10.

2. All depend on him in yr operation, Acts. 17.28. being set on work by him, Hos. 2.21, 22.

3. All ye vertues of oyr causes are met together in an eminent manner in himselfe, who is ye pattern of every eminent act. Psalm 94.9, 10.

4. He is most active and ready to work, above all oyr causes, all ye Excellency of goodness in all oyr causes, is supereminently in him. Math. 7.11.

5. He perfectly understands ye Nature of our wants, & is privy to his own Excellencies, & ye suitableness of oyr causes, hath engaged himself in his word & promises, to employ himself, & set oyr causes on work for our good, Hos. 2.21, 22. Rom. 8.28.

6. Hence ye will falls and stayes upon ye first cause, in his word for ye obteining of all these good things, Isa. 50.10 & rests there.

2. Chron. 32.8. This resting implies.

1. The displacing or removall of ye will from all oyr objects of trust, yt it may fall upon ye first cause, those have not sufficient vertue to sustein or bear it up, & yrfore ye will refuseth to live under ye shadow of 2d. causes: ye command forbids it, & yrfore ye will is removed by is yt work2 from its former seat. Prov. 3.5. Jer. 17.5. 6, 7, 8. ys trusting in God is set forth by rolling, Heb. 2.13. Psalm 37.5.

2. There must be a motion to ye terme to wch it tends, to close wth ye first cause having left oyr causes, a bordering on ye confines of ye first cause to joyn with it, as the word implies, Jer. 17.25. ye will comes rolling down from

2 Unable to make good sense of these words.
other objects. Psal. 64.10. 2.12. Prov. 18.10.

3. As the will moves towards God and borders upon him, so it falls upon him, rolls itselfe upon him in a kind of unresistable manner. Am. 5.24. Job. 31.14. Gen. 43.13.

4. The will leaves itself here, with ye first and universall cause, for ye universall good wch he hath promised. Isa. 10.20. it signifieth to stay oneself on a staffe or prop: and who can underprop us but ye first cause; he cannot be weary as oyr causes can. It is used, Exod. 21.19. 2. Kings. 5.18. Faith takes God by ye hand, & leans on his spirit in ye promise, & Providence. Isa. 50.10.

2. As wee must leave ourselves, so all our cares, & burdens wth him. Ps. 55.22. [mss. 55.23.] Numb. 35.10. 1. Pet. 5.7. Casting your care, as a burden on him, used, Luk. 19.35.

3. Committ all yt we have to him, 2. Tim. 1.12.

3. [sic] The will confidently secures itself in him, Psa. 2.12. 36.8. 91.1, 2.

4. Takes up his stand, his constant dwelling, his Everlasting habitation under the wings of ye first cause, & is fixed. Ps. 112.8. Isa. 30.7. 26.3, 4. Ps. 125.1.
2. Chron. 32.6, 7, 8.

Q. How shall I know that I trust in God?
A. 1. When ye will is fully persuaded yt yr is a meeting of ye vertue of all oyr causes in ye first cause, in a most eminent manner; & all yt strength is bound for ye good of those that love him. 2. Chron. 32.6, 7, 8. [mss. 22.6, 7, 8.]

2. That no cause can hurt us. Jer. 25.6. Hos. 2.18. Rom. 8.31. for they cannot move without him, are but Instruments.

3. That all 2d. causes with all yr vertue, cannot doe us ye least good without him. Isa. 40.16, 17. they are of none Effect.

4. That he will set himself, and all 2d. causes on work for our good, Rom. 8.32. Hos. 2.

5. That he shall do well by ye engagement of ye first cause to him, though all 2d. causes faile, he is not discouraged. 2. King. 4.13. 2. Chron. 11.8. 12.12. 20.6, 12. 15.11.

6. He useth 2d. causes as if he depended on ym, but trusts no more in ym, yn if he used ym not. Ps. 3.5, 6.
Rom. 4.17, &c: Isa. 30.7. 2. Chron. 32.8. Neh. 4.9, &c:
God is ye same, and he is ye same as a man yt walkes on ye Earth is stedfast, ye sea is a movable bottom, though never so many alterations. Faith holds it, God is ye same, yr may be a tempest, but he stands, he never wavers, nor thinks of going to another. Jam. 1.5, 6. here he dwells. Here are two means.

2. Keep an actuall consideration of these great Excellencies of ye Universall cause. Neh. 9.19. 1. Chron. 29.16. 2. Kin. 6.15, 16, 17. 2. Chron. 32.6, 7, 8.

Q. What is ye pouring out of our heart before ye Lord? A. That wherby we earnestly entreat ye Lord to open his good treasures to us, according to his word. 1. Chron. 17.16, to end. Deut. 28.12. Phil. 4.6. [Psal. 62.8. Math. 7.7, to 12. 1. Sam. 1.15.]

Expl: A man of much prayer, is a man of much grace & happinesse. Math. 15[.27, 28]. Jam. 1. It's pouring out our hearts, 1. Sam. 1.15. Ps. 62.8. like water, Psal. 22.[14.] let him know how it is with us, not that he needs Information, but delights to have his children speak to him, Cant. 2.14. and would have us exercise our graces, and claim ye covenant, Neh. 1.5. we must be carried above all creatures to God, to fetch all supplies from him, 2. Chron. 30.27. & yrfore be importunate, Phil. 4.6. we shall truly speed. Math. 7.7. 15.27, to 29. Jam. 1.5. we touch him by ye prayer of Faith, till vertue come forth, Phil. 4.6. it signifies an earnest desire, he yt begs as for his life, begs best. Acts. 3.2.

Q. What is ye acting of the Will for God? A. That wherby ye will acts in subordination to ye will and glory of God. Exod. 15. [Psal. 29.1, 2.]

Expl: The Lord wills his glory, Isa. 42.8: our wills must agree to be one with his, and yn yn concure with him in ye same
Q. What is ye acting of ye Will in Voluntati Dei.
   Subordination to ye Will of God?
A. That whereby it is fitted & acted by ye good pleasure of his Will.

Expl: As ye clock, when it is right, strikes according to ye hour: wee lose our wills in ye will of God, & act as if we had no wills of our own: our wills stir not till ye are filled with ye gales of ye good pleasure of God & yn ye are filled. here is condemned Willfullness and Pride, when men lift up yr will above ye will of God, & when we are led by the wills of men.

Q. What is ye acting of ye will in Gloriae Dei.
   subordination to ye glory of God?
A. That wherby we lose our own ends in ye praises of his great name,
   Rev. 4[.8, &c:]

Expl: 1. Confesse yt we receive all from him.
2. That he is worthy of all Praise. Rev. 4.
3. Exalted above it, Neh. 9.5.
4. Draw out ye memory of ys great goodness, acknowledge it, freely, constantly and abundantly, Ps. 145.7. make it our constant employment. Isa. 63.7.
5. Be bound forever to his goodness, Heb. 4.11. ye more we receive from him, ye more let our hearts set loose from oyr things, and cleave to him.

Q. What are ye primitive affections by which ye soule cleaves to God?
A. Love, wby ye soule is glewed to ye

3 Unable to make out this word.
Lord, & hatred wherby it stands at a distance from all Evill.
Ps. 97.10. Rom. 12.9.

Expl: The Affections are ye fitnesse or readiness of ye heart to be moved with objects apprehended by ye senses, to prosecute good and convenient, and avoid yt wch is Evill.

1. The workings and motions of these arise from ye operation of ye senses in ye head, & ye Imagination of an object apprehended by ye brain to be good or Evill, sutable or unsutable: yt is no Affection moved when there is no apprehension of good or Evill.

2. There being an entercourse between ye head and heart, spirits are sent down to ye heart by ye Arteryes, affecting ye heart according to ye nature of ye object perceived. if ye object appear good and sutable, ye strings or fibers of ye heart are loosed, and ye heart opens itself to entertein ye object: if otherwise, it shuts up itself: these spirits sent down, act upon, & affect & move ye heart, by leaving sutable impressions upon it, and so instigate it to prosecute good, and decline Evill, & yt is one Reason why they are called Passions, because ye heart takes ye Impression of those objects, & is moved by ye, through ye operation of ye senses: & because these inclinations are given as good, and fitted to ye purpose, they are called affections.

3. These motions in and about ye heart, break forth into ye Externall members, & appear especially in ye face & Eye, because here is a meeting of most of ye senses Externall & yefore a greater confluence of spirits, & as ye work a corporall Transmutation, so especially ye paint ye face in diverse colours, change ye countenance, hence also called Passions.

4. Being sent to ye Externall members, ye excite & move ye to embrace sutable objects, and turne away from ye contrary, yt so living creatures might move to yt wch is good for ye, and preserve ye by aversion from ye contrary. hence called ye feet of ye soule. Eph. 6[.15].

2. In men, these are hand-maids of ye will, as ye Inward sences of ye understanding, & yefore,

3. Being sanctifyed, 1. Thess. 5. are prepared, & ready at ye command of ye sanctifyed will, to run on any Errand for ye service of God, to prosecute things sutable to God, & contra: Eph. 6. The feet are shod in sanctification, & are now for ye act in obedience.

4. These must have God according to ye manner, by embracing God himself, who is ye most Aimiable object, &
flying from Evill, which is contrary to him.

5. These are properly in ye sensitive soule, wch is ye sensitive spirit, and of ye spirits, or quintessence of ye Elements, wch we communicate with other living creatures, Psal. 31.9.

6. Though these are ye Affections properly so called, yet, ye severall positures of ye will, moving itself to good, or from Evill, are called by ye name of these affections, as it is said, there is joy among ye Angels, something like Joy, when they rest in ye fruition of God, we call them sometimes higher Affections.

2. The will is to rule and command these Affections, & ye acts and dispositions of ye will, called by ye name of Affections, are commanders, those commanded, love in ye will as commander, & ye sensitive soul commanded, &c: because these are the feet of ye soul. Eph. 6. and must be moved by ye higher power. Pro. 4.23.

3. I shall not handle these nakedly or considered in ymselvs, but as working under ye power of ye sanctifyed will, and guided by it. Not excluding those Postures of ye will, called higher Affections: as in ye scripture by heart we are to understand both will and affections: I shall not speak of distribution into simple & compound, but only two sorts, Primitive or derived. The Primitive are love & hatred, these are ye originall and spring of ye rest: ye great wheeles and movers of ye will: yt wch a man loves, he hopes, &c: & contra. These are ye cardinall affections, & hinges of ye rest: ye soul must cleave to God by these two, which draw after ym all ye rest.

Q. What is ye Affection of love to God?  
A. A wonderfull liking of God, who being most neer and sutable to us, is goodness itselfe: Deut. 6.5. Ps. 18.1. 31.23. 1. Joh. 4.16.

Expl: 1. The object of love, God himself, who conteins all causes of love in his own being.

1. Cause of Love is goodness and beauty and this is so great in God, yt ye millions of saints and Angels shall be happy through all Eternity, in seeing his face in heaven, 1. Cor. 13. hee is ye object of his own love, and we have the same object with him: ye Infinite Beauty of his own face, which he hath bin gazing upon for all Eternity, Deut. 6.5. there is none good but God, essentially, Math. 19.17. oyr things by participation. God is love, life, happiness, and
goodness itself, 1. Joh. 4.8. All aimiable things that are worthy of love are met in him, and there is nothing in him but is good and aimiable.

2. Love is implyed in his being ours, and love is ye load-stone and whet-stone of love, yt he should maintain a constant entercourse with us, yt should kindle our love, as light falling upon a wall is reflected, so we that have received the beames of his love, should reflect love again upon him. 1. Joh. 4.19.

3. This great God, as great as he is, is become ours, & all yt he hath, and Propriety is a cause of love: all love yr own things, Jehovah is become ours: is relation a cause of love, how should we love him, who hath bound himself to be ours, Heb. 8.[8, to 12.] & counts it an honour to be sir named our God. Heb. 11.16.

4. Similitude and sutableness is another cause of love, every one loves those things yt are most sutable, and agreeable to himself, like will to like, &c: those things yt agree in a 3d. between yselves: there is an admirable agreement between God & ye saints, which is appears in severall things.

1. They are like one another in yr Natures and lives: ye saints bear his Image, men after his own heart, partakers of his Divine nature, live, not only a rationall, but a divine life, like God himself, 1. Joh. 4.17. Eph. 4.13. [mss 4.18] yr understandings & wills act in like manner: God spends his time (if we may so speak) in beholding & possessing himself, & so do they, they have ye same holy blessed life with him.

2. God is as sutable as ye objects of ye sences are to ye sences, which were made and fitted for those objects.

3. There is no want in us, but there is a sutable Excellency in God to supply it.

4. He is exceeding sutable in respect of his Disposition, fitted to please us exactly, because he is willing and ready to draw neer us at any time, if we are willing to draw neer him, Jam. 4.[8.] there is nothing we want, but if we acquaint him, he is ready to supply, Jam. 1.5.

2. The act of love, which is a wonderfull liking of God, it appears especially in 3 things.

1. There is an approbation of God, being ye most excellent & glorious one, Phil. 1.10. Cant. 1.3. Ps. 52.9. those who have tryed him, cannot but say, he is a good God. ys approbation is in 2 things.

1. The saints like ye being of God better yn yr own, if
it want for ye being of God, ye saints would count ymselvs utterly undone, because yr own beings are not so dear to ym, as his: yt is ye bottom of yr comfort, yt yr is such an holy, righteous, blessed God: all his Excellencies are good in yr Eyes, Psal. 18.46. hee is all in all unto ym, yr life, light, & salvation, if it were not for him, they were gon, and could not subsist, yr life is bound up in his. Cant. 5.13. yr would not have him being o yr n he is, for yn he should not be God.

2. The[y] like his well being.
   1. Internall, yt he exists, & lives a most happy & blessed life, yt is better to ym yn yr own happiness, yt yr is such an one, yt hath such an happy being in himself. Ps. 18.46. ye Lord lives, i.e. a most blessed happy life, yr would not have him grieved for a world.
   2. His Externall happiness and glory, yr will yt all his Excellencyes might shine forth, and be acknowledged before all ye world. 2. Tim. 4.8.

2. Love being an affection of union, affects neerness to God. Lovers affect nearness together: so yr that love God, love to be neer him.
   1. He savours yt God should be neer to him, likes ye voice of his beloved. Cant. 5. Hos. 2.14.
   2. He affects ye leading conducing presence of God. Exod. 33.[12, to ult.]
   4. He would not have God leave him, & depart from him by any means, Jer. 14.9.
      1. He will attend upon him, & be next to him. Ps. 73.28. 86.11. joyn my heart.
      2. He follows him whersoever he goes, Rev. 14.4. if God removes, he is in a wilderness, these will move with him, because they love him. Jer. 12.7.
      3. The heart affects likeness to him, to be after his heart, yt it may be fit company for him, Ps. 86.11. unite, i.e. by compact, that it may affect ye same thing.
      4. Hence it affects things pleasing to God,
         1. Joh. 5.3. commands are not heavy, but easy, and this is love, Joh. 14.21.
         5. Affects being with him in heaven. 2. Cor. 5.8.

3. The heart dwells in God, 1. Joh. 4.16. the soule is where it loves, rather yn w² it lives.
   1. He prizeth God. Cant. 4.ult. enterteining God as
2. Likes God when he opens himself to him.
4. He savours the Excellency of God, is no stranger, but accustoms himself to him. Job. 22.29. takes up his constant dwelling and Everlasting habitation here, God is his mansion, his dwelling place. Psal. 139.18.
4. He admits God into his heart, to take up his dwelling there. 1. Joh. 4.16.
1. Invites him. Jer. 14.18. (?)
2. Opens to him when he knocks. Cant. 5.[2.]
Rev. 3.20.
4. Hee is filled and taken up with him & his glory, accounts his heart empty, & vain, if God be not there appearing in his glory. Hab. 2.14.
2.[sic] Wonderfull liking, as David of Jonathan.
1. He loves him with a transcendent love above all ovr. Ps. 89.6. 63.3. he loves him better yn heaven, loves yt for the sake of God, Ps. 73.25. Phi. 1.23. Cant. 4.6, 7.
2. Excessively. Phil. 1.9. Deut. 6.5. Ps. 119.97.

Q. What are those

A. Either those yt look at a future good, as hope, & Desire, or yt wth looks at a good present, as Joy or Delight. Psal. 35.9. Jer. 14.8, 9.

Expl: When ye soule is indeed in love with God: if he be absent love looks towards him, and desire runs after him, if present, yn Joy is glad of his coming, & delights in him. Some of ye good things of God are imparted to us, & Joy gives pleasant entertainment to ye, oYrs are yet behind & future, hope & desire look after these. Jer. 14.8, 9.
Q. What is hope in God?  
A. That expectation w̄by ye heart prepares itself with boldness to entertain ye good things promised when ye come. 
Ps. 27.14. 39.7. Isa. 8.17. 50.10. 

  2. With boldness] w̄by we are ready to adventure upon dangers, it implies yr is some difficulty in obtaining it, yet it is possible, it is sure. Heb. 6.18, 19. Psal. 27.14. Isa. 8.17.
  3. The soul looks remotely to ye good which is afar off, with certain expectation of obtaining. Psal. 27.14. Ye word, Phil. 1.20. translated earnest expectation, signifies a looking for a person or a thing, with lifting up ye head, with exact observation, as a man, expecting some dear friend, gets up to ye highest room in ye house, & looks to see if he can espy him coming: God in the promise is our best friend, we should earnestly expect his coming to accomplish his promises.
  4. The heart is raised up, & ye soul prepares itself to give entertainment to ye good things promised, sets ye door open, ready to meet it.
  5. Now waits on God and is encouraged. Psal. 27.14. and rides it out at Anchor in all stormes. Heb. 6.18, 19. being assured ye good will come. Psal. 39.7.
    1. Look at his sufficiency, he hath all possible Excellencies in him. Rom. 4.
    2. One who is able to do whatsoever is possible. Math. 19.26.
    3. Who can work w̄n 2d. causes fail. Rom. 4.
    4. In respect of whom, all difficulties are inconsiderable things.
    5. Who can do exceedingly above all our thoughts.
Eph. 3.20. [mss. 3.ult.]
  2. [=1?] Because he is ours. Lam. 3.24, 25.

3. Absolutely faithfull. Ps. 119.19. hence hope in him through all difficulties.
  1. Though no hope in 2d. causes, God made all out of nothing. Rom. 3.3.
  2. Look at difficulties as inconsiderable, let not hope dy, Ps. 42.11. 43.5.
    1. This will save your head, it is an helmet.
    2. You shall not sink, but arrive safe at ye haven.
3. You shall obtain blessedness, Jer. 17.7. Tit. 2.13. [mss. 1.13.]
4. Great blessedness. Tit. 2.13. you trust in a great God.
5. The longer you wait, ye fuller your cup shall be. Ps. 33.22. 119.19. Rom. 10.13.

Q. What follows from hence? h. Patientia.
A. Patience, wby ye soul quietly endures all temptations, waiting for a good issue. 2. Sam. 16.10, to 13. Jam. 1.4, 12. 5.7, to 12.

Expl: See ye hand of God to all, endure all kinds of crosses, and constantly, and you shall close with ye Rule for its own sake, you are blessed, God will make to escape, 1. Cor. 10.13. you shall have a joyfull harvest. Rev. 3.10. Luk. 21.19.

Q. What is ye desire of ye soule after God? Desiderium.
A. That reaching or wandering of ye soul after God, to have perfect communion with him in all his Excellencies, and goodness of himself. 2. Chron. 15.15. Ps. 42.1, 2. 105.4. Prov. 11.23. Isa. 26.8, 9.

Expl: 1. The object of ye Desire of ye righteous is good. Prov. 11.23. perfection of goodness.
2. The desires are large, and cannot be satisfyed with a little.
3. They cannot be satisfyed with any oyr object. Hab. 2.5. Isa. 40.15, 17. Ps. 42.1, 2.
4. Hence ye soul lets out itself, & overflowes, as ye word signifyes, Gen. 3.[16.] thy desire shall be to him. It is ye wandering of ye soul. Eccl. 6.9. Ps. 105.4. Job. 21.4. Rom. 3.11.
5. The whole streame & strength is carried after God. 2. Chron. 15.15. wth insatiable longing, Isa. 26.8, 9.
6. They desire more and more of him. Ps. 105.4.
Q. What is Joy or delight in God?

A. That whereby ye soul tasting ye sweetness, & sporting itself with God, rests in ye sweet fruition of ye chiefest good. Job. 22.26. Ps. 32.11. 37.4. Phil. 4.4.

Expl: In sensitive [sic] ye Joy, ye spirits are diffused to ye Externall members, it is called laetitia, for a dilatation of ye heart, wth is warmed, hence ye lively fresh countenance in ye face.

1. It is ye meeting wth a pleasant object being present, & sporting itself with it.
2. It rests in ye fruition of it.
   2. The soul tastes ye sweetnesse of God. Ps. 34.8. Can. 2.2. Ps. 36.8. Prov. 27.9. Heb. 1.6.
   2. Transcedently, according to his goodness. Neh. 9.25. Cant. 2.2.
      1. More yn in ovr objects.
      2. Exceedingly more. 1. Cor. 7.30, 31.
      Math. 19.29. Psal. 84.10.
      1. Cor. 7.30, 31. 4. With universall Joy, because here all Excellencies of delight are met together. Isa. 55.2. Jam. 1.5.
      6. With constant, perpetuall, Everlasting Joy. Heb. 3.18. [mss. 3.17.] Phil. 4.4. 1. Thess. 5.16.
Q. What is ye Hatred here required?
A. A vehement dislike of sin as our greatest Enemy, ye cause of all distance between God and us. 
Rom. 7.15. Rev. 2.6.

Expl: Love is said to come from heat, and hatred from coolness when ye spirits come to ye heart, being full of power, ye quickly heat and refresh it, but when ye go from ye heart, it strikes by cold, and shuts up itself against which it conceives to be inconvenient: as ye heart must be warmed with ye good things of God, so it must shrink at sin, ye greatest Evill, & most inconvenient for it: the object of hatred is sin, which is ye breach of ye Law. 1. Joh. 3[.4] & yr are 2 causes.
1. It is our greatest Enemy, & therefore deserves our greatest hatred. Appears in 2 things. 1. It is ye greatest Evill yt can be, in itself. 2. It is destructive to us. 1. It is ye greatest Evill, ye most hideous monster ye sun ever saw. ys appears in diverse things.
1. It is a real Evill, opposite to goodness itself. directly crosse to ye Rule of goodness, oyr Evills are but shadows, appearances of Evill.
2. Cor. 6.9, 10. sence compared to blindness, &c: these are but pictures of sin.
2. It is ye cause, fountain, & root of all oyr Evills, which are but shadows in comparison of sin. Adjuncts & Effects of it. Rom. 5.12. all ye torments of hell are but ye sentence of sin. Math. 25.ult.
3. This monster armes all oyr Evills against us, oyrwise ye would be naked, ys whets yr swords, poysons yr arrows, &c: 1. Cor. 15.56. oyrwise ye would do us no hurt.
4. There is no goodness at all in it, there is a good in ye Evill of Punishment, God is ye authour of it, but he is not ye authour of sin, Jam. 1.13, 14. Divine Justice is shining there, but sin is nothing but unrighteousness, ataxy, and disorder: that is ye greatest darkness, that hath no light at all mixt with it.
2. It is destructive to us.
1. It deprives us of our Excellency & glory, & all good things. Rom. 3.23. Jer. 5.25.
2. It kills us, and takes away our lives.
2. The life of holiness and blessedness, being a

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4 Uncertain of this word.
Cacopraxy, deprives us of our Eupraxy. Eph. 2.3.

2. This appears more fully ¥t it is our greatest Enemy, because ¥e only cause of distance between us and God.

1. It is most crosse and contrary to God.
   1. To his nature, he is holiness, light, &c: Sin is impurity, darkness, &c: 2. Cor. 6.14, &c: [mss. 1. Cor.]
   2. It is crosse to his life. Eph. 4.18.
   3. It robs him of all his glory, &c: all due to him, from his noblest creatures. Rom. 3.10, &c: it tends to make all his workmanship vain. Rom. 7.19, 20. hence it separates.

1. God from us.
   1. He is infinitely displeased with us for it. Eph. 2.3.
   2. It causeth him to withdraw his presence from us. Isa. 54.7. Ps. 5.4, 5.
   2. It sets us at a distance from him.
   Math. 22.37. it is a swerving from ¥e Law.
   1. It causeth our hearts to dislike him. Rom. 1.28.
   2. To be grieved and displeased with him, being cross to us. 1. Joh. 5.18.
   3. To withdraw from him, as Adam, and desire his absence. Job. 21.14.
   4. To oppose him, & take up armes against him. Col. 1.21.

2. The act of hatred is a vehement dislike.
   1. A dislike of sin as most unsutable to himself, his ends & happiness, & to God who is ¥e life of his life, & having ¥e same affections wth Christ, cannot but hate it. Rev. 2.6. Rom. 7.15.
   1. The soul disaffects union and communion with it.
   6.2. Crosse to his happinesse.
   2. Will not finger it. 2. Cor. 6.16, 17.

3. Declines all occasions, as Joseph.


2. It disaffects ¥e being of it, affects ¥e annihilation of it: Gal. 5.17.

1. it dislikes all kinds and degrees of it.

Ps. 119.113.

2. It is unreconcilable.
Q. What are those affections, which are derived from hatred?

A. They either respect a future Evill, as fear, & abomination, or a present, as Anger and Sorrow. Prov. 8.13. Rom. 10.19. 2. Cor. 7.11. [Rom. 12.9.]

Expl: All these appear when ye sanctified Affections are moved, to turn from sin by hatred, which is ye spring of them.

Q. What is ye fear of God?


Expl: Fear is an Affection which ye soul is ready to fly away from a future & difficult Evill, which may possibly be avoided.

1. The object is future Evill yt is difficult, yet yr is some hope (though not much) yt it may be avoided. If yr be no possibility of escaping, it is as present, and causeth sorrow.

2. The blood, & heat, & spirits return, & fly, & come crowding to ye heart, & castle yrselves there, & ye blood yt was in ye heart, goes into ye most intimate parts of it, & there are crowded & contracted hard together.

3. By reason of ye flight of ye blood, & spirits to ye heart, ye Externall parts are cold, & ye face looks pale.

4. If it be vehement, yr is a trepidation, for want of heat, blood & spirits to sustain yr.

5. Fear looks at a future Evill, & on him yt is able to inflict it, Math. 10.28. [mss. 10.23.] God can only do us good or Evill, and so fear is conversant about himself. But ys holy sanctified fear of God, ariseth from a reverend opinion & Estimation of God, & yrfore sometimes is put for ye whole worship of God: It ariseth

1. From an high and reverend opinion & Esteem of God, he is precious in our Eyes, therefore we fear him. this Ariseth.

1. From his Infinite and unsearchable greatness,
power and sovereignty, Job. 37.23, 24.
Jer. 10.5, 6, 7. Math. 10.27. Excellency.
2. From ye apprehension of ye state of his
3. From his Incomparable treasures of goodness.
Hos. 3.ult.
4. From his fatherly goodness and neer relation.
1. Pet. 1.17. hence he is Infinitely precious.
Job. 5.23. hence ye soul flies from ye Evill which he only can inflict.
1. Because his favour is better yn life, he
fears his frowns worse yn death. Ps. 6.1. 80.3, 4.
2. The soule fears ye departing of God, &
withdrawing of his treasures of Goodness. Hos. 3.ult.
3. Fears ye departure of his heart from God,
Jer. 32.40. ys fear is ye fountain of life, & causeth
ye soule to draw neer to God.
4. Hence ye soul flies from sin, because yt only
can displease God, and cause him to depart.
Prov. 8.13. Ps. 27.

Q. What is Abomination?

A. That wherby ye soul loaths and
abhors ye Evill of sin, above
hell itself, Deut. 7.26.
Prov. 29.27. Ezek. 20.43.
Rom. 12.9.

Expl: This affection is contrary to desire, sin is an
abominable object, & stirs up loathing, it is called
abomination, of omen, since its fortune, fore spoken.
2. It looks with a ghastly horrid countenance.
3. Loathsome, like a vomit.
2. Hence ye soul turns aside & goes from it, & goes aside,
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1. Wee should Detest it, as if we called heaven to witness yt
it is odious.
2. Loath it, as a stomach doth ______ meat. Ezek. 20.43.
[mss. Exod. 20.23.]
3. The soule shuts his Eyes against it with disdain.
Ps. 66.18.

Unable to make out this word.
Q. What is Holy Anger?
A. That whereby ye soul being displeased with ye presence of sin, resists it to ye utmost of his power. Mark. 3.5.
2. Cor. 7.11.

Expl: 1. The object is a present difficult Evill, hence ariseth Anger, because we cannot shun it.
2. The heart is besieged with a present Evil & is in straights, shuts up itself to avoid it.
3. But having hope and desire of revenge, it dilates itself, and endeavours to reject ye Evil upon ye authour himself, & ys motion enflames ye spirits & heats ym: now ye blood comes out of his castle and waxeth hot, ye spirits are enflamed. This holy Affection was in Christ, Mark. 3.5. and ought to be in us.
2. Cor. 7.11.
1. The soul should be offended, & deeply displeased with sin. Mark. 3.5.
2. Stirs up so much Indignation as is suitable. Ezra. 9.6. Deut. 9.8.
4. When it presents itself, resist it with ye sword of ye spirit. It is written, &c:
5. Cast all shame and disparagement upon sin that we can.
6. Deny ourselvs lawfull Libertyes, to free us from ye Temptation. 2. Cor. 7.11.
Q. What is Godly sorrow?
A. That wherby ye soule tasting ye great bitterness in sin, is extremely weary of it. 1. Sam. 7.2. Joel. 2.12. 2. Cor. 7.11. Ezek. 7.16.

Expl: Sorrow ariseth from ye apprehension of a present Evil, contrary to Joy, wby ye spirits flee to ye heart to avoid ye Evills, & ye heart shrinks, & shuts itself, & being oppressed wth heat, prea___ ¹ sighing, & because separation from ye chiefest good, is ye greatest Evill, here yrfore lies ye cause of ye greatest sorrow, & yrfore when our God expresseth any displeasure against us, we lament his absence, & pant after him with sad hearts. 1. Sam. 7.2. especially when we have given him great cause. Joel. 2.12. 2. Cor. 7.11. Ezek. 7.16.

2. Be weary and restless till we be rid of sin.
Rom. 7.15. By all ye workings of these Affections according to the Rule, our cleaving to God is advanced.

[Q. What is the externall worship required in the first command?
A. That subjection & service whereby the expressions of the outward man are suitable to the inward worship. Lam. 3.41. Mark. 4.16, 19. 1. Cor. 5.20. Eph. 3.14.]

Q. What is Instituted Worship required in ye 2d. Command?
A. The Attendance upon God in his Divine ordinances, according to ye good pleasure of his will. Deut. 5.1, to 9, 25, to end. Prov. 8.34, 35. Psal. 65.4. Exod. 20.4, 5, 6. [Eph. 6.18, 19. Deut. 12.1, to 9, 25, to end. Psal. 105.4.]

Expl: 1. This command requires not only outward worship, every Law being spiritual, binds ye whole man.
2. This is a distinct command from ye former.
3. This is called Instituted worship, because it depends not upon ye nature of God, but the good pleasure of his will.

¹ Unable to make out this word.
² Material between brackets interpolated from the Questions and Answers manuscript.
Exod. 20.4, 5, 6.

4. It is an Attendance upon God, ye Levites wait on yr businesse, Deut. 12.5, to 9. Prov. 8.34. all worship is an embracing of God for himself, & ys we are bound to by ye first, & ye 2d command: here lyes ye difference, in ye first we are bound to close with ye true God alone, as our God, here, to worship him with his own worship, to fall upon all those means, wherby those faculties may be lifted up, and carried to him. By Images and similitudes (Inventions of ye Gentiles) by a synechdoche, all humane Inventions in ye worship of God are to be understood: here yrfore, on ye contrary, we are bound to attend all those means yt God hath appointed: when ye Gentiles worshipped false Gods, they transgressed ye first Command.

but ye Egyptians, and some of ye wiser heathen, worshipped ye true God in an Image, w⁴ ye serving ye³ creature did ym good, yy worshipped God in ye creature: Not thinking it a God, but yt God shewed himself in ye creature, yt ye Israelites carved as ye calf, yy said, yt is Jehovah, i.e. a significant representative and Image: men will have some resemblance of God, ys was against ye 2d command. Idolatry is properly forbidden in ye first, superstition in ye 2d. whatever is Super Statutum,⁴ in manner of worship, is condemned, we must not bow down or give worship to ym, by kissing or bowing ye knee, or building Temples for ym, Jer. 7.31. but we must give due respect to all ye Inventions of God in matter of worship.

1. These ordinances are mediums of our closing with God. as ye air is ye medium by which the light is carried from the sun to us.

2. Hence by these ye natural worship is exercised, herin we see ye power & glory of God, and are carried to close with him, and have familiar intercourse with him: these are Instruments, and adiuvant causes of worship: Jereboam made those calves, least ye people should be abused [?] and taken with ye ordinances of Jerusalem, and drawn from him, as those two sacramental trees were made for Adam to help forward his cleaving to God: the one to keep him at a distance from sin, ye oyr to allure him to close with God. Rev. 2.7.

3. These are sutable means, full of ye beauty of Holiness, & goodness of ye Lord, a tree of life appointed by wisdome itself, Prov. 3.13. glorious ordinances, called ye beauty of holiness, Lam. 1. a sea of glasse like crystall. Rev. 4.6. ye well-spring of life, ye Lord knows w⁴ is best for us.

4. They are holy things, relatively holy, having ye

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³ Unable to be certain of these words.
⁴ Latin: “above” [or beyond] what is decreed”; Stone is supposing that this is the etymology of “superstition.”
Impression of ye authority of God on them. Jer. 7.21. [mss. 7.31.]

5. Hence pleasing in ye Eye of God, he delights in his accomodations, Numb. 16.37. it is his prerogative to appoint orders in his own house, when we close with ye Inventions of men, we Imp______y5 Idolize them. Deut. 32.17. Lev. 17.7. 1. Cor. 10.12.

6. Hence ye blessing of God & heaven goes along with ym, Exod. 20.23. he is displeased with ye contrary, 1. Chron. 18.15. hence they are used in vain. Math. 15.9. Explication of ye Instituted worship in severall things.

1. These ordinances are mediums of worship.
Isa. 12.3.

2. Because knowledge comes in by sense, hence God appoints sensible things as ye trees in Paradys, ye word and sacraments: nothing is in ye understanding, but what is first in ye senses: Nothing in the will, but first in ye understanding.

3. They are ye Inventions of God himself. Jer. 7.31.

4. Hence most sutable to him & us, Numb. 11.13.
Lam. 1.7.

5. The Lord being pleased with these things, wch he knows are so sutable to us, assigns ym for speciall ends and uses, and commands us to attend his majesty yrin. Exod. 20.4, 5, 6. called his commands, i.e. Royall Edicts, Expressing ye sovereign good pleasure of his will.

6. Hence these creatures are Elevated, and lifted up above yr own Nature, by his Divine Institution.

1. Separated from common uses.
2. Dedicated to Divine use.
3. Hence fitted for ye Atteinment of supernatural ends.

1. God having appointed these as sutable.

2. Accompanying ym wth his own presence, Isa. 59.20, 21. Exod. 20.23. Yrefore they are called heaven.

3. He conveys a supernatural vertue by ym, as ye brazen serpent.

4. When we attend God in ym by vertue of his command, ye faculties of ye soul are raised & carried to close with God by ym; are not in vain, Math. 15.9. and natural worship is exercised by ym, as a speciall Instrument, and adjuvant cause.

According to ye good pleasure of his will

1. These ordinances depend on his good pleasure.

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5 Unable to make out this word.
2. Wee must attend ym because it is his good pleasure we should so do.

3. Wee must attend him in those he prescribes to us, not those which were prescribed to his people in former times.

Q. Which are ye Prime ordinances to be attended by us?

A. The word of God, wch wee are to read & hear, wch due meditation & prayer to God. Deut. 5.1. 17.18, 19. 31.11, 12, 13. Ps. 119.15. Eph. 5.18, 19.

Expl: The word of God is ye great ordinance, & gives light to ye rest: & prayer obteins light and direction from it.

2. These are most requisite and necessary: they yt call on ye name of God shall be saved, but how can we pray without faith, how can we beleevewithout knowledge of God in his word: though Invocation of God be known in part by ye light of nature, yet prayer started by ye good pleasure of God, is also Instituted Worship: God hath started prayer, & given a Pattern.

3. By these we are carried more directly and Immediately, or absolutely, to God himself, yn by ye oyr parts of Worship: wch serve to promote ys Worship: a man of much reading & prayer, may be a man of much grace, as ye sun is ye great Light of ye world, but windowes are a medium to let it into ye house, so ye word is ye great light, but ministers are windows, &c: ys is more of God in ye word, yn all ye world besides. Ps. 19. Isa. 59.21. ys is to be read dayly. Deut. 17.18, 19. & heard, Deut. 5.1. 31.11, 12, 13.

With due meditation] Ps. 119.15. Wby we take ye things of God into our thoughts, and ye heart is moved towards him.

And praying to God] Eph. 5.18, 19. hereby ye faculties are raised up mightily, and carried full saile to him, when Dead at ye first.

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6 Mss. repeats “how can we believe.”
Q. What are those ordinances which serve for ye advancement of ye worship?

A. The constitution of a church with officers, who minister ye holy things of God, by authority from Heaven.

2. Chron. 13.10, 11, 12.
15.3, 12, to 16. Isa. 62.5.
Hos. 2.16. Eph. 4.11, 12.

Exp: This is a mighty help to ye use of ye word & prayer, windows to let in light.

2. These are worship myselfe, for in confederation we renounce all superstition. Hos. 2.16. & are married to God, Isa. 62.5. 2. Chron. 13.10, &c: & wth we have ye officers & dis____ers of ye soule, hereby God conveys much of himself & presence. 2. Chron. 15.3. here are condemned all humane formes of churches: a Catholick, Integrall, Politicall Church, wth is ye commonw: of Antechrist; and Nationall, Provinciall, Diocesan, Classicalls, and Officers that were never of ye constitution of Christ.

Q. What are those Constantes ministrationes sunt Adjuvantes sunt Ecclesiae Constitutio Ministri ministrations that are more common use?

A. The common dispensation and reception of ye word and seales wth are sanctified by prayer.

1. Chron. 15.3.
Math. 28.18, 19, 20.
Acts. 6.4.

Expl: These Ambassadours of state from Heaven, opening & applying ye scripture, are ye mouth of God to ye people, Math. 28.18, &c: & by prayer, ye mouth of ye people to God: & so a speciall means to maintein entercourse between God and wm, 2. Chron. 18, &c: All strange dispensations & sacrifice, as ye Masse, are here forbidden.

Unable to make out this word, possibly "dispensers.'
Q. What are ye ministrations Inconstantes aut Disciplina. yt are more Inconstant?
A. The exercise of lawly Discipline upon due occasions. Ps. 63.35.[?, no such verse]
   1. Cor. 5.4, 5. 1. Tim. 5.20.

Expl: If ye saints turn aside from God, ys Discipline is a speciall means to remove yt distance, & bring ye faculties again to close with God more fully. 1. Cor. 5.4, 5. Here is ye _____ 8 of ye great Majesty of God, wn all shifts & Evasions of a sinner are taken off. Arguments so cleer and convincing, yt all men & Devils cannot answer: Now it lookes somewhat like an ordinance of Christ.

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Q. What is yt attendance upon God? Observatio in Deum.
A. That wby we use ye means of Divine Institution, yt in ym wee may meet wth ye Lord himself.
   Exod. 20.24, 25. Ps. 26.8. 30.8. 65.4. Cant. 1.1, to 5, 12, 13, 16.
   Math. 8.11, 12. Rev. 4.2, to ult. 21.10, 11, 12, &c: 22, 23. 22.1, to 5.
   [Psal. 63.2. Exod. 25.22.]

Exp: 1. They see one another. Cant. 2.14. Ps. 27.4.
   2. They come to speech one with another, Hos. 2.14.
   Exod. 25.22. Cant. 2.14.
   3. All ye faculties of ye soule are exceeding neer to God, & God to ym. Cant. 3.
   4. They kisse and embrace one another. Cant. 1.2. 2.6.
   Isa. 12.3.
   5. They drink in rivers of pleasures from his presence, Ps. 36.8. Isa. 62.5.
   6. They are filled and satisfyed with his provisions.
   Ps. 65.4. Rev. 21.10. Math. 8.10. ys is ye great happiness of ye soule, wn all those noble sanctified faculties meet with yr objects, and are filled with them.

8 Unable to make out this word.
Q. What is ye [first] ground of ys Attendance?
A. The right Judgment of ye Understanding, concerning ye true pattern of this worship. Heb. 8.5. Joh. 4.22. Ezek. 43.10, 11.

Expl: Wee can never close with God in his Institutions while we are ignorant of ym. Joh. 4.22. & yrefore we should be acquainted wth a true Pattern. Ezek. 43. wee must see we embrace not a counterfeit ordinance instead of ye true.

Q. What is ye 2d. ground?
A. That wherby a man being exceedingly endeared to ye house of God, labours with all his might to dwell in his presence. Exod. 20.5, 6. Ps. 26.8. 27.4. 84.10. 132.3, to 12. Isa. 23.18. Gal. 6.6, to 9.

Exp: God will shew mercy to 1000ds of his lovers, i.e. those yt are in love wth his ordinances: yt love ym a 1000d. times above all ye good things of ye world: they consecrate ymselvs & ye good things of ys life for ye obteining, possessing, & keeping ye ordinances of God. Isa. 23.18.

Q. Wee have heard of the kind, wthin consists ye due manner of Divine Worship?

Q. What is ye name of God, wch in ye 3d command we are bound to use in a most reverend manner?
A. God himself, with those things wby he is made known, as his titles, Attributes, & Divine Institutions.
Exp: The name of God, is ye discovery of God, w'h by he is made knowne.

1. The name of God made known to us, Psal. 20.6. we must trust in his name, i.e. in God made known. Isa. 50.10.

Joel. 2.32.

2. Those things w'h by he hath made himself known to us.
   1. His titles & Attributes, Exod. 3. & 34. Jehovah, Joh, &c: life, Majesty, &c:
   2. His ordinances, & his authority in ye. to charge one in ye Kings name, is to charge one by vertue of his authority: so, all ye Expressions of ye good pleasures of God, are his Name, Joh. 17.6. Acts. 9.15. ye name of God therefore comprehends ye object of worship, & all ye means of meeting with himselfe:

Q. What is ye reverence w'h is required in ys command?

A. A diligent wariness to keep our distance, in using ye name of God, as a matter of greatest weight.

Gen. 28.16, 17. Ps. 89.7. 111.9.

Eccl. 5.1, 2.

Exp: Take] Nasa signifies to lift up. Exod. 21.18. [?] it is used for exalting, Excellency, &c: 1. Sam. 12.6. 2. Sam. 5.2. hence a Prince is called Nasa, being lift up above ye people. In vain] or to vanity, is missing ye end. Ps. 127.[1.]

Isa. 1.13. Jer. 2.30. 4.30. 6.29. men take up, use, and handle these things in vain.

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1. When they fall short of the good of ye.
2. When they use ye w'hout intendment of ye right end.
3. In a light manner.

The right use of ye name of God on ye ovr side, is.

1. When we use ye not w'hout reaping ye good & fruit of ye.
2. When we intend ye end.
3. Use ye as matters of weight.
4. Consider of ye weight & worth, ye t high reverence appears in several things.

1. It implies ye we should take deep & exact notice of
Ye height & greatness of ye majesty of God, & ye Infinite distance between him and us. Eccl. 5.1, 2. which is ye ground of yt reverend respect. Ps. 89.7. The name of ye Lord is holy, not common, but separated Infinitely above common beings, yrfore reverend. Ps. 111.9. hence our words should be few & weighty, not to use vain repetitions.

2. A man is devoted to him. Luk. 2.25. Heb. 12.28.

3. This reverence implies, yt a man judges himself worthy to appear before so glorious a majesty, or shew in his presence, pay consideration of ye Infinite distance between God & him. Ezra 9.8. ys modest frame includes diverse things.


2. There is an Expectation of disgrace for his boldness, in coming into ye presence of God, being so disproportionable, & yt is blushing. Ezra. 9.6.

3. Hee shuts his Eyes, as ye Angels cover yr face. Ezra. 9.6.

4. He descends into himself, Math. 11.37.

5. Hence he useth all caution and wariness, & religious circumspection, in attending upon ye majesty of God.

1. A man seriously weigheth & pondereth ye things in his heart, wch he is to go about, is not too hasty & rash, but weights ye worth & Excellency of Gods worship. Eccl. 5.2.

2. Is exceeding sollicitous, & applyes himself to ye worship of God, wth all his might, studyes how to carry himself in Gods presence. Eccl. 5.1.

3. He behaves himself well, & decently in ye presence of God. Luk. 2.25. Heb. 12.28. eulabeía signifiyes, a well taking and handling.

4. Which is implied in ye same word, he takes good hold, is cautious, Math. 21.37. yt is a sollicitous care least a man should do any thing unseemly in ye sight of God.

Q. What is ye spring of those Zelus.
Duties here required?

A. Zeale, wby a man is carryed to Divine Worship with burning Affections. Cant. 8.6, 7.

Expl: 1. Zeale is here properly required, for we must be
diligent & caring[?] in attending his glorious majesty, & ye
means of his own appointment, yt we must be Zealous.

2. The object of it, Divine Worship, Joh. 2.17. ye soule
might see God, & have blessed communion wth him in his own ways.
Cant. 8.6, 7.

3. The nature of it, to be carryed, &c:
   1. By Zeale I do not meane ye Affection of love, nor,
   2. as if it was a mixture of love and Anger, but I looke
      at it, as a mixture of all ye Affections.
   2.[sic] It is not only ye heat, but ye Extream heat of all ye
      Affections. Rom. 12.11. Ζῆλος implyes such a hissing noise, as
      is made by burning or red hot mettall cast into ye water, whence
      Esh, as some think:

All ye Affections are enflamed, every saint is baptized with
fire. Luk. 24.32.

3. There being an Inflammation of all ye Affections, ye heart
is not only carryed with mighty force towards God, but against
wsoever is crosse & contrary to him, Joh. 2.17. cant endure to
see God dist_______ed, &c: Joh. 2.17. 2. Pet. 3.17.

4. The fire of Zeale will set itself against all false

5. It eats up all Affections to oyr things. Cant. 8.6, 7.
Joh. 2.17.

6. It is unquenchable fire. Cant. 8.7.

Q. How are ye speciall duties distinguished wth concern
   ye matter of natural
   worship?
A. Such as are more or less frequent. Deut. 6.13.
Psal. 16.8.

Q. What is ye first of those duties
   which are more frequent?
A. That reverend respect, wby we
   advance ye name of God (glorious
   in all ye world) with highest
   admiration. Deut. 28.58.

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9 Unable to make out this word.
Ps. 8.1. 89.6, to 9. 104.24. 107.43.

Exp. That reverend respect, i.e. to ye name of God, ye Lord Jehovah, ye great creator, &c: whose Excellencyes are shining out in his glorious expressions, & works. Deut. 28.58. Ye Acts of our soules shall be proportionable to ye O God. Wherby, &c:] Ps. 8.1. Ye Lord being ye sovereign and supream Lord is to be Extolled, as ye Prince of all beings, all should see ye supream Lord, and advance him with highest admiration. Admiration is said to be ye suspension of ye mind in beholding a known Effect, ye cause being unknown, or beyond & above ye reach of ye understanding, we admire nothing yt we know: wee should be taken with Excessive Admiration at the glory of God, of whom we know so little.

1. Wee should behold ye divine perfections of God, shining out in ye glasse of ye word, and realize his Admirable Excellencyes to us. Ps. 8.1. 19.1.

1. Its admirable to read in ye book of wisdome, & to see all ye Rules of Arts written here: we make not Rules, but find ym made: here is a work of Wisdom, Ps. 104.24. Ye creatures could not make nor guide ymselves: these arrows hit[?] ye mark, & ye blindfold, for ye most of ym, y are guided by a superiour wisdome, yt is worthy to be admired of us.

2. The power of God in bringing ys vast frame out of ye bottomless pit of nothing, is exceeding admirable: he did but speak ye word, & say, I will have a world, & all these beings came creeping and flying into ye world, and are susteined by ye same Almighty hand. Jer. 10.[12, 13.]

3. His goodness is as admirable in suting ye creatures with all due natural perfection, & proportionable objects, feeding and cloathing ym all at his own cost, & charges, Acts. 17.24, 25, &c: Psal. 33.

1. They are new things, strange Excellencyes, that we were not aware of, before God opened our Eyes, to see ye God of ye world acting every where in every creature, and his glory shining in yr forme, 1. Pet. 2. Exod. 3.

2. These things were told us before we could expect ym, or look for ym, Isa. 64.2. we could not Imagine yt yr was such an one to be seen.

3. The understanding perceivs yt yr is such a breadth and largeness, in those Excellencyes yt are treasured up in ye fountain of created perfection, yt it is beyond ye reach of his understanding, Job. 11.[7, to 9.] Eph. 3.19. Psa. 8.1. Job. 36.14.
4. He perceives yt ye Excellencies of God do not only transcend, yt ye present act & apprehension of his mind, but also, all possibility of his understanding to comprehend. Job. 11. Rom. 11.33, 34.

2. Gaze and stay upon his divine Excellencyes, & yt ye glory of ye Lord. Ps. 107.43. [mss. 107.42.]


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A. That reverend behaviour wherby
   a man walking before God, is
   filled with his glory, shining
   in his whole conversation.

Math. 5.16. Phil. 1.27.
Tit. 2.10. 1. Pet. 2.9.

Expl: When we have enterteined him & his glorious Excellencyes wth sutable respect, our conversation must be reverend and honourable, becoming those who professe yt great & reverend name of God; It appears in severall things.

1. Wee must keep ye Lord and All his Excellencyes in ken, & not let ye go out of our sight, walk as in his presence, let his face be always before our Eyes, Ps. 16.8. & yn ye great things of ye World will be as candles to ye sun, Heb. 11. 1. Chron. 21.18.

2. Wee should be answerably moved and affected with these divine perfections of God, & walk before him. Gen. 17.1. set him before us in his greatness, & fear him in his power, & be susteined in his wisdom, be guided in his goodness, satisfied in his truth & faithfulness.

3. Be filled with ye glorious presence of God, & ye beams of his glory, Rev. 21.23. The Tabernacle was a Type of ye saints, & ye Temple was filled with ye glory of ye Lord, Eph. 5.18.

4. Walk in ye sight of ye Lord, Isa. 2.5. [mss. 2.6.] 1. Joh. 1.7. i.e. be acted by ye Light of his wisdome, holiness, & Joy in God & his happiness. Eph. 4.1. [mss. 4.18.]

5. Walk & speak of it, as if you had bin wth him.
Q. What is ye first of those duties which are lesse frequent?
A. An oath which is ye calling of God to witness, for ye confirmation of ye Truth of our Testimony, Deut. 6.13. Jer. 4.2. Heb. 6.16, 17.

[Heb. 6.13.]

Expl: 1. These two, an oath, & a lot, are worship. Deut. 6.13. Isa. 48.1. Ye highest honour is given to God, as ye author, and lover of truth.
2. They concern natural worship, & are in use among all nations.
3. They belong to ye first command in respect of ye object, God himself, Deut. 6.13. to swear by ye creature is a breach of ye first command, but in regard of ye reverend manner of using an oath, it is referred to ye 3d. Because in an oath we ask God from heaven to appear in his majesty and state, to bear witness to ye truth we speak, and say, let God take vengeance on me if I swear falsely, & yrfore is to be used with greatest fear, & highest reverence.
It is a calling God] & herein it agrees with a lot. To witness] herein it differs, giving true Testimony belongs to ye 9th Command, but calling God to confirme this is worship. The end of it is ye confirmation of ye Truth of our Testimony] ye necessity of it ariseth from hence, because man by his Apostasy, & fall in Adam, hath lost yt truth & faithfulness yt was at first implanted in his nature, hence exceeding apt to fall short of ye truth in his speeches, or to give credit to others. To ys end we calle upon God, we are to swear by him only, who is ye searcher of hearts, who can reward truth and punish falshood, who is so absolutely faithfull, yt he cannot deceive, Heb. 6.13. [mss. 6.18] Rom. 3. Here we must know ye artificiall arguments, concerning a future thing, which is promissory, or comminatory, 1. Sam. 20.12, 13, 14. which must be of lawfull and possible things: we testify ye faithfulfull intention of our minds to perform it, Ps. 16.11. if unlawfull, we say, it is sinfully made, or damnably kept. Here we as much as say, Lord, thou who searches ye hearts, from whom no secrets are hidden, who art Infinitely in love with truth, and hatest falshood, to whom I am to give an account of my actions and speeches,
come down from heaven, & curse me with very __________ 10 from Heaven, if I speake knowingly yt which is false. In an oath yr is always an Exeuration, Explicit, or Implicit, Neh. 10.[29,]30.
2. Cor. 1.23. hence we must swear by God only. Math. 5.34, to 38. Jam. 5.12.
1. The truth]
   1. The thing must be true as I pronounce it.
   2. I must know ye artificiall arguments.
2. In Judgment]
   [1.]not rashly, but in weighty causes.
   2. The occasion must be weighty.
   3. I must know and Judge it is weighty.

Q. What is ye 2d. of those duties lesse frequent?
A. A lot, wch is a calling God to decide some controversy, by ye determination of a meerly contingent event.
Prov. 16.33. 18.18.

Explic. 1. The end is deciding a controversy. Prov. 18.18.
Acts. 1.[15, to 26.]
   2. By a contingent Event.
      1. Merely contingent.
      2. Unapt in itself to determine a controversy.
      3. A common thing for ye nation.
      4. It may be used in common and civil things.
         Josh. 14.2. 15.1.
3. In respect of its form & use, it is a holy thing.
   2. Now separated from common to divine use.
   3. Wee are to sanctify & prepare ourselvs for it.
      Joh. 17.17.
4. There is a speciall meeting with God in it.
   1. Because ye meer contingent event cannot determine ye thing. Prov. 16.33. [mss. 16.35.]
   2. Here we acknowledge, yt all contingent Events are ordered by God. Prov. 16.3.
   3. Wee go to God & his Providence to determine ye controversy. Prov. 16.ult. & directs us to ye end, & gives in

10 Unable to make out this word.
Ye determination.

4. Wee have speciall communion with God with it, & he sits Judge & President in ye cause, Prov. 16.ult. here I say not, playing with cards and dice, but playing at cards and dice, & all lusorious lots are forbidden, we must not use it in vain controversyes, a lot is called Judgment, because it is only used in matter of weight.

Q. Wherin consists ye reverend use of Divine Institutions?
A. In Preparation and Worthy behaviour, in and after ye time of ye dispensation.
   Eccl. 5.1, 2.
   Jam. 1.21, to 25.

Q. What is preparation?
A. That wherby a man upon due Consideration thirsts after God, and is ready to meet with him in those wayes of his worship.
   [Psal. 42.1, 2. 63.1, 2. 84.1, 2.
   Eccl. 5.1, 2. 1. Pet. 2.1, 2.]

Expl: 1. The spring is weighing the worth of these Institutions, Psal. 84.10. all ye world is as a feather in comparison of them. ye are a little heaven, things concerning our Everlasting peace, look at ym as treasures of Invaluable price, glorious opportunityes for ye spirituall advantage of our soules. The first stream flowing from hence, is thirsting after it,
   Ps. 42.1, 2, 3. wee should come with thirsting desires.
   1. Because ye things of his house are most desirable,
      Ps. 42.1, 2. here wee meet wth ye living God. Jer. 2.13.
      17.13. he shewes his face in ye sanctuary. Ps. 42. 27.4.
      63.1, 2. 105.3.
   2. The ordinances are spirituall food. Isa. 25.6.
      55.1, 2. 1. Pet. 2.2, 3.
   3. Because we cannot grow without ys appetite.
      1. Pet. 2.2, 3.
   4. Wee cannot live & maintain spirituall health without it. Deut. 32.43. [?]
   5. If we come with an appetite, we shall grow strong &
thrive. Luk. 2.13.[?] Isa. 55.1, 2, 3. The 2d. stream is a readiness to meet God in ye ways of his own appointment, Exod. 19.9, 10, 11.

2. In laying aside Impediments, wee must put off unsuitable affections. Eccl. 5.1. thy foot, i.e. affections. 1. Because they are ye lowest part of ye soule. 2. The soul is moved by ym, as ye body by ye foot: we must guard these. Acts. 10.33. when they are to attend ye great majesty of God.

Q. Wherin especially consists ye due behaviour of ye inward man in ye time of dispensation?
A. In a diligent attention with suitable Affections, according to ye nature of those dispensations,
Psal. 100.1, to 5. Ezek. 40.4.
Math. 11.17. 15.10.

Exp: 1. Diligent Attention. Ezek. 40.4, &c: attend ym as matters of greatest moment, apply head and heart, mind & will, make it your business, 2. Pet. 1.10. Deut. 32.42. Col. 3.1, 2. [mss. 1.1, 2.] 2. Thess. 1.5. the understanding must assent to ye truth, ye will to ye goodness of ye word, Joh. 14.21. Col. 1.18. set our hearts to it. Deut. 32.6, 7.

2. Suitable Affections.
   1. Be affected suitably to ye generall nature of these dispensations: Luk. 24.32. Ps. 119.111. Jam. 5.13.
Rom. 4.11.
   2. Be affected according to ye nature of ye speciall things wh with fall in and present ymselves. Math. 11.17.

Q. Wherin especially consists ye due behaviour of ye outward man?
A. In doing all things decently and in order. 1. Cor. 14.33, 39, 40.
Rev. 4.9, 10.

Expl: 1. In order. A metaphor from soundiers in an army.
   1. It is not in ye power of churches to appoint any new ordinances.
   2. Wee must set these in the place yt Christ hath
appointed them.
3. Let every one keep his rank and station. Rev. 4.9, 10.
4. When a church wants officers, let 

appointed them.
3. Let every one keep his rank and station. Rev. 4.9, 10.
4. When a church wants officers, let 

reduce 
ymselfs

2. Decently, a metaphor from 

body.

1. Let all ordinances be handled visibly in a convenient manner.
2. Look what is decent in a commonw: is here eminently to be attended, speak & carry like citizezens of heaven. then 
ye church will appear beautifull.

Q. Wherin especially consists 

Post dispensationem.

A. In keeping 

and bringing forth 

of these dispensations.

Lev. 11.3. Math. 21.43.
Col. 1.6. 1. Thess. 5.21.

Exp: Wee read Lev. 11.3. the clean beasts were such as parted 

hoofs, and chewed the cud, ye first seems to signify ye right discerning of ye word, in things yt differ, & ye walking in obedience wth a right foot: ye 2d. signifyes a meditating in ye word, which is our food.

1. In keeping and reteining ye savour.
   1. Wee should meditate of ye things we have heard, Luk. 24.32. Am. 8.11. Isa. 66.11.
   2. Lock 

up in our memory, as precious treasures.
Mal. 4.4. Rev. 3.3.
3. Let 

heart be leavened & seasoned with their vertue. Math. 13.37.
4. Retein ye savour, 1. Thess. 5.21.
2. In bringing forth ye fruits of 

Col. 1.6.

1. Remember ye Rule to ye end. Phil. 2.15.
Col. 3.16, 17. Mic. 4.5. Wee must answer for every vain word wee speak, God will surely punish us, when we pay not our rent. Math. 21.43.
Q. What is ye solemn manner of Worship required in ye 4th command?

A. That statly attendance upon God, wby we consecrate a 7th day of Divine Designation, to divine worship.
   Exod. 20.8, to 12.  31.13, 16, 17.
   Ezek. 20.20.  [Gen. 2.2, 3.]

Expl: Solemn is yt wch is done once in a Yeer, as some festivall days were called solemn feasts: Though ye Sabbath be not a day that is wont to be used yeerly once, yet because ye sanctification of ye Sabbath is ye observation and keeping of a speciall time separated in its use from common days of ye week, wee may call it solemn, though it be not an anniversary feast, because it holds Proportion with such festivalls, in regard of ye honourable attendance due to it, & stately observation of it which God requires: and ye worship of ye great day may be called solemn worship.

It is a stately attendance] All ye dutyes of worship are required in ye 2d. command: but here that which is required is ye stateliness of ye worship, as a great Prince will be served by his followers at all times, but upon some great day which he useth to celebrate, he will be served in state; so likewise Jehovah, ye first being, &c: and to ys end he hath chosen out this time, which he hath sanctified, and would have us to sanctify & consecrate to himself. This is a great command, set in ye midst of ye rest, wth a mememto at ye beginning. Solemn days are feast days. Exod. 5.32.  6.14 [?]. Lev. 23.2, 3. Religious feasts were to be kept religiously, so ys, wth great delight, Isa. 58.13. Ye Lord yrfore upon ye great day makes a triumphant feast, and gives most royall enterteinment to his servants, creation, nobles, and followers.

2. The Lord himself comes in among his guests, and is seen in his majesty, & stateliness of his glory, as Ahasuerus, Hester. 1.3, 4. God shews his servants now all ye riches of his glorious Kingdome, and honour of his Excellent Majesty, and gives royall wine in abundance according to ye state of a God. Isa. 24.23. this is his day, the day of his appearance, Rev. 1.10.

3. All his servants and nobles, yt are Princes of God, must appear before him, in yr state and bravery, with highest stations of most glorious Enlargements of heart like ymselvs in him. Rev. 1.16.  Isa. 58.13. Exod. 31.15, 16, 17.  20.10.  [mss.
4. Hence we should devote and consecrate ye whole day as honourable and holy to ye Lord. Isa. 58.13. make it a signall day, a speciall time of entercourse wth God. Exod. 31.13, &c:
   1. A signe is an argument affected to demonstrate another thing to ye mind, to which it hath relation.
   2. It is not a Type of some future good, but a sign of some present thing.
   3. A mutuall sign & token between God and his people.
   4. The observation of it makes it to be a sign.

Exod. 31.13, 16, 17. Exod. 20.11.
   1. It is a sign yt ye Lord made ye whole world in 6 days. A commemoration of ye creation, Ex. 31.17. by sanctifying ye 7th day, we professe yt we are worshippers of him yt made ye world in 6 days. The sanctifying of it is a sign and witness, of ye thing professed by that sign.
   2. It is also a sign, yt ye Lord yt made heaven & Earth, is our God, and we his people.

   1. He that sanctifyes ye Sabbath in a right manner, takes God for his God: worships him wth his own worship, and in a reverend manner; for all ye former have Influence into ye last Rule of Worship: and hence it is a sign to ye faith that keep it, that Jehovah is their God, &c:

   2. Those yt Sanctify ye Sabbath, have not only fellowship, but stately communion with God: spend whole days with him, lying in his bosome, spending that day, in seeing God, and speaking with him, and hearing from him, and ys is a sign yt ye Lord is our God, Heb. 10.34. by ys sweet entercourse between God and us on Sabbath days, wee know he is ours, & we his. Lev. 20.20.

2. Cor. 6.14, 15, 16.

   3. Those who keep ye Sabbath, keep all ye commandments: God condemns ye breach of his Sabbath, as a violation of his covenant, Neh. 9.14. Ezek. 20.12, to 17, & v. 20, 21. & ye keeping ye Sabbath is ye keeping of all, Isa. 58.13. Ezek. 20.12, &c: he yt sanctifies ye Sabbath, keeps ye other 3 of the first Table, for they have influence into it, and he that keeps ye great command of loving God for himself, can't but keep ye 2d, that is like unto it, for ye sake of ye first, Math. 22.37, 38.

1. Joh. 2.3. Ezek. 36.27, 28.

4. Sanctification is a sign yt ye Lord is our God: he that hath a Principle of life, hath God himself, 1. Joh. 5.11, 12. ye impression of his Law, & propriety in him go together, Jer. 31.33. but he that keeps ye Sabbath is sanctified.
1. Because he keeps ye commandments, which is an act of life. Ezek. 20.12.

2. He [vt] sanctifyes ye Sabbath, is separated from common things, & dedicated to God.
   1. Its a sign vt God selects him from ye common peoples of ye World, and sets him apart for communion wth him, wn he causeth him to attend his majesty in ys solemn manner.
   2. Its a sign, a man is sequestred from ye common things in ye world, to ly in Gods bosome.
   3. Its a sign that we are sanctifyed for God, when we can spend whole days in communion with him, and be taken up with his majesty so long together, & vt with delight, it is a sign that we shall spend Eternity with him.
   4. Wee are sanctifyed more & more, by staying so long with God, hearing his Heavenly and blessed Doctrine, it is a sign he designs to leave Impressions on us: Moses' face did shine when he had bin so long in his presence.

Exod. 31.13, 16, 17. Ezek. 20.12.

Q. What kind of day is to be consecrated to God?

A. A long day of 24 hours, beginning at even. Lev. 23.32.
   Neh. 13.19. Mark. 1.32.
   [Exod. 20.8, to 12. Mark. 15.42.
   Luk. 23.54.]

Expl: Wee cannot sanctify ye Sabbath in a right manner, & exactly, unless we know when it begins: It is not left to Liberty: ye time being holy, God who is ye Lord of time, must fix ye bounds of it: it is his Prerogative Royall to sanctify time, & every minute of it: no man can sanctify a day, or hour, or part of it; the Lord himself hath fixt these bounds: Lev. 23.32.
   Neh. 13.19. Luk. 23.54, 56. It is said ye Sabbath drew on, V. 54. & they began yr rest at even, according to ye command, [v.] 56. If ye Jewes Sabbath began and ended at even, yn ye Sabbath begins at even: there is no alteration of the beginning or time of ye beginning: if yr Sabbath end at even, ours must begin yn, or yr will be losse of time, & a 7th day cannot be given punctually & precisely to God, yr must ovrwise be one night left out of ye account, & neither belong to ye former nor following weeke: I see
no great difficulty in yt place, Math. 28.1. If we understand ye words to be spoken of ye time when ye Sabbath ended, or ye Period of ye Sabbath: for when ye Jewes Sabbath ended, ye first day of ye weeke began, & ye word translated dawne, i.e. drew on, so used for ye beginning of ye Sabbath in the even, Luk. 23.54.

2. When every day in ye weeke began, ye Sabbath began. At. Gen. 1.2, 9, & c: Ergo. darkness was before light, & yt darkness was night: ye privation may be before ye habit, silence before speech: for in Privation two things only are requested, viz: yt ye subject be, 1. Void of ye habit. 2. Capable of it. 2.[?] Wee see yt Informity & voidness being Privations, were antecedent to yr contrary habits: hence ye Hebr: call ye large days, by ye name of Evening Morning, Dan. 8.14, 26. [mss. 14.20.] hence also ye Grecians begin yr day at sunset: called it a night day, 2. Cor. 11.25.


4. The day of rest hold proportion with ye days of labour. Exod. 20.8, to 12. but they are large days.

Q. What is a day of divine designation? Dies divinae designationis.

A. That which God hath blessed and sanctifyed by a Positive Law.
Gen. 2.2, 3. Exod. 20.8, to 12.
Isa. 58.13.

Expl: The Sabbath is a day of Divine designation, a remarkable day, wth God himself chuseth out of ovr days, & appoints in a speciall manner for ye attainment of some speciall end, leavs an Impression of his own stamp, & sets a singular note & marke on it, to distinguish it from all ovr common days, according to yt Expression, Psal. 118: this is ye day which ye Lord hath advanced, a priveledged, honourable day. Isa. 58.13. this advancement of it appears in 2 things. 1. He hath blessed it. 2. Sanctifyed it. Gen. 2.2, 3. Exod. 20.8, to 12.

1. A blessed day, a day of Divine benediction, & yt implies 2 things.
   1. The Lord hath designed ys day by his Word, & impression of his Divine providence, for a speciall end, & good, wherein he will convey singular choise blessings to his people, which he will not at other times.
   2. The Lord having appointed a day for ys speciall end,
he acts accordingly, puts forth a worke of power, and goes
along with his Providence, by ye operation of his spirit,
useth ye time, and makes it effectuall for ye End,
Rev. 1.10. ye appears in several things.

1. The Lord applies himself to his people on this
day, with a speciall assistance of his spirit, acts in a
higher strain of Providence, yn at ovr times.
Rev. 1.10.

2. The Lord, according to ye nature of ye day, &
time, appears and acts in a more stately manner, and
gives more Royall entertainment to his servants yn at
ovr times. Lev. 23.2, 3. hence,
1. He lets out himself more freely, & mightily &
 abundantly, in every ordinance. Rev. 1.10.
2. Gives more stately entertainments to his
 servants on ys day, causeth them to see more of ye glory
of his Kingdom, & Excellent Majesty, yn at ovr times.
ib.
3. Causeth them not only to see & possess ye good
 things of himself, but also to have ye sweet of ym,
as, wh God blesseth a man in outward things, wh he
hath ye comfort of ym. Deut. 28.2, &c: ys being a
feast day, ye Lord causeth his nobles to eat ye fat &
drink ye sweet of all ye good things of his house,
Lev. 23.2, &c: ye word used for a feast, Exod. 5.1.
signifieth firstly to dance, Religious feasts were
kept, with eating, drinking, dancing, &c:
Judg. 21.19, 21. ye Weekly Sabbaths should be, & are
our delights. Isa. 58.2.
4. The Lord lets out himself more abundantly &
richly on ye blessed day, Prov. 10.22. as ye Hebr:
Doctors say, ye Sabbath maketh rich, because yn ye
Lord doth not convey his spirit by drops, but by
whole showers. Rev. 1.10.
3. The Lord hereby leads ye souls of his, into
neerer fellowship with himself: ye creatures are
blessed to us, wh we are brought neerer to God by ym,
Deut. 28.2. so ye great day is blessed to us, wh we are
neerer God, yn at ovr times: wee meet with God in every
ordinance, but now we are in him, Rev. 1.10. Exceeding
intimacie as if wee were in heaven, ravished with him.
4. The Lord causeth us to rest in him, according to
his Example. Exod. 31.17.
1. The Lord hath bin acting with ye greatest
light & delight, in ye days of Eternity.
Act. 17.24, 25.
2. In ye days of Eternity, he spent his time (if I
may so say) in gazing on his own beauty.

3. The Lord having let out a World of Excellencyes of himself, in ye great worke of creation, wch he having finished compleatly in 6 days, wth all species of things belonging to a world, now he sports & delights himself, in ye view of ye glory of ye frame: he rejoiced in ye work of his hands, & solaced himself in ye contemplation of his glory, appearing in ye artificiall fabricke, & ye glorious Expression of his Attributes wch were shining in ye glasse: having now offered himself to ye view and wonderment of men & Angels, wth he would be known to none, but himself before, Job. 38.9, &c: & ytherefore glory is due to him from all his creatures, holding forth matter of his Praise, ye Lord was (as it were) refreshed in beholding his own perfection shining in ye world of beings from ye first, he was satisfyed in ye review of ys frame, & admirably well pleased in beholding ye standing monument of his glory. Ps. 104.31.

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4. Hence ye Lord blessed ys day, and being satisfyed with his own workes Excellency, & resting in himself he appointed a Sabbath for us to rest in, and refresh ourselvs with him, after his Example, he would have men and Angels behold ye prints & footsteps of his wisdome, power, & goodness, of wch ye frame is full, yt we might rest in him, & take contentment in him, according to our measure and manner. Ps. 104.34.

2. It is also a sanctified day] Isa. 58.13.
Expl: 1. Wherein ys holiness appears, & sanctification of ys time in respect of God?
1. The Lord separates and distinguisheth it from all ovr common days.
   1. It is not a habituall Infused holiness, as in men & Angels, but only relative, in respect of use & application. As ye vessels of ye sanctuary, &c:
   2. This relative holiness stands in separation from common, & dedication to Divine use, Isa. 58.12. our meat, drink, & diets must be died in Sabbaticall colours.
   3. All ye whole day, & every part of it is holy.
   4. The substance of ye 4th command looks at ye observation of ys holy time, & not at
Ye dutyes, which are required in ye 2d. command.

2. All ye arguments wch ye Lord useth to require obedience to ys command, look at ye time, & solemnity of it. not at ye dutyes.

5. Here y'refore ye time is especially to be attended, & ye duty for ye times sake: all worship requires time, wch is a common adjunct of all actions: but ye time here is not wch is common, & necessarily attends ye action, but here must be a solemn & speciall time taken up for its own sake.

In ye 2d. command, we must take up time for ye dutyes sake, in ye 4th, ye duty, for ye times sake.

2. In respect of us, it implies yt we should sanctify ys great day, & keep it holy.

\[
\text{which God hath sanctifyed}
\]

1. He is ye authour of all time.

2. The owner and disposer of it. Exod. 20.8, &c:

3. The Efficient cause of ye sanctification of time. it is not any of his great workes yt sanctify ye time, wch in ys are done, but a word of Institution. It is God himself yt hath sanctifyed ye time (being common in itself) according to his good pleasure.

By a standing Positive Law] Nature teacheth, yr must be a solemn time, but ye determination of ys or yt day, is not a natural command, but a positive moral command depending on ye good pleasure of God: ye ovr 3 commands were propounded negatively, ys Affirmatively, & negatively, & wch a memento, because we may easily forget & neglect it. Adam in Innocency (it may be) knew not by any light of Nature, yt one day of 7 must be observed more yn one day of 5 without Divine revelation.

standing] though Positive, yet Immutable & constant, from ye beginning to ye end of ye world.

Q. How may it appear yt one day of 7 must be consecrated to Divine worship? \[Dies 7d.\]

A. Because yr must be a fit preparation of holy time determined by God himself, who hath chosen a 7th day only for his portion.

Gen. 2.2, 3. Exod. 20.8, to 12.

Expl: 1. There must be a portion of time consecrated to ye Lord, ye Gentiles directed by ye glimmering light of nature, shining darkly in ys, had yr holy dayes, in wch not so much as pleading & determining sutes in Law were permitted. It is naturall to
consecrate some day as Natural[?] to God. Exod. 5.1. Lev. 23.2, 3. Isa. 58.13.

2. It is evident, God must have not only a portion, but a proportion meet.

3. This also is evident, yt men yt are servants must not cut out ys proportion of time, but God himself, who is only wise, must be his own carver.

4. That ys solemn time, must be yt speciall time of Gods own appointment.

5. If he appoint a 7th day, it is fit yt we should observe it.

6. It is also meet yt he should have yt 7th that he appoints.

7. God hath determined ys solemn time, & cast it upon ye 7th day, & ys is Positive and Instituted, it seeming good to ye wisdome & good pleasure of God: but being chosen and appointed by ye Lord himself, Nature and Reason tell us, it is meet it should be attended: God is ye owner of all days; he lets out 6 to us, for our own use, to his glory, but takes ye 7th for his own peculiar use & possession. Isa. 58.13. Exod. 20.

Q. What kind of 7th day must be consecrated to Divine Worship?

A. One day of 7, consisting with 6 days of labour standing together. Exod. 20.

Expl: Time was Divided into 6 days at ye first, & 7 must not pass but God must have one for himself, and we 6 together. ys is morall & perpetuall in ye 4th command.

Q. What follows from hence?

A. That ye Sabbath must be either first or last of 7.

Gen. 2.2, 3. Ac. 20.7.

Lev. 1.4. Heb. 11.3, to 11.

[Exod. 20.8, &c:]

Expl: Otherwise we cannot have 6 days of labour entire: ye first Adam kept ye last, ye 2d. Adam appointed ye 1st of 7. either ye day w'in God ye father rested from his work of creation, or God ye son from ye work of Redemption.
Q. How may it appear yt a 7th day is consecrated to Divine Worship by a standing law?
A. Because it is no shadow but was to be observed from ye beginning.
Gen. 2.2, 3. Exod. 16.23. 20.8, &c:

Expl: Wee heard before yt it must be sanctified by a standing perpetuall Law: & indeed a 7th in generall is sanctified and blessed, & consecrated to Divine worship, though by a positive, yet by a standing Law: i.e. Constant and Inviolable: ys proportion of time can never be altered: & yt is firstly & most properly morall: ye holiness doth not first belong to this or that 7th day; a 7th is from ye beginning, to ye end of ye World, but ys or that which is 2darily morall may vary; It is as was observed from ye beginning, & must be observed to ye end of ye World, it is by a standing Law; At. Ergo, because it is no vanishing shadow.

1. It is no shadow, yt is to cease and Vanish in a short time, as ye Types of ye Law. a definite proportion of one day in 7 cant be a shadow, or prefigure any thing in Christ.
   1. There is no ceremoniality yt can be devised in a 7th day Indefinitely taken, w't good thing of Christ can be signified more yn in a 5th or 10th.
   2. This 7th wee keep is a 7th, as well as yt ye Jewes kept, & all shadows are ceased when ye body is come.
   Cant. 2.ult. Cant. 3.
2. It was to be observed from ye beginning. Gen. 2.2, 3. & Exod. 16.23. & 30. 20.9, &c: God did rest, blesse, and hallow ye 7th day, he had done it.

Q. How may it appear yt ye observation of a 7th is no shadow?
A. Because it is commanded in ye morall Law. Exod. 20.

Expl: Wee find it in that Law, where are no ceremonial precepts, having the same morality with the rest.
   1. It is of the same knot with the rest of the 10. one of the Golden Chain, there is a concatenation of them, he that breaks one, breaks all. Jam. 2.10.

2. Of ye same nature with ye rest, a necessary deduction.
from that which bids us close with God as our last end: Ye two
Immediate deductions are, to love God for himself, and our
neighbour for his sake. Ye first is ye great command,
Math. 22.37. (hence are 4 speciaill Rules deducted,
1. To make him our Adequate Object.
3. Attend him with suitable reverence.
3. It hath ye same speciiall Excellence, noble Propertyes,
4. The same Royalty. Jam. 2.8. One of ye speciiall Royall
Edicts proceeding from the first being to guide his noblest
creatures to ye highest end: It hath him for ye authour in a
speciiall manner, & guides to ye highest ends, yrfore, called a
Divine Law: of most Royall absolute sovereignty, by which we
shall be Judged, ye Law of Lawes, & Rule of conscience,
guiding ye noblest faculties of ye noblest creatures.
1. It is ye Rule of man, ye most noble & eminent
creature. Gen. 27.26, 28.[?] to guide him to God ye King
of Kings, Mic. 6.8. oyr Arts guide all creatures, ys man.
2. The Rule of ye noblest part of man, ye soule, &
inward man, worth more yn ye whole creation, and a world of
Inconstant natures, Math. 16.26. Rom. 7.14. ye body is
subordinate to oyr Lawes.
3. It guides ye noblest faculty, ye will, Deut. 30.15, 17.
Prov. 4.23.
4. The noblest acts and operations flowing from ye
faculty, ye Rule of willing well.
5. To close with ye noblest object. Psal. 73.25.
6. The noblest ends and services: hence all oyr Rules
are Inferiour, this supreme, Jam. 1.8, 10.
5. Invested with ye same state and majesty, suitable to its
dignity.
1. This was Immediately expressed by ye Voice of God from
Heaven, on Mount Sinai. Deut. 5.22.
2. They were written with Gods own finger Immediately
twise.
3. Written not in Paper, but stone, to shew yr perpetuity
4. Were lockt up in ye Arke safely, as a sacred treasure
to be kept there.
6. If yr be more in one command yn another, it seems to be
in ys. ye command of worship is a great command, & ys requires
ye state of it.
2. It is in ye heart of ye Law.
3. Propounded both Affirmatively & negatively.
Q. How may it appear yt a 7th day was to be observed from ye beginning?
A. Because ye computation of time in weeks was yn in use, & God yn proposing his own rest as an Example, sanctifyed ye 7th day. [Gen. 2.2, 3. Exod. 16.23, 25, 26. 20.8, to 12. Acts. 20.8.]

Expl: 1. It is worth our observation, yt ye computation of time by weekes, or ye circuit of 7 days was in use from ye beginning: ys division of ye course of time into weekes, is very ancient, and remarkable for its antiquity: It was generally observed by ye Heathen, & nations of ye world: All agree in ys, yt yr are 7 days only, which by ye Revolution of ymselvs do compleat ye whole course of time: ys was ye most ancient Division of time, into months, & years; as some observe; & yt ye ancient fathers had only ye computation of weekes, ye oyr came in long after, according to ye motion of ye moon & stars and were found out by Astrologers. It yrfour manifested yt one day in ye circuit of a weeke ought to be set apart for holy rest, from ye beginning: & what oyr ground can be given for ye dividing ye whole course of time into weekes, yn as it stands in congruity to God making ye------------------------
World in 6 days, & resting on ye 7th. this Division of time was observed by ye Israelites, & received from ye Patriarks, & forefathers before ye flood, else they could not have observed what days had bin answerable to ye first 6 from ye creation, & to ye 7th w'in God rested, having finished his work: the manna fell 6 days, not on ye 7th wch argues yt ye 7th day stands in just correspondence, to ye 7th from ye creation: The first mention of ye Sabbath is, Exod. 16.23. he speakes of it as a thing formerly known, yrfour no new thing, yrfore ye Sabbath was observed before ye giving it at Mount Sinai, & ye Promulagation of ye fourth command with ye rest: So in ye 4th command God bids to sanctify a 7th yrfore they knewe which was that 7th.

2. This appears from Gods acting at ye beginning; wch is recorded in scripture.

1. A reall sanctification, &c: as an Example from ye first: yrfour man was yn bound to imitate God, and rest as he rested, and so we may fetch ye originall of it from ye

4. Fenced with mighty Reasons.
5. With a solemn watchword prescribed at ye gate.
6. All ye former bring yr glory to it.
beginning: Exod. 31.17. because in 6, &c: ye was not spoken by way of anticipation (God intended to bless and sanctify it) it was not a destination; but a real sanctification, &c:

1. Then he might be said to sanctify bread & wine yn; because he intended it:

2. It is a transient act of his, wch leaves an impression or change: God left his stamp & impression upon it, and declared his will to have it sanctified, and how could his will be manifested, but by command concerning mans duty.

3. His sanctification implies his command to have it sanctified.

2. It was Dedicated for mans use and sake, ye Sabbath was made for man.

3. It is said to be sanctified of God, that man might dedicate it to God.

4. This Institution being a transient act, & made known to man, implies a command given by God to man, to sanctify it. Deut. 5.15.

3. Because ye worke of ye day is ye ground of ye hallowing ye day, because it was ye day of Gods rest, yrfore he makes it ye day of mans rest.

4. The same day he rested, he blessed, yr is a connection of ye words in order of time, his present Example was a binding Rule binding man Immediately to follow his Example. This appears from ye words of ye command: wch are to be understood not of ye time present, but past, he did blesse and sanctify it from ye creation; & consequently, commanded ye very day to be sanctified.

5. This was ye most sutable time to sanctify it, in remembrance of ye creation, wн ye worke was fresh, & man might sanctify it with ye greater advantage.

6. Adam needed a Sabbath then, though not weary, he was to imitate God in labour and rest.

7. If Adam was not to rest, but to labour, & trim ye garden, he was yn Inferiour to us, he should have wanted yt great day yt is for ye good of man, Math. 12.

Q. What is yt 7th day of Divine designation, yt is consecrated to Divine Worship?
A. The 7th wch is chosen & designed by ye Lord himself, wch was some time to ye last, & is now ye first day of ye weeke. Exod. 20.
Ac. 20.7, &c: Rev. 1.10. [Gen. 2.2, 3.]
Expl: Wee heard God hath chosen a 7th for his portion: but because ye 7th can fall but upon 2 days in ye weeke, it is fitting he should take which of these he pleaseth. It was his pleasure at ye first to take ye last of 7. Exod. 20. & now ye first. Acts. 20.7. Rev. 1.10. both these are secondarily morall, because yr is a 7th day in each of ym: It must be first or last, & ys God must designe: It may be altered, though not from a 7th as God may designe.
Q. How long was ye last day of ye week to be observed?  

 ultimus quamdiu observandus.

A. From ye days of Adam to ye great day win ye 2d. Adam rose from ye dead.  Gen. 2.2, 3.  
Joh. 20.19.  Acts. 20.7.  [Rev. 1.10.]

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1. God having his choise, should take ye first of 7 if it sute him.
2. If it be inconvenient and unsutable to his wisdome at ye beginning to take the first, then it is his wisdome to take ye last.
3. God in his first creation from ye beginning could not conveniently take ye first.  
   1. At ye first, ye labour or workes of God must be antecedent to his rest.
   2. God was busy all ye 6 days of creation in making the world.
   3. In ye first of those days God had not finished his worke.
   4. The first day of ye weeke could not be ye resting day of God.
5. It could not be an Example of our rest.
6. It could not be ye Sabbath day. but ye last of 7.
   1. God finished his worke in 6 days.
   2. The rest of God fell upon ye last of 7.
   3. It was fit to be a Pattern of our rest.
   4. It was made a resting day for man.
7. In respect of Adam.
   1. God had not rested on ye first day.
   2. Adam could not imitate him in his rest.
   3. Was not created till ye world was made for him.
   4. That day could not be sanctifyed for his rest.
8. But ye last.
   1. God finished all in 6 days.
   2. The world was ready to entertain him.
   3. Then Adam was brought into ye world.
   4. He might see Gods example of rest before him.
   5. Was fitted to see ye glory of God shining.
   6. Hence was fit for ys day of rest.
   7. Hence God took ye last.  Gen. 2.2, 3 [?, mss. 2.28.]  Exod. 20.

2. Why yt 7th. was abrogated at ye death of Christ & nullifyed.
1. Yt [?] 7th was not a Type.
2. Hence why might not God take another at his pleasure.
3. It was not essentially Typicall, being prescribed to Adam.
4. If any Type was fixt to it, it was but accidentally Typicall, it was 2darily morall.
5. All Types of Christ were abolished at ye time of his Death & resurrection, being fulfilled. Col. 2.
6. If we know not what ye Sabbath typed out, yet if we find in generall yt it was a Type: or find a new day substituted in ye room of it, we may certainly conclude yt it is out of date. Col. 2.16. Yr are various apprehensions, what Type was fixed to it.

2. Others a commemoration of yr deliverance out of Egypt, typing our deliverance by Christ. Deut. 5.15.
3. Others yt it typifyed Christs rest in ye grave.

Q. How long is ye first day of ye week to be observed?
A. From ye Resurrection day of Christ, to ye great day of Eternall rest. Heb. 4.9, 10.
    [John. 20.19.]

Expl: God having his choise, and things suiting his wisdome, he chuseth ye first of 7. Rev. 1.10. Ye oyr being nullifyed, he will never chuse it again, & yet ye oyr being nullifyed, he will never chuse it again, & yet ye saints must enjoy a Sabbath, Math. 24. & yrfore ys 7th hath no Type upon it, must stand to ye end of ye world: yr is no other great worke to be done,

Q. Why did God appoint ye first day of ye week to be a day of holy rest?
A. Because God ye son rested yt day from his great work of Redemption. Ps. 118.24.
    Mark. 16.9. Heb. 4.9, 10.

Expl: 1. The first day of ye week was ye great day when God ye son
rose from ye Dead. Math. 28.7.

2. The first day of ye new world, w'in Christ repaired ye old.

3. The labour of God ye son holds full proportion w'th ye work of God ye Father; it is as great and honourable, Joh. 5.23. a new creation, ye first day of ye new world, w'in not a temporall, but a spirituall and Eternall light did shine to us: Isa. 5.16.

2. Cor. 5.17.

4. On ys day, God ye son rested, from his great labour of Redemption, which was now fully accomplisht.

5. The rest of ye son holds proportion with ye rest of ye Father; y'refore it is said, he is entred into his rest, hath ceased from his work as God did from his: in ye same manner took a day of rest proportionable.

6. Hence ye rest of God ye son, on yt day, is a pattern of rest to his people. Heb. 4.10. That ye first day of ye week was sanctified by God ye Son may appear.

1. I am now1 able to Answer yt place in ye O.T. Ps. 118.24.2 here we may enquire.

1. Whether yt day is ye first day of the weeke.

2. Whether ye Text implies a sanctification of yt day.

1. As for ye day of which those things are spoken, we may consider.

1. The two verses precedent carry in yr fre_hood,3 a manifest relation to Christ, Math. 21.38, 42.

2. Christ was ye stone which ye builders refused.

3. He was made head of ye corner.

4. This was marvelous in ye Eyes of all yt beheld it: w'n yy rejected him, slew him, and cast him into a blind corner, God used it as a means to exalt him, and make him head of ye corner.

2. Christ was made ye head of ye corner in ye resurrection. for,

1. When was it manifest yt Christ was made head of ye corner, but by his Resurrection. Rom. 1.4.

2. His being made head of ye corner, is made opposite to his deep Humiliation & Death. Ac. 3.9, 10.

3. Then he began to live a constant life of happiness, as a publick person and fountain of life. Rev. 1.18. 1. Tim. [6.]14, 15.

4. This was ye great wonder of ye wisdome of God, to undermine yr plots, & make yr rejection a meane of it, Math, 16.5, to 9. Luk. 24.22, to 25.

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1 Mss. "now."
2 "This is the day which the Lord hath made: we will reioyce, and be glad in it."
3 Unable to make out this word.
Acts. 2.23, to 27.

2. It is manifestly spoken of ye day of his Resurrection, wch was his birth day, Act. 13.30, to 38. & coronation day, Math. 28.18. Acts. 2.36. Heb. 2.7.

3. Was yr ever any day in ye week more marvelous, & fitted to draw us to rejoice in ye Lord, yn yt great day, w\textsuperscript{2}in ye son of God rested & was refreshed.

4. Was yr ever any day more wonderfull yn yt, w\textsuperscript{2}in Christ brought to light, life and Immortality.

5. If one day must be set apart, w\textsuperscript{t} day can be preferred to ys day of Resurrection & rest.

2. This great day was ye first day of ye week, Ps. 118.22, 23, 24. Mark. 16.9.

Q. How may it appear yt ye first day of ye week is now consecrated to Divine Worship?

A. Because God ye son, who is Lord of ye Sabbath, hath sanctifyed yt day to be a day of holy rest, Math. 12.8.

Mark. 2.27, 28. Joh. 20.19, to 27. Heb. 4.9, 10.

idque probatur.

Explicat: God the son is Lord of ye Sabbath, in regard of his God-head and Divine Nature, he is equall with God ye Father, & ye great Law-giver who hath supream right, in imposing his Positive Law of ye Sabbath: he is Lord, because ye authour of it, & ye end to wch it is to be referred, & yrfore he hath right to change ye day from ye last to ye first of 7 upon occasion of his Resurrection, Heb. 4.9, 10. yr remains yrfore a Sabbatisme, i.e. ye celebration or keeping Sabbath: his scope is especially to prove yt yr is an Eternall rest, distinct from ye 7\textsuperscript{th} day, and that of Canaan. Yet if ys should be understood of ye true[?] day of rest, it seems to imply yt yr [is] an Eternall rest of happiness, of wch yt Sabbatism[?] is a sign it is a cleer evidence yt yr remains a perfect rest for ye people of God: for if ye son of God, as a publique person be risen from ye dead, and possesse a constant life of happinesse in himself, it is cleer, yt all beleevers, by communion with him, shall live a constant life of happiness: V. 10. for he is entred into rest, i.e. God ye son hath ceased from his own workes, as God did from his; i.e.
in ye same manner: but when God ye father rested from his work, he appointed a day to be solemnized in commemoration of it. Gen. 2.2, 3. God ye son resting in ye same manner, blessed and sanctifyed his day of rest, & set it apart for Divine Worship, yt we might not only remember ye first, but ye 2d. & new creation: And ys seems to be ye Reason why those holy meetings after ye Resurrection used to be on ys day: how should they light on it, if Christ had not appointed it, Joh. 20.19, 26. Acts. 2.1. yt seems to be a solemn assembly of Christians, dividing ymselvs from ye national meetings, and gathering together severally by ymselves, & why should they do ys, if it were not a day separated from yr holy assemblings, & sanctifyed, & so crowned wth ye blessed apparitions and presence of Christ, Joh. 20.19, 25. with those stately Effusions of ye spirit. Acts. 2.16, 17. Rev. 1.10.

Q. What is ye first Reason wby it may 1ma appear yt ye first day of ye week is more sanctifyed by Christ?
A. Because it was ordained by Apostolicall authority. Acts. 20.7. 1. Cor. 16.2.

1. It is cleer yt that day was ye Resurrection day, ye words are not used in any oyr signification in ye N.T. yn to express ye first day of ye week: and Paul abode at Troas but 7 days, of wch yr was only one Sabbath, wch implies yt day was ye first day of ye weeke.
2. They meet together for sacred and holy ends, to breake bread, i.e. to receive ye Lords Supper, wch implies ye oyr ordinances.
3. It was not a civil, but a sacred and solemn church meeting.
4. It was ye usall time of those sacred meetings, it is not said, Paul called ym together, but because it was ye first day of ye weeke; implying yt it was yr usall custome, & ye Reason only Paul preached to ym on ys day, as ye fittest season for publique dispensation, & yrfore he waits on purpose 7 days, to have solemn communion wth ym on ys day. If ye first day of ye weeke had not bin ye time of yr usall sacred publique meetings, why should Pauls preaching be deferred to that day, for though he was not idle all ye other 6 days, but in all likelihood did privately from house to house instruct ye faithfull, yet of his publick preaching, or any oyr solemn meeting, yr is deep silence.
5. This day was a day set apart for these services, a suting ye Holiness of ye time, ye left yr common occasions, to attend ye worship of ys day.

6. It was a holy and sanctified day, yr is no day set apart for holy duties, whn ye church meet together, for these holy ends, to spend yr day in ym, but it is holy.
   1. That day wch is separated from oyr common days, & set apart for holy ends, is holy.
   2. It was not only separated from oyr days, but distinguished and severed from ye last day of ye weeke, ye Jewish Sabbath, because holiness of yt day was worn out, and ys succeeded; oyrwise they could as conveniently have met [mss. meet] the day before.
   3. This day was usually honoured and observed for sacred, in a constant course of ye church.

7. This is recorded as Exemplary to ye worlds end.

8. Hence it is of Divine Institution.
   1. The Apostle gave his signal approbation to it, by staying till this day.
   2. How could ys approved custome come into ye church but by Apostolicall authority.

2. Observe yt place, 1 Cor. 16.1, 2.
   1. There is a Divine ordinance for gathering Almes on ye first day of ye weeke, I have ordained.
   2. Those sacred meetings and gatherings, were on ys day, according to yt Edict, that being a day for duties of charity, and workes of mercy, when mens hearts have tasted ye sweetness of Gods house.
   3. This was a fixt and bounded time.
   4. The churches of Galatia, and by proportion all churches, were to observe ye same day.
   5. The Apostle hereby gives a singular commendation and approbation of ys day.
   6. Though ye Apostle doth not Immediately Institute ys day, yet he presumes ye Institution of it.
      1. There is a Divine ordinance for gathering almes on ys day.
      2. The Apostle commends & approves ye first day, before others.
      3. Commends ye observation of it to oyr churches.
      4. How can he limit & confine ym to ys day, wthout authority from Heaven: here yrfore is a Divine ordinance concerning ye observation of ye first day of ye week.
Q. What is ye second Reason?
A. Because it is ye Lords day, exalted above all oyr days of ye week.
   Ps. 118.24. Rev. 1.10.

Exp: 1. This is a Sabbath day.
   1. Because it is not common, but select, day, separated from oyr days in ye week, & therefore is a holy sanctifyed time.
   2. It appears by ye superscription, it hath ye name of Christ, & his stamp upon it, wby it is separated & advanced above oyr days of ye weeke, he is owner of it in a speciall manner.
   3. Because ye title holds proportion with ye title of ye first Sabbath: called ye Sabbath of ye Lord thy God, if ye day be a day of ye Lord, it is a Sabbath.
   4. Because it is a day consecrated to ye Lord, as ye Altar.
   5. It is a day sanctified by ye authority of Christ, as ye supper is called ye Lords supper, being ordeined by him.
   6. It is called that Lords day, a most eminent day.
   7. It is a day of state and Divine Revelation.

2. That ys day was ye first day of ye weeke may appear.
   1. That which is a day of ye Lord Christs making, & Institution, is ye first day of ye weeke. At. Ergo.
   Psal. 118.24.
   2. The day which was sanctifyed by ye Lord Christ, is ye first day of ye weeke.
   3. The day Instituted by Christ in ye room of another, is ye first day of ye weeke.

4. Because it is called ye Lords day by way of eminency.

Q. Wherin consists ye consecration or celebration of ye Sabbath?
A. In ye due advancement, & stately observation of ys great day.
   Exod. 20. Isa. 58.13.

Q. What is ye due advancement of ys day?
A. That honourable respect wby we guard it as a day of renown, ye Prince of all ye days of ye weeke. Deut. 5.12.
   2. Let it have speciall respect. Deut. 5.12.
   3. A 1000d. times above oyr times. Ps. 118.
Exod. 28.11. Isa. 58.14.

Q. What is ye first speciall duty concerning ye stately observation of ys day?
A. The remembrance of ye Sabbath day, wherby we prepare for it before hand.
   Exod. 20.8. Deut. 5.12. [Isa. 58.13.]

Expl: This memento was written of ye face of ys command.
Implying.
1. Wee should look upon it as a day worthy to be remembered.
   1. Because of its antiquity. Gen. 2.2, 3.
   2. Because it is a day of state and eminence.
      Deut. 5.12. 1. Sam. 20.25.[?]  
   4. Because a day of great weight and Importance, ye market day of souls.
2. Write ye name of ye Sabbath on all ye weeke days. so
   1. Because it is more noble, a separated day.
   2. The Prince of oyr days. Deut. 5.12.
   3. Every day doth participate of ye Sabbath.
   4. It is a great sea from whence all ye comforts of ye weeke days flow. Is. 58.13.
3. Think of it often, and keep it in mind on ye weeke days. Numb. 2.2.
   4. Wee should not only think of it ourselvs, but speak of it to oyr. Exod. 13.3, 8.

Q. What is ye first duty of Preparation for ye Sabbath?
A. Keeping a speciall Sabbath dayly, with ye subordination, of all our common occasion, to ye stately affairs of yt day. Ps. 92.1, 2. Exod. 20.
Deut. 5.12. Isa. 58.13, 14. 66.23.

Expl: 1. Wee should keep a mystical or spiritual Sabbath every day, Isa. 66.23. Calvin understands it of ye spiritual worship shadowed out by these Sabbaths, under ye Kingdom of Christ: yr shall be a continuall and perpetuall Sabbath: & vs may be ye reason only ye weeke days are called by ye name of Sabbath.

1. Because yr should be some kind of participation of ye Sabbath every weeke-day.
   1. Wee should carry some of ye dainties of former Sabbaths into ye weeke days, &c: Luk. 24.32. remember yt great day. Exod. 13.3, &c: & 1. Chron. 21.15.[?] Rev. 1.10.
   2. Wee should keep a spiritual rest every day, to fit us for ye Sabbath. Heb. 4.10.
      1. In resting from sin. Math. 11.28.
      2. In a rest of holiness. Math. 11.28, 29.
      Jer. 6.6.[?] Luk. 17.4.[?]
      3. In rejoicing in God, Jer. 9.23,[24.].
      1. Thess. 5.16.
      4. Rest in ye fruition of God, in whose presence is Joy, Ps. 116.7. as Christ doth perpetually, Heb. 4.10.

With ye Subordination, &c: It being ye Prince, lord, & end of ye rest, to wch ye are to pay yr their [sic] rent. Deut. 5.12. Numb. 2.2.

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2. Gather up all ye Experience of ye loving kindness of God, Ps. 107.[?] & pay ye rent of ym, Psal. 92.1, &c:
3. The more God prospers us in our occasions on ye weeke days, ye more let our hearts sit loose from ym on ye Sabbath. Psal. 92.1, 2.
4. Send up to heaven, and make provision for ye feast on ye weeke-day.
   2. That God would be with us in ye week day. Math. 13.54.
   3. That his spirit and blessing may accompany his own dispensations.

Q. What is ye 2d. duty of Preparation?

Expl: Joseph put off his old garments, we must put off all our common affections, take heed of coming too neer ye Sabbath with them.

Q. What is ye first duty when Diei primum debitum. ye day is done?
A. Resting from ye free employment of ourselves in our common affairs. Exod. 20. Isa. 58.

   1. Wee must not apply ourselfs to ye Labour of ye 6 days. Exod. 20.
   2. Not labour ym to get our living, or for gain.
   3. Not attend ye workes of our particular callings. Exod. 31.3. ___ 4 34.21.
   4. Wee must rest from all common workes, Speeche, thoughts, Isa. 58.13.
   5. From all vain or common recreations.

2. Affirmatively.
   1. though we must not labour for wealth, yet we may attend ye preservation of our livelihood. Joh. 5.17. Math. 24.21.
   Heb. 13.18. 1. Cor. 16.2.
   3. Use necessary means to ys end, as good, Physicke, &c: Math. 12.8.
   4. Attend means for ys end, dressing meat, &c: Math. 12.6. Neh. 5.17, 18. Luk. 14.1, 2. The Jewes were forbidden to kindle a fire, Exod. 35.1, to 4. [mss. 34.1, to 4.] it must be limited to ye verse going before, for servile workes or trades, Exod. 16.23, 25. see if you can find ym dressed any more on ye 6th day yn for yt day: or if they had, it had putrifyed.
   5. Wee may do those workes that are not prejudiciall, but serviceable to ye holiness of ye day. Math. 12.10. [mss. 12.20.]
   6. Our acting, drinking, &c: must be tipt with ye holiness

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4 Unable to make this out.
of ye day. Isa. 58.13. [mss. 59.13.]

Q. What is ye 2d. Duty?
A. The actuall worshipping of God in a stately solemn manner.
   Exod. 20. Isa. 58.13.
   [Psal. 118.24. 92.1, 2.]

Expl: 1. Wee must take up Divine ordinances for ye sake of ye holy time.
   1. Holy convocations or assemblies. Lev. 23.3.
   2. Ministry of ye word. 2. Tim. 4.3. Luk. 4.16, 22.
   Ac. 13.14, 15. 13.44. 15.21.
   7. Discourse. Psal. 92.1, 2.

2. Wee must take ye up for ye times sake.
3. Wee must fix our Eyes on ye stately Excellency of ye Lord on ys day. Rev. 4.2.
   1. The loving Kindness of ye Father, &c:
   2. The choise excellency of Christ. Luk. 24.27, 35.
   3. The fresh, green, glorious appearances of ye spirit.
   Rev. 1.10.
   4. Wee must use all these stately things in a stately manner. Numb. 28.9. Ezek. 45.4, 5.

Q. What is ye first thing w*in ye stateliness of ys worship appears?
A. That wherby we rest ourselves with ye thoughts of creation, & of ye great workes of Redemption, resting in ye glory of God. Exod. 31.17.
   [Luk. 24.27, 35.]

Expl: 1. In thoughts of creation, ye proper fruit of ye fathers manner of being, a badge[?] of worshipping him that made heaven
and Earth in 6 days. Ps. 92.1, 2. 104. 31, 34.

Q. What is Ye 2d. thing?

Expl: All oyr commands of worship should fall into ys, & fill it up, all ye day, & every part of it is holy, & yrfore let eating, drinking, &c: be in order to holy worship.

2. Do not any common worke. Exod. 31.13, 14.
3. Be not idle.
4. But fill up ye whole time with holiness. Amos. 8.5. this is ye way to all stately blessings. Isa. 58.13, 14.

Q. Wee have heard of ye first & great Amor vicini requisitur in 2dâ Tabulâ. command, what is ye 2d. requiring love to man, like to the first?
A. Love to man comprehends all ye dutyes of ye 2d. Table, in wch we also are bound to serve God as our last end. Math. 22.38, 39. Luk. 1.74. Rom. 13.8, to 11. Eph. 6.1, to 7. Jam. 2.10. 1. Joh. 4.20. Rev. 21.8.

Expl: It is like ye first, Math. 22. holds proportion and agreement with it, being of ye same nature, in some respect equall.

1. In respect of authority. Jam. 2.10.
2. Sins against ye 2d. Table require Eternall Death, as well as sins against ye first. 2. Cor. 6.9, 10. 3. It is like ye first in ys, it is ye head of all ye dutyes concerning man, as Divine Worship, or Immediate love to God is ye head of all duties required in ye first Table: Rom. 13.8, to 11. 4. Love to man springs from love to God, as all beames & rivers, resemble the sun and fountain. 1. Joh. 5.2. [mss. 1.2.]
5. Both are commands of love. In ye first we love God directly, in ye 2d Indirectly.

6. In both we are to serve God as our end, without vs ye Rules of ye 2d. Table rise no higher yn ye Rules, of Ethicks, OEconomics, Politicks.

Q. What is yt love to man required in ye 2d. Table?  
A. That wherby a man dearly loving himself in God, loves his neighbour as himself.  

Expl: If man was made for man, yn love is due from man to man: Charity signifyes dearness; implying our self[?] love is most dear to us: yn a man is bound to love himself (who is next himself) in God, & for him, for whom he is\(^5\) made, and his neighbour as himself, Math. 22.39. Rom. 16.8.

There is great Reason why we should hold our neighbour as dear, because God bought him, he cost ye blood of ye son of God. Acts. 20.28. man is ye 2dary object of our love, but not of Divine Worship, Rev. 22.8. we are to love man as an eminent treasure, being ye Mr. Piece of ye workmanship of God, & ye highest end next to God, bearing ye Image of God, of wch yr are still some reliques. Jam. 3.9. Love embracheth nothing but God & ye creature: sin is no creature, & yrfore not ye object of love. That love is to any one yt is capable of ye chieffest good, nextly or remotely.

1. Nextly. as ye saints: yt bear his Image. Ps. 16.1, 2, [3].

2. Remotely, wch have some reliques, of ye Image. Jam. 3.9. They yt are guilty of ye sin against ye H. G. are not ye object of yt Love: but, as yr yt have ye Image are to be loved with a speciall love, Psal. 16.3. So yr yt are in a possibility of it, are to be loved with a love of pity, and compassion. Luk. 10.29, to 38.

And this neighbour comprehends a manselse, Charity begins at home, a man must love himselfe in ye first place, next to God. Rom. 16.8. As himselfe] selfe love must be ye Rule, wby to regulate our love to our neighbour, these duties are called Righteousness, Luke. 1.79. because vs loving respect is due to our neighbour in God: wee sin formally against God, in wronging our neighbour.

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\(^5\) "is" repeated in mss.
Q. What is \( y \)'s selfe love here required? 

A. That wherby a man stands well affected to himselfe, in subordination to God.


Exp: 1. Wee may and ought to use our wisdome, & \( y \)e best of our abilityes for ourselves.  Prov. 9.12.

2. To sate ourselves with \( w \)t may be usefull to our greatest good.  Job. 22.2.

3. It is unlawfull to spoil our own souls, and love death.

4. Every man is bound to preserve his own honour, life, &c:

5. It is a piece of his Eupraxy.

6. A man is bound to love himselfe in \( y \)e first place, & \( y \)s is \( y \)e Rule of love to his neighbour.

1. The saints are bound to love \( y \)mselvs with a love of complacency.

   1. Because they are begotten of God, 1. John. 5.1.

   Joh. 1.13.

   2. Because \( y \)y stand in near relation to God.

   3. Because \( y \)y are great favourites of Heaven.


   2. Every man is bound to stand & be affected to himself, \( w \)th \( y \)e love of Benevolence: to wish well to himself, as a Reasonable Creature, having an Immortall soul, more worth \( y \)n a world, & some reliques of \( y \)e Image of God.  Jam. 3.9. & capable remotely of \( y \)e last end.  Isa. 61.3. because he is arable ground, all are bound to love \( y \)mselvs, except they have committed \( y \)e sin against \( y \)e H. G.  and \( y \)e love of benevolence to a mans selfe appears.

   1. In savouring his Divine happinesse in God.

   Psal. 33.21.

   2. In willing \( y \)e Principles of Divine happiness.

   Ps. 143.10.  Rom. 2.6.

   3. He wills humane happiness in subordination to it, 1. Chron. 4.10.  Job. 22.2.  Here inordinate self love is condemned, \( w \)n men rest in \( y \)e creature, & \( y \)mselvs, & love not \( y \)mselvs in God, but \( y \)mselvs for \( y \)mselvs. or when men love sin, \( w \)th is prejudicall to \( y \)mselvs, and \( y \)r spirituall good.  Prov. 8.36. He cannot will \( y \)t oyrs should participate of e same happinesse

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with himself, unless to will his own firstly, \( o \)yrs may fall short of this felicity without our fault; wee cannot ourselvs. In respect of Humane happiness, we should love a
whole society above ourseleves, or any member: there being a 
nearer conjunction of ye part with the whole, yn with any oyr 
part. 2. Sam. 24.17.

Q. What is ye love due to our neighbour?  
A. That wherby a man stands well 
affected to others, in like manner 
as he would y should do to6 him. 
Math. 7.12. 22.39.  
Rom. 13.8, to 11. Mark. 10.21. 

Expl: Charity begins, but must not end at home: by neighbour is 
meant properly any oyr man capable of ye same end: & in a large 
sence ye good Angels, yt bear ye Image of God, and are good friends 
to us: they rejoice in our happiness: and so should we in yr 
felicity.  
2. This Excludes Apostate men and Angels, yt are absolutely 
incapable of ye same end. 1. Joh. 5.3.  
3. Wee are bound to love ye saints, & delight in ym. Ps. 16.3. 
4. Especially those yt are more eminent & like to God, & neer 
ourseleves, 1. Sam. 18.1.  
5. Wee should praise [?]men, yt are like to ye saints; he yt 
loves a man, love his picture. Mark. 10.21.  
6. This love is to be extended to our very Enemies, being 
capable of ye same end. Math. 5.43, to end. 1. Pet. 4. 
This love stands in being well affected, &c;} 
   1. Will ye same good and happiness to ym as to ourselevs. 
   2. Seeke to Heaven for it. 
   3. Use means to preserve it. 
   4. Seek it in subordination to ye last end. 
Doing to oyrs, as he would they should do to him.] 
   2. Not what our Inordinate lust desires y should do. The 
meaning is according to the dictate of Right Reason. 
   3. Hence we must wish no Evill to oyr. 1. Thess. 5.15. 
   4. Will ye same Divine happiness to ym, as to ourselevs. 
Rom. 3.1, 2. Math. 5.44, &c: 
   5. The same Humane happiness. 
   6. Preferre our own good in ye same kind before his, except 
it be a publick person. Math. 22.39. 
   7. Preferre ye same measure of good to ourselevs, we must not 
deprive ourseleves of our own conveniences, to sate him, or of our 
necessities to supply him. but our superfluity must yield to 

6 mss. “to do”}
his convenience, our convenience to his necessity; our necessity
to his Extremity. Luk. 3.11.

8. Wee should do to o'ys, what in a rationall way we would
have him do to us, in ye same relation and condition, w'ch ye same
circumstances. If this Rule was observed, it might be said that
ye streets are of Pure Gold. Rev. 21.21.

Q. How are ye commands of ye
2d. Table distinguished?
A. They are either ye first,
concerning ye honouring
our neighbour, or those
yt depend upon the first.
Exod. 20.12, to 18.
Eph. 6.2.

Expl: The Foundation or superstructure: ye 5t. is ye basis on w'ch ye
rest hang: it is ye bond of obedience to ye o'yr commands. A family
is ye originall of all o'yr humane societies, & ye state of a family
stands in ys, w'n children honour yr Parents, & Parents dearly love yr
children, all other societies spring from hence: No Policy or
state can stand without ys command, ye o'yr w'ch follow cannot be kept
without this, if this take place, others will follow. he that
Esteems his neighbour

Q. What is ye honouring of our
neighbour w'ch is required
in ye 5t. command?
A. That acknowledgment of his
Dignity, wherby we signify
our due Estimation of him,
according to his place.
Exod. 20.12. 1. Pet. 2.17.

Exp: Kablud, of Kabud, hee was grave, heavy, or laden with weight;
wee should not lightly esteem of our neighbour, but according
to his weight: In Gr: τιμή signifies price, or preciousness,
1. Tim. 6.1. and implies.
   1. An outward Estimation of ye yt are honoured.
   2. An Externall declaration of ye service by outward signes,  
   1. Pet. 2.17. none are so base, but have something in ye yt is 
   honourable, riches, birth, strength, &c: at least w/in he 
   Excels other creatures, Job. 35.11. some resemblance of God.  
   1. All men have some similitude of God. Jam. 3.9.  
   1. In magistrates yr is a resemblance of ye majesty of God. 
I have said ye are Gods.  
2. In Parents of his Paternity. 
3. In aged persons of his Eternity. 
4. In husbandmen of his Providence. 
5. In learned men of his Knowledge. 
6. In prudent men, of his Wisdome, Justice, &c: The 
Impression & act of any Rule of Art, though an Inferiour Art, is 
to be honoured, Mark. 10.21. If a man live a Reasonable life, 
he excells brute creatures, Job. 35.11. & when there shines out 
a spark of ye similitude of God, it is presently to be reverenced 
as a beam of ye sun. 
According to his place] for ye command respects ye order & degree 
&[c:] of men in yr present states. It condemns Levellers who would 
bring all to a parity: its true, men are in ye highest rank and 
order, above brutes, but yr are diverse ranks, and God hath 
Established these orders, & every one must keep his own place, & 
acknowledge ye place of others. 
Lastly we must signify this in a due manner, and gesture. to 
conclude this. 
   1. Let us labour to honour ourselevs by shining vertues. 
Ruth. 4.11.  
   2. Take notice of ye worth of o yrs, but especially honour 
those who have ye Image of God renewed in them. Jam. 2.[5, to 
9.] Psal. 15.4. 

Q. What is ye generall vertue,  
Cujus virtus, Humil-

wby a man, is fitted to 
honour his neighbour as himself? 
A. Humility. Phil. 2.3. 1. Pet. 5.5. 

Exp: 1. Hereby a man is fitted to honour himself. 
   1. Hereby he keeps his place, which is an honourable thing. 
   2. Is serviceable to o yrs, & ys is ye way to be exalted. 
Math. 23.12.  
   3. He will maintain his own place and station. 
2. Hereby a man is fitted to honour his neighbour. 
   1. He is ready to acknowledge ye worth of others.
2. To exalt them.
3. He will not contend with you for your superiority, that is not due to him.

3. He will be ready to serve another, rather than to be served. And this seems to be the meaning of that, Phil. 2.3. not your every Christian is bound to think that others have more grace in themselves, they may know you are Inferior: but this, every man is bound to think others better than himself. Every man is made for man as an Inferior end, & therefore is bound to serve him as his end, & you end is better than your means, serving to it: hence in respect of service he is to Judge himself Inferior to yours, & to be more ready to serve you, you to be served by you, & if your be an Equality, set you over yourself, your is opposite to strife and vainglory.
   1. Strive not to be first served and honoured.
   2. Not to degrade another.
   3. Nor vain glory, speake not anything aiming at your empty applause of people, 1. Pet. 5.5. it comes of a word you signifyeth a bush, and signifies to tye knots, we should bind humility to us: or as some criticks [?], it signifies to put a short mantle or cloake, such as Inferior servants use to weare as a badge of your lowness, & it sutes well with your forme of your phrase, for he had said, submit, one to another, which is a property belonging to servants, & you bids you put on your garment of servants, to expresse their own meanness, and readiness to serve others upon all occasions.

Q. What is Humility?  
A. That vertue whereby a man is enclined to keep ye Estimation of himselfe within due bounds. Rom. 12.3.  
Eph. 4.2. Col. 3.12.

Expl: [Humility] ye word is taken from ye Earth, which is ye lowest and basest of ye Elements; and ye Gr: ταπεινοφροσύνη, signifies base mindedness, or lownesse of mind. this is ye rest of ye duties required in ys precept.

   1. Humility enclines a man to take notion of his own worth and Excellency.
   2. He esteems himselfe accordingly, Rom. 12.3. Hab. 2.5.
   3. Hence he is enclined to keep his own ranke. ib.
   4. Hence is not ready to intrude into another's place.
   5. Ready to allow yours your proper place. Numb. 16.5. [mss. 16.6] 1. Cor. 4.7.
Pride is opposite to all these, being an Inordinate assertion of a mans own Excellency.

1. It takes no notice of its own Imperfection.
2. Nor ye want of some kind.
3. Hence causeth a man to think above his worth.

Rom. 12.3. Psal. 129.5. Exod. 18.18 [mss. 18.5.]
Jer. 13.17. Psal. 123.4.

4. Will not suffer a man to rest in his place. Hab. 2.5.
5. Intrudes a man into ye place of o'rs. Numb. 16.

This Humility respects a mansself or others.

1. A mans selfe. 1. his Internall, 2. Externall Excellency.

1. Internall. a humble man only attributes his proper Excellency to himselfe.

1. For kind, Paul entred his Apostleship.
2. For Degree.

3. Rejoiceth in it. To that is opposed arrogancy, when men assume.

1. That which they have not, as if they had it.
2. That which they have, as if more Excellent in it is. Ezek. 28.12, 13. Jam. 4.16. Vain boasting is also of this kind. 1. Cor. 4.7. Hence two things follow.

1. A man pleaseth himself moderately in his own worth & Excellency. to o'ys is opposed inordinate selfe willedness, 2. Pet. 2.10.
Psal. 40.6, 8. [mss. 40.5.] Rabatt [?] signifys pride, & strength, hence pride will make a man stout, and confident of himselfe.

2. Hence a man is wary of undertaking things above his strength, Psal. 131.1, 2, &c: Opposite to o'ys is Presumption, adventuring on things too high for o'yselves.

2. Externall.

1. He is moderately affected to fame and praise. seeks Gods fame in ye first place. Rom. 2.1.
Joh. 5.[44?]

Heb. 9.4.[?] Judg. 9.
Opposite to it is ambition. Hab. 2.5.

2. In respect of others.

1. Acknowledges ye Excellencyes they have received, 1. Pet. 3.15.
2. Is willing to participate and receive, 1. Pet. 5.9.
3. Is willing to impart to others, yt yt may excell.
4. Inclines to condescend to others in Lawfull things. 1. Pet. 5.5. This fits a man for honour, Eph. 4.[2.] & is a comely ornament. Col. 3.12.

Q. What is ye first vertue required to an honourable conversation?  
A. Modesty, wby a man is enclined to converse in a sober manner, according to the dictate of right Reason. Acts. 26.25.  
2. Tim. 1.7. Tit. 2.2.  
1. Pet. 4.7.

Exp: Σωφροσύνη, translated sobriety, comes of two words, one signifiyes to stand [?], ye oyr ye mind, it signifiyes soundness of mind: opposite to madness. Math. 5.15.
2. Let the actions be weighed by right reason.
3. Let ye Affections be moved by Reason, Joh. 11.33.
Math. 15.22.[?]
4. Let out so much as is suitable to ye occasion, Joh. 11.33.

Therefore it is called Modesty, of Modus, because hereby a man moderates his affections.
5. Walk as if you had one will, one Affection, like men made up of Reason. Psal. 32.9.

Q. What is ye 2d. vertue?  
A. Gravity, wby a man is enclined to converse in a decent manner becoming his place. Mark. 15.43.
1. Tim. 3.4, 8, 11. Tit. 2.7.  
[Acts. 17.12.]

Expl: Gravity implyes ye Excellency of a mans deportment. It should be of equall weight with his place. Acts. 17.12. his walke should be
1. Pleasant to the sight.
2. With conversation suitable to his place.
3. With answerable weight.
4. Walke in priet________.

7 Unable to make out all of this word.
5. In state. This is honourable, not to be of light Esteem.

Q. What is ye first vertue respecting ye honour of our neighbour?  
Hospitalitas.

A. Hospitality, w'by a man is enclined to give due and suitable entertainment to strangers.  Rom. 12.13. 16.2.  
Heb. 13.2. 1. Pet. 4.9. Phil. 2.3. [mss. 2.2.]

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Q. What is ye 2d. vertue?  
Affabilitas.

A. Courtesy, wherby we are enclined to converse with others in a suitable and pleasant manner.  1. King. 18.27.  
Act. 28.7. 1. Pet. 3.8.

Expl: Φιλοφρόνως. courteous.  
1. Courtesy from ye court, urbanity from ye city.  
2. Hence we should study to sute ourselves according to ye manners & dispositions of our friends.  
3. As Affable in speeches and salutations.  
4. As facetious, and wittily pleasant.  
5. Hence it is comely to use honest and harmless jests, seasoned with salt of wisdome, 1. Kin. 18.27. The jesting forbidden, Eph. 5. is obscene jesting, for that is sinfull. it must be used for ye obteining ye last end. Judg. 9.8. & cap. 10. Laying wagers: such things are to be used in yr season for honest delight.  
Respectively] i.e. respecting yr dignity and degree, yt mirth yt sutes equals, is not suitable to Inferiours: Here is forbidden [1] scurrility and filthy joking. Eph. 5.4.  
2. churlishness and Rusticity.  
3. All _______.  

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8 Unable to make out this word.
4. All morosity and sullenness.
5. scoffing. 2. Kin. 23. It is a saying of Mr Benison[?], God gives his children cause to play before him.

Q. What is the first sort of those that are to be Honoured?
A. Unequalls, as Superior & Inferiour.
Eph. 5.21, to end. 6.1, to 10.

Expl: All have not ye same kind or degree of Excellency: As we see in ye natural body of men, It is totum habere generum, 1. Cor. 12.14, 22, 23, 24. This variety makes for ornament and comeliness. This condemns Levellers; ye God of nature & order doth utterly dislike them. Numb. 16.22.
1. Those men will marre ye beauty of ye body of mankind.
4. They would have a parity, but makes a dissonance.
Numb. 16. These are superiours and Inferiours.
Eph. 5.21, to end. 6.1, to 10.

Q. What is ye duty of Inferiours towards yr Superiours?
A. That acknowledgment of yr superiority wy the express a due existimation of their Excellency by outward signes.
Gen. 18.2, to 9.
1. Sam. 1.15. 10.26, 27.

Expl: 1. There must be a due estimation of yr Excellency and worth.
1. The heart should like it well, yt God who is ye Mr of ye house, should have ye ordering, & disposing of all ye members of his family.
2. That he should set some in higher place.
3. That he should place some above ourselfs.
4. Judge aright of ye kind of Excellency.

9 Unable to make out the correct chapter.
10 Latin: “to have all of the kinds.”
11 Stone may have the Civil War sect in mind, but it seems more likely that he is condemning the elimination of social classes.
5. Judge a right of ye degree of yt Excellency.

1. Sam. 10.26, 27.

2. This must be signified, i.e. expressed by outward signes,

1. Sam. 1.15, &c: Let not men be discouraged because they are Inferiours.

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1. They are usefull in yr place.
2. God is no baser. [?]
3. It is for yr good.

Q. What is ye duty of Superiours towards yr Inferiours?
A. A choise behaviour, wrby yy render ymselvs worthy of honour, respecting yr Inferiours as brethren.
Deut. 17.20. Ps. 101.2.
Prov. 31.28, 29.

Expl: They yt are exalted above oYrs, must labour to Excell oYrs: those motions will not become ye head, yt became ye hand or foot.

1. One piece of yr choise behaviour is in respecting yr Inferiours as brethren: ye head must not despise his fellow members, but stoop down low, when occasion is, to help ym.

Q. Wherin appears ye Excellency of superiours nakedly considered?
A. In age or gifts.
Job. 32.6, to end. [Prov. 20.29.]

Expl: Superiours are considered nakedly, or as in authority.

Q. What is ye duty of younger persons to ye ancient?
A. That wby yy follow ye good counsell and behaviour of those, who by yr age and Experience are more like to ye ancient of days. Lev. 19.32. Job. 32.4, to 8. Prov. 16.31. 1. Pet. 5.5.
Expl: Old age in itself is a great blessing of God. Life is ye crown of all Earthly blessings, Prov. 20.29. Zech. 9.4. Long life therefore is a singular favour in Excellency.

1. Because such are more like to ye ancient of days. Dan. 7.9. Lev. 19.32.

2. Because by yr old age, & long experience (if they have improved yr age) yr have gained more wisdome and understanding, & treasured up more knowledge & grace by yr long trading, 1. Joh. 2.14. Job. 32.6. Isa. 3.2. when God minates a state, he takes away ye ancients.

2. Because being fruitfull, yr encrease by ye use of yr Talents.

3. Because they have lived a long time and served God, and the more they have honoured God, yr more they honour themselves.

2. Old age is honourable of itself. Prov. 20.29.

1. When we are to converse with aged men, we are to expect ye shine of some eminent wisdome. Job. 32.

2. Wisdome and grace are not inseparable companions of old age. Prov. 16.31. There are (as Ignatius speaks) yt hang out ye lusts of gray hairs, wn yr have no good wine to ___.

1. When we see yr wisdome failes & decays, we are not utterly to contemne vm, yet we are not bound to give yt honour, yt oyrwise is due to yr Age. Wee are not yn to be led by yr Judgment.


3. When old age is accompanied with suitable wisdome, & answerable grace, it is a great glory. Prov. 16.31.

Wee are to expresse our honouring them.

1. By rising up before them, Lev. 19.32.

2. Giving vm yr way, &c:


4. Give vm honourable respectfull titles. 1. Tim. 5.1, 2.

2. Kings. 2.23, 24.

5. Act yr advice, and follow yr counsell according to God.


Nature teacheth ys. Tully saith. Adolescentis est Majores natu revereri, and it is a sign of a salvage disposition, ye contrary,

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12 Unable to make out completely.
13 Unable to make out this word.
14 Latin phrase which Stone attributes to Cicero: “those greater [i.e. earlier] by birth are to be respected by the young.”
Deut. 28.50. Lam. 5.12.
If we despise ye eminent, we deprive ye common wealth of her

Isa. 3.2.
If we honour him yt wears a diadem, much more him yt wears grey hairs. Prov. 16.3.

Q. What is ye duty of ye ancient towards ye younger?  
A. That wherby yt lead ye younger sort both by yr counsell, and good Example.
   Exod. 18.14, to 24. Job. 32.7.
   Prov. 16.31. Tit. 2.2, to 5.

Expl: 1. By yr counsell. Exod. 18. 2. Sam. 10.3. Heb. 5.12.
   ------------------------------- page 452 -------------------------------
   2. By yr good Example. Prov. 16.3.[?] Tit. 2.2, to 5. they should have deep knowledge of God according to yr age, 1. Joh. 2.14.
   3. They have but a little time to stay here, and they should leave as many discoveries of God behind ym as may be, and yrfore should be patterns to o'yrs. They should Excell. 1. As ancient men. 2. As ancient Christians.
      1. As ancient men. In,
         1. Sobriety, not exceeding bounds in yr use of ye creatures.
            Reas. 1. Because by yr age they should come neerer to ye perfection of Adam, who knew how to use ye creatures.
               R. 2. Because ym are to have ye use of ym but a little time longer, & yrfore yt should use ym well.
         2. Gravity. they should be of an honourable and reverend conversation. yr Expressions should be weighty.
            Job. 25.15.[?] 22.2. Job. 29.8.
         3. Moderation. be able to moderate yr Affections and speeches.
               R. 2. Because in Reason yt are neerer heaven yn o'yrs.
   2. As ancient Christians.
      1. Sound in Faith.
         R. 1. Because they have had more time to treasure up knowledge, 1. Joh. 2.14. Heb. 5.12.
         R. 2. Because they are to be patterns to others.
         R. 3. Because younger ones should learn of ym.
            Heb. 5.12.
      2. In Love. ys should be proportionable to Faith.

15 Unable to make out.
R. 1. Because ye longer they have bin in Christ, ye more fruit ye should derive from him.
R. 2. Because in reason they are neerer to Heaven, & ys is ye disposition that sutes that place.
1. Pet. 4.7, 8.
3. In __tione,\textsuperscript{16} another fruit of Faith, ye should not be froward & hard to please, because in yr time they have had long and plentifull Experience of ye Faithfullness of God, in delivering ymselvs and other. Rev. 2.19. 2. Cor. 4.
Isa. 40.31.

Q. What is ye duty of Inferiours toward ym yt Excell in gifts?
A. That respect wby they prize ym according to yr gifts, seeking yr own advantage yrby, according to yr need.
Prov. 10.11. Luk. 10.39.
Joh. 4.19. Mark. 6.3.

Expl: 1. Wee should prize ym for yr gifts.
1. A gifted man is a rich man. 1. Cor. 1.5.
2. It is good for ye thee [sic] yr oyers have ye gifts thou wantest. Math. 25.[9.] go to such as sell: a fountain is good to such as are neer it.
3. These gifts are precious. 1. Cor. 1.5.
4. Should be previous in our Eyes.
5. Prize ym who are enriched wth these gifts. Mark. 6.3.

2. It is our wisdome to make use of ym.
1. Be willing to learn of ym.
2. Labour to dwell near ym, and keep company with ym.
3. When God givs opportunity, and yr open yr treasure, harken to ym. Luk. 10.39.
4. Labour to pump good out of ym, by asking ym Questions. Joh. 4.19.
5. Labour to participate of yr Light and gifts.
6. Take ye present opportunity while yr is liberty.
Luk. 10.39.

\textsuperscript{16} Unable to make out completely.
Excell in gifts to those

\textit{yt are Inferiour?}

A. That \textit{w}by \textit{y}y impart \textit{y}r gifts,
   and employ \textit{y}m for \textit{y}e good of
   others. Prov. 10.11, 21.

Exp: 1. Those \textit{yt excell in gifts, must know \textit{y}y are not given for
   \textit{y}mselvs, but for o\textit{y}rs. Phil. 2.15.
   2. Hence they are endebted to o\textit{y}rs. 1. Pet. 4.10. Rom. 1.14.
   3. Wee wrong \textit{y}m, if we pay not these debts: ib.
   4. Wee wrong God, who hath entrusted us with these gifts for \textit{y}s
   end.
   5. It is unnatural to withhold \textit{y}m. 1. Pet. 4.10.
   6. Wee should employ \textit{y}m for \textit{y}e good of o\textit{y}rs. \textit{y}e hand will not
   only communicate motive spirits by \textit{y}e Inferiour members, but guide
   them, and plot for them.
      1. Wee shall not be losers hereby, no more \textit{y}n \textit{y}e spirit by
         shining.
      2. Wee shall be gainers: \textit{y}e more wells are drawn, \textit{y}e fuller
         of water: consequent [?] acts encreaseth \textit{y}e habit.
         Gen. 18.17, 18, 19.
      3. Hereby those \textit{yt Excell in gifts, exceedingly honour

Q. What is \textit{y}e duty of Inferiours
   towards those \textit{yt are invested
   with authority?}

A. That honourable respect \textit{w}by they
   acknowledge \textit{y}r authority, & \textit{y}e
   goodness of \textit{y}r dispensations.
   Jude. 8.

Exp: As \textit{y}e Lord hath set \textit{y}m in speciall places of eminency above
us, so our care should be to give \textit{yt honourable respect \textit{y}t is due
   to \textit{y}m: \textit{y}y are unnatural and monsters \textit{yt despise such, Jude. 8.
   Jude there speaks of a Generation of men, (from whence I suppose
\textit{y}e Quakers spring) that despise dominions, reject \textit{y}m, blaspheme
\textit{y}m. David honoured and respected Saul being \textit{y}e Lords anointed.
1. Sam. 24.6. This honour respects \textit{y}r place, & \textit{y}e Execution of
\textit{y}r Government.
Q. What is ye due acknowledgment of yr authority?  
Agnitio authoritatis.

A. That subordination of Inferiours, 
   whereby ye obey ye Lawfull commands of 
   Governours, submitting to yr Power. 
Gen. 16.6, 9. Rom. 13.1, 2, 3. 
Eph. 6.1.

Expl: This subordination includes these things.

1. Wee must acknowledge yt some are set in place of 
2. That those yt are in authority over yrs, have a right to 
   rule & dispose of yrs according to their place, from God 
   himself. Rom. 13.1, 2.
3. So these Governours placed over thee by ye Lord, 
   standing in ye room of God. Numb. 11.11.
4. Take ye Impression of yr authority. Rom. 13.1. This 
   subordination stands in two things.
   1. Obeying ye Lawfull commands of ye Governours. 
      Eph. 6.1.
      1. Rulers must command according to God. 
      Act. 4.19.
      3. Wee must follow our leaders, and harken to yrs as 
         our superiours.
      4. Then in obeying yrs, we obey ye Lord himselfe. 
         Eph. 6.5, 6, 7.
2. Submitting to yr person: Leaders and Governours 
   have power to reduce things unto order, and cause men to 
   suffer for yr disorders, & yrs must submit. Gen. 16.6. 
Thus Inferiours may be subject to unlawfull commands, & [this] 
is called by some Passive obedience. 1. Pet. 2.19, to 24.

Q. What is the acknowledgment of ye goodness of yr 
   dispensations?  
Agnitio dispensationum.

A. That wherby Inferiours blesse 
   and requite yr leaders, 
   according to a good received 
   from yr worthy Government. 
Gen. 47.25. Math. 22.21. 
Job. 29.11, 14.

2. There must be as well as we are able a witnessing of ye goodness of ye Government, we must give Tribute to magistrates. Rom. 13.7. Math. 22.21.

Q. What is ye duty of those in authority, towards those in subordination?
A. The righteous application of yr authority, for ye good of those under yr power. Job. 29.14, to 18. Rom. 13.4.

Expl: Job. 29.14.[mss. 13] I put on righteousness, &c: these Expressions imply.
1. That Righteousness, Justice, and Equity were exceeding precious in his Eyes.
2. That they were fastned close to him.
3. Were constantly with him.
4. To exercise those was his greatest study.

Q. Wherin consists ye application of yr authority?
A. In Protection and Gubernation.
1. Thes. 2.7, 11.

Q. What is Protection?
A. The Application of yr power for ye defence of those yt are under yr wing. Job. 29.12, 17. Lam. 4.20.

Q. What is this Gubernation?
A. The application of yr power, for ye welfare of those yt are under yr charge, Job. 29.15, 25. Rom. 13.4.
1. Tim. 2.2.
Q. Wherin consists ys Gubernation?  
A. In Direction and remuneration,  
   Ps. 101.5, to end.  Rom. 13.3, 4.  
   [Job. 29.25.]

Q. What is direction?  
A. A Prescription of Rules to be observed  
   by those who are under Government.  

Expl: Those in authority are as a convoy to steer ys yt are under yr Government.

Q. What is Remuneration?  
A. A dispensation of rewards or  
   Punishments, according to ye  
   nature of ye observation  
   or violation of these Rules.  
Q. How may Governours be distinguished?
A. They are either in private families, or such as are more Publick.
   1. Tim. 2.2, 11, to last.

Q. What is ye first sort of those yt are under Government in families?
A. Children, who are tyed by nature to ye Government of yr Parents.
   Exod. 20.12. Eph. 6.1, to 5.

Expl: In familyes yr are 2 sorts of Relations: some are tyed by a naturall bond, as Parents and children, o'rs by a voluntary contract, as husbands and wife, Mr & servant.
I begin with ye dutyes of parents and children.
   1. Because they are named in this command.
      Exod. 20.12.
      2. Because they are tyed by a naturall bond, w'ch is a deeper engagement.
      3. Because yr is ye spring of all o'rs societys.
      4. Well-acting in ys is ye foundation of happiness in o'rs societys.

Q. What is ye duty of children towards yr Parents?
A. That reverend respect w'by y' express ye due Estimation of yr Parents, in word, and in deed.

Expl: 1. Wee should weigh yr worth in ye ballance of ye sanctuary.
2. Esteem y'm as persons of great weight and worth.
3. Be answerably affected towards y'm.
4. Load y'm with respect answerable to yr dignity. This stands in ye Expression of due Estimation of them.
1. There must be a due Estimation of your worth. Lev. 19.3. ye mother is named first least she should be neglected. Heb. 12.9. ἐντρέπωμαι, to blush, properly a turning into a manself. It implyes.
   1. An apprehension of ye majesty & dreadfull Excellency of Parents: ys condemns ye Impudence of some children, that speak saucily, &c:
   2. That ye child is not able to look upon ye face of his angry father.
   3. Turns away from any thing that might offend his father.
   4. If they have offended, they are deeply ashamed to look ym in ye face.
   5. Hence yr care is to keep ymselvs in a seemly manner in yr presence. This must be expressed:
      1. In word. Prov. 30.8. Math. 11.30.[?]  
      despise, &c: it signifiyes to look down from an high place, upon one, as much inferiour to himself.
      Mic. 7.6. rambbet, of rabbl[?] to wither, looks at ye parents as old feeding, dead corruption:¹ and to
      despise ym. Deut. 27.16. sets Light. it signifiyes to rest, dry, ___end,² Lev. 2.14. Jer. 29.22. because
      things dried are made lighter:. he dries up all that Excellency of his Father in his Imagination.
   2. Contrary to these suitable Expressions, are cursing of Parents. Lev. 20.9. & separating & displacing, Prov. 30.17.
   This duty is of so great a weight, yt a speciall blessing is annexed to ys command. Exod. 20.12. and Extreme Punishment
   on ye breach of it. Lev. 20.9. Deut. 21.18, to 22.  
   Prov. 30.17.
      1. Because ye sin is against nature.
      2. They receive life, and are brought into ye world by yr Parents, & if yye are rebellious against ym, they
         are to be cast out of ye world.
      3. Because ys layes ye foundation of ye ____³ of all societys.
      4. If Parents and magistrates see not ye Law Executed on Rebellious children, it givs ym over to oyr sins that
         brings them to the gallowes. Nay for this, Chams posterity is cursed to ye worlds end.

¹ Unable to make out this word.
² Unable to make out this word.
³ Unable to make out this word.
Q. Wherin consists ye reverend respect of children to yr Parents?
A. In bearing witnesse to yr power, & kindness. Prov. 30.17. Math. 15.4, 5, 6. 21.31. 24.30.[?]

Q. What is ye first thing contained in bearing witnesse to ye power of Parents?
A. The acknowledgment of ye God-like authority of Parents. Mal. 1.6. Prov. 30.17. [Col. 3.20.]

Exp: 1. Children derive yr being from yr parents, ___ 23.21. Is. 49.15.
2. They are procreant causes.
3. Children have yr dependance on yr Parents as conservant causes.
2. Here is now a lively resemblance of ye first being, & of ye priority & primacy of ye first being. Acts. 17.24, 25.
3. Hence yr is much majesty in ye name of a Father. Mal. 1.6.

Exp: Opposite to ys is stubbornness. Deut. 21.18. Samar, or sam, to decline, as wine when it sowers, Hos. 4.18. it implyes unpersuadeableness, Isa. 56.2.[?] March, of Marah, to vary or

4 Unable to identify the Scriptural book, probably “Prov.” or “Rev.”
change, one yt turnes to worse, changeth ye commands of his father, & puts a new face on ym.

Q. What is ye active obedience of children to yr Parents?  
A. That wby yy prize and keep all yr Lawfull commands. Ruth. 3.5.  
Prov. 6.20. 30.17. Eph. 6.1.

Expl: The word translated obedience, is underhearkening, Eph. 6.1. i.e. yy must hearken to ye commands of Parents as superiours, & be under yr authority, & vs consists in 2 things.  
1. A prizing & esteeming of ym, wch is ye ground of all.  
Prov. 30.17. Esteem ym as precious jewels, and ornaments, Prov. 6.20. be ready, Gen. 37.10. without gainsaying. Ruth. 3.5.  
2. In our practice, we must eccho back to yr command, Prov. 6.20. & these commnds must be lawfull, Prov. 6.20. & 21. Col. 3.20.

Q. Wherin especially are children to obey ye commands of yr Parents?  
A. In arbitrary worship, & yr speciall calling, as also in yr company & marriage, Numb. 30.3, to 6.  
Mark. 6.3.

Expl: Here Parents have no power to restrin yr children in ye necessary Worship of God: but some worship is arbitrary, as Vows, free will offerrings, &c: ys yy are to obey Parents in, so in marriage, Judg. 14.2. & it is an horrible sin for children to be any thing tending ys way without the consent of yr Parents.

Q. What if ye Father and Mother command diverse & contrary things, & yet Lawfull?  
A. Children are to obey ye Father who is ye head of ye family. Exod. 20.12. Eph. 5.23.
Q. What is ye passive obedience of children to yr Parents?  

Q. What is ye acknowledgment of ye kindness of Parents whiles they live?  

Exp: 1. Tim. 5.4. ye word signifiyes a change of one thing for another. It implyes.
   1. That children should requite good for good, love for love.
   2. Like for like, somewhat proportionable, as one weight in ye ballance answereth another.
   3. Children must render yt recompence to yr parents, ἀποδιδόμι, i.e. yy should restore to yr Parents that wch yy have deserved, wch yy have learned of ym, Math. 20.21. it's an inexcusable debt. Math. 15.4, 5, 6. Children must requite yr Parents.
      1. By yr good Life, wisdome, Prudence, & Godliness. Prov. 10.1.
      2. By relieving ym according to yr necessities. Gen. 47.12. 1. Sam. 22.3. in sickness to visit ym, Gen. 48.1. & by yr good life to rejoice ym, & make yr death comfortable. Gen. 46.30.

Q. What is ye acknowledgment of ye kindness of Parents wth yr are dead?  
A. That wby children commit ye bodyes of yr Parents to ye grave in a decent manner. Gen. 25.9. Jer. 8.2. Not to be buried is a curse: an honourable burial is a reward of Piety.
Q. What is ye duty of Parents to ye children?  
A. That loving respect wby they Deale well with ye children, according to ye power & relation.  
Gen. 22.2.  
Ps. 103.13.  Prov. 4.3.  [13.24.  
Isa. 49.15.]

Exp:  Abh in Hebr:  of Abuh, & will, desire, & affect:  ye is a σοργη, a natural love & affection of Parents to ye children, as ye is in creatures to ye young, by ye instinct of nature,  
Psal. 103.13.  1. Sam. 18.23.  1. Kin. 3.26.  Ye are unnatural & monsters if ye love not ye children:  it is a dear & deep love and affection ye ought to be in Parents, Prov. 13.24.  Ahab implies ye is a fullness of tender Affection.  
Wherby they deale well with ye children] all of love, is to will well to ye beloved, & ye will commands all ye faculties to work for ye good & welfare of ye beloved.  
According to ye relation] Parents answer not ye relation unless ye love ye children dearly, all Parents are not able to do alike for ye children, but all must be enlarged to love and bounty according to their power.

Q. What is ye first Reason of ys loving respect?  
A. Because ye loving of children is derived from ye Parents, by naturall generation.  
Ex. 1.5.  Lam. 4.3.

Exp:  Propriety is a cause of love: nature teacheth Parents to love ye own children. Nature teacheth beasts to preserve ye young: self preservation is engrafted in nature: causes concurre & consent absolutely to ye being of a thing: Parents are Procreants and should be conservant causes of ye children, children are part of ye mselvs, ye mselvs at ye 2d. hand, new Editions of ye mselvs, Parents are mortal, but ye live in ye children: therefore love descends, but ascends not.
2. Children are Images and similitudes of ymselvs.
3. Their own being is in yr children, y by being mortal propagate yr own being by natural generation. In ye Resurrection w⁰ all shall be Immortall, yr shall be no more generation, Math. 22.30. but now they continue after a sort in yr children, yrfore yr should love ym more dearly. Ps. 103.13. Isa. 49.15.

Q. What is ye 2ᵈ. Reason?
A. Because children have yr dependance upon yr Parents, as ye chiefest Instruments of yr prosperity.

Exp: They are conserving causes. The Prodigal could not subsist w⁰ he was from his father: children who are destitute of Parents, & left to ye wide world, are miserable & needy, Hos. 14.3. God is ye Father and comforter of all his people. Parents should resemble him in a speciall manner. fatherless children have none in ye world to depend upon. Joh. 14.28. Orphans are such as are deprived of Parents, of ὅρφων, tenebrae,⁵ because w⁰ yy are deprived of yr Parents, yy are deprived of light, sweet, & comfort, & left in ye dark & obscurity, and therefore it is translated comfortless: it is noted as a misserable condition, Lam. 5.3. & ye Reason is, because yy are deprived of ye choisest Instruments under Heaven of their good & welfare, and whither should children fly in ye time of need, but into ye armes of yr Parents, as [mss. &] chickens betake ymselvs to ye hen, & yrfore Parents are bound to sustein[?] and relieve yr children: yy are set in ys place for yt end. Isa. 66.12, 13.

Q. Wherin consists ye wel-dealing of Parents w⁰ yr children?
A. In trading w⁰ God, & w⁰ yr children, yt it may go well with ym here, & forever,
Gen. 48.15, 16. 49.1, 2.
Prov. 31.1, 2.

Exp: 1. To wrestle with God ye fountain of all blessings, to obtein favour for ym.

beneficentia parentum in quibus consistit.

⁵ ὅρφων sic; Ὠρφνός is the Greek word for dark; tenebrae is the Latin word for darkness.
2. To trade with yr children, & yn yy may leave ye Impressions of ye things of God upon yr spirits, and convey grace and blessing to them by yr labours.

Q. What is ye trading of Parents wth God for yr children?  
A. That wby Parents go begging to Heaven for ye good of yr children.  

Exp: God is ye fountain of life, & yy must be earnest suitors to him yt it may go well with yr children, it will be comfortable to Parents to see grace shining in yr children as a fruit of yr prayers,  
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That though they have no vast estate for ym, yet yy have treasured up many prayers in Heaven, & yy shall tast ye fruit of them.

Q. Wherin stands ye trading of Parents wth yr children for yr well being?  
A. In ye Exercise of yr Parentall authority, & kindness to yr children.  
Gen. 27.42, to 46. Prov. 4.1, to 11.

Q. What is ye Exercise of yr authority for ye spirituall good of yr Infants?  
A. That wby Parents giving sutable names to yr children, present ym unto Christ according to their confederation.  
Gen. 21.3, 4. Deut. 29.11, to 16. Luk. 1.59, to 64.

Exp: Parents should impose fitting names upon yr children, & ys is a sign of yr authority, & yfoure ye Father hath ye chiefest right to gave names, Gen. 35.18. Luk. 1. Numb. 32.38, to end. *This is not

*whch kind
a divine ordinance strictly taken, but only a record your by your may keep in mind ye mercy of God & your own duty. Present your to Christ, &c:] God is bound to assist your & your children, & you are bound to give up yourself & your children to God, Deut. 29.11, to 16. You should see your names recorded in ye catalogue of church members, 6 13.9. & now a seale of admission being appointed, Parents in covenant should give up your children to Christ in his church: to receive ye seale of admission. Gen. 21.4.

Q. What is ye Exercise of your authority afterwards? Exercitium Author: Infantibus.


Expl: Parents having in Infancy consecrated your children to God, are now to acquaint them with your good ways of God, as you are capable, & guide them in those ways, yet it may go well with them, Prov. 22.6. Hanoch, in______,7 to informe them by little & little, used, Gen. 14.14. Yet ye beginning of your lives may be seasoned with good Instructions, cause them to de______8 Principles, have a tincture of Divine Doctrine upon them: Enoth, Gen. 5.18. from chanuth[?]. catechised: a child nayman, from moving, when he moves ye world and hath ye least use of Reason, by little & little we should informe them: your minds are now soft like wax, easy to take impressions. Gnat, pi, according to ye mouth of his way, this phrase is used for ye measure, proportion, capacity: Exod. 16.16. Lev. 27.16. we must first propound ye easiest principles to them in a familiar manner: ye benefit follows, Prov. 22.6. teach them by a good Example. Deut. 6.6, 7, 20, 21. make it our trade to teach them ye trade of Religion, & with children propound any Question in Religion, Parents must be ready to Answer. Deut. 6.21, 22. & by Example, reading ye scripture, &c:

Q. What is ye 2d. Exercise of your Authority afterwards?

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6 Unable to identify this chapter.
7 Unable to make out this word.
8 Unable to make out this word.
A. That we by ye preserve ye children from Evill, by moderate rebuke and correction.

Expl: ἐκτρέφετε, feed and nourish ὑμ with all good things. ἐν παιδεία: it signifies childish Discipline, implying Instruction & correction: νουθεσία, signifies ye certifying of ye mind, or setting it right wch is by correction & clear arguments taken out of ye word of God: it is called ye admonition of God: let children [mss. Parents] see ye Parents speak from God, & if words prevale not, ye must have stripes. Prov. 13.

Q. What is ye Exercise of ye Authority De Externo bono.
A. That we by ye provide suitable occupations & matches for ye children in due season.
Gen. 4.2. 24.3, 4. 28.1, 2. [Dan. 1.4.]

Expl: 1. If children be suffered to live in Idleness, ye are ______. 9
2. ______ _______10 and season[?], yt ye may not be exposed to ye Temptation of Satan. Gen. 24.3, 4.

A. That we by ye provide food, and all conveniences for ye, yt ye may live well.
Math. 7.9, 10, 11. 1. Tim. 5.8. [Zech. 8.5.]

Expl: Here ye goodness & natural kindness of Parents shines out; brute creatures nourish yr young, except ye owel Ostrich: Parents must provide decent apparell for yr children, in sickness, physick ym. Zech. 8.5.

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9 Unable to make out this word.
10 Unable to make out these two words.
Q. What is ye first thing yt followeth from hence?
A. That ye mother is to nurse her own children except in case of just impediment. Gen. 21.7. 24.59.
Lam. 4.3, 4.

Exp: There are sometimes cases of necessity: but in an ordinary case it is a sin of niceness to refuse ys duty.
1. Tim. 5.10. Lev. 21.7. 1. Cor. 3.1, 2.
   1. Nature has furnished her with two breasts for ys end, & it doth nothing in vain.
   2. No food is more naturall.
   3. Brute creatures give milk to yr young, it is so deeply rooted in nature. Lam. 4.3, 4.
   4. There is a natural propensity in mothers to do it.
Gen. 21.7, 8.
   5. Hereby ye naturall Affection of ye mother to ye child is more encreased.
   6. Her Affection is more alienated w^n she doth it not.

Q. What is ye 2d. thing from hence?
A. That parents are to dispense yr treasures to yr children, according to yr sex, age, & goodness.
Gen. 25.5, 6. Numb. 27.6[, &c.].

Expl: Children are not to lay up for yr Parents, but they for yr children. Θησαυρίζειν, to treasure up, & as to lay up, so to dispense in due season, & in a Prudent way: ye Eldest son is to have a double portion: ye son to be preferred before ye daughter.

Q. Which are those in a family yt are tyed one to another by a voluntary contract?
A. Either ye Husband & Wife, or Mr. and servants. Job. 19.16, 17.
1. Pet. 2.18. 3.1, to 5.
Q. What is ye duty of Husband and Wife?  
A. The union of yr hearts by a conjugall love and affection. [Gen. 2.24. 1. Sam. 1.8.]

Exp: Conjugall love is an affection of intimate union: there is most neer intimate union between man and wife. Gen. 2.24.
1. Their will likes and sute by a mutual approbation.
2. A mutuall choise.
   1. A confederation and engagement.
   2. They are one person in Law.?
3. They are one common principle of Generation: children derive yr being from both & stand in relation to both: & relates being contraryes are but two: ye child stands in relation to both as one Principle of his being, & yrefore if one of ye Parents be in covenant, God is ye Lord of ye child who derives his being from ye oyr also.
4. They are one in another. hee in her as her originall, she in him as originated, & taken out of ye man, 1. Cor. 11.5, to 13. hence they are bound to love one another: yu should be precious in ye Eyes one of another.
   1. sute.
   2. choose.
   3. Be more dear yn all oyr things.
      1. More precious then silver & gold.
      3. Then Parents, ibid.
      4. Then children, 1. Sam. 1.8.

Q. What is yt conjugall love and affection?  
A. That w.by both resting in yr portion, give contentment one to another in all things according to God. Ruth. 3.1. Eccl. 4.9. 1. Cor. 7.33, 34.

Exp: Love consists in complacency.
   1. They must rest in yr Portion. Ruth. 3.1. Eccl. 9.9.
   2. Study to give comfort one to another by their mutuall society and help. Eccl. 4.9, & 10.
Q. Wherin consists yr Consistit in Cohabitatione
Conjugall love & Studio de bene esse affection?
A. In yr cohabitation, & seeking
Yr e welfare one of another.
Eccl. 4.9, to 13.
1. Cor. 7.10, to 17.

Expl: 1. Love is an affection of union: man and wife being
linked and united together in so neer a bond, must live in ye
presence one of another, yt ye may have intimate society: Love
affects ye presence of ye beloved. Eccl. 4.9. 1. Cor. 7.10.
2. Love affects ye good of ye beloved, yrfore yr must study to
sute & please one another, 1. Cor. 7.33, 34. especially to
advance ye chiefest good one of another, 1. Cor. 7.10, 11.

Q. What is cohabitation? Cohabitatio.
A. That wby (except in case of necessity)
Yr dwell & converse together in a
Prov. 5.15, to 20. 1. Cor. 7.10, to 17.
1. Pet. 3.7.

Expl: Συνοικοῦνται, conversing together, & yt must be in a familiar
manner: those yt are joyned in so neer a bond, must not live at
a distance, nor depart one from another, except in case of
necessity. Prov. 7.19, 20. & wn ye have just occasion it must be
with reluctance, and return as speedily as may be, and supply ye
absence, by letters, tokens, &c: they must bed and Table
together; & ly in ye bosome one of another, Gen. 26.8, 9.
Prov. 5.19. let her breasts inebriate thee at all times.
Reval, signifies to drink liberally, more yn necessary.
1. They may sport and play together. Gen. 26.8, 9.
3. The soule may desire and seek some contentment:
desires are ye wanderings of ye soule: & ye husband is said
to wander after his wife, Prov. 5.19.
4. They should take variety of contentment in one
another. Prov. 5.19. singe, of shagat, to erre, & hence
shiggion, ye title of a Psalme, Psal. 7.1. Hab. 3.1. wch
signifies Aberration, a Psalme made of sundry variable and
wandring verses wch delight ye …._11
5. He shall be satisfyed, Eccl. 9.9.
   1. Because y are paires, equalls, companions, & ___s.12
   2. This serves to maintain and encrease conjugall love.
   3. For ye atteinment of y e end of marriage.
   4. For y e preventing so__ _13 & Temptations, absence alienates affections.

Q. Wherin are husband and wife to seek the welfare one of another?  Studium de bene esse.
A. In respect of soul and body, as also in respect of y r Estate & landes.
   Exod. 21.10.  2. Kings. 4.10.
   Prov. 31.13, to 28.  Eccl. 4.9, to 13.
   Math. 1.19.  1. Cor. 7.10, to 17.
   1. Pet. 3.1, to 8.

Expl: 1. In respect of y r soules.
   1. Labour to plant grace where it is not.  1. Cor. 7. 1.
   1. Pet. 3.
   2. To quicken and encrease grace by praying together, &c:
      1. Pet. 3.  2. King. 4.9, 10. & to prevent sin and redresse it, y’s is y e greatest love.
   2. In respect of y e body, provide food and cloathing, &c:
      Exod. 21.10.  labour to maintain health.
   3. In respect of y r Estate, y y must be prudent, Prov. 31.13.
   Gen. 3.19.  Eccl. 4.9.
   4. In respect of y r landes.
      1. Beare w th one anothers infirmityes.  1. Pet. 3.
      Math. 1.19.
      2. Honour one another in y r Judgments and hearts.
      1. Pet. 3.4.

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11 Unable to make out this word.
12 Unable to make out this word.
13 Unable to make out this word completely.
Q. What is ye duty of ye wife? 
Obligatio Uxoris.

A. A due subordination to ye authority of her husband. Eph. 5. [21,] 22, 23, 24. Coll. 3.18. [1. Pet. 3.5, 6.]

Exp: ὑποτασσεσθε, subordinate, ye word according to ye sound signifyes to be ranged in order, one under another, in an inf_____. It sounds two things, order & underness, properly a military word, taken from an army, as submission of soldiers to yr generall. It implyes.
1. That they must be under him and his authority.
2. As ordered by him: keep yt place in wch yt are set, following yr leader in yr authority: ys subjection is more general yn obedience: one yt is disobedient may be a subject.

Q. Wherin consists cons: in ἀγνιτίονε ἀuctoritate proportionale gestu yses subordination?
A. In a due acknowledgment of ye authority of her husband, & a sutable behaviour. Rom. 7.2. 1. Pet. 3.5, 6.

Exp: Rom. 7.2. A woman hath an husband, ye word signifyes yt [she] is under a husband, she is bound to her husband, and being bound must obey. as Sara.

Q. What is ye ground of that acknowledgment? fundamentum Agnitionis.
A. The Information of ye understanding, & assent of ye will, to ye headship of her husband, Gen. 3.16. Prov. 2.17, 18. Tit. 2.5. [Prov. 12.4.]

Exp: They must be of a sound mind, & that's ye ground of yr obedience: yt yt may rightly understand ye authority & place of yr husbands: ye head must be above ye body, and beneath ye proper place: he hath power to rule over her. Gen. 3.16. thy desire,

14 Unable to make out this word completely.
Ye word signifies thy running out, overflowing, Joel. 2.14. these overflowings of her desires must be bound by her husband, she is not at her own command: & he shall rule over thee, it is translated Rule or reign, Deut. 15.6. hee shall prevale and have dominion over thee; as a Lord, this is an honour put upon him, & he must maintaine it, Prov. 2.17. Alleph signifies a Duke, one yt hath Priority, Gen. 35.15. as Aleph ye first letter goeth before ye rest, hence it signifiyes to teach & prescribe. Obj. But how comes ye husband to be invested with ys authority? A. The woman puts it in his hand, by chusing him for her husband, Prov. 12.4. ye day of marriage is ye coronation day, as Election makes a king. yr understanding must be persuaded [?] of ys truth, yt when a woman is married, she puts a crown upon her husbands head, & authority into his hand.

Q. What is ye due acknowledgment of his authority? Agn: Author:
A. The fore consenting of her will, to his disposing right & dominion over her in ye Lord. Eph. 5.22, 23. 1. Pet. 3.5, 6.

Expl: This is an act of ye will: ye heart must consent, she must chuse him choose: she should not chuse or will to have it otherwise: ye husband is ye head, & therefore her will must chuse to act in subordination to his will according to God. 1. Pet. 3.5, 6.

Q. What is ye reverend respect to be expressed toward her husband? reverentis respectus.
A. That w'by a woman esteeming her husband, as ye head of her conjugall happinesse, dreads his displeasure as an Exceeding great Evill, 1. Cor. 11.7, to 10. Eph. 5.23. 1. Tim. 2.9, to 12. 1. Pet. 3.2, to 6.

Exp: Feare or Reverence ariseth from an high respect of ye person feared. she must see ye Eminency and Excellency of her husband, and ye glory & authority of God in him. 1. Cor. 11.7.

15 Unable to make out these words.
2. Because [it] is thy great perfection, to serve and enjoy him, as ye next end under God for which thou wert made: thou art from man, and art to be for him: A woman had never krep[?] into ye world, if it had not bin for ye sake of man: As ye church is from and for Christ: as it is ye perfection of ye creature to serve its end, so of a woman to serve her husband; & ye contrary missery. 1. Cor. 11.8, 9.

3. The woman must not only acknowledge ye eminency of her husband which is due to superiours in age and gifts, but an originall Excellency, on which she hath dependence as a cause of her well being; her human conjugall happiness depends upon him, as ye body depends upon ye head, 1. Sam. 1.8. she cannot live a conjugall happy life, without ye Influence of his favour.

4. Hence she ought to _____16 with feare. 1. Pet. 3.4. Eph. 5.23. least she should be deprived of ye Influence of his favour.

5. Hence as her great17 care should be to please him, so her great fear lest she displease him.

6. This inward estimation and fear, must be expresst in her carriage and speech, 1. Pet. 3.6. she must be modest in Apparel, use fit gestures, silence, &c: 1. Tim. 2.9, to 12.

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Q. Wherin consists ye taking impression of his authority?
A. In Preparation, and Execution.
   1. Pet. 3.4, 5, 6.

Q. Wherin stands Preparation?
A. In ye ornament of a meek and quiet spirit. 1. Pet. 3.4.

Q. What is ys meekness of spirit?
A. That w'by a wife taking her place, is teachable and ready to beare ye rebukes & Infirmities of her husband. Gen. 30.1, 2.

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16 Unable to make out this word.
17 Willard repeats this word.
Prov. 2.17. 7.11.
1. Cor. 14.35. Tit. 2.5.

Expl: The foundation of ye meekness is her contentation, she must like her rank & station. hence two things follow.
1. She is teachable, and ready to learn of her husband.
1. Cor. 14.35. [mss. 14.3.] Prov. 2.17. 7.11. ye harlot is said to be subtle of heart, ye word is guarded or fraud, compast about wth frauds & deceits.
2. Hence she is ready to love his rebukes and Infirmityes.

Q. What is ye quietness of spirit? Quies.
A. That peaceable behaviour wby ye wife sutes her husband, keeping her bounds with moderation. Prov. 7.11. 21.19.
1. Tim. 5.13. Acts. 11.28.[?]

Expl: The wicked woman is said to be loud, Prov. 7.11. i.e. making a tumult, as if there were a multitude in the family. Keeping her bounds] meddles not with other mens matters, φλύαροι, chirpers full of garrulity, called busy bodyes, ye word signifyes aske round about, meddling round about town, now in a ring, never have done. With due moderation] not making ___18 of things, but forbearing, she must be far from contention. Prov. 7.11. 21.9, 19.

Q. Wherin consists ye Execution? Executio.
A. In her faithfull service to her husband.
[Prov. 31.11. 1. Pet. 3.6.]

Q. Wherin appears ye faithfull service of ye wife to her husband? Cons: Secreta retinendo Vires exercendo &c:
A. In keeping his Lawfull secrets, & employing her whole strength for ye good of ye family.
Prov. 31.10, to 28. 1. Tim. 5.3.

18 Unable to make out this word.
Expl: If he drive a secret trade as of treason, stealth, &c: & she cannot cure him, she ought not to conceal yt.

Q. What is ye following her leader? sequitur suum ducem
A. That wherby she attends his word of command, acting ye affairs of ye family with his consent. Gen. 3.16. Prov. 2.17. 1. Pet. 3.6.

Q. In what things especially is ye consent of ye husband necessary? Consensus mariti in quibus necess:

Q. What is yt suitable Behaviour? Gestus proportionati
A. That wherby ye wife expresseth ye vertues of her husband, following his good example. Gen. 37.9. 1. Cor. 7.11.

Expl: She must shine by his beame, and is yrfore compared to ye moon: she must be as a looking glasse, representing his vertues.

Q. What is ye duty of ye Husband? Officium Mariti
A. That wherby ye husband cleaving to ye wife, as her head, exerciseth his authority over her in an admiable manner. Gen. 2.24. Mal. 2.14. Eph. 5.23.

Expl: 1. The heart of ye husband must be engaged to his wife deeply, & in a transcendent manner.
1. The head cleaves to ye body as one with it.

2. Exerciseth authority over ye body, and guides it in an aimiable manner; it is a pleasure to ye body to be guided by it; she is his companion, Mal. 2.14. Chalan, signifiyes a consort, or fellow, of Challer, to consociate, conjoyn, or couple, used, Exod. 26.3. ye husband should govern his wife not as a servant, but a companion, one almost equall, both are Governours of ye family, only he is ye head, she ye assistant.

Q. What is ye cleaving of ye husband to his wife?
A. That wherby taking his wife as his match, [he] is knit to her in an eminent love, & affection. Gen. 2.18, to 25. Prov. 5.19.

Expl: The head savors ye body, as most sutable to itselfe.

2. Hence it is knit to it wth a speciall Affection, so ye husband to his wife.

1. He sutes with her as most agreeable to himself, ye fittest match. God hath appointed it in his Infinite wisdom, & joyned ye woman as fittest for this, Gen. 2.18, 20. Chanagdo, of Negred, to tell stories, one yt tells news to a man, must be before him, so must she converse wth her husband.

1. It implies yt ye woman must be always conversant with her husband, as ye constant companion of his life, it is ovrwise with ovr creatures, ye females are suitable to ye males for ye propagation of yr kind, & yn forsake ym, &c:

2. The woman must be present with ye man, and stand before him, as one most suitable him; as ye knows it according to him, &c: V. 20. Like to him, one fit for his home, his 2d. selfe.

3. It implies yt she was before him as one Inferiour to him, an help meet for him. 2. Kin. 1.13. ye same word is used, he so limited himself.

4. She is said to be before him, because she must not only dwell in his presence, but be ready at hand to attend his pleasure.

1. Hence his heart must be knit to her wth an eminent love and affection: Every one loves his own

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19 Unable to make out this word.
20 Word inadvertently repeated.
things, neerness of relation is a cause of love; ye man being most eminent, should be most eminent in love, & ye woman should excell in meekness. Prov. 5.19.

2. He should not be weary of her, notwithstanding her distemper. Eph. 5.23.

Q. Wherin consists ye eminent Affection of ye husband? Affectio supereminens.

A. In loving his wife, as Christ loves ye church, and as he loves himself. Eph. 5.25, 26.

Q. What is ye Christ like love of ye husband to ye wife? Instar Xti.

A. The force and constant favour of his heart, to make her happy, answering her love, & lawfull requests. Gen. 21.10, to 13. Hest. 5.2, 3. Eph. 5.25, 26.

Expl: His love is but for ye good of his wife, as Christ. Eph. 5.23. Ye husband cannot be ye authour of blessing to his wife as Christ, but he must labour to be Instrumentall.

1. It must be free. Christ loves his church freely, not for any riches, &c: Deut. 7.3, &c:


1. The love of Christ is constant to his church; so should, &c:

2. The husband loves his wife, must take and hold correspondence with her.

Answering, &c: Christ returnes love for love, Jer. 2.2. [mss. 2.1.] & Lawfull requests Hest. 5.2, 3. Gen. 21.

Q. What is ye selfe like love of ye husband to ye wife? Instar ipsem.

A. That reall tender Affection, wby he rejoiceth and mourneth with her, employing all his
abilityes for her good.
Eph. 5.28, 29.

Exp: 1. It is reall: a man doth not dissemble with himself.
Eph. 5.28.
2. Tender, ye wife is as a Lamb, in his bosome, 2. Sam. 12.3.

\(\theta\alpha\lambda\pi\alpha\), Eph. 5.29 [mss. 5.8.] signifies to cherish, a metaphor
taken from birds, when \(\upsilon\)y hover over \(\upsilon\)r young, every man is
tender to himself; hence follows a double Affection.

1. The husband rejoiceth and mourneth with \(\upsilon\)e wife.
1. Cor. 12.26. every man is sensible of his own good and
Evill.
2. Readily employeth himself, & all his abilityes for her
good, Eph. 5.28, 29, 33.

Q. What is \(\upsilon\)e headship or authority of \(\upsilon\)e husband over his wife?

A. That Excellency \(\upsilon\)y by he hath right
to move her will, in subordination
to his, according to God. Gen. 3.16.
Prov. 2.17. 1. Cor. 11.3, 8, 9.
Eph. 5.24.

Expl: 1. It is in generall an Excellency: \(\upsilon\)e head carrieth a
kind of majesty with it, being in a higher place, 1. Cor. 11.3.
2. This Excellency alone is not enough to constitute
Lordship, though Solomon was [mss. was not] more Excellent \(\upsilon\)n \(\upsilon\)r
Princes, yet he was not \(\upsilon\)r head, nor are Angels \(\upsilon\)th all \(\upsilon\)r glory
\(\upsilon\)e head of men.

Wherby, &c:] as \(\upsilon\)e head hath right to move \(\upsilon\)e body & members by
vertue of its place, & influence: \(\upsilon\)e nervs being rooted, &
sensible spirits fountained there, \(\upsilon\)y by \(\upsilon\)e whole body is moved:
so \(\upsilon\)e husband is \(\upsilon\)e first mover of \(\upsilon\)e woman, he is in a higher
spheare, and hath right to turne \(\upsilon\)e greatest wheeles, Gen. 3.16.
In subordination, &c:] wives must be subject to \(\upsilon\)e will of \(\upsilon\)r
husbands, Eph. 5.23. 1. Cor. 11.3.
According to God] he hath not an infinite power as Christ, but
bounded.

Q. What is \(\upsilon\)e Exercise of \(\upsilon\)s authority or headship?

Exercitium Authoritatis.
A. That wherby ye husband maintaining his own right, governes his wife by his shining knowledge.
   Gen. 3.16. 37.9, 10. Prov. 2.17.
   1. Cor. 11.7. 1. Pet. 3.7.

Exp: 1. He must maintein his Authority, keep his place, & superiority in all things. Gen. 3.17.
   2. He must walk rationally, & manifest eminency of Judgment and goodness.
      1. In passing sentence according to God, on differences arising in ye family: ye head is ye seat of Reason:
         Eph. 5.23.
      2. In dispensing and ordering ye ways of his wife, she must be directed by his hand. ib.
      3. He must take heed least he break any Rule himself, & suffer not his wife to sin for her honours sake. David gave a check to Michal. 2. Sam. 6.21, 22.
      4. He must see ye Execution of his good and Lawfull commands. If she understand.
         1. By reproving her with authority. Job. 2.9[,10].
         2. Restreining her. Gen. 3.16.
   Governs &c: he is her guide, Prov. 2.17. & yfrof he must chuse out her way, be her captain.
   shining knowledge which appears in two things.
      1. He must be a man of eminent knowledge, 1. Pet. 3.7.
         ye head is ye seat of Reason & all Intelligible vertues, and perfections, he must be ye great light of ye family, compared to ye sun, Gen. 37.10. he must be a prophet, priest, & king in his family, yt it may be as a little church.
      2. He must guide and govern his wife by his shining knowledge.
         1. By his Example, act nobly, and worthily, yt he may be a pattern. Prov. 9.12. 1. Cor. 11.7.
         2. Direct her, and prescribe Rules to her out of ye word of God, lead her by his advice. Prov. 2.17.
            1. Cor. 14.35.

Q. Wherin stands ye aimiable Exercise of his authority or headship?  
   [Eph. 5.23, 24.]
Expl: 1. The head doth not exercise an hard and bitter, but aimiable Government over ye body.
   2. Provides for ye good of ye body. so must ye husband. Eph. 5.2[8].
   1. He must not act out of an unsutable crosse frame of spirit. Col. 3.19.
   2. His Expressions and carriages must not be distastefull and grievous.
      1. He must not use bitter words.
      2. Nor unjust restreints.

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3. Nor blows; a man will not cut his own flesh.
4. Especially his own Expressions must not be such, as may cause deadly sinnes. Rev. 9.11.[?]
3. The husband being ye head, must set himself on worke for ye good of his wife. Eph. 5.28, 29.

A. The mild application of his authority in commanding, & reproving his wife. Eph. 5.23, 24.

Q. What is ye mild application of his authority in commanding? In praecipiendo.

Expl: Ahasuerus21 is blamed for commanding his wife to do things unseemly.

Q. What is ye mild application of his authority in reproving? In reprehendendo.

21 See Esther 1:10, 11.
A. That wby he chides his wife as sparingly & secretly as may be, wth both are free from passion.
   Gen. 30.2.  2. Sam. 6.21, 22.
   Job. 2.9, 10.  1. Pet. 3.7.

Q. What is ye suitable Providence of ye husband over ye wife?
A. The dispensation of suitable and convenient supplyes & comforts, to his assistant: Gen. 2.18.
   Exod. 21.10.  1. Sam. 30.18.
   Prov. 31.11, 17.  Eph. 5.29.

Exp: The head useth ye body as its assistant, she must guide ye house. 1. Tim. 5.14. he should give her liberty to dispose of some things for good uses according to her pleasure, Luk. 8.3. He must minister conveniencies to her, as Christ to ye church, Eph. 5.29. & yt not only for necessity, but also for delight and honour, according to his abilityes and place. 1. Pet. 3.7.

Q. What is ye dispensation of suitable comforts to his wife?
A. That wby he revives and refresheth her spirits, wth sweet Expression, & Influences of himselfe.
   Gen. 26.8.  37.9, 10.

Expl: The nerves being rooted in ye head, it is a fountain of Animal spirits, wth are derived to ye body and members. ye husband should be a head to her, and comfort her in her sorrows, and shew yt he delights in her. Gen. 26.8.

Q. What is ye duty of ye servant?  
A. That honourable observance, wby he submits himself to his master, with feare and trembling.  Prov. 27.18.
   Eph. 6.5.  1. Pet. 2.18.
Exp: Prov. 27.18. Watch, of ye word Sharar, a Garrison, he guards his Mr. as if he were a Prince, waits on him for his safety and comfort, & keeps all yt belongs to him: ys is honourable to his Mr.
Wherby, &c:] he must be subordinate to him, as a soldier to his captain. 1. Pet. 2.18. Eph. 6.5.

Q. What is that feare? Timor.
A. That wby ye servant, duly esteeming his Mr, bridles his tongue, and behaves himself in a comely manner.
1. Tim. 6.1, 2. [1. Pet. 2.18.]

Expl: 1. Pet. 2.18. φόβος is to be understood of a voluntary reverence, wth Inferiours shew to yr superiours, servants must weigh ye worth of yr Mr. above ymselvs in respect of yr places, and be possest with an inward reverend opinion of ym, Mal. 1.6. They are called yr Mr money, Ex. 21.21. & are reckoned among his movable goods. Gen. 24.35. y are his right & propriety.

2. This due Estimation must be expressed outwardly, both by speech and carriage.

Q. What is ye bridling his tongue? Cohibitio linguæ
A. That wby ye servant praising his Mr in his absence, useth only due and comly Expression, in his presence.
Gen. 24.35. 2. King. 5.3, 15.
Job. 32.6, 7. Joh. 12.12, 13.

Exp: His Expressions are not due, but when he is called to speake. He must speak.
1. When his Mr requires. Prov. 29.19.

2. On some necessary occasions.
1. In respect of ye servant.
   1. To clear his own Innocency. 1. Sam. 29.9.
   2. In some scruple about his business. Gen. 24.5.
2. In respect of ye Mr.
   1. When it concerns his good. 2. King. 5.3.
   2. When ye servant would persuade him to do what is good for him. 2. King. 5.13. otherwise ye servant must be silent.
Q. What is ye comely Expression of ye servant?  
A. That w'ry he speaks ye truth in a comely manner. 2. King. 5.3, 15.  
Joh. 13.13.

Q. What is ye comely behaviour of ye servant towards his Mr.?  
A. That w'by ye servant in decent habit stands in his presence, bowing w'n he comes to him, and goes from him.  
Gen. 27.29. 1. Kin. 10.5.  
2. Kin. 2.15. 5.25.

Q. What is yt trembling?  
A. That w'by ye servant labours to decline all occasions, w'ch may provoke ye anger of his master,  
1. Kin. 18.9. Eph. 6.5. Tit. 2.9.  
 yr is not only φοβος, but τροβος, ye first is a ______  
____22 of doing well out of inward reverence: ye 2d. a fear of offending.

Q. Wherin consists ye submission of ye servant to his Mr.?  
A. In active and passive obedience.  
Eph. 6.5. Col. 3.22, 23, 24.  
1. Pet. 2.5, to 22.

Q. What is ye active obedience of ye servant to his Mr.?  
A. A free and faithfull attendance to his pleasure, in his worke,

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22 Unable to make out these words.
& his outgoings, & incomings at all times.  2. Kin. 4.29.  5.20, 21.
Job. 19.16.  Luk. 17.7, to 11.
Eph. 6.5, to 9.  [Math. 8.9.]

Expl: Obedience is underhearkening.  Eph. 6.5. hee must hearken.
  1. By taking impressions of his Instructions concerning God, & his particular calling.
  2. Attend his pleasure in all his commands and directions.
     1. In his word.  Luk. 17.7, to 11.
     2. In his outgoing and incoming.  2. Kin. 4.29. 5.20, 21. & ye attendance must be free and faithfull.
Col. 3.23. ἐκ ψυχῆς, from ye soule, & εὐνοίας, wth ye will, Eph. 6.6, 7.

Q. What is ye free willingness, diligence, & readiness of ye servant?  
A. That wby ye servant regarding his worke, more yn his meal, is quick in dispatching of his Mṛs. businesse.  Gen. 24.53, 54, 55.
31.6, 8.  Math. 8.9.  Eph. 6.6, 7.

Expl: There is great reason for this.
  1. Because well doing is his happiness.
  2. Eating is a meanes to fit him for his worke.
  3. He shall be rewarded for his well working.  Eph. 6.8.

Q. What is ye faithfullness of ye servant to his Mṛ?  
A. That wby ye servant concealing his secrets and Infirmityes, labours yt his Mṛ may be no loser, but a gainer by him,
Gen. 31.38, to 41.  39.6, to 10.
Prov. 11.13.  Jer. 38.24, to ult.
Math. 25.20, to 30.  Luk. 16.1.
Tit. 2.10.

Expl: He must be faithful
Q. What is ye ground of ye faithfullness of ye servant to his Mr.?
A. His care to please God, whereby he serves God by serving his Mr., praying to God for him, Gen. 21.12. Eph. 6.6, 7, 8. [Coll. 3.22, &c:] If he be faithfull to God, he will be faithfull to his Mr.

Q. What is ye passive obedience of ye servant?
A. That whereby he patiently bears his reproofs and correction, in redressing those Evils for which he suffers. Gen. 16.9. Tit. 2.9. Philemon. 1. Pet. 2.18, to 22.

Q. What is ye duty of ye Mr. to his servant?
A. That eminent demeanure, whereby he behaves himself wisely towards his servants in a perfect way. Ps. 101.2. 1. Tim. 3.4, 5.

Exp: Eminent demeanour] 1. Tim. 3.4. καλῶς προϊστάμενον, which implyes.
1. He should go before others, as one of Prime Excellency.
2. March before his family as yr leader. καλῶς, well, i.e. honourably of καλέω, to call, because yr are images of yr Mr. calls ye servants to observe him. Ps. 101.2.
1. His heart must be bound for God, and have ye chiefe respect to him.
2. The word Sicah signifyes firstly, to understand. Dan. 12.13. he must know the way.
3. It implyes also yr he must be studious in attending
ye affairs of his family to guide \(\text{\textit{ym}}\).

4. Suitably apply himself with ye Exercises of all his skill & strength in ordering ye Affairs of his family according to God. Gen. 48.14. here is a double encouragement.

   1. This is ye way to Prosperity. 2. Kin. 18.7. ye same word \(\text{\textit{yr}}\).

   2. It is exceedingly honourable. 1. Sam. 18.ult. ye same word \(\text{\textit{yr}}\).

Q. Wherin consists \(\text{\textit{yt}}\) eminent behaviour?  

A. In ye Exercise of his power and Providence for his servants.  
Math. 8.9. 1. Tim. 3.4, 5. 5.8.

Expl: If they make \(\text{\textit{yr}}\) servants \(\text{\textit{yr}}\) fellows, \(\text{\textit{yr}}\) will be \(\text{\textit{yr}}\) slaves. Eccl. 10.7. exercise of authority will make \(\text{\textit{ym}}\) feare & Esteem \(\text{\textit{yr}}\)

Mr\#: Math. 25.26. Tit. 2.15.
Q. What is ye Exercise of his Power?  
A. The due application of his authority for ye good of his servants. Lev. 25.43. Math. 8.9.

Expl: God gives him liberty to prescribe work meet for his servants, & he is to act for yr good: for all ye rules yt God hath prescribed to any creatures, are for ye good of such as are guided by ym.

Q. Wherin consists ye application of his Authority?  
A. In directing and censuring his servants according to his place, in a due manner, according to God. Gen. 16.6. Math. 8.9.

Expl: He must keep his place and bounds: he hath not power of life and Death. Exod. 21.20, 21. not put him on ye rack. Lev. 25.43. nor delight in thrashing. Eph. 6.9. but he must censure his servants in ye fittest way, for yr good here, and hereafter.

Q. What is yt Direction?  
A. That wby ye Mr. only prescribes Lawfull things to be observed by his servants, according to yr strength. Exod. 1.13, 14. 1. Sam. 22.[17,]18. Prov. 31.27.

Expl: 1. They must prescribe lawfull things: Saul prescribed unlawfull things, 1. Sam. 22.[17,]18. yt cannot make for ye good, either of ye servant or Mr.
  1. A Mr. yt takes an apprentice to teach him his trade, is bound to impart his skill to him. Ex. 35.34.
  2. To guide his servant in ye work in his family. Prov. 31.27.

According to yr strength]
3. And make pots. Psal. 85.5, &c: yscale is ___esty, 1 ye servant being of yе same ___ 2 with his Mr, and in 3 some respects a brother. Job. 31.13, &c:

Q. What is yt censuring?  

Exp: 1. A Mr must not be ready to threaten, but remisse. Eph. 6.9.  
2. Not check a servant without cause, or for every slip. Eccl. 7.21.  
3. To check yt wъh words if yt will do. Prov. 29.19.

4. If words will not do, he may lay on stripes. Prov. 29.19. Ex. 21.20, 21.  
5. That correction must not be Extream. Exod. 21.20, 21.  
7. If he be desperately obstinate, he must not suffer him in his family. Ps. 101.7.

Q. What is yе Exercise of his  
A. The Exhibition of yt wъh is just & equall. Col. 4.1. 1. Tim. 5.8.

Expl: προνοεῖ, mind it aforehand, forecast yt servants may not be destitute of things needfull: παρέχεσθε: Exhibit. it signifyes, to have things ready and at hand. & these are of 2 sorts.  
1. Things just. things due in strict Justice.  
2. Equall, meet & suitable, according to yе worth & condition of yе servant.

1 Unable to make out this word.  
2 Unable to make out this word.  
3 Word inadvertently repeated.
Q. What is ye just dealing of ye Mr. with ye servants?  

Expl: These are due in strict Justice.
1. Food: without which he cannot do his work. Tim. 5.16.

Q. What is ye equall dealing of ye Mr. to ye servant?  
A. That wby ye Mr. acts according to ye rule of love, and right reason, duey respecting ye cause and welfare of his servants. Eph. 6.9. Col. 4.1. Job. 31.13, 14, 15. [2. King. 5.13.]

Explic: Hence he is called a Father. 2. Kin. 5.13. ye same word is used in Greek for a child & a servant, ye Mr must remember, yt thô ye Lord hath preferred him before ye servant in a civil reason[?], yet he is a brother in nature; ye same God made us, and caused us to be born alike, and shall I rule him with rigour, as if I were exempt from ye condition of a man, Job. 31.13. Mr. must consider, they have a Mr. in Heaven, wth whom Yr is no respect of persons, Eph. 6.9. & both being made for ye same end, & capable of ye same hap: ye Mr must have a due respect to ye welfare of his servant: Job gives 2 Reasons of dealing kindly with his servants.
1. He could not o'wise look God in ye face and Answer him.
2. They were equall in respect of Yr nature and Originall.

Q. What is ye due respect to ye spirituall welfare of ye servants?  
A. That wby ye Mr. instructing his servants in ye ways of ye Lord, commands them to walk in that way. Gen. 18.19.
Exod. 20.10. Prov. 29.12.

Expl: They being capable of ye same end and happiness with himself, he must labour to lead ym in ye way of happiness, yt yy may attein yt high and glorious end, for wch yy were created.

Q. What is ye first respect to ye outward welfare of ye servants?
A. That w'by ye Mr. allowing lawfull rest and recreation to his servants, is dueley carefull for ym in time of sickness. Deut. 5.14.

Explic: He must consider ye Infirmitie and sickness of his servants, & y'rfore allow ym due rest & recreation. ye Sabbath was appointed yt servants might rest: ym must not be overburdened with work. I have thought it convenient to allow ym some seasons of recreation, yt ym may ye better bear yr labours, & in times of sickness ym must not desert ym, 1. Sam. 30.13. but care for yr health. Math. 8.6.

Q. What is ye 2d. respect?
A. That w'by ye Mr. honours and rewards his faithfull servants, according to yr worth.
   Deut. 15.13, 14.
   Prov. 14.35. 17.2. 27.18.

Expl: 1. The Mr. should prize ye servants according to yr worth. Prov. 27.18.
   2. He must favour and love ym, according to yr love and faithfulness. Prov. 14.35.
   3. This Esteem must be expressed in words.
   4. He should advance and preferre such a servant according to his worth, & as he hath ability & opportunity. Prov. 17.2. 27.18.

And rewards] let ye servant tast of ye fruits of his love towards him, give him not his bare wages, but more, because he hath bin better yn an ordinary servant. Deut. 15.13, 14.
Q. What are those Governours that are more Publick?
A. Either Ecclesiasticall or Politicall. 2. Chron. 19.11. Joh. 18.36.

Expl: There is a spirituall Kingdom of Christ, & temporall or civill of ye world, Joh. 18.36. Christ hath a Kingdom in ye world, but distinct from civil Kingdomes, & common weales, 2. Chron. 19.11. there are 2 distinct Governments: Church Governours must not intrude ymselfs into ye Government of ye commonw: nor civill magistrates of ye church: ye one is armed wth spirituall weapons, ye oyr with secular power. ye keyes are ye badge of ye one, & ye sword of the other.

Q. What is ye duty of church members to yr Ecclesiasticall Governours?
A. That wby yy love those yt rule well especially those that labour in word & Doctrine.
1. Thess. 5.12, 13. 1. Tim. 5.17.

Expl: They are men of prime Excellency. Deut. 13.8.[?] going before o'rs as yr Pastours, & yy are to esteem ym very highly, yt Satan may not stop ye passage of yr sweet & glorious dispensations. people must love ym exceedingly, approve of ym, as most suitable to ymselvs & yr spirituall good, delight to be neer ym, and live under such vines and fig-trees, & wish ym all Prosperity and happiness, & be called by a spirit of love in all yr conselling with ym. Esteming ym according to yr work,
1. Tim. 5.17. οι καλως προεστωτες, men of Excellency,5 or going before o'rs humanly; let such be esteemed worthy of double honour, i.e. abundance of honour. Especially &c:] who are studious in searching ye mind of God exprest in scripture, & instruct & feed ye people with savoury doctrine: hereby you enjoy sweet communion with God: or in speach & Doctrine, not delivering Doctrine by writing, but by word of mouth.

4 Mss. repeats “to.”
5 1. Timothy 5:17: οι καλως προεστωτες πρεσβυτεροι, the well ruling elders.
Q. Wherin consists yt Exceeding love?
A. In due reverence and suitable reception of ye ministers of Christ.
   Math. 10.10, to 15, 40, 41.
   2. Cor. 7.15.

Q. Wherin consists yt due reverence?
A. In an high inward Estimation, & worthy Expression.
   2. Kin. 4.8, 9, 10, 16.
   2. Cor. 7.15.

Expli: The Shumanite esteemed Elisha as an holy man of God [2 Kin. 4] V. 9. & expressed it in her speech and behaviour, & Invitation of him, & provision for him: only at a time she forgot herself. V. 16. It is not sutable to tell a minister he lyes, when he preacheth nothing but ye truth of God.

Q. What is yt high inward Estimation?
A. That wby yt prize ym exceeding dearly, as stewards and Ambassadours of Christ.
   Job. 33.23. Isa. 52.7. Mal. 2.7.
   1. Cor. 4.1. 2. Cor. 5.20.
   Gal. 4.14, 15. Phil. 2.29.
   1. Tim. 4.16. 2. Tim. 3.16, 17.
   Rev. 2.1. [1. Sam. 9.12. 2. King. 4.16.
   Amos. 3.7.]

Expl: 1. These ministers of Christ are worthy of singular reverence and esteem.
   1. Because yt are Christians of singular Excellency, & yrfore called men of God. 2. Kings. 4.9, 16. Ministers of God, attending ye majesty of Christ in an eminent manner. Am. 3.7. yrfore a Prophet is called Chara of Chraza, to see or gaze, because yt had heavenly visions or revelations from, were familiar wth God, & walked in contemplation of his beautys. It is true, yt have not Immediate Revelations, as ye
Prophets of old, but ye hear ye wth in some respect is almost proportionable. Ye spirit of a glorified saviour bearing witness in ye to those great things revealed by ye Prophets, & ye Testimony of Jesus in ye spirit of Prophecy, Rev. 19.10. they are called Prophets, Rev. 18.20. because ye same spirit yt inspired ye m. Immediately, inspires these Mediately; & opens those glorious things of God and Christ, by yr ministry.

2. They are as it were middle persons, between God & ye people, receiving things from God, & imparting to ye m; & yrfore are called Messengers, Mal. 2.7. Ye mouth of God, Jer. 15.19. a Prophet is called Nabi, from Hebr, to speake, Declare, or interpret, because he speaks & interprets ye word of God. Aaron was Moses Prophet, Exod. 7.1, 2. i.e. his interpreter, yt are enriched & furnished with treasures from God, wth ye dispense to ye people, & yrfore are called house holder, Math. 13.57. they have old provisions and truths, & something new from Heaven, yrfore called stewards, 1. Cor. 4.1. Math. 24.45. Ye word used, 1. Cor. 4.1. is translated chamberlain, Rom. 16.23 Ye Treasurer yt made provision for ye city, who receives ye rents, & fruits, & riches of ye city, & treasures ye up, & disburseth and lays out all for ye common use of ye city. so these, &c 2. Cor. 5.20.

3. They are dispensers of ye great oracles of God, mysteryes & secrets of state. Deut. 18.19. 2. Tim. 3.16, 17.

4. They are Ambassadours of state, sent from Heaven to treat wth men about ye Royall affairs of ye Kingdome, matters of moment about our Everlasting being and well being in ye other world. 2. Cor. 5.19.

5. They are ministers of spirituall things. choise blessings to ye church; & it is yr worke, yrfore called sheepards. Exek. 34.2, 3, 4. Jer. 3.15.


2. Wee must yrfore prize ye m according to yr dignity and worth, 1. Cor. 4.1. Phil. 2.29. account ye m precious. 1. Pet. 2.4, 6. and honourable. Luk. 14.8. prize them exceedingly. 1. Thess. 5.13.

1. Prize ye m above ye daintiest fare in ye world. Isa. 30.20. Jer. 3.15. Eph. 4.11.


3. Above all ye things in ye world, wth are not comparable to those spiritual and Heavenly treasures, dispensed by these
stewards, 1. Cor. 9.11. these spirituall things, yt sate our Immortal soules, are far more Excellent yn gold or silver.

4. Above ye men of ye world, because no men bring such precious things as they. Job. 33.23. As precious as Angels, Rev. 2.1. Gal. 4.14.[mss. Gen.] & as Christ himselfe, ib. because these things dispensed by ym are Infinitely precious, those messengers yt bring ym should be beyound measure precious in our eyes. Isa. 52.7. 1. Thess. 5.13. how beautifull, who can tell.

Q. What is ye worthy Expression of yt due Estimation?
A. The signification of yt inward
   Esteem, both in words and gestures.
   2. Kin. 2.23. 4.9, 10. 27.9, 11.
   1. Tim. 5.1. 2. Cor. 7.15.

Q. What is ye sutable reception of yr persons?
A. That welcome entertainement, wby
   church members assist ym by yr
   prayers & providence. 2. Cor. 7.13.
   Phil. 2.29. Col. 4.3, 4.
   2. Thess. 3.1, 2. Heb. 13.17.

Expli: 1. In generall, it is a welcome, i.e. joyfull and pleasant entertainment of ym, Phil. 2.29. because yr is a speciall presence of Christ with ym: yr should be as welcome as ye best friend in ye world, because yr come from Christ. 2. Cor. 7.13. ἀναπάυω,⁶ is a metaphor taken from ye rest of ye body, wearied with some burdensome travell. Ministers weary ymselvs in searching into, & bearing ye weighty truths of ye Gospell, & labour in ye word, ye people should receive, and comfort yr hearts. Heb. 13.17.

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Wherby yr assist ym &c:] yr stand by ym as yr friends & comforters, in 2 things.

1. They pray for ym; as men wth they will entertain a friend in an honourable manner, send for some great man to accompany him; so yr send up yr requests & prayers to ye great God of Heaven, yt he would come from Heaven and be present with his ministers, & assist ym wth his protecting & overshadowing

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⁶ Greek: “to cause [one] to rest.”
presence, wth his spirit Wisdome and grace, Coll. 4.3.
2. Thess. 3.1, 2. & ys is ye way to obtain a blessing by ym, wn many Vapours ascend to Heaven: yy are sent down in fruitfull showers.
2. Providence: that is implied in refreshing of Titus; they provided a convenient supplye for him.

Q. Wherin consists yt Providence?
A. In protection, & exhibition of honourable wages, for yr worke in due season.
Mal. 1.7, to ult. 3.7, to 13.
Math. 10.10. Rom. 16.4.
1. Tim. 5.17, 18. Phil. 4.17.

Expl: In Protection: yt according to ye Law of nations, yy are bound to guard yr persons to ye utmost of yr power, it is dangerous to suffer ym to be wronged: yy should hazard yr lives for ym in time of need, & stand between ym & yr harmes. Rom. 16.4. because yy minister things which are better yn life.
1. Exhibition, &c:] Mal. 1.7, to ult. ye Lord despised those yt did not bring honourable offerings for ye mainteining of his house: God takes it as a great dishonour to himself: if yy entertein ym like ymselvs, yy shall be no losers by it.
Mal. 3.7, to 13. ye ministers of ye Gospell excell ye ministers of ye Law, & must be so mainteined, yt yy may use Hospitality, and live honourably: and ye Exhibition is not a gratuity or Almes, or matter of courtesye, but a due debt by all kinds of Lawes, 1. Cor. 9.7, &c:
1. Of nations.
2. Of nature.
3. The ceremonial Law. 1. Tim. 5.17, 18.
4. The morall Law.
5. The Law of Equity and Reason.
be not deceived, men wander and misse ye Rule here many times, excuse it, and say yy must provide for ymselvs and yr familyes, and ministers must live by faith. Θεος ου μυκτηρίζεται,7 it comes from a word yt signifyes to nose, God is not nosed, men wrong God himself, wn yy wrong his ministers: ys sin tends to ye undermining of his

7 Gal. 6:7: Θεος ου μυκτηρίζεται, “God is not mocked.”
ordinances & worship. God looks at himself as nearly touched and
aimed at here; what is done to an Ambassador, is done to ye King
himself. Mal. 3.8. Therefore God makes it his own quarrel: for
whatever a man soweth, he shall reap.
1. Good things bestowed on ministers are compared to seed.
2. The Labour in bestowing \textit{yn} is sowing.
3. The ministers on whom they are bestowed, are compared to
tilled ground.
4. The harvest and reward they shall reap: God takes off
those arguments \textit{w}h \textit{ch} hinder men from being beneficall to his
ministers.
   1. They think all is lost \textit{yt} is bestowed in \textit{yt} way: but
   \textit{ye} husbandman soweth his seed not fearing any less by it, but
   hoping to gain increase.
   2. They fear least \textit{yn} selves should want, but \textit{ye} husbandman
by sowing his seed, hopes to supply himself: all \textit{yt} soweth to
\textit{ye} flesh, soweth, lays out his Estate, to \textit{ye} flesh, i.e.
visible fraile things of \textit{ye} world, shall of \textit{ye} flesh, i.e.
those carnal fleshly things: reap corruption, i.e. only
perishing things at \textit{ye} last: & he that soweth, i.e.
distributes, lays out, and communicates outward good things:
to \textit{ye} spirit; so \textit{ye} ministry of \textit{ye} Gospel, accompanied by \textit{ye}
spirit, to enrich himself \textit{w}th \textit{ye} Gospel

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\textit{and Invisible spirituall good things, 2. Cor. 4.ult. shall in
\textit{ye} spirit reap, i.e. by \textit{ye} ministry of \textit{ye} Gospell: life, i.e.
quickening vertue, comfort, grace, communion \textit{w}th \textit{ye} spirit of
God: Everlasting, which shall never perish, Phil. 4.17. \textit{ye}
equall way seemes to be by rate, 2. Cor. 8.12, to 17.}
\end{flushright}

1. Because \textit{ye} last resolution \textit{lyes} here, \textit{ye} church
must Judge in \textit{ye} issue whether I give according to my
Estate.
2. A man is free in leaving it to \textit{ye} Judgment of \textit{ovrs}
what he shall give.
3. If it must be by portion, \textit{yn} by rate.

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Q. What is \textit{ye} suitable reception
of \textit{yr} administrations?
\begin{flushright}
Recep: \textit{ad Ministerum}
in \textit{Submiss:} \textit{Doctrinae}
\end{flushright}

A. A joyfull submission to \textit{ye}
dispensation of \textit{yr} Divine
Doctrine & Discipline.
Acts. 2.41. Heb. 13.17.]
Explic: Church members must labour to see God in your dispensations, acknowledge God, and praise him for your Psal. 132.16. When ministers are cloathed with your saving presence of God, your saints should rejoice exceedingly. Isa. 12.3, 4.

2. With submission, Heb. 13.17. And it is in all your divine dispensations without exception: if they express your own Inventions, people are not bound to attend your, but, if they be according to your Divine Rules of your word, they are bound to submit.

Q. What is your submission to your Divine Doctrinae. Doctrine of your teachers?
A. That whereby you receive [it] gladly as your word of God, and also keep it, and are guided by it. Act. 2.41.
1. Cor. 15.1, 2. Gal. 4.14, 15.
1. Thess. 2.13. Prov. 2.10.

Expl: Gladly, i.e. most freely and willingly: it is your best guest your ever knocks at your door of our hearts, glad tidings, and therefore we should give joyful entertainment, as if an Angel was sent from Heaven, as if Christ himselfe should come and speak to us, for it is your word of Christ, and God himself. 1. Thess. 2.13.

2. After we have heard it, we must attend it with due respect, and your in two things.
   1. Keep it in our minds, and memoryes, and affection.
   1. Cor. 15.1, 2.
   2. Be guided by it. 1. Thess. 2.13.

Q. What is your first act of submission to your Discipline?
A. That whereby you assemble yourselves, being duly called by your Elders, not departing without your dismissal. Num. 16.12.
Ac. 6.2. A church is a company of citizens called together by a Beadle or Town clerke. Ac. 1.4.
Q. What is ye 2d. act of Submission when they are assembled? 2da.

A. That wyby yr speech and silence, & all yr actings in church affairs, is guided by ye unblamable direction of ye Elders. Act. 6.5. 13.15.

2. Cor. 2.9.

Expl: 1. They are ruled by Elders in yr speech and silence. Act. 13.15. This power belongs to ye Elders of ye congregation, to give any leave to speake.

2. The congregation, and every member is to be ruled by ye church Governours, in all yr Expressions and determinations, and actings in ye church. ye Apostle commends ye Corinthians yt yt were obedient in all things, i.e. hearkned, as men under authority, Acts. 6.5. when ye Apostle had given direction to ye church officers, ye saying pleased ye multitude.

1. The Elders must lead ym according to Christ. If yr be no apparent Errour in yr Direction, ye people are bound to consent. Tit. 1.9.

1. Because yy are Governours, and leaders, and directours, according to Christ. they are above ye church. Math. 24.45. they are to shew ye Rule, & ye people to attend.

2. They are spiritual fathers and school-masters.

3. People are bound to obey ye Doctrine of yr ministers, & yrfore yr Discipline. 1. Tim. 6.17.

4. If people are all bound to yr ministers by yr covenant to submit to all ye Rules wch are dispensed by ym, wch are armed with convincing Reason, ym yy are not able to gainsay, having due time, I know no Engagement at all.

Q. What is ye duty of Elders to church members? Officium Presbyt-

A. That Affectionate care, wyby yy use yr Presbyteriall gifts, for ye good of ye church. Math. 13.52. 24.45.


Expl: Care is ye vehement Application of ye mind to an Object: yy must apply ymselvs, & all yr abilityes for ye good of ye Church.

Affectionate] ys care must spring from love and affection,
1. Thess. 2.8. ὀμειρόμενοι, exceeding loving and desirous, sending forth strong love, they watch over ye soule, &c:
Wherby ye use, &c:] i.e. such gifts and spirituall furniture, wherewith Elders are and must be adorned, 1. Tim. 4.14. they must improve these.

Q. What are those Presbyteriall gifts?
A. Holiness and knowledge of Divinity, and Inferiour Arts, w^by^ ye are fitted for ye speciall employment of ye Church. Exod. 31.1, to 7.
1. Tim. 3.2, to 8, 15, 16. 4.13, 14.
2. Tim. 2.2, 15.

Exp: When God calleth any to office, he furnisheth ^m w^th suitable gifts. Exod. 31. & if ^y^ have not gifts suitable to ^r^ places, how can they approve ^m^selfs to be officers of Christ.
2. Tim. 2.2, 15. these gifts are of two sorts.
1. Holiness. 1. Tim. 3.2, to 8. he must have Integrity of life, & live without scandal.
2. Knowledge. he must have such gifts ^w^by^ he is fitted for sacred functions & publick employments in ^e^ church: There must be knowledge of Divinity in an Exquisite manner, he must be well stored, because he is to give entertainment to ^e^ whole church, Math. 13.52. & knowledge of Rules, ^w^by^ he is to act his place, he must have a platforme of church Government. 1. Tim. 3.15, 16.
& Inferiour Arts] This knowledge is decayed in these desperate Evill days.
1. They are hand maids to Divinity, and he cannot so clearly discern ^e^ Rules of Divinity as is meet for an Elder, if he have not some competent knowledge of Gramm: & Reason. 1. Pet. 2.2.
2. These are responsible for ^e^ building of ^e^ Tabernacle, and Edification of ^e^ church. Exod. 31.1, to 7.
1. Cor. 12.4, 8, 11.
3. They must be able to convince ^e^ gainsayers in all ^r^ dispensations, not be afraid to dispute. Tit. 1.9. w^ch^ implyes.
   1. That he must give Evident Demonstration of truth & uncontrollable Reason.
   2. Wipe off, and refute all objections, ^yt^ are propounded against it, & how can one be furnished for this

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8 1 Thess. 2:8: ὀμειρόμενοι ὑμῶν, "longing for you."
great work, without art: though teaching Elders should excell, yet all church Governours must have some competent knowledge in inferiour Arts, that they may carry on ye work of Christ in their kinds, in an honourable manner.

Q. What is ye use or application of those gifts?
A. That w'by ye labour to guide and Edify ye church by yr Example and administrations. Ac. 20.28.
   1. Tim. 4.12. 1. Pet. 5.3. [Heb. 13.17.]

Exp: Love is laborious, Elders are affected with love to ye people, & must labour to do ym good. 1. Thess. 2.7. to guide and lead ym in ye wayes to Eternall peace. Heb. 13.17. & Edify ye Church] 2. Cor. 12.19. by yr Example] 1. Tim. 4.12. 1. Pet. 5.3. ἴδιος. Types, a Type is a stamp in a seale, fitted to leave an impression upon another thing, yr sermons must be such as may leave a stamp, and engraving upon ye hearts of others. Administrations] name ym. 1. Thess. 2.7. Exhort and comfort, V. 10, 11. feed. Ac. 20.28. they must not Rule as Lords.
1. Pet. 5.3. yr Power is for Edification, not destruction.

Q. What is ye labour of teaching Elders?

Expl: Publique prayer belongs to teaching Elders who are ye mouth of ye people to God, & to be ye mouth of God to ye people, and to adde ye seales for confirmation of ye covenant.

Q. What is ye proper labour of ye teacher? Opus Doctoris.
Expl: He is one yt Instructs ye understanding. Eph. 4.11.

Hence.

1. To open ye scriptures: break ye shell, & bring forth ye kernell.

2. To open ye Principles of Divinity. A teacher is one who propounds ye Principles of any Art, he must touch ye Articles of Faith, 1. Cor. 12.8. a word of knowledge, i.e. ye Judgment of a necessary axiome, or rule of Art: he may exhort, but he must chiefly bend himself this way, Rom. 12.7. and consequently to refute Erreur.

Q. What is ye proper labour of ye Pastor? Opus Pastoris.

Expl: His gift is a word of wisdome, which is a stile to deduce and draw collections from ye Rules. Wisdome is syllogisticall Judgment, hence he is compared to ye Ear, because he must understand ye state of ye flesh, & enquire after ys. so must answerably give every one his portion. Ezek. 13.18, 22. Math. 24.45. though he may and must informe ye understanding, yt he bend himself to worke on ye affections, Rom. 12.8.

Q. Wherin consists ye Labour of Ruling Elders? Opus Gubernatorum
A. In waiting at ye doores of ye sanctuary, & watching over ye publick Affairs of ye church, & ways of church members.

Expl: The publick acts of Government that are distinct from labour in word, & doctrine, & administration of ye seales in his worke, he must attend ym in a speciall manner: ye teaching Elders are to attend jointly wth ye Ruling Elders: so as it be not prejudiciall to yr teaching.
Q. Wherin consists yr 1mo. Ordinatio, Recommendatio, waiting at ye dores admisio.
of ye sanctuary?
A. In ordination of officers; 
  admission and recommendation 
of members, & also binding & 
  absolving, 2. Chron. 23.19. 
  1. Tim. 4.14. [Math. 16.18, 19.] 
  these are distinct from labour 
in word & doctrine.

Q. What follows from hence, yt ye admission 
of church members belongs especially to 
Probatio. Ruling Elders?
A. That they are to try those yt present 
ymselves for admission into ye church,9 
  & to record ye names of church members. 
  2. Chron. 23.19. Ps. 69.28. 
  Jer. 13.9.[?] Ezek. 13.9.

Q. Wherin consists yr watch over 
Congregando, &c: 
ye publick affairs of ye church?
A. In due assembling, and dismissing 
ye church, & ordering all publick 
  affairs in a decent manner. 

Q. What is ye ordering of ye publick 
Preparando, &c: 
  affairs before hand?
A. That w'by ye prepare matters in 
  private w'th ye teaching Elders, yt 
  ye may be ready for ye publick 

Expl: The church must be Governed by ye Eldership.

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9 The mss. limited to questions and answers adds “or to the Lords’ Supper.”
1. Tim. 4.14. ¥y must joyn ¥r counsells.
   1. They are to guide and lead ¥e church. Heb. 13.17. & ¥rfore must clearly understand ¥e way.
   2. All together must prepare to Govern ¥e church in weighty affairs.
   3. They must be able to convince gaynsayers. Tit. 1.9.
   4. There is no o¥r way to avoid confusion. 1. Cor. 14.40.

Q. Wherin consists ¥e ordering of ¥e ways of ¥e church assembled?  

Q. Wherin consists ¥e watch over ¥e wayes of church members?  

Q. What is ¥e duty of people to civil Governours?  

Explic: Politicall Governours are called high, eminent, supereminent authorityes. Rom. 13.1. & ¥rfore high and eminent respect is due to ¥m. The foundation of all dutyes is ¥e acknowledgement of ¥r good Government, care, & Prudence over ¥e people for ¥r good.
2. The speciall duty itself, wch is built upon ¥s foundation,

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10 The mss. consisting only of questions and answers adds “manners.”
is to be subject to yr good Government, & behave ymselves as Loyall subjects. Rom. 13.1.

Q. Wherin consists ye acknowledgment of yr good government?
A. In presenting gifts, & trading with God for ym. 1. Sam. 10.27.
Ps. 21.5, to end. [Psal. 20.]

Q. What are those gifts or presents yt people are bound to bring unto yr Governours?
A. Due Tribute and custome.
Rom. 13.7. 1. Sam. 10.ult.

Expl: Tribute of tribuo, because yvy contrive it to ye Kings Treasury, φόρον from a word which signifyes to beare or bury, because it is brought by ye subject to ye Kings Treasury. Custome is what is due for Traffique. All commonwealths cannot maintain yr Governours ye same way, but it is requisite people should do something some way according to yr liberty to maintain yr Governours. & yr is great Reason.
1. Because they must be thankful to those from whom yvy receive good.
2. It is due in a way of Justice, as a recompense of yr labour & service.
3. How can a commonwealth subsist without this.
4. This is a sign of yr subjection to yr authority.

Q. Wherin consists yr trading with God for ym?
A. In praising ye Lord for ym, & entreating him to prosper yr worke in yr hands.
Ps. 20 & 21. 1. Tim. 2.1, 2, 3.
1. Kings. 10.9.

11 Rom. 13:7: απόδοτε... τω τον φόρον τον φόρον, “render the tax to the one [demanding] the tax.”
Expl: 1. Because ye good of subjects depends much upon yr good & welfare. Jer. 29.7.


Q. Wherin consists ye subjection of people to yr Governours?
[A. In reverence and submission to their authority. Rom. 13.1, to 7.

Q. Wherein consists that reverence?] 12
A. In ye due signification of yr inward Estimation of ym, & making ye fairest Interpretation of all yr administrations.
Exod. 22.28. [mss. 22.18.] 1. Sam. 10.26, 27.

Exp: People must fear and reverence ym; Prov. 24.21.

1. Because ye Image of God shines in these in an eminent manner, called Election, Ps. 61[.6, 7]. Rom. 13.1. hence these are joyned, feare God, and honour ye King.
2. We should esteem and fear ym by Reason of those great blessings derived from God to ym, as Instruments in his hand. Psal. 72.2, to 8.
3. Wee should fear such by Reason of yr greatness and power. Rom. 13.1, &c:
4. Because ys feare is ye spring of obedience and submission.

This Reverence is either inward, or outward.

1. Inward, we must set an high price on ym. 1. Sam. 10.ult.
2. Outward, wch is ye signification of yt inward Essence by words & practices. Ex. 22.28. 2. Sam. 16.7. hence a people are bound to make ye fairest construction of yr administrations.
1. Because we should deale so with all men,
1. Cor. 13.5.
2. Their acting may be just, and we discerne it.
3. Wee should tolerate lighter infirmities & pass ym by, for peace sake.

12 Material in brackets from Questions and Answers mss.
Q. Wherin consists this submission?
A. In active & passive obedience.
   [Math. 13.34[?] Luke. 2.22[?].
   Eph. 4.22. Luk. 2.45, 46.
   Mark. 6.]

Q. What is that active obedience to their Government?
A. The doing those things freely wch are prescribed by yr just & righteous Laws.
   Josh. 1.18. Tit. 3.1. [Rom. 13.1. [1. Pet. 2.13, 14.]

Exp: παράκατον, is a performance of free voluntary obedience, to those in authority without coercion.

Q. What are those humane statutes wch absolutely bind ye conscience?
A. The declarations of Divine precepts, or deductions from those Laws.
   Exod. 20.10. Neh. 13.10, 11, 12.
   Acts. 5.29. Rom. 2.14, 15. 13.5.

   2. Hence men are absolutely bound in conscience to ye observation of ye Divine law, w[ever] harm they suffer.
   Acts. 5.29.
   3. Hence to obey all humane laws, yt are declarations & Explications of Divine laws, because they participate of ye nature and force of ye Divine Law,

2. Other Laws, as appointment of _______, &c: which help forward to ye obeying of ye Divine law, bind in general and

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13 Titus 3:1: παράκατον, “to be obedient.”
14 Unable to make out this word.
special, if lawfull, because we are bound by ye 5th command to obey publick authority in all lawfull things. Rom. 13.5. because God hath ordained these offices. Rom. 13.1.

3. In speciall, because these are deductions from ye Divine Law.

Q. What if humane Laws be only Lawfull, but not binding ye conscience of yr own nature? A. The contempt of authority and scandalous neglect of these Laws, is a Transgression of ye Divine Law. Rom. 13.5. Tit. 3.1. [Rom. 14.20.]

Expl: Suppose ye Laws be Judgement of yr own nature, as to abstein from flesh at such a time of ye year, to preserve cattell, &c: if such Laws be abrogated directly; or by a constant neglect[,] they bind not at all: if they be standing in force, they do not simply bind ye conscience, for yn, so many such Laws, so many snares, ye violation of these is no sin: but if it be done out of contempt of authority, it is a Transgression of ye Law, because we are bound to reverence and honour those in authority, Rom. 13.5. Tit. 3.1. So likewise if ye omission or violation of a Law be scandalous, it is a sin to offend weeke brethren. Rom. 14.20.


Expl: Such Laws as are meerly poenal, when a man is willing to pay ys forfeiture, ys is sufficient if it be not in use of contempt, or scandall, or some considerable loss: it is no sin. The Transgression of Laws meerly Poenal is no sin. for,

1. Here ye Law binds only to suffer ye penalty.
2. The Law is satisfyed if ye Penalty be paid.
3. It is ____15 of agreement, yt men shall bear such a penalty if such acts be done.

15 Unable to make out this word.
Q. Wherin consists ye loyalty of subjects to such as are in authority?  
A. In concealing secrets, and preventing sins, by discovering treasons & guarding yr persons. 1. Sam. 19.4, 5. 2. Sam. 12.15, 16. 18.3. Est. 2.21, 22.

Q. What are politicall governours?  

Expl: 1. Their general nature, wthin ye agree wth Rulers of a church, is, ye are publick ministers of God. Rom. 13.4. Ye word is deacon, ye are to treasure up and disperse good things, tending to ye felicity of yr subjects, Rom. 13.6. they are Gods ministers, yt is another word signifying publick officers, such as by right exercise ymselvs in ye administration of publick office, who studiously apply ymselvs to publick good. Angels [are] called ministering spirits. Heb. 1.14.

Ministers of God] i.e. who are appointed by God, he hath declared his mind yt yr should be Government exercised in commonwealths: God dislikes anarchy: he is a God of order, Rom. 13.1. 2. Chron. 19.11. if a people chuse a King, God gives ______ 16 to ye Government, 2. Chron. 19.11. 1. Pet. 2.13, 14. his in respect to ys or yt form of Government, in actu Exercitu, et Individuo, 17 is a humane Creation, 1. Pet. 2.13, 14. & here is ye difference between ye keyes & sword.

1. God hath not Prescribed any form of Government in ye commonwealth, as in ye church.
2. The forme of Government in a commonwealth is variable.
3. The power of church officers is ministeriall, yrs is sovereign.
   1. Governours in commonwealths may make laws.
   2. Be invested with Lordly state.
   3. Be adorned with stately titles.
   4. Derive yr power to o’ys; so cannot church

16 Unable to make out this word.
17 Latin: “in inseparably carrying out an act.”
Governours.

5. The Government of a commonwealth may cast out Poenitents out of ye commonwealth, wh a church may receive, & yet not receive all ye members wh a commonwealth receives. One may be bonus civis, and yet not bonus homo.¹⁸

Q. What is ye duty of these Governours?  
A. That fatherly care w^by^y apply yr authority & strength for ye publique good & happiness of yr subjects.
Ps. 72.6, 7. Isa. 22.21, 22. 49.23. Lam. 4.20. 1. Tim. 2.1, 2, 3.

Q. What is ye authority of Governours over yr subjects?  
A. A right to administer ye publick affairs of ye commonwealth by a coercive power over ye outward man: Rom. 13.1, to 5. 1. Pet. 2.13, 14.

Exp: They look immediately to ye actings of ye outward man, & not directly at ye Internal acts of the soule, but those Evills yt appear: they cannot command men to repent and beleive, but are to be a terror to Evill works.

Q. Wherin especially consists ye application of yr authority?  

Expl: The commonwealth can never flourish unless yr hold

¹⁸ Latin: “a good citizen but not a good person.”
correspondence with God. Artaxerxes a Heathen king made firme decrees for ye advancement of Religion, least yr should be wrath against yr Returne[?].

Q. Why may not Judges rest in those Judiciall Laws which are folded up in Scripture? A. Because ye sense of Judiciall Laws must be apparent, & some of those Judiciall Laws were peculiar to ye commonwealth of Israel. Num. 5.14, to end. Ezra. 9.1, 2. 10.3. Math. 19.7, 8. 1. Cor. 7.12, 13.


Exp: If Governours are bound to maintein true Religion, & ye Libertyes of ye church, yu must endeavour to informe ymselvs in ye true Religion, Deut. 17. & yfere yu must consult in time of need, as Hezekiah, 2. Chron. 30. & Herod, Math. 2.4. Hence lastly, they must exercise yr authority in matters of ye first Table, ye Lord commanded Moses to teach ye people statutes and Judgments, statues were Divine ordinances concerning ye ways of Divine worship: Judgments were rules of Justice for ye suppressing of sin. Deut. 4.14. God gave ye Tables to Moses, hence Divines conclude the Magistrate to be custos utrius Tabellae. Moses, Joshua, David, Solomon, Asa, Jehoshaphat, Hezekiah, Josiah, &c: did act civilly in Matters of Religion: so did ye King of Nineveh with his princes, Jonah. 3.7. Idolatry was an Iniquity to be punished by ye Judge. Job. 31.26, 27, 28.  

19 Latin: “Protector of both [literally 'whichever'] tables.”
Q. How doth it appear yt ye must exercise only yr civil authority in matters of Religion?  
A. Because ye have no right to act officially in ye church, or exercise any Ecclesiasticall authority, 1. Kin. 12.32, 33.  
2. Chron. 19.11. 26.16, to 22. Officers in church and commonwealth being distinct, must not intrude on each others office.  

Jud: Civile tantum.

Q. What follows hence firstly?  
A. They must maintain ye Libertyes of ye true church of Christ, without disturbance.  
Isa. 22.21, 22, 23. 49.23. 1 Tim. 2.2.

h: Patres Ecclesiae.

Expl: Church members have a dependance on these fathers of ye commonwealth. Isa. 22. not ye greatest, but ye meanest shall be supported by him, though they do not dispense ye ordinances, yet they are trusted to maintein ym, yt all yr subjects may enjoy Godliness; all divine ordinances, ways of worship, & libertyes of Gods house.

Q. What is ye 2d. thing?  

Supponere Religionem falsam.

Exp: 1. They must not compell men to embrace or attend those ways of worship yt are not in a capacity of: as those yt are currently to receive ye sacraments. Unclean persons must not be admitted to ye Passover, unclean children must not be baptized, but only see yt ye church and those ways of Divine worship, yt are prescribed in ye word: and the others attend the ways of
worship that are more common. Neh. 13.10. Jer. 3.7.

2. When magistrates have not power in yr hands to censure seducers, & false teachers, & remove ways of false worship; ym may be found to tolerate Evill in church and commonwealth against their will, but they must suppresse ym according to yr power.

3. They must not suppresse any true Religion or Doctrine.

4. Their will and conscience must not be a Rule, but ym must first determine, & yn censure.

They must not tolerate false Religion, by Lawes, or ______ 20 of Liberty.

1. Because Toleration of false worship is inconsistent with maintaining ye Libertyes of ye church of Christ. 1. Tim. 2.2.
2. How can ye church enjoy ordinances with peace, when o’rys are suffered to oppose ym.
3. The commonwealth cannot subsist upon those termes.
Math. 12.25.
4. It brings down ye wrath of God upon a people. Gen. 7.23.
Deut. 13.17.
5. Then ministers must not preach against false Religion.
6. Then every one may do what is good in his own Eyes.

Q. What is ye application of yr strength for ye publique good?  

A. That w’by Governours fearing God, & not man, expresse eminent wisdome, & Justice in all yr administrations.

Q. What is ye duty of all Equalls?  

A. That w’by ye one preferres ye o’yr before himself.
Math. 20.21, to 28. 23.6.
Rom. 12.10. Eph. 5.21. Phil. 2.3.

Expl: 1. A man is ready to Esteem his Equalls above himself. Phi. 2.3.
2. To think ye Judgment of another better yn his own.

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20 Unable to make out this word.
Eph. 5.21.
3. More willing to acknowledge ye Excellency of another, yn be acknowledged.
4. More ready to give signs of honour yn to take yn.
Math. 23.6.
5. More ready to love, serve, and do a good office, yn be served. Phil. 2.3.
6. Ready and willing yt another should be preferred, Math. 20.21.

Q. What is ye duty of speciall friends?
A. Loving kindness, w'by vy are ready to please one another in a singular manner. 1. Sam. 18.1, to 5.
2. Sam. 15.32, to end. 16.16, 17.

Exp: This is a speciall Equality.
Loving kindness] A man must not shew common kindness, but speciall to his friend.
1. They must be knit in dearest affection, neerer yn kindred.
2. This friendship must be nourished by mutuall offices of friendship.
1. Be willing to lose advantages, so they may gain, as Jonathan.
2. _____21 and live, as he.
3. Meet frequently, as they.
4. Bestow mutuall gifts.
5. Have all things common. 2. Chron. 18.5.[?]
6. Have common friends and Enemies.

Q. What are ye dutyes depending upon ye first command of ye 2d. Table?
A. They either respect ye severall kinds of ye good of our neighbour, or his Prosperity in every kind of way.

21 Unable to make out this word.
Exod. 20.13, to 18.
Deut. 5.17, to 22.
Mark. 10.19.

Expl: We have heard of ye first and prime command of ye 2d. Table, whch is ye foundation of the rest: the oyr are ye superstructure upon yt foundation. Ye 5t. is ye great wheel and first mover, which moves all ye rest: fulfill yt, & you will fulfill ye oyr: this is ye foundation of all humane happiness, which stands in acting according to ye Rules of ye 2d. Table: as ye first command is ye ground of all ye rest of ye first Table. We have heard yt ye Law is ye Rule wby we close with God as our chiefest good: Math. 22.37. & of ye chiefe good there are two properties.

1. It is to be loved for its own beauty and goodness.

2. Other things are to be loved for ye sake of ye chiefest good: we are bound yrfore in ye 2d. Table, to love man in God: & yt we may do ys, we are to take notice of ye Image of God in man, & this will move us, to stand rightly affected to his life, chastity, &c: & ys is ye genuine observation of these Rules, & connexion between ye first command of ye 2d. Table, & those that follow; & we may perceive how ys are joyned together; If all keep yr rank & act well; for God sake, & moved by ye will of God in ym: if yt be well observed, ye dutyes of ye oyr commands will follow, & be carried in ye streame of this: if all be honoured with due respect, there will be no murder, &c: all will do well, and men may live happy.

The following commands respect either ye kinds, &c: ye last I suppose relates to ye eminency of all these: wee should rejoice to see our neighbour prosper in all: inordinate lusting after some Excellency of his neighbour, & discomfort and envy because he cannot obtein it, is ye great sin against ye 10th command. Desire, Deut. 5.21. it signifyes to long after a thing, Mark. 10.19. translated defraud, mê aposterêsês, thou shalt not deprive, &c: Thus Ahab sinned: ye sin Paul had not known but by ye Law.

[Q. What is the first spetiall duty in the fifth command respecting God?
A. That wee see & honour the spetiall image of God in man, respecting also the good things of our neighbour.]22

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22 Material in brackets interspersed from Questions and Answers mss.
Q. What are those severall kinds of good things of our neighbour? 
A. Either personall or Externall 
good things. Exod. 20.13, to 17.

Q. What are ye dutyes concerning ye personall 
preservation of his personall 
good things? 
A. Humanity required in ye 6th, & 
chastity in ye 7th. Exod. 20.13, 14. 
Gen. 9.1, to 8.

Exp: The staff defiles, ye oyr destroys[?] his body; ye one 
preserves ye life, ye oyr ye purity of his person: ye 6th is for 
aye preservation of his life, ye 7th for ye just propagation of his 
seed.

Q. What is humanity? 
A. A vertue wby a man is enclined 
to preserve ye life of man. 
Gen. 9.4, 5, 6. Exod. 20.13.

Expl: Humanity] It is so called, because it respects ye 
preservation of humane life, it doth not properly or directly 
concern ye life of brutes, which are in mans power, Gen. 9.1, 2. 
ye have no common entity with man, are none of ye corporation; 
yet, as Dr Ames speakes, a due respect to ye life of man, 
inferres some respect to his Image in oyr creatures, yrfore yrf is 
a respect to ym indirectly included, & cruelty to ym is 
indirectly forbidden, because cruelty against ym argues an 
Inhmane disposition, or at least tends to lead man by custome, 
to a kind of brutish salvage cruelty, & inclination, & yrfore is 
forbidden as an appendix, as here; 
God would have ym to a[b]stein from all cruell and salvage 
behaviour, in eating ye blood of beasts, & they should have a 
detestation of spilling mans blood. Gen. 9.5. but because it 
directly and properly concerns man, yrfore ye general duty is 
Humanity, & all Inhumanity is forbidden. 
Wherby] By ye former command we are bound to preserve ye honour 
of our neighbour in his place[?] ys command which is next, 
concerns ye life of man, wch is nextly precious, and ye sin of 
murder is a greater sin yn ye deflowering a woman, yt greater yn 
stealing, &c: yrfore ys command hath ye 2d place, Exod. 20.
Nattah, ye word yr used, seems especially to be spoken of ye slaughter or murder of a man, ye killing any man in wrath; Though a negative precept be no Rule of Art, yet it seems as good to ye Lord to propound this and ye following commands negatively.

1. Because man being made changable, might change, yrfore ye Lord forewarned man, and told him ye wrong way, yt he might not come into it, & here appears ye care of ye Lord, to leave ys charge upon him in way of prohibition, yt he might not do that thing.

2. To shew yt now our natures are exceeding prone & propense to sin, & need yt bridle & restreint, & yrfore God stops up ye way to keep men within his bounds: & because a negative precept is no Rule of Art, we are to understand ye Affirmative.

Thou] God speaks to every particular person: ye Law doth strongly & absolutely bind every man to preserve human life: and to looke to it according to his power, else he brings guilt upon himself.

In such need[?] ye Law looks directly at ye actings, as ye whole Government of God, looks wholly at ye acts of ye creature; & ye Law is to direct and guide ye acts of men: but because yr can be no act, without a habit or principle & when any duty is required, all helps yrto are commanded, yrfore look, what vertuous acts are required in any command, ye principles, habits, dispositions to those acts are required: wee should be naturally disposed to preserve humane life, & ye contrary vices & ____23 naturall dispositions, are here forbidden: all inward motions to cruelty, or tending to take away ye life of man unjustly.

The life] wch is ye act of ye soule upon ye body, our labour must be to preserve ye bond of union between these 2 friends, yt y may continue together as long as may be: for long life is a blessing, & a curse for man to live but halfe his days: hence we must labour to maintein life as much as may be.

To preserve 1. Limbs. 2. sences. 3. strength. 4. Joy.

1. Limbs. we must not hurt or wound a man; yt is a degree of murder, for by laming a man, we make him unfit for ye business of life.

2. Sences. we should not do anything tending to perish nature; to cause mens sences to decay, for life consists in ye application of ye faculty to ye object: if seeing decay, it is a beginning of death, yrfore to strike out ye Eye, is a degree of murder.

3. Maintain strength. Deut. 34.7. strength, ye word is,
his greenesse; it's opposed to dryness, & yrfore signifie
radicall ________, 24 take heed of wasting mens spirits.
4. Take heed of oppressing men by sorrow, wch causeth
death. schoolmen define life to be an act wch delights: he
yt takes away a mans Joy and delight, takes away some degree
of his life.

There is good reason why our hearts should be thus strongly
bound to preserve humane life.

1. Because man is made in ye Image of God: like him, &
extly for him, & some reliques are yet remaining, Jam. 3. &
man is remotely capable of ye end for wch he was made: if we
love God, let us love his likeness, & not despise his Image:
& rob him of ye special glory wch he might receive from these
choise pieces[?] preserve his life, yt he may live to God, &
God may be seen in him: preserve those Eyes to see ye glory
of God in ye world, &c: it is yrfore a great sin against God
to extinguish humane life: men strike exceedingly at God in
this act: it is as if yy laboured to obscure his shining
glory in ye world, yt his vertues might not be represented, yt
more might serve him & cleave to him; yt yr might be a deep
silence of God in ye world; God will severely punish those yt
shed mens blood. Gen. 9.4, 5. Yrfore by ye magistrat
his blood shall be shed, de jure: and many time w\n ye Law of man
faileth, ye vengeance of God overtakes ym, yy are either
slaine in warre, or by ye hands of o\rs, or are harried with
furious reflections upon ymselvs, & horror of conscience.

2. Life is exceedingly precious, & yrfore is a great wrong
to ye person murdered: life is better yn food, & yn raiment:
its more worth yn Gold: ____ ____ 25 life.
Job. 2.4.

3. Because self preservation is engrafted in every
creature, a mans being is constituted of causes, wch
causes give being, & tend naturally to preserve ye being yt yy give:
yy are absolutely consentary to ye being of ye thing, & yrfore
cannot destroy it: nothing can destroy ye being but that
which dissents from it. Yrfore it is an unnatural sin, for
humanity to destroy humanity: it is not so crosse to nature
for a cruell beast to destroy ye life of man: but for man to
destroy man, is exceedingly unnaturall.

4. This cruell disposition makes a man exceeding unlike
Christ, who had perfection of humanity & humane affections in
him. Luk. 9.16. Inhumanity makes men diabolicall.

\[24\] Unable to make out this word.
\[25\] Unable to make out these two words.
Q. Wherin consists ye humanity?

Expl: The command forbids all murder, i.e. killing of mankind, & therefore man is bound to preserve his own life, & ye life of o'rs. love begins at home. self love is ye Rule by w'ch love to our neighbour is regulated: It is a greater sin to kill a manselfe, yn to kill another. Eph. 5.28, 29. & ye life of his neighbour] Luk 10.30, to 38. Looke what ye good Samaritane did, we are bound to do likewise. Disposition & application] ye obj: is oursevys and neighbours, ye humanity itself, stands in ye habit and all of ye vertues: both these are necessary to ye fulfilling ys command.

Q. What is humanity respecting himselfe, or ye preservation of his own life?
A. That w'by a man desiring to live, is diligent, in ye use of all good means, conducing to yt end. Job. 2.4. Acts. 10.27, 28. Eph. 5.28, 29. 1. Pet. 3.10.

Expl: In desiring to live, w'ch implies.
1. A man must prize his life, 1. Pet. 3.10. θέλων ἀγαπᾶν, loving implies prizing. Math. 6.24, & 7t.[?]
   1. Because life and blood are precious, more precious yn all o'rr things in ye world, Math. 6.25. ye end is better yn ye means serving to it.
   2. A mans own life should be more precious to him, yn ye life of others. Job. 2.4. ye argument God useth is ys, he who is permanent in his Integrity, notwithstanding all 2 afflictions, he is falsely accused, so doth Job. Ergo. but Satan rageth, and most impudently maintains his

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1 1 Pet. 3:10: θέλων ζωὴν ἀγαπᾶν, “wishing to love life.”
2 Unable to make out this word.
accusation, because he remained safe and sound himself, and went with a whole skin: he proves his assumption by that proverbial speech, skin for skin, &c: as if he had said, he regards not ye loss of these outward things, so his life remain sound, but take away his health, he will curse thee: any man, if he may be his own keeper, will rather suffer in any ov'r, though never so near him, yn in himselfe, and think it a good bargain to lose all he hath, to save his life. Every man will save his own skin, wth ye skins of others, then those of his Wife[?], children, &c: goe ______ ___ _______ _______.  

2. Every man must prize his life, as a token of love, favour, Royall gift, & bounty of God: more then ov'r things, Job. 10.12. Ps. 119.17. Gamal, w'n it is spoken of Gods dealings with his people, commonly signifies a bountiful reward: ye same word is used for weaning, 1. Sam. 1.22. wch stands in giving most solid food instead of milk: life is a stronger, and more solid blessing yn all ov'r good things.

1. It is more precious yn to be raised from ye dead: who would not chuse to have limbs and sences, and life continued.

2. Life in some sence is more precious yn heaven itselfe: Phil. 1.23. Paul ______ in respect of service it was better to keep out of Heaven for ye present, those yt love heaven best, labour to keep out of heaven as long as they can, i.e. to live here upon Earth to do God more service: wch is better yn life or heaven, and makes life precious. Phil. 4.9, 17.

3. It is a most horrid, monstrous, unnaturall thing, not to prize life. Eph. 5.28, 29.


5. A man should be bound for it. Mark. 3.4[?; mss.14.5.1] 1. Pet. 3.10.

6. Should beg earnestly for it of God, as a Royall gift, 1. Pet. 3.10. Math. 15.28. 'tis a sin, not to prize it, not to delight in it, not to will it, not to beg for it.

7. A man must be diligent in ye use of means. Job. 2.4. 1. Pet. 3.10. Keep ye Rule, & God will preserve our Life: this is a pleasant Rule.

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3 Unable to make out this phrase.
4 Unable to make out this word.
Q. What is ye duty of a person, concerning ye life of his inward man?

A. That due regard to his precious soule, wby he mightily applyes himselfe to all ye meanes & wayes of spirituall life.

Prov. 8.34, to end. 11.19. 16.17.

Expl: As yr is a first & 2d. death, so yr is a double life, wch may be called first and 2d, ye first stand[s] in union of soule & body, being nothing else but an act of ye soule upon ye body: ye 2d. stands in ye union of ye soule with God: God acting upon our soules, who is ye life of our lives: Spirituall happiness is called life, by way of similitude & proportion: ye spirituall life is especially to be attended, & ye duty in generall, is a due regard to his precious soule, yt must especially be regarded.

1. Because ye soule is far more precious yn ye body, being ye more noble nature, ye Jewel, ye body ye case.
2. Because it is a constant nature, Immortall, of Everlasting duration: akin to Angels. Gen. 2.7.
3. All Inferiour natures were made for it. Gen. 2.7.
5. The proper seat of ye Image of God, wch shines through ye body, Eph. 4.24.
6. Capable of ye most sovereign truths & chieffest good, & Immediate communion wth God: his dwelling place.
7. Capable of happinesse. the seat of it.
8. Because capable of sovereign truth, &c:

Eph. 4.14.[mss. 4.19.]

Willard repeats this phrase.

2. Because ye life of ye inward man, stands in union with God ye fountain of life. Ps. 36.9. ys is ye most precious life, if you knew ye worth of your souls, you would say soe: ys condemns Impenitents, &c:
wby a man &c:] attend ye way of life, & preserve your soule, Prov. 16.17. 11.19. going out of yt way, is to go in ye way of Death. Prov. 7.ult. every sin is an act of murder.
2. The greatest Principles of ys Art, are ye foundation and wellspring of life.
3. The promises are ye great channel of life. Isa. 38.16. 55.3. because Christ ye fountain of life is here presented. Prov. 8.34, to end. as life in ye blood, so ye life of ye soule in ye blood of Christ. thou sinnest against thy soule if thou refuesest him.

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5 Willard repeats this phrase.
4. The dispensation of ye ordinance, & ministry of ye word, is ye most speciall means of life, Phil. 2.16. 1. Cor. 1.21. Deut. 32.47. Prov. 8.34. 

Obj: I have no power to beleve, & improve ordinances, for ye attainment of ys end.

A. 1. God requires no more yn he gave in Adam.
   2. God may justly require what he gave.
   3. God requires every man to pay ye debt of obedience, by vertue of ye covenant.
   4. God requires every one to attend on him in his ordinances, vt he may inspire life, & leave impressions of truth, and work faith which comes by hearing.

5. Thou art able to abstain from all grosse sins commanded in ye Law: & performe outward service, & yrfore attend God in his ordinances: Thou canst, 1. understand. 2. Remember. 3. Respect. 4. Conferre. 5. Pray, &c: ye neglect of these will damne thee. 2. Pet. 3.5.

6. The Infallible decree of Predestination is no sufficient cause for ye neglect of means.

7. The want of power in thee to blesse ordinances, & make ym effectuall, is no excuse for thee to neglect: a man who hath ground, & seed, &c: by neglect thou art a murderer.

Q. Wherin consists mans duty in respect of ye life of his body, or outward man?  

A. In ye use of convenient food, sleep, physick, honest mirth & recreation.  

Gen. 27.3. Ex. 21.19. Lev. 13.46. 
Ps. 104.15. Prov. 15.13. 17.21. 20.8.[?] 
1. Tim. 5.23.

Expl: Though God be a mans life, yet he is bound to use all means for ye preservation of it.

1. In health preserve it, by convenient food, &c: he yt denies himself necessary comforts, is guilty of his death. here Intemperancy is forbid, ye use of due rest commanded.
2. In time of sickness, physick, and physicians are to be used.
3. Means of an Inferiour nature are honest recreation. 

Prov. 15.13, &c: we must not exceed.
Q. Wherin consists ye humanity wch concerns ye life of our Neighbours?

Q. What is kindness?
A. That kindly disposition wby a man stands well affected to all mankind, as his own kindred, & neer to himselfe. Isa. 58.7. Mal. 2.10. Acts. 17.26, &c: Rom. 12.10.

Expl: Wee are cut out of ye same stock, branches sprung from ye same root: brutes of ye same kind will agree together, & shall not men: are ye nought, all yet have humanity in ym, 1. Cor. 13.4. Rom. 12.10. here brutish Inhumane dispositions are forbid. 1. Joh. 3.15.

Q. How is ys kindness distinguished?
A. It is either mercifull or concording kindness. Rom. 12.10, 15, to end. 1. Pet. 3.8, 9.

Exp: 1. If we affect oVrs as our kindred, we shall be affected wth yr good or Evill.
   2. If of ye same kind, we should have ye same heart.

Q. What is mercifull kindness?
A. That wherby a man rejoicing and mourning with his neighbour, is ready to relieve him in his misery. Exod. 22.21, to 24. Luk. 6.35, 36. 1. Cor. 12.26.

Exp: Here is ye ground & fountain of ys mercy, if a man love his neighbour, he is affected wth his welfare, Eyes[?] as his own: hence, is ready to succour: ym we are like Christ. Math. 9.36.
all salvage dispositions and Expressions, are here forbid. Exod. 22.21.

Q. What is ye first thing wre in ys mercifull kindness appears? A. Mildness, wby a man is enclined to moderate his Anger, & also forbear & forgive his neighbour. Prov. 14.29. 16.32. 19.11. Math. 5.22. Eph. 4.31, 32. Coll. 3.12, 13. [Gen. 13.9.]

Exp: 1. They will do [no] hurt against yr neighbour.
   2. Will do good, & yt is beauty.
      1. Mildness is a vertue, wherby a man having a command of himselfe, so composeth & moderates his spirits, yt he is not prejudiciall to ye good of his neighbour, doth not fall upon him with his Passion, it is a vertue wherby we are ready to spare one another, wn we have an advantage. this is contrary to Anger, & appears in 2 things.
         1. In bridling a mans anger, wch is a desire of revenge, Math. 5.22. comes of a word wch signifiyes to desire, or have an appetite.
         2. When a man hath moderated his anger, he absteins from doing hurt to his neighbour.

hence ys mildness appears in 2 things.
1. Restreining rash anger.
2. Refraining from just revenge.

To moderate his anger] ys is patience, meekness, or calmness: wch appears in 2 steps.
   1. A meek man hath ye command of his spirits, & affections. Prov. 16.32. ye word signifiyes to have dominion, & authority. Deut. 15.6. it is translated reigne: ye Affections should be servants to ye will.
   2. The will should move ym, set ym on work, and not be moved by ym. Joh. 11.33.[?]
   3. A man should move ym, wn yr is due occasion, & not before. Prov. 14.29. 16.32. slow to anger, long of nostrills. apt, signifiyes a nose and anger: anger appears by sniffing ye nostrills, _______6 to be angry. Ps. 105.15.[?]
   4. He slows up, & lets out so much anger as is due. This moderation is opposed to 2 Evills.

6 Unable to make out this word.
1. In defect, comitude, or too much mildness, foolish pity. Mark. 3.5.
2. In excess, Impatience, or rash anger, when we cannot put up wrongs. Rom. 12.14. is Murder, Math. 5.22.
   1. This restrains us from acts of revenge.
Rom. 12.17, 19.
   1. Forbear to inflict Evill, whiles yr is hope.
      to ys is opposed:
      1. In defect, to Indulgence, or remisseness of due punishment.
      2. In Excess, to hastiness, & present pursuit, when one should be slow. Prov. 14.29.
   2. Its of a placable spirit, ready to be reconciled to a brother offending when he repents. Luk. 17.3. here implacableness is forbid. Rom. 1.32.

Motives.
1. without ys meekness, you dishonour yourselvs exceedingly, for you exalt folly, Prov. 14.29. you make yourselvs slaves to passion.
2. Meeke men shall inherit ye Earth. Math. 5.5. God will plead yr cause, as of Moses.
3. This will be a glory to ym as it was to Moses.
   1. Because ys Excellency of spirit shines out, & makes you beautifull. Prov. 19.11.
   2. Because you get a glorious conquest over those affections which are.
      1. Like wild unruly beasts.
      2. You shall overcome Satan, and quench ye fire of hell, which he is kindling in your hearts.
      3. Because you overcome your own spirits, which is better yn to overcome 10000d bodyes. Prov. 16.32.
4. You are blessed. Math. 5.5.
yt you may obtein ys, get wisdome from Heaven.
   1. Intelligence of ye wisdome of ye rule yt should guide you.
   2. Be affected wth ye goodness of it, Prov. 14.29. ye word translated wisdome signifiyes intelligence, 1. Sam. 3.8. & sense, Psal. 85.10. lay ye action and rule together, Ps. 41.1. to consider, is rightly to Judge ye case.
   3. apply ye rule to yr decisions, to guide all your speculations & actions. Gen. 48.14.

Q. What is ye 2d. thing wthin ye mercifull kindness appears?

2° Liberalitas.
A. Bounty, whereby a man is inclined to impart his superfluity, to serve ye conveniency of his neighbour, & his own conveniency to serve his Extreme necessity. Ruth. 2.8, to end. Luk. 3.11. 10.33, to 38. 2. Cor. 8.14. 1. Joh. 3.17. Gal. 5.22. Isa. 58.7.

Expl: Here these Rules must be observed.
1. Our superfluity must give place to our neighbours conveniency. Ruth. 2.8, &c:
2. Our conveniency must yield to his Extream necessity. Luke. 3.11. 10.33, &c: & here is forbid all churlishness as in Nabal.7 Job cleers himself from ye power of ys sin. Job. 31.16, &c:

Q. What is concording kindness? Concors.
A. Vertue whereby a man is inclined to agree with his neighbour, in all good & Lawfull things. Gen. 13.9. Math. 17.26, 27. Phil. 2.2. 1. Thess. 4.11. 1. Pet. 3.11.

Expl: Peace, according to ye ordinary notation of ye Greek word, is a knitting into one: ys peaceable frame between sociates appears especially in these things.
1. There must be a flexible, pliant frame of spirit, ready to sute and solder together. Rom 13.2. wee must not think Evill without a cause, 1. Cor. 13.5. not easily be provoked, tremble with a shadow, contend for nothing. Exod. 26.3. coupled together, _____8 a woman to her sister, yr must be agreement one with another. Eph. 2.21. & not to crosse one another,9 Eph. 2.21. 1. Cor. 1.10.
2. They must be consociated, Ps. 122.3. 133.1, 2. as sheep of ye same pasture; here ye word used for a neighbour and friend. 1. Sam. 30.26.10 Exod. 11.2, &c: comes of a word yt signifys to feed or pasture together. hence to consociate.
3. Their hearts should be kit together as one, each willing

8 Unable to make out this word.
9 Willard repeats this phrase.
10 Mss. has 1 Samuel 26:26; there is no such verse; 1 Samuel 30:26 refers to David’s friends.
ye o'vrs happiness as his own.  1. Sam. 18.1, 2.[mss. 18.12.]

σύμψυχοι:11 Phil. 2.2. one soule in diverse bodyes.

4. They should move and act together, joyn in ye same services. Eph. 2.21. 4.16.

5. Here be quiet and rest, hold fast ye mind, cease from w't might unty vs knot. 1. Thess. 4.11. 1. Pet. 3.11.

2. Require it of God, who hath promised peace to Israel. Psal. 125.ult. ye word for seeking is translated requiring, Luk. 12.48. it signifys to require [mss. required] as things are required by Importunate disputers in ye schools; dispute and reason wth God. Eph. 2.14, 15, 16.

3. Account it your honour, and be ambitious, of seeking after peace. 1. Thess. 4.11. φιλοτιμ[ε]σθαι, signifys to love honour, wee should contend for peace as our honour, seek it with holy ambition.

4. Thirst after it and pursue it, as a persecutour him he would take. 1. Pet. 3.11.


6. Use all possible means, w'tout sin to obtein it. Rom. 12.18.

How deeply are ye saints bound to strive to live in peace one with another.

1. If those who agree in a 3d., agree among ymselvs, how firmly should they agree, who agree in so many things, they are one body: have ye same spirit dwelling in ym, hope to live together in ye same heaven, have one God and head, are united by ye same bond of faith, &c: and should these dissent. Eph. 4.3, to 8.

2. It is our life to live in peace w't ye saints. 1. Pet. 3.3.10, 11. y't cannot live w'tout peace, Math. 12.15.[?] Josh. 21.12.[?] y'refore be of ye same mind, 1. Cor. 1.10. close w't ye truth, 1. Thess. 5.13.[mss. 5.12.] Zech. 8.9.

Q. What is ye Expression of this kindness?
A. The shine of it in a mans looks and gestures, as also in his salutations, & soft answers: Gen. 23.7, 12. 31.2, 5. Judg. 8.2, 3.

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11 Phil. 2:2: σύμψυχοι, “of one soul.”
Prov. 15.1. 16.15.  
[2. Chron. 10.7.]

Expl: This stands out in ye actions of ye body, & of ye tongue.  
ys was one Evill of Saul, an Evil Eye.  In Salem, & ____._12 here  
are forbidden uncouth ______, wagging of ye head, &c:  
-----------------------------------------------  page 485  ---------------------  
In Salutations]  2. Chron. 10.7. here is condemned clamour,  
bitterness & wrath, Prov. 22.23. Eph. 5.31. Col. 3.20.  
Judg. 8.1.  
Soft Answers] Churlish Answers as of Nabal to David [1. Sam.  
25.], are here forbid.  Math. 5.

Q. What is yt fortitude or manhood?  
A. A vertue wby a man is exposed to  
Lawfull dangers, by pleading, or  
fighting for ye life of his neighbour.  
30.17, 18.  23.8, to 29.

Expl: True fortitude and courage are here commanded,  
pusillanimitie forbidden; hence it is a duty to fight ye Lords  
batells, wn called to it.  Curse ye Meroz [Judg. 5.23.].

Q. What is ye duty of a man for ye  
spirituall good of his neighbour?  
A. That wherby he labours to save his  
soule, praying for him, and  
applying ye word of life shining  
Col. 3.16.  Jam. 5.15, to end.  
[1. Joh. 5.16.]

Exp: Wee have heard of ye vertues of Preservation of our  
neighbours life in generall, now in speciall wee owe duty to our  
neighbour, to labour what in us lies that his soule may live in  
ye sight of God: for yt life is most precious: we cannot love  
our neighbour, & hate his soule, we must labour to save his  
soule by all means in our power and liberty.  
1. By prayer for him, Jam. 5.15. if a man have not sinned  
ye sin against ye H.G.  prayer may be an Instrumentall cause

_12 Unable to make this word out.  
_13 Unable to make this word out.
of his spirituall life: and this is a great glory to be an Instrument of conversion. Prov. 11.30.

2. By applying ye word of life to him, to help forward ye application of ye word preached especially in our conversation, Phil. 2.15, 16. Vessels of light, holding it forth, it seems to be an expression borrowed from an high tower by ye sea coast, wry were also ys Light, in ye night season to direct marriners; see, Math. 5.16.

Q. What is his duty concerning ye bodily life of his neighbour?  

Exp: 1. So many ways as are of preserving life, so many particular Rules of ys command.  
2. So many ways of destroying life, so many ways of breaking this command.  
3. Wee break this command by neglecting any means yt might be usefull to preserve life. Math. 25.35, 36.  
4. If a magistrate punish not a murderer wth death, he is guilty of his after murders.  
5. Those are especially guilty here, who take away ye lives of others unjustly. here a duell is utterly unlawful. Gen. 6.[?] and if we should labour to preserve his life, when he is dead we should mourn to see his life gon, and attend his buriall in a decent manner, there is a difference between him and a brute beast. Jer. 22.19.

Q. What is that chastity required in ye 7th command?  
A. A vertue wby a man is inclined to keep his bounds in all things appertaining to Generation. Exod. 20.14. 1. Tim. 5.2.  
Tit. 1.8. [2.5. 1. Cor. 7.5, 9.  
1. Thess. 4.4. 1. Pet. 3.2.]

Exp: If man had continued in Innocency, it had bin a pleasant thing for Adam & all ancestours, to have multiplied ye glorious Image of God, & bin constantly bringing new pictures of God into
ye world. Gen. 1.21, 27, 28. This command is (as ye most are) propounded negatively, to shew yt ye nature of man is prone to violate these Rules, &c: Nasjeh[?] taken strictly, and most properly, signifieth to commit adultery, or Zerrah, fornication, or whoredom in generall, Hos. 4.14.[mss. 14.14.] here by a synecdoche, as in other commands, ys speciall adultery is put for ye Genus, & by ys we are to understand ye speciall sins of ye same kind and nature, fornication, incest, &c: But ye sin of adultery is expressly and directly forbidden.

1. Because it Immediately and directly croseth ye great ordinance made by ye first being,

for ye honourable Propagation of mankind. Gen. 1. Mal. 2[.10]. Such seed as are brought forth by Lawfull marriage, have an Excellency of dignity above others: This kind of Procreation is an Excellency of men above beasts, which live promiscuous: such as are Parents of bastards, play ye beasts.

2. Because man and wife are not only bound by ys great ordinance, but by a tripartite covenant, made one with another, and with God, it is more yn a civil covenant, for yt may be dissolved by mutuall consent, it is a kind of sacred covenant, called yrfore ye covenant of God. Gen. 17.14. ys is broken by adultery. Rom. 7.1, 2. Math. 19.6.

3. Because ye violation of ye Law by adultery brings a disorder and confusion, into Inheritance, stock, and families, and into ye world. Deut. 23.2. Zech. 9.6. if ye sin should be commonly practised, & fill ye world with bastards, it would staine ye Excellency & glory of all Generation, & make humane and honourable blood run in ye base channel, of brutish mixtures and confusions: here all manner of uncleanness and impurity in ys kind is forbid.

In ye first and generall Rule we must consider,

1. One thing commanded, i.e. chastity] wch comes as some conceive of ye Hebr: Kadcut, wch implyes first a separation from common, & dedication to divine use, a Palace hath name from hence. Am. 7.13. it signifieth also a Preparation, & Purification, 2. Sam. 11.4. they that are chast separate ymselvs from all o'rs, & dedicate ymselvs one to another, & all chaste persons have a disposition to concurre with God, in all his ends wch he propounds to himselfe, in ys business, to consecrate ymselvs to his Rules: for Propagation, ye Greek ἁγνείω, Tit. 2.5. comes from a Priv: & γινώεκω, because a chast person knows none in an unlawfull manner.

2. The description itselfe in wch observe.

1. The Generall nature of it, a vertue, wby a man is inclined to act well.

2. The speciall nature, an Inclination, &c:] wee dedicate
ourselvs to Gods Rules & ways, & separate ourselvs from all Innovations of our own: The vessels, 1. Thess. 4.4. are naturall Instruments in ye body, serving to Generation. we must possesse, i. e. command these.

2.[sic] Hence men must rule ye fansy, & bridle love by reason: else a man is brutish, Ps. 32[.9]. a man must be temperate, Tit. 1.8. have dominion over his desires. here consider, 1. What are those Vessels. 2. What to possesse. 3. wt is holinesse. 4. wt is honour.


2. What to possesse.

1. He must keep a constant power and authority over his body, & members, and not suffer ym to be inordinate. Rom. 6.18, 19.

2. Hence we must exercise power over ye sensitive soule, fansy & affections, wch move ye members of ye body, especially those affections of love, lust, desire, &c: & carnal delights yt lead to generation, ye fansy takes in sensible species by ye outward sences, &c: ye saints must be able to approve ye motion of yr reins to God, Psal. 7.14. 26.2. Jer. 17.10. ye word comes from Caleb, wch signifys to desire violently, because ye reines are ye seat of desire, by heart is meant inward plots and projects devised by ye understanding, and intended by ye will, and by ye reines. The sensuall lower affections [are] enclined to generation: there is another thing which seems to be included concerning ye reines, & yt is, ye closeness and secrecy of these operations, for as some observe, among all ye bowels, nothing more obscure and secret: yt ly in ye most intimate recesses of ye lower belly, yet these are well known to God, he knows all ye inward motions and affections, we should yrfore see yt yt be not Exorbitant.

3. The saints must guide and order all ye inward actions & motions of these secret affections, according to ye dictates of right Reason. Ps. 32.9. men are soules, who being capable of wisdome, make such use of Reason: hence ye inordinate acting of those inward lusts is called folly,

2. Sam. 13.12. of a word yt signifys to fall or wither, as ye leaves of a tree: yrfore man hath lost his sap of wisdome.

4. If you would have possession inward, labour after a strong dominion over these affections, Lord it over ym. Tit. 1.8. ye word implies strength, hence ys inordinate lust, called ακρασία, incontinency, 1. Cor. 7.5. 2. Tim. 3.3.

3. What is holiness? it implies separation and dedication, & yt holiness yt is inherent in ye wills of ye saints, is a
disposition to separate a man'selfe, from all o'r ends, & consecrate himself to God, as his last end: by y's he Rules his affections.

1. He separates himselfe from all his own Inventions, carnal men find out ways of pleasure, that never came into ye heart of God.

2. Consecrates himself to ye will of God, measures his affections by it.

3. Will not suffer God to be a loser by him, or his heart to be estranged from God, his affections are as strongly carried to God, as if he had never tasted sensuall pleasures. 1. Cor. 7.7. 2. Tim. 3.3.

4. his heart is carried to God more strongly by ym. Zech. 9.ult. Gen. 33.5.

4. What is honour?

1. In devout acting & cloathing his nakedness in a comely manner, 1. Cor. 12.23. We cover not our face and hands, but we count him a monster yt should not cover his nakedness. it is a horrid breach of y's command.

Q. Which are ye parts of ye chastity? Cujus partes Cujus partes

A. Especially modesty & honesty. 

Eph. 5.3, to 9. 1. Thess. 4.3, to 9.
1 Pet. 2.11, 12.

Exp: 1. A readiness to decline all sensuall impurityes.
2. An inclination to act purely and devoutly.

Q. What is yt speciall modesty? Modestia Modestia

A. That w'by a man keeps himself from all inordinate concupiscence, & sensuall impurity. Eph. 5.3, 4. Col. 3.5.
1. Pet. 1.13. 4.7. [2.11. 1. Thess. 4.3, to 6.]

Exp: Modesty of modus, because we are enclined to keep within our bounds: yr is a more generall modesty, respecting our whole conversation, but ys is yt w'ch restreins concupiscence: concupiscence is naturall and Lawfull, but ys keeps from Inordinate concupiscence, not from ye acting, but impure acting of these subordinate affections, & inclinations of ye body.

14 Modus (Latin) = measure, size
1. Abstain from ἑαυτῷ. 1. Thess. 4.3. 1. Pet. 2.11.
2. Mortify ἑαυτῷ. νεκρόσατε,15 Col. 3.5. make you without heart.
3. Abhor ἑαυτῷ, let ἑαυτῷ not be named without detestation.
Eph. 5.3.

Q. Why must a man keep himself from inordinate concupiscence, & sensuall impurity?
A. Because these common sins committed against a mans own body, are exceeding filthy, & deadly enemies to his soule. Lev. 18.26. Prov. 5.4, 5.
1. Pet. 2.11. [1. Cor. 6.9. Gal. 5.19.]

Exp: 1. This sin is committed against a mans own body, ye body is not only ye Instrument, but object, ye thing abused, a man now becomes one with ye Adulteresse, she hath his Eye, Affections, & body at command. yr are 2 heads especially to wch ye filthinesse of ye will may be reduced.
   1. It is exceeding abominable. Lev. 18.26. Abomination in ye ab____16, wch appears.
   1. These are prime sins, & fruits of ye flesh, or originall sin: & yrfore we shall find wn ye Apostle presents a catalogue of sins, and army of lusts, these are set in ye forefront, as captains, 1. Cor. 6.9. Gal. 5.19. Col. 3.5, to 10. as if yr were no lusts, yt ye pure spirit did so much hate, & unclean spirits delight in.
   2. Transcendent sins: oyr sins bow to these, those are ye product & growth of wm, if men sin against light, & God, and conscience, God delivers wm into ye hands of these sins, Rom. 1.18, to 28. these are ____17 sins, wn a man is taken with them, he is at ye height of villainy: hence these are called sinners by way of eminency. Luk. 7.34. wn ye word sins is appropriated to any one sin, it makes[?] a great sin.
   3. They are exceeding filthy abominable sins.

15Col. 3:5: νεκρόσατε, "put to death."
16 Unable to make out this word.
17 Unable to make out this word.
understand ye sodomite. Abner said am I a dog, on ys account: these especially are called dogs. Rev. 22.15.

3. This sin is called filthiness and uncleanness itself. Coll. 3.5. Eph. 5.3.

4. It is loathsome, Rev. 17.4. Lev. 18.26. makes a man abhorred of God and man, & all creatures.

1. Of God. 2. Cor. 6.14. make a great distance. Hos. 4.12. Lechet, ye word is a metaphor fowlers & hunting.

1. The harlot abhorrers these birds, & takes ym in her w[ch,18 Prov. 5.3. used of winged fowles. 6.2, 5.[mss. 6.25] Eccl. 10.20.

2. The heart being taken with these fruits[?], is exceedingely alienated from God.


4. These lusts keep ye heart by force.

2. God stands at a great distance from ym.

1. His heart is alienated or diss____ed.19 Eccl. 3.18. Jer. 6.8. Gen. 31.25.[?]

2. The Lord deals with thee according to thy dealing with him. Zech. 11.8.

3. Hence he locks up himself, & beautyes, & treasury from thee. 2. Cor. 6.14.


2. These lusts are deadly Enemies to a mans soule. 1. Pet. 2.11.

1. The Lord in his wrath against ye soule, cast ye poor prisoner into ye deep pit faster yn oyr Prisoners of sin, they are also prisoners of lust, Rom. 1.18, 27, &c: Prov. 22.14. deep ditch, a metaphor from wild beasts, w[ch hunters take in pits; whence they cannot come out: God casteth ym in this pit, w[ch is as strong as Infinite revenging Justice.

2. He degrades ym beneath ymselvs, they are compared to wild beasts in a pit, or an ox going to the slaughter. Prov. 7.22. 2. Pet. 2.12. to a foole. Prov. 7.22. Hester.[?] Job. 5.8.[?] 13.23.[?]


1. They are senceless and secure. Eph. 4.19. Prov. 5.9. cruel: sechza, signifyes ye poyson of asps, Deut. 32.33. w[ch breed[?] no pain at first, but ye venom is deadly. Prov. 5.11. 9.17. stollen water is sweet, i.e. yy have no remorse, ye conscience of a man ever stings him.

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18 Missing word here?
19 Unable to make this word out.
2. If he were sensible yr were no getting out of ye ditch, a folly to strive with our strength. Prov. 22.14.
3. If he should make an Escape from ye Externall commission of yt sin at present, he will be again entangled. 2. Pet. 2.20, 21, &c: Math. 12.43.
4. The more he strives in ys sence, ye more fast, Eccl. 7.26.

1. Hence in an ordinary course, he is sure for hell. Prov. 5.5, 22. 2.19.
4. Such shall not only go into hell, but be extreamly plagued there above o'rs, because ye deep[er] pleasure men have taken in yr sin, ye deeper shall be yr torment. Rev. 18.7. hence these are said to go into ye depths of hell, Prov. 9.18. 2.18. El Rephai'n, to ye Gyants, where ye hideous monsters are.

[3] The last thing w'in ye Evill of ys sin appears, is ye commonness of it, because Adam being vicious[?] fell upon yt affection of love, and tasted[?] it extreamly, hence all ye world were overcome with it; sen, Gen. 6.2. all yt accused ye woman were guilty of uncleanness in yr own consciences, Joh. 8.7, 8, 9. if ye plague rage extreamly, how carefull should we be to provide an Antidote. Prov. 2.16.[?; mss. 2.6.] 5.5.

Q. What is ys sensuall impurity from which a man must keep himself? hic prohib: Genera
A. All kinds and degrees of Incontinency & uncleanness, Gradus
   1. Cor. 6.9. Gal. 5.19.
   Eph. 5.3, to 6. Col. 3.5.
   1. Thess. 4.3.

Expl: Under ye one kind, viz: Adultery, are found all kinds and degrees of Incontinency. Math. 5.28.

Q. What are ye kinds of Incontinency from w'ch a man ought to keep himself? Genera
A. Either yt w'ch a man commits alone, and those w'ch he commits with others. Gen. 2.20, 21, 24. Rom. 1.24, 26, 27.
   1. Cor. 6.9. [Gen. 1.27, 28.]
Exp: The Lord by his wise dispensation and dealing with Adam, & suitable providing for him, _____,⁰² seems implicitly at least, to condemn all these kinds of Impurity.

1. God made Adam an helpe for ye propagation of mankind, wch he was not able to propagate alone, yt restreins from doing anything alone toward generation; such an one directly crosseth ye order made by God, no wonder is such gone mad.
2. God provided Adam a meet helpe of ye same kind with himself, a living creature, out of ye Elements; hence it is utterly unlawfull to ly with unclean spirits.
3. One of ye same species, 'tis unlawfull to ly with beasts, Lev. 18[.22, 23]. Gen. 2.20, 21.
4. God provided one of another sex. Gen. 1.27, 28. to teach us not to confound sexes; wch shews yt sodomy is an horrible strange aberration from ye Rule, Lev. 20.13.
5. God gave Eve in marriage to Adam, for ye propagation of yr kind. Gen. 2.24. hence fornication is unlawfull.
6. They two shall be one flesh, hence Polygamy is unlawfull.
7. Adam must cleave to his wife alone, hence Adultery.
8. God created ye woman out of ye side of man, to shew yt collateral marriages only are lawful. not in ye kin directly ascending, or descending, hence incest is unlawfull.

Q. What is yt kind of uncleanness wch a man commits alone?

A. Self pollution, wby a man doing as Onan, polluteth his own body alone. Gen. 38.9. Rom. 1.24. 1. Cor. 6.9.

Expl: These are those Effeminate persons, 1. Cor. 6.9. μαλακοι, soft ones, ye s_____ is translated a defecion or fouleness[?], arising from ye softness of ye body: ye H. G. expresseth ye filthy sin by ys word.
1. The spirit of a man is soft, and ready to take impression as soft wax.
2. As those who languish long after strange food, & unwholesome, so ye soule takes ye impression of ys temptation, longs for ye satisfaction of his lust.
3. Not being able to resist ye temptation, satisfy yr

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²⁰ Unable to make this word out.
²¹ Unable to make this word out.

This kind of sin is an horrible great Evill.

1. In respect of ye conscience.
   1. Sinning against light.
   2. The direfull[?] expressions of Gods wrath,
      Rom. 1.15, to 21.
2. Is excluded from Heaven, yr shall no such bauds come there, 1. Cor. 6.9.
3. Because exceeding unnaturall and crosse to Divine Institution.
4. Because committed by a manselse, as self murder is an aggravation of murder, &c:

This is an exceeding great sin.

1. Damnable. 1. Cor. 6.9.
3. Dishonour to ye body. ibid.
2. Uncleanness with ye same kind.
3. Seed being ye originall of man, yt wch he spilled is a man.
Gen. 38.9.
5. A token of wrath. ibid.

Q. What is uncleanness committed wth others, wch is more naturall and with consent?

A. Fornication, ye commission of uncleanness wth single persons,
or Adultery, w one of ym at least is married, or contracted.

Exp: Fornication is a vaulting, or making an arch-nesse, of fornix, an Arch or Vault: It hath its name from those vaulted bars, w those strumpets use to prostitute ymselvs, or from a furnace, because it is a burning lust, ye Gr: word, πορνεω, comes of πορνέω,22 because whores make sale of yr bodyes, meretrix à merendo,23 because ye whore plays ye harlot for her hire.

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Prostitula, à Prostando,24 which offerreth herselfe, as Tamar: Adam was Lawfully married for ye Procreation of children, vy yt know each oyr before marriage, commit a great sin against ye

22 Greek: “fornicators” from “to commit fornication.”
23 Latin: “Prostitute” from “one earning.”
24 Latin: “Prostitutes” from “prostituting oneself.”
Divine Institution: God blessed marriage, therefore all your company of man and woman is accursed, Heb. 13.4. μοιχος Gr: μη οικοι, it confounds familyes. Adultery, when one at least is married or contracted: for a woman espoused is called a wife, Gen. 34.2. Deut. 22.23, 24. Math. 1.20. when one is married it is called single Adultery, when both double. Adultery is going ad alterum: persons labour to keep your sin close, but God will revenge it. Heb. 13.4.

2. This violates ye solemne covenant of marriage. Prov. 2.17. 1. Cor. 7.4.

3. The Law of creation, the woman being appropriated to ye man, ye are one flesh.

4. The community of wives makes men like unto beasts.

5. Inheritances are confounded.

6. Crosseth ye end of marriage, which is
   1. Propagation.
   2. A remedy against lust. & by ye same reason Polygamy is forbidden. Math. 19.5. Mal. 2.14, 15. 1. Cor. 7.2. Lev. 15.18. not a sister properly, but another woman.

Obj: God gave Sauls wives into Davids bosome. 2. Sam. 12.8.

A. That doth not evince yt God allowed polygamy: if David had married ym it had bin incest: had God allowed it, he had allowed incest, it means only he made ym his subjects. Ps. 18.50.

Q. What is yt wch is committed without consent? sine consensu violentia.

A. Rape, defiling a woman by force and violence.
   Deut. 22.25, 26, 27.
   2. Sam. 13.11, to 15.
   [Gen. 34.2.]

Expl: Folly and wickedness is in such a person, undo ye power of lust, will not hear Reason, of all more naturall uncleanness this is the most vile and loathsome. Some think this was the sin of Shechem. [Gen. 34.2.]

25 Greek “adulterer” from “not the family,” literally “not the house.”
26 Latin “to another.”
27 Unable to make out these two words.
Q. What are those kinds of uncleanness, whch are more strange and unnaturall?
A. Either such as are committed by ye same kind, or a diverse kind.
Lev. 18.6, to 24.

Q. Which are those which are committed by ye same kind?
A. Incest, a defiling neer kindred, or sodomy, a defiling ye same sex.
Rom. 1.26, 27. 1. Cor. 5.1. 6.9. Exek. 22.11. [Lev. 18.22.]

Exp: Sheekindred, of shear[?] remaining, because kindred is a part of mans kith: nature desires Progeny, & di____28 of kindred, but in these marriages they returne to ye beginning. This is a sin of Heathen, Lev. 18. & allowed by many of ye Gentiles. 1. Cor. 5.1. Sodomy, defiling ye same sex, buggery, or boy loving.
  1. It is abominable. Lev. 18.22.
  4. They burne in hell also. Jer. 73.1. Isa. 1.9, 10.[?, mss. Gen. 6.9, 10.] the Heathen were delivered up to these fires, for sinning against ye light of nature, Rom. 1.18, 27. philos: & wiser Heathen, were given up to_____ine29 filthiness, Solon, S____,30 Zeno. Roman Emperours as Nero, Caligula, Julius Caesar, Augustus. V. 26. ye wives did change naturall use: i.e. organs: men exercised preposterous venery.

Q. What are those committed with a diverse kind?
A. Uncleanliness committed either with a brute beast, or ye Devill.
Lev. 18.23, 24. 20.16.

Expl: Semiramnis prostituted herself to a horse, ye women of Mendes in Egypt to Goats, Mahomet ye false prophet accompanied an asse, because a Sarasen woman refused him: some think yt by

28 Unable to make out this word.
29 Unable to make out this word.
30 Unable to make out this name.
this sin bin come[?] sometime perfect man, sometime perfect beasts. Plutarch writes of a boy between a man and a Mare.

And a girl between a man and an asse: Coni___bi: Coni__bi: give a Reason, because ye principal cause being ye more noble, prevails. Man degrades himself exceedingly by ys sin.

2. Or with ye Devil, as witches, 1. Sam. 28.7. Unclean spirits are called Incubi, & succubi: here a man bear neither generall nor speciall kind[?] God is at such a distance from these Apostate Angels, yt he will have none suffered to live, yt give entertainment to zm, appearing in a bodily shape.

Q. What are those degrees of gradus motus hominis
   Incontinency, from which every one must keep himself?
A. All unchast motions of ye inward and outward man.
   Eph. 5.3, 4, 5. Col. 3.5.
   [Prov. 6.25. Math. 5.28. 15.19.]

Expl: Motion strictly taken is ye motion of a being in power, to something not yet attained; It is true that all these acts which may tend to uncleanness, are here forbid: but here I take motions in a more general sense, for all inordinate acts of ys kind, and applications of a mans selfe, in matters appertaining to Generation, whether commission of grosser sins, or inclination to zm.

Q. Which are ye first unchast motions of ye Inward man?
A. Impure thoughts, or considerations & desires.
   Job. 31.1. Prov. 6.25.
   2. Tim. 2.22. 1. Pet. 2.11.

Exp: Usually these are ye first steps to Incontinency.
Obj: It is a sin for a man to think of a maid or a woman?
A. No, for then every one should sin.

2. Neither is it a sin to think of ye Evill of adultery.

31 Unable to make out this word.
Scire malum, non est malum\textsuperscript{32} but w\textsuperscript{h} y\textsuperscript{e} understanding assents to y\textsuperscript{e} temptation, or is moved with it, in y\textsuperscript{e} least measure: any act of y\textsuperscript{e} understanding, making preparation before hand for y\textsuperscript{e} lust of y\textsuperscript{e} flesh, is sinfull, Rom. 13.14. make not provision, y\textsuperscript{e} word signifies Providence, fore-mind: i.e. any application of y\textsuperscript{e} mind to y\textsuperscript{e} object, w\textsuperscript{h}y he provide before hand, for y\textsuperscript{e} satisfaction of y\textsuperscript{e} flesh: & y\textsuperscript{s} is y\textsuperscript{t} thinking w\textsuperscript{h} Job abhorres: this Inordinate thinking appears.

1. When y\textsuperscript{e} understanding is pleased to walk in y\textsuperscript{e} contemplation of these inordinate acts w\textsuperscript{h} such objects: Speculative Wantonnesse. y\textsuperscript{e} old World\textsuperscript{33} was full of such Imaginations. Gen. 6.5. yt included in, Job. 31.1. consider, i.e. regard, for ________\textsuperscript{34} Ps. 94.7. Dan. 9.4.

2. When y\textsuperscript{e} understanding busyes itself before hand, in contriving ways, and providing meanes. Rom. 13.14.

3. If y\textsuperscript{e} understanding doth not assent a man may commit it, in judging it best. Job. 24.15.

4. If he comes not thus far, yet if y\textsuperscript{e} understanding take it into consideration, whither he should committ it if he had opportunity: A man should abhorre y\textsuperscript{e} question, consideration argueth a tendency unto it: these thoughts are y\textsuperscript{e} first borne of originall sin. Math. 15.19. διαλογισμοί πονηροί,\textsuperscript{35} i.e. y\textsuperscript{e} understanding is disputing and reasoning with itself: Adultery follows. If lust conceive (by bringing y\textsuperscript{e} faults and object together) it will bring forth sin. Jam. 1.25. cure cogitation if you would cure corruption.

2. Impure desires] or lusts, Prov. 6.25. Math. 5.28. Col. 3.5. 2. Tim. 2.22. 1. Pet. 2.11. desid:\textsuperscript{36} is yt w\textsuperscript{h}by y\textsuperscript{e} soule savouring that which seemes good and sutable, reacheth & wandereth after it, to have communion & pleasure in it.

1. The soule savours it. Prov. 6.25. y\textsuperscript{e} word signifies to desire or covet. Josh. 7.21. Cant. 2.3. they are called lusting pleasures. Tit. 3.3. Passion. Rom. 7.5. Prov. 6.25. Gal. 5.24. Josh. 7.21.

2. The soule wisheth it were lawfull for him to committ ys sin.

3. Opens y\textsuperscript{e} mouth for it, & gapes after it. Tit. 3.3.


\textsuperscript{32} Latin: “It is not evil [merely] to know evil.”
\textsuperscript{33} Unable to be certain about this word.
\textsuperscript{34} Unable to make out this word.
\textsuperscript{35} Matthew 15:19 reads in full: “For out of the heart proceed evil thoughts (διαλογισμοί πονηροί), murders, adulteries, fornications, thefts, false witness, blasphemies.”
\textsuperscript{36} Latin desideria, “desires.”
Q. What are those highest unchaste motions of ye Inward man?

A. The passionateness and greediness of Inordinate lust. Col. 3.5. Rom. 1.26.
   [1. Thess. 4.4. Eph. 4.19.]

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Expl. πάθος επιθυμίας: Passionateness of concupiscence; πάθη ατιμίας, Passions of dishonour or shamefull filthy disgrace: hence those yt are come to ye highest state of inward filthy uncleanness, are said to neigh, Jer. 5.8. burne, 1. Cor. 7.9. to be sick. 2. Sam. 13.2. all wch expressions are used to declare the Passion of lust: which may be thus described.

It is yt wound and disease of ye soule, wby ye heart being inflamed wth ye impression of lust, is restlesse till it committ some filthy act of uncleanness.

1. The heart, will, & affections, are deeply wounded with lustfull impressions, 1. Pet. 2.11. it burnes ym, 1. Cor. 7.9. Rom. 1.27. Hos. 7.4 Passion is a taking ye Impression of ye act of ye agent.

2. Hence ye desires are mighty, strong, and vehement, reaching after ye satisfaction of lust, Jer. 5.8. burnes down ye fairest Arguments and Counsells. Rom. 1.27. 1. Cor. 7.9.

3. The more ye lust is opposed, ye more it rageth.

4. This raging passion is continually lighting in ye heart, stirring & provoking ye will & affections, will never be quiet till it be satisfyed. Hos. 7.4.

And Greediness of Inordinate lust] Eph. 4.19. πλεονε, wch seemes to be ye meaning of ye translation covetous, Col. 3.5. it seemes to mean, let no man go beyond, and defraud his brother, εν τω πράγματι, in ys businesse, pretend friendship, and deceive him in abusing his wife: ye word signifyes covetousnesse, an inordinate longing desire of having more, ys greediness appears in severall things.

1. They love those pleasures, & delight in ym more, yn in those rivers of pleasure wch are to be found in ye presence of God. 2. Tim. 3.4.

2. Love ym instead of God, hence called Idolatry.

Coll. 3.5.

1. Because yy close wth those pleasures, as yr chieapest good.

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37 Col. 3:5: πάθος επιθυμίαν κακήν, “inordinate affection, evil concupiscence.”
38 Rom. 1:26: εις πάθη ατιμίας, “unto vile affections.”
39 Eph. 4:19: ακαθαρσίας πάσης εν πλεονεξίᾳ, “all uncleanness with greediness.”
2. Worship yourselves.
3. Bind yourselves to serve you.
4. Serve you with all your might.
2. [sic] He counts you more in his meat.
5. The more he hath, ye more he desires. ib.

Q. What are ye first unchast motions of ye outward man?
A. The attendance of ye Eye and Ear, to those objects and relations, which are apt to defile ye heart.
1. Cor. 15.33. [Prov. 6.25. 2. Pet. 2.14.]

Expl: The Eye and Ear are ye noblest sences, ye great gear of ye soule, by which (if not well armed) yr is a continuall entercourse maintained between sin & ye heart, & ys attendance is ye ready way to infest ye heart. Gen. 6.2. Eccl. 11.9. men are said to walke in ye sight of yr Eyes, &c: 2. Pet. 2.14. ye words are, full of ye whore; as if she were seated in his Eye: ye word is, eyes.
1. That ye heart being a sea of lust, sends out rivers of lust, to fill ye channels of ye Eye: ye word signifyes a vessell filled with liquor. Num. 15.39. Prov. 6.25.
2. Full of adultery, because it is ye window, yt lets in influences of lusts; & fuel of lusts, as ye windows of light.
3. The Eye is occupied and taken up with these objects, yt yr is no room for any other. Prov. 6.25.[mss. 6.6, 25.] fixt yr, tyed by a string. Gen. 39.7.
4. He feedeth, filleth, and satisfieth his Eye wth ye object. Math. 5.28. looks, i.e. wth impudent Eye, & delight, desiring yby to satisfy ye Inordinate desire of his heart: If you would keep chast hearts, take heed of keeping ______ 41 Eyes.

1. Enter into covenant with yr. Job. 31.1. wch confederation seems to imply.
1. Let ye will p_______ 42 Rules to ye eyes yt ye be

[lit. 'full of an adulteress.']”
41 Unable to make out this word.
42 Unable to make out this word.
not Instruments [of] lust: behold no nakedness.

2. Sam. 11.2, 3.


3. Look not on beauty to be taken with it wth presented. Prov. 6.25. Math. 5.28.

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4. Behold not wanton Pictures, &c:

Ezek. 23.14, to 17.

2. Having presented these wholesome Rules to ye Eyes, let ye will be sovereign Emperour, & command ye Eyes to attend those ______ion,\textsuperscript{43} & not to dissent from ye on any termes.

1. Keep a ______\textsuperscript{44} watch over ye Eyes continually. Numb. 15.39. David was shot through ye Eye.

2. Pluck out those Eyes, never use ye Eyes to maintain entercourse between sin & ye heart. Psal. 119.37.

3. ______\textsuperscript{45} ye from thee.

2. Let not ye Ear attend relations, yt are apt to infect, & defile the heart. 1. Cor. 15.34.

Q. Which are ye 2d. unchaste motions of ye outward man?

A. Immodest expression, in obscene words and deeds.

Eph. 5.3, 4. Col. 3.5, 8.

Expl: 1. Obscene words, Coll. 3.8. Άισχρολογία\textsuperscript{46} sometimes men express yr folly plainly, μωρολογία,\textsuperscript{47} Eph. 5.4. without salt.

2. Some use obscene langauge in a most witty manner, wch is called ευτραπελία,\textsuperscript{48} jesting: if ye sin of uncleanness be committed, ye make a jest of it, use similitudes, which ye are ______\textsuperscript{49} apt to infect mens hearts.

2. Deeds] Eph. 5.4. Άισχροτής\textsuperscript{50} ye word properly signifyes filthiness, & deformity of body, but here used to express deformity of manner.

\textsuperscript{43}Unable to make out this word.

\textsuperscript{44}Unable to make out this word.

\textsuperscript{45}Unable to make out this word.

\textsuperscript{46}Col. 3:8: απόδεικτος ... αισχρολογίαν “put off ... filthy communication.”

\textsuperscript{47}Eph. 5:4: Άισχροτής και μωρολογία η ευτραπελία “baseness and foolish talking nor jesting.”

\textsuperscript{48}See previous footnote.

\textsuperscript{49}Unable to make out this word.

\textsuperscript{50}See footnote 51.
Q. Which are those obscene deeds and motions?  
A. Unclean dalliance, or lasciviousnesse.  
   Gen. 39.10, 11, 12.  
   Deut. 25.11.  Prov. 7.13, &c:  
   Mat. 5.28.  Rom. 13.13.

Expl: Dalliance, as a wanton kisse or embracing, signified by ye right hand.  Math. 5.29, 30.

Q. What is Lasciviousness?  
A. That high degree of Incontinency, whereby a man poureth out, & spends himself in ye practice of uncleanness, Mark. 7.22.  
   Eph. 4.19.  1. Pet. 4.3.  
   ασελγεία, impud: wantonnesse.

Q. What is ye speciall honesty here required?  
A. That whereby a man is affected to behave himself in a comely and honourable manner, in all things apperteining to natural generation.  
   Ac. 17.12.  Phil. 4.8.  
   1. Pet. 2.12.

Expl: Phil. 4.8. ye word, restreining from Impurity; so honesty, is a positive purity, & sanctification, or ye natural concupiscence & affections of ys kind.  1. Thess. 4.3, 4. ys speciall honesty, is contrary in inordinate concupiscence, 1. Pet. 2.12. we must behave ourselvs honourably in ys respect.

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51 Eph. 4:19: ἐαυτοὺς παρέδωκαν τῇ ασελγείᾳ, “have given themselves over unto lasciviousness.”

1. All ye faculties and wheels should be set in right order, & frame of chastity, and stand possesst with a principale of purity. 1. Thess. 4.3, 4.

2. This speciall holiness of ye 7th command, consists in a conservation of a mansself, & all his faculties, to shewe ye Rules, & ways of purity. 1. Thess. 4.4.

3. The Behaviour of a mans whole conversation, should be suitable to these Principles. Phil. 4.8.


Ac. 17.12. καλὸς, signifyes faire, goodly, yt which may call ye Eyes of oYrs to behold it.

Q. How may chastity be distinguished?
A. It is single or matrimoniall.
   1. Cor. 7.29, to 37.

Exp: It is not a distribution into several species, only distinguished in respect of its subject: is ye same in the Essence, but admits of some accidentall differences, according to ye various condition of ye person by whom it is to be observed.

Q. What is single chastity?
A. That wby single persons care for ye things of ye Lord, yt y may be holy in body & spirit.
   1. Cor. 7.34. 1. Tim. 5.6, 7.

Expl: Single persons are either in a state of virginity, 1. Cor. 7. or widdowhood, 1. Tim. 5[.3, to 16]. & both must care to please God: y should labour to keep ymselvs cleer from ye working of concupiscence: gather up yr affections together (wch in married persons are scattered in diverse objects) and unite them, yt they may fall more strongly on God.

52 Acts 17:12: τῶν Ἑλληνίδων γυναικῶν τῶν ἐυσχημόνων, “of honourable women which were Greeks.”
53 Σχήμα means “form” or “appearance,” so the transcription argumε is probably mistaken.
Q. What is matrimoniall chastity?  

Matrimonialis.

A. That wherby persons being lawfully married, keep yr conjugall affections in due bounds, in respect of season & moderation. Gen. 2.22, to end.  
Prov. 5.15, to 21.  
1. Cor. 7.2, to 5, 29, 34.  
1. Pet. 3.2.

Expl: 1. There must be a legitimate marriage, according to Divine Institution. Gen. 2.22, &c: whch marriage must be
   1. A union, wby y give ymselvs one to another, for conjuggal communion, & most intimate society.  
   2. The union of one man & woman: Gen. 2.22. friendship can only be between two, God yrfore gave Adam but one, w he had ye residue of ye spirit, & power to create a 1000d for him: he who was Prince of mankind had but one. Polygamy was always a sin, though God bore with yr ignorance.  
   3. There must be due distance of blood between ye man and woman. Lev. 18. those distances are perpetually to be observed.
      1. The Canaanites were bound by ye Law of nature to observe ym, yr violation was abomination. V. 17.  
      2. Those violations are forbid in ye N. T. Mark. 6.18.[mss. 6.1.] 1. Cor. 5.1. yr was a necessary exception in ye beginning of ye world, also by ye speciall Law of God. Deut. 25.5. but neither ye Pope, nor any oyr in ye world can dispense with these Laws.  
      3. Those degrees forbid. Lev. 18. are unlawfull, & though those farther off are unlawfull, yet cousin germans are not forbid, because collaterall.  
      4. There must be a maturity of age. 1. Cor. 7.36. if y are not fit for oyr contracts, surely not this.  
      5. Those under ye power of Parents must have yr consent. 1. Cor. 7.36, 37, 38.  
      6. The mutuall consent between ys one man, & one woman, must be voluntary, without constraint, or deceit: because a most solemn contract, wherof God is a solemn witnesse, Prov. 2.17. 1. Cor. 7.12, to 16. & ys makes for ye comfortable Education of children, and settling Inheritance upon ym by succession.  
   2. After ye lawfull marriage they must keep yr conjugall affection within due bounds.
      1. May delight in one another, more yn in all ye things in
Ye world. Prov. 5.15, to 21.
2. Yeeld due benevolence. 1. Cor. 7[.3].
3. Keep ymselvs from variety of objects.
Prov. 5.15, to 21.
4. Keep yr affections in due bounds in respect of season.
Marriage bed must not be used unseasonably.
1. In time of separation. Gen. 18.11. Lev. 18.19.
20.18. Ezek. 18.6.
2. In time of publick Humiliation or fasting & prayer.
5. In respect of moderation.
1. Not too frequent.
2. Not above strength.
3. Not as a means, but as a remedy of lust.
6. There must not be such excessive delight yt God be made a loser. 1. Cor. 7.29.

Q. Which are those vertues which are helps of chastity?
A. Shamefastness and Temperance.
   1. Tim. 2.9. Tit. 2.12.

Q. What is shamefastness?
A. That w'by a man misliking all filthiness, is ready to decline all occasions leading thereto.
   Prov. 7.10, to 14. 1. Tim. 2.9.

Exp: 1. Mislikes, ἅιδος, of a private & ἅιδω to see, cannot abide ye sight of an unseemly thing. 1. Thess. 5.
2. Hence is ready to turne away his Eyes from it.
1. Thess. 5.22. ἀπέχεσθε, be far from it. Prov. 7.11.
3. If any unseemly act be represented, he is ready to conceive it, turns away his Eyes, blushes.
4. Flyes all occasions of filthiness. 1. Thess. 5.22.

Q. What is Temperance?
A. That w'by a man is enclined to moderate

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54 1 Thess. 5:22: ἀπὸ παντὸς εἴδους πονηροῦ ἀπέχεσθε, “Abstain from all appearance of evil.”
use of Diet, sleep, & recreation.
Prov. 23.29, to end.  Eccl. 10.17.
Luk. 21.34.  1. Cor. 9.27.  Eph. 5.18.
1. Thess. 5.6.  2. Pet. 1.6.  [1. Pet. 4.3.]

Exp:  Sodoms sin was fullness of bread, & idleness, wby yd nourished unclean lusts.  take away ye fewell.

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Q.  What is a speciall help to chastity?  
A.  The sporting of our soules in ye 
    fullness, of purest, & highest
    delights & pleasures.  Prov. 2.10, 16.
    5.1, 2, 3.  6.20, to 27.
    Eph. 5.18.

Exp:  Drinke of abundance of sweets [?] from ye Death of Christ, 
who tasted most bitter torments for our sinfull pleasure, yt ye 
sin may be exceeding bitter, & ye application of his satisfaction 
to Divine Justice by his bitter death, is a speciall means to 
lift up ye heart above ye power of sin:  & also Eying ye glorious 
grace of Christ, and life in his resurrection; but ye speciall 
help yt ye scripture propounds, is sporting and filling ourselfs 
with delights, wch are better and of a higher nature:  ye Light 
of ye sun puts out all kitchen fire:  want of satisfaction is ye 
ground of sin, when we are filled with the glorious delights of 
Christ, we need not ye delights of ye world, Eph. 5.18.

2.  This is a good means to preserve us from ye sin. 
Gen. 20.11.  39.9.

3.  God will preserve those that delight in him.  Coll. 3.16.
Q. What is ye duty required in ye 8th command?  
A. The preservation of ye goods of our neighbours, by all good means.  
Exod. 20.15. Prov. 13.11. 21.20. Jer. 7.11. 1. Sam. 25.15, 16.?

Expl: The words are, Lo Tigrath. Ye root is Garath: signifyes to steal privately. Gen. 31.30. Ye Gr: word αλύπτης, qu: καλύπτης, a hider. fur in Lat: qu: furnus, dark, black, because thefts are commonly committed in ye night, and we use ye word steale in English for ye secret conveyance of any thing.  
2. Stealing is ye taking away a mans goods, in a surreptitious way.  
3. This prohibition\(^1\) extends itself to robbing, &c:  
4. Any Injury done to our neighbours Estate, or unrighteous dealing is called theft. Joh. 12.8.[?]  
5. Hence we are commanded to labour to keep our own propriety, & ye propriety of our neighbour. Prov. 13.11. 21.20. treasures & ovl, i.e. not only for necessity, but delight.

Q. What is ye speciall Vertue here required?  
A. Commutative Justice, wby a man is enclined to give every one his own, in Externall good things.  

Expl: Commutative, so called, being mostly used in ye Exchange of things.  
1. Every one desires a propriety of his own, w'in others do not communicate.  
2. God hath given man ye Earth, & fullness yrof.  
3. He hath given every man his part.  
5. Would have those bounds preserved entire.  
6. Hath provided for yt by ye 8th command.

Wee should close wth ye Rules of Righteousnesse.  
1. Use nothing but in a righteous way, make y___\(^2\) to the good. Prov. 16.8.  
2. Give every man his own. 1. Cor. 6.8.  
3. Maintain ye propriety of o\(\text{yr}\)s, 1. Cor. 6.8. 

\(^1\) Mss. “cohition.”  
\(^2\) Unable to make out this word.
4. Be great in all matters of Justice of ys kind.

Q. What is ye first thing hence? H: irreg:³ Jus habens in Ex-
A. That men of ye World have a true right and title, to ye outward blessings, & propriety in externall good things.
Jer. 27.3, to 9. Ezek. 29.18, to 21.
Prov. 10.11. [Psal. 17.4.]

Exp: It is true, y'y are not ye great heirs of ye world as beleevers. Rom. 4.13. have not ye speciall right & title.
Rom. 8.32. but y'y have a common interest which appears.
1. They acting by Rules of Inferiour Arts, & beams of Gods wisdome, may attein inferiour ends, and ye good things of ys life by acting according to those Rules. Prov. 10.11.
2. They have not only right to these things from men, but from God himself. 1. Sam. 2.7.
3. They sin not in ye possessing of these good things, because y'y crosse his revealed will y'rin. Psal. 115.16.
Acts. 17.25. nay it is a sin to deprive ourselfs of y'm.
Rom. 3.9.[?] The Turkish Empire is a morsell God cast to a dog.
2. Sometimes God useth y'm in great service for his church, & y'refore prospers y'm, as Cyrus: Isa. 45. so God feeds dogs, Ezek. 29.18. they shall be no losers, & if y'y be gainers, y'y have right to them.

3. They have a title by ye Rules of Gods wisdome; ye rules of Policy are of his devising. Prov. 8.18 10.30.
4. They have right to yr lives. Exod. 20.13. & y'refore livelihood.
5. It is a sin to steale those things from y'm, y'refore they have a right.

Q. What is ye 2ᵈ. thing? h: reddenda quae

³ I doubt the transcription of this Latin word is correct, but this is my best guess from peering at the mss.
⁴ Another Latin word about whose transcription I am dubious. A possible correct transcription would be corporea, but the mss. does not seem to allow this.
A. That a man is bound according to his power to restore those goods which he hath found, or unjustly taken from his neighbour. Exod. 22.3, to 15. Deut. 22.1, to 4.

Q. Wherin consists commutative Justice?  

Q. Which are those good ways, lyby a right to these good things is obtained?  

Q. How is ye right to these good things obtained by a man himselfe?  

Expl: 1. By a common Law: viz: either nature or nations.  
   1. Of nature: taking void possession: hither belongs ye benediction. Gen. 1.28. Job. 16.10. ye word mele is used for filling up of numbers. Gen. 50.3. ye meaning is,  
      1. That men should encrease and multiply.  
      2. They should multiply till they had filled yr number.  
      3. When yr number was completed, they should fill ye Earth.  
      4. Then there should have bin a period of mankind: some have conceived yt if Adam had stood, mankinds generation had bin endless, and there should at least have bin such a number as ye Earth could not hold ym, & yn yy should be translated to Heaven: I know no ground for that
in scripture: ye ascention of ye 2d. Adam, is ye ground of our ascention. 1. Cor. 15.

1. Heaven is a finite place.
2. Is not ye generation of men (next[?]) bounded by ye magnitude of ye Earth. ys charter was i__eated.5 Gen. 9.1. by wch ye children of men have liberty to fill all [mss. and] vacant places, so much as ys are able to subdue. Cabesh signifys to subdue, as a Mr his servant. Zech. 9.15. 2. Sam. 8.11.

2. Chron. 22.18.[?, mss. 26.10.] Jer. 34.11. this implyes

1. That the Earth before it be improved by man, hath no Mr.
2. That is stands void to our service.
3. When we come to a void place, we may claim interest in it.
4. May make use of it for our good.
5. Keep it still under our Government.
6. Wee must exercise our skill and force to make it fruitfull.

[2.]

1. Spoiles taken, in a warre lawfully undertaken.
1. Sam. 30.23.
2. By some Lawfull occupation, work[?] or trade.
Math. 10.10. Prov. 10.4. God sells all things to man for labour. here is forbidden.

1. All Idleness, begging, and p__spence6 of time, Adam was bidden to labour.
2. Unlawfull callings, cards and dice: men must take up lawfull callings.
1. Those in Publick office must attend yr office.
1. Tim. 3.13.
2. All Men are bound to attend some Lawfull trade, for yr own profit & publick good. 2. Thess. 3.10, 11, 12. 1. Tim. 5.13.
Act. 13.36. a man is not born for himself, but contrary.

1. Hence a variety of parts and abilityes.
1. Pet. 4.10.

2. Diverse Inclination of Nature: partly on outward occasions presented, partly from Gods singular Providence, leaving various inclinations on mens spirits.

Every one should apply himself to some lawfull trade.

1. Because it is righteous, and honest and required by ys command.
2. Because labour is profitable, Prov. 14.23.

2. Thess. 3.10. nay, hereby, men are profitable to oys.

5 Unable to make out this word.
6 Unable to make out this word.
Eccl. 5.9. by earthy seems to be meant, men of ye Earth, to go ye way of all ye Earth, is to go ye way of all men: & ye King, &c: i.e. farmers: all men are tied together by a bond of necessity: ye greatest need ye help & labour of ye lowest.

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3. Labour is sweet and pleasant. Idleness is more tedious, an Enemy to ye life as Physicians say, & labour a means to preserve life: it is suitable to a mans nature; ye seal is a quick____, and of continuall motion, & felicity stands in acting. Eccl. 4.5, 6. by ye foole is meant ye idle person, nothing more ___8 yn wits. folds his hands, i.e. is indulgent to his sloth. eats his flesh, i.e. leads a misserable unpleasant life. ys is explicated, V. 6. ys is not spoken of ye person of ye sluggard, but expounds how fastidious and loathsome idleness is: ye sence is, sloth is attended with exceeding restlessness: mechanick men especially last more sweet in yr sweat, & are more healthy yn rich men, yt live an idle life.

4. Labour is honourable. Gen. 2.15. Mark. 6.3.

5. This is ye way wby God sends in supply Gen. 3.19.

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Q. How many ways is ys right obtained mediately, or by means of others?  
A. By favour or contract.  
Gen. 23.3, to 19.

Q. What are those good things yt are obtained by favour?  
A. A gift or Inheritance. Gen. 25.5, 6.  
2. Chron. 21.3.

Q. What is a gift?  
A. A thing communicated, out of meer good will. 1. Kin. 10.10.  
Hest. 9.22. Prov. 19.6.

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7 Unable to make out this word.  
8 Unable to make out this word.
Q. What is an Inheritance?  
A. The possession of ye good things of another by succession according to his just will. Num. 27.8, to 12. Luk. 12.13. 

Q. What is a contract?  
A. An obligation of persons to communicate good things one to another by mutuall agreement. Gen. 23.9. [Math. 20.2.] 

Q. What is ye first generall duty concerning contracts?  

Exp: 1. Wee would have others deale faithfully by us, do so by them.  
   2. Wee would have vm speak to us as ye thing is, do so to vm. Prov. 20.14. we should be transparent.  
   3. Wee would not have yrs oppresse us, &c: Ezek. 22.7. 

Invah signifyes to molest, trouble, oppresse.  
   1. In trading.  
   2. Withholding yr right. Jam. 5.4.  
   3. Laying too heavy burdens on vm.  
   4. If we gain by others, wee should be willing they should gain by us. Math. 7.12. 

Q. What is ye 2d.?  

Q. What is ys contract wch gives a man right to ye thing itself?
A. Buying, wch is an agreement to pay a price for ye propriety of a thing.
   Gen. 23.13, 14, 15, 16.

Q. What is ye first kind of contract which gives right to ye use of a thing?
   Mercatio.
   A. Hiring, wch is an agreement to pay a price, for ye use of a thing.
      Luk. 10.7, 20.9, 10. relate is Elocution.

Q. What is ye 2d?
   Remutatio.
   A. Borrowing, wch is an agreement for ye use of a thing, to be restored.
      2. Kin. 6.5. Luk. 11.5.

Exp: The relate is lending, wch is mutation [or] commodation.
   1. Mutation, when a thing lent is restored in kind.
      Luk. 11.5.
   2. Commodation, ye same Individuall. 2. Kin. 6.5.

Q. What may we Judge of usurious contracts?
   Usura.
   A. It is unlawfull if it be made to ye damage of any, or with a poor brother.
      Exod. 22.25. Lev. 25.25, to 36.
      Ezek. 18.8. 22.12. Jer. 15.10.]

Exp: Usura of usus rei,9 or uris[?]10. taken meerly for ye lending of money, or any oyr commodity, & it is not simply unlawfull to take encrease; ye words used in ye O. T. signify biting, or mastication.
   1. Biting, neshesh, Ps. 15.5. of nashath. Num. 21.9. ye biting of a serpent.
   2. Therbit, of Rabbah, it was multiplied. Gen. 9.7.
      Deut. 8.18. Lev. 25.36. Prov. 28.8. some think yt neshesh is ye use of money, & Therbit of commodities, &c:
      To take increase for ye use of money, seems unlawfull.

9 Latin: “use of a thing.”
10 I cannot make sense of this Latin word. Utor is the verb “to use”; uris is literally “you burn.”
1. That which is condemned in scripture is unlawfull; all usury is, &c: Psal. 15.5. Ezekiel. 18.8.

2. That which overturnes ye nature of lending is unlawfull: Major probr: God allows and commands lending, Minor, Lending is free, God only requires yt ye lender be no loser. Exod. 21.19. but ye usurer will gain: if a man sell ye main by itself, & ye use by itself, he sells ye same thing twice, or yt wch is not.

3. That wch is a sworne Enemy to charity, is not lawfull. Math. 7.12.

4. That which is against ye great command of ye Gospell is not lawfull. Luk. 6.35. Heb. 13.5.

5. The taking increase for a barren thing is unlawfull.

6. That which is condemned in yr own consciences is unlawfull: yr lend closely; are ashamed to be known, will not name it usury, but Interest, consideration. Tit. 3.11.

7. It is against yr great Rule. Heb. 13.5.

8. That which is condemned by yr light of nature, Fathers & Councils, is unlawfull.

9. Lending & taking on usury is unlawfull. Jer. 15.10.

That it is lawfull to take some increase in some cases, seems to appear.

1. It is lawfull to take money for yt wch is moneys worth: ye use of money is, Ergo. ye owner hath not ye present use and advantage, ye borrower hath his income by it. Ex. 21.19. time is to be considered.

2. That which is obtained by ye Law of God is lawfull, but, Ergo. Deut. 23.20.

3. That wch is no oppression nor contrary to Justice, Equity, charity, is lawfull. at, Ergo.

1. No oppression: for they were not to oppresse a stranger. Exod. 22.21.

2. No Injustice, ye use of money, is money worth.

3. No Injury to Equity, he yt borrows & gains, should desire ye oyr should partake. Math. 7.12.

4. Nor love, because he yt lends it may desire ye good of his neighbour, as well as his own.

4. That contract, wch is as lawfull as oyr approved contracts, is lawfull: a man hath 100 lb. lyes by he_11 to buy a farme, worth 10 lb. per annum. another desires it, but wants money, &c: if ye first bring it, & let it out to him for 10 per annum, it is approved: if yt he pay ye oyr yt interest for ye money to buy ye farm himself, what difference.

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11 Unable to make this word out.
5. To take 2 lb. for a 100 lb. money, is not unlawfull. yet ys is increase. Expl:
   Prop. 1. The Law concerning ye Prohibition of usury, was a Judiciall Politicall Law belonging to ye people of Israel: whence it follows yt usury is not unlawfull at ys day: if ye Rules of Equity be observed, yt it was a Politicall Law seems, because ys must take usury of strangers Deut. 23.19, 20.
   Prop. 2. Yet man must not take excess.
   [Prop] 3. The trade of common usurers is unlawfull, yt take excesse without respect to ys o'rs gain.
   Prov. 28[8].
   [Prop] 4. It is unlawfull to take use of a poor brother, yt is in need. Exo. 22.25. Lev. 25.35. but it is lawfull to lend it to rich men and marchants, yt can trade to gain by it. Lev. 25.35. Psal. 106.43.[?]
   [Prop] 5. If it be lawfull to put money to usury it is lawfull to improve ye money of orphans that way.
The former arguments against usury seem capable of Answer.
   1. To ye first, ye minor is denied, it is not all condemned in scripture.
   2. To ye 2d. ye minor is denied, it appears not yt all lending is free.
   3. To ye 3d. ye minor is denied, it is no Enemy to charity.
   4. Nor against ye great command of ye Gospell, Luk. 6.35. ye meaning is, a man must lend fairly to ye poor.
   5. Not barren if improved; and so is ground if not used.
   2. Though barren of itself, it may be turned in merchandise.
   3. If one hire[?] wheat to sow, yet 'tis lawfull to take use for wheat that is spent.
   6. All may be granted, yn ye grosse trade of usurers is unlawfull.
   8. Not condemned by ye light of nature, some Divines condemn, others approve it.
   9. The minor is denied, Jer. 15.10. nishan sometimes signifys simply to borrow, Jeremy was accounted a man of strife by all people, not yt he was so: he proves it, because it was not in his own use, I have neither lent nor borrowed.

Q. What is ye righteous use of ye good Utendo.
things of this life?
A.  The application of †m to right ends,
by those †t are stewards of these treasures.  2. Kin. 4.8, to 38.
Eccl. 11.3.  Luk. 12.21.  16.9, to 13.

Expl:  They are stewards. Luk. 16. hence,

Q.  What is †e principall vertue here required?  
A.  Liberality wby a man is enclined
to communicate his good things 
for †e supply of others, in a 
due manner.  Ps. 37.21.
Prov. 3.27, 28.  11.24, 25.

Exp:  1.  Wee must bring out our Estate for †e supply of others, as †e clouds.  Eccl. 11.3.
   2.  Communicate ourselves as †e clouds.
   3.  They must be reall good things.
   2.  Wee must be enclined to †s communication, wch implyes.
   1.  Our hearts to be touched wth sence of †e want of our neighbour.  Psal. 37.21.
   2.  Ready and propense to communicate, as †e clouds,
   2. Cor. 8.11.
   3.  Hence †e understanding is set on work to devise liberal things.  Isa. 32.8.  Heb. 13.1.[?]  
   4.  Doth not withhold good, wth he is able to distribute.
Prov. 11.24, 25.  2. Cor. 8.11.
   5.  Delays not †e season.  Prov. 3.28.  Eccl. 11.6.
   6.  It doth not stick in his fingers; casts his bread
[Eccl. 11.1.], i.e. on ye poor, though it seem in ye Eyes of a carnall man, all one as past _______12 ye streame, yet at last he shall find ye fruit.

Obj: I know not but they may be unworthy.
A: If thou givest according to a Rule thou shall be no loser, when ye tree fall, then it shall ___,13 i.e. let ye alms fall on worthy or unworthy, thou art still owner of ye reward.

Obj: Wee cannot devise any way to be recompensed.
A: Wee must yet cast, for ye wisdom of God is unsearchable,

Q. What follows from hence?  
A. That a man is bound upon occasion, to lend to his poor brother, to his power, & become his surety.

Ps. 37.26.  Prov. 11.15.
Luk. 6.33, to 36. here rash suretyship is forbidden.

Q. What are those vertues wch are companions of Liberality?  
A. Parsimony, and Frugality.

Prov. 21.17.  31.27.  [Eph. 4.28.]

Q. What is Parsimony?  
A. That wby a man bounds his Expences according to ye Rules of right reason.

Ps. 112.5.  Math. 26.8, 9.

Exp: This is crosse to Prodigality:: Liberality without Patrimony degenerates to Prodigality; Parsimony without Liberality, to niggardize.

Q. What is frugality?  
A. That wby a man is enclined to use ye best ways of Prudence, yt his Estate may be preserved

12 Unable to make out this word.
13 Unable to make out this word.
Exp: He considers of ye best way to thrive. Prov. 31.16.
2. Useth ye most suitable means which he considereth,
4. Will take ye best season, V. 27.

Q. What are ye words of ye 9th command? Praeceptum nonum.
A. Thou shalt not [beare false witness
against thy neighbor], &c: Exod. 20.16.
Deut. 5.20.

Exp: The words are, thou shalt not answer a Testimony of
falsehood against thy neighbour. Gnarch, signifies properly
to answer & seems especially to be understood of publick
false Testimony, but ye word Anah, signifies sometimes to
heare, Psal. 143.1. & it inferrs[?], yt ye precept
forbiddeth, not only to speake, but also to heare a false
testimony: shahem, of shaham, he was false, or he lyed,
Deut. 5.20. a vain Testimony, wn it can attein no good end;
regnach, of raghah, to feed, so it properly signifies feeding
one with another, men are said

To be neighbours, because ye are of one blood. Acts. 17.28.
Ye contrary is here commanded: It is true, ye bearing of
witnesses belongs to causes of Judicature especially, but it
must not be restrained here, but extended to all Testimony,
either viva voce, or by writing, or Libelling.

Q. What is ye generall duty here required? Testificatio.
A. That witnessing wy by we defend ye
Innocency, good name, and righteous
cause of our neighbour. Isa. 5.20.
Prov. 31.8, 9. Philemon. 11. [Exod. 20.16.]

Expl: Wee should owne ye truth of his honour.
1. Wee should declare it, & confirme ye truth of it by our
Testimony.
2. Speake of things just as they are.
3. Commend him as he deserves. Philemon. 11.
4. Plead his cause if it be just, Prov. 31.8, 9. Magistrates and o'rs in y'r b__ds,\textsuperscript{14} must defend y'e cause of y'm yt cannot defend y'mselvs.

Q. What is y'e generall vertue required in y's command? Veracitas.
A. Veracity, w'by a man is enclined to observe y'e truth, in giving or receiving Testimony, concerning his neighbour. Exod. 20.16. Ps. 15.2, 3. Eph. 4.25.

Expl: Truth is properly y'e object of y'e understanding, & is firstly in y'e things y'mselvs, and belongs to an axiome which is true, when it pronounceth as y'e thing is, when y'e arguments are knit together according to their assertion: but y's veracity is a morall perfection, or vertue of y'e will, seated in y'e heart, Psal. 15.2. & y'e speciall nature stands in closing with y'e truth. Eph. 4.25.

Q. What is a Testimony? Testimonium.
A. A confirmation of a sentence by y'e authority of y'e speaker. Num. 35.30. Math. 26.61.

Expl: Testimony is sometimes taken largely for an evidence of y'e fact, but here it belongs properly to persons; y'e sentence is res testata:\textsuperscript{15} but y'e formality of it stands in y'e confirmation of it by y'e authority of y'e speaker; he pawnes his truth to confirme y'e thing, a man y'rfore is no lyar w'n he reads lyes, because y'y are not his Testimony: That simulation w'ch consists of facts, & signs not verbal, not having any necessary and certein determinate signification, is not lying, and may sometimes be lawfull. Josh. 8.5, 6.

Q. What are y'e kinds of a Testimony? Estque vel Simplex assertio Promissio.
A. A simple assertion or a Promise. Ps. 15.2, 3.

\textsuperscript{14} Unable to make out this word.
\textsuperscript{15} Latin, the “thing vouched for.”
Rom. 1.29, 30, 31.

Q. What is ye duty of a man in a simple assertion?  
A. That wy by a witnesse upon due occasion, freely and plainly professeth yt truth wch is well known to himself.  
Ex. 20.16. 23.6, 7. Lev. 19.16.  
Deut. 19.16. Ps. 15.2, 3.  
Prov. 17.15. 19.5. 24.11, 12.  

Expl: 1. A ly is a false Testimony, not meerly a false axiome, wch is an Errour in ye mind: but it must be a verball sentence, signifying by ye Tongue, or yt wch is Equivalent.  
2. It is not enough to make it a ly if it be uttered, because ys may not be to confirme yt faith of any, & yrfore is not a Testimony, who may pronounce a thing which is false, & he thinks is true, wch as in a ly, ye mind dissents from his speech;  

[1] if ye speech be false, it is a ly materially.  
2. If it be true, and he think it false, it is a ly formally.  
3. It if be false, and he think it so, yn both.  
4. But if a man beare witnesse to a falsehood, wch he may and ought to know, & professeth yt he doth know, he is said in scripture to ly. 2. Thess. 2.12. Col. 3.9. This is a horrible sin.  
1. It is crosse to ye God of truth, and a piece of ye old man. Eph. 4.25. Col. 3.9.  
3. Is crosse to nature, ye tongue is to interpret ye mind.  
4. Hence exceeding abominable to God; Psal. 5.6.  
Prov. 6.16, to 20. 12.22. 19.5, 6. Rev. 21.ult. 22.15. [mss. 22.16.]  
5. Exceeding dishonourable to man. Psal. 16.4.[?]  
6. Loseth ye vinculum communionis,16 which is truth.  
1. How far men may go, and not transgresse ye Precept.  
Prop. 1. It is lawfull sometimes to conceale some part of ye truth. Jer. 38.26, 27. 1. Sam. 16.2.  
[Prop] 2. It may be lawfull sometimes to conceale ye whole business, & tell ye enquirer another tale, ____17 20.1, to 9.  

16 Latin, “common bond.”  
17 Unable to make out the biblical book.
He tells a tale of ______:¹⁸ Yr narrative[?] might speake true. Exod. 1.19.

[Prop] 3. It is lawfull to dispute against truth, to find out truth. Math. 22.42.

Prop. 4. It is lawfull, to speake or propound yt wch a man knows to be contrary to truth, by way of examination.

Gen. 42.9.

[Prop] 5. To use uncertein and undeterminate signs, wby oyr's may be probably deceived. Josh. 8.5, 6.

[Prop] 6. To use some expressions, wby another may be probably deceived, so[?] we may lawfully conceale our intent from him, Ac. 23.6, to 10. Judg. 4.18.

2. Wherin men get beyond yr bounds.

Prop. 1. Our speech must contein a fair and reall truth, in a fair & Grammaticall construction; ye tongue is ye minds Interpreter, & we must not expresse yt which dissents from ye mind, Ps. 15.2.

[Prop] 2. It is requisite to a positive Testimony, that we know the thing wee speak of. ibid.

[Prop] 3. In giving a Testimony it is utterly unlawfull to use any mentall reservation; or yt wthout wch ye sentence cannot be true. ys is lying.

1. Because ye part yt is kept in ye mind is part of ye Testimony.

2. If ye [sic] should affirm ye contrary, he should speake true.

3. If it be not a ly, how is it possible that a man should ly.

Prop. 4. To accuse another falsely is a great sin.


1. He travels for merchandize and hears to divulge.

2. Loads himself with treasures[?].

3. Useth frauds, and sophisticateds his wares.

4. Buys wares of diverse, and sells ym to many.

2. Tim. 3.3. h. 6.20.

Prop. 5. It is not lawfull to wrest or pervert ye words of another beyond yr scope. Exod. 23.6.

[Prop] 6. To conceale ye truth, wth we are called to speake, is a breach of ys command. Prov. 24.11, 12.

¹⁸ Unable to make out this word.
Q. What is ye first vertue here required?  
Job. 29.16. Psal. 82.3.

Expl: Prudence is a skill to bring ye Rule to Practice, it requires discretion and Judgment. Testimony belongs to Logick, & is an Inartificiall argument, wch argues by force of ye artifice, wch is in ye frame of ye thing: when God commands us to give true Testimony, he would have us be good Logicians, & know ye artificiall arguments: first we must know yt ye things is soo, before we give in our Testimony; soo, Job. 29.16. Deut. 13.14. by these vareity of expressions ye H. G. shews what care should be used to find out ye truth.

Q. What is ye 2d. vertue required?  
A. Taciturnity, wry by a man is enclined to conceale ye lawfull secret of his neighbour. Prov. 10.18, 19, 22.  
17.27. Jam. 1.19.

Exp: 1. Be slow to speake. sudden conceptions are not always ye best. Prov. 17.27.  
2. Speake not against one another, especially without sufficient ground. Prov. 10.18.  
3. Accuse not any brother before thou hast convinced him in private. Math. 18.15.  
4. Speake not to ye disadvantage of another, wny no good end can be atteined. Deut. 5.20. Prov. 17.28.  

[1.]here is forbidden babling and prating. 1. Tim. 5.13. it signifies run over ye pot.  
2. ____tity19 or peevishness, and over much silence, burying ye truth, wny God & neighbours good call for it.

Q. What vertue is required in Promising?  
A. Fidelity, wry by a man is enclined to keep his Promise. 2. Cor. 1.17, 18.  
Tit. 2.10. Gal. 5.22.

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19 Unable to make out this word.
Q. What is required in receiving a 
Testimony against our neighbour?

A. Where no other constreining cause 
or prescription appears, yr must be 
two faithfull witnesses at least, 
testifying to every Individual fault. 
Deut. 17.6. 19.15. 2. Sam. 1.16. 
Mark. 14.56, to 60.

Expl: Our love must be such, yt we must Judge Charitably, & 
think no Evill of him till it appear, and rejoice in his 
Innocency. 1. Cor. 13.5, 6. wee must not receive an ill 
report, without cleer sufficient Testimony, & yrfore in all 
criminal causes, and Testimonyes against a neighbour, it is 
required yr should be two, &c: when ye fact is to be gainsaid[?] 
meerly by humane Testimony: wn yr is any constreining cause, or 
evidence to evince ye fact, yn yr is no need of a witnesse, as by 
collection. 1. Kin. 3.26. if a man be slaine in a roome having 
but one door, being wounded with a sword, and one is seen coming 
out at ye door, & is searched, and a bloody sword found with him, 
ye several circumstances

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May possibly constreine a man to presume ye fact, wch no man 
living can testify as an Eye witness: but wn ye crime is to be 
testified by witness only, one is not sufficient. Math. 18.16. 
Yy are not Judges, but must testify as yy see, hear, and know; 
Yrfore God is said to have 2 witnesses against antechrist, 
Rev. 11. because yt is ye least number, yt can give a sufficient 
Testimony.

These must be faithfull. There are 3 Qualifications required 
by Ramus.20 1. Prudence. 2. Vertue. 3. Benevolence: wee 
have heard of Prudence.

2. Vertue, one yt makes conscience of witnessing ye truth.

3. Benevolence, he must have good will to speake ye truth, 
and not carried away with Passion.

This Testimony must witness some Individuall fact.

1. I see not any cogent argument Demonstrative, yt it is 
required for witnesses to testify concerning ye same Individuall 
moment of time: as looking in at a key successively.

2. No crime is cleered against a man, unless some 
Individuall fact be fully testified.

3. If two testify ye same words or act for kind, but distant 
in time, ys is not sufficient Testimony.

20 Pierre de la Ramée, or Peter Ramus, French logician and rhetorician whom 
Stone generally followed.
4. There must be two faithfull, vertuous, Prudent, Benevolent Witnesses to every Individuall fact. this appears.
1. Whr yr is but one witnesse, ye deniall of one, may be as strong as ye affirmation of ye oyr.
2. Sufficient witnesses must agree in ye same thing, but if yy agree not in ye same fact, yy agree not in ye same thing. Mark. 14.56, to 60.

[1.] 1000s[?], yy must be pairs and sute. Joh. 5.13.[?]
Phil. 1.16.
2. Their testimony must so agree, yt if one be true, ye oyr is true also.
3. If not to ye same fact, yn an Innocent man can hardly cleer himself, but if two, taken apart & examined, they may be discovered: So it seems ye Test: against Christ did not agree. Luk. 14.[?]


Obj: Deut. 17.5.
A. i.e. if it be proved by witnesse. if 2 witnesses stand, and he confesse it in yr hearing.
Obj: From Deut. 22.25.
A. i.e. if yy be found. V. 28.

Q. What is ye first vertue here required? Docilitas.
A. Docility, wby a man is required to heere, & learne ye truth. Josh. 22.30.
   Job. 34.23. 1. Kin. 3.9.

Q. What is ye 2d. vertue? Candor.
A. Candour, wby a man is enclined to make ye most favourable construction of mens words and actions, and take all things in ye better part. Math. 7.1.
   Joh. 7.24. 1. Cor. 13.5, 6.

Exp: Our Judgment must hold pace with Reason. hence,
1. If arguments be equall, we must suspend.
2. If yy encline a little one way more yn another, suspect.
3. If of sufficient weight, determine.
2. Beware of foolish credulity. to beleve wyr is Reason to ye contrary. Rom. 16.18.
Q. What are ye words of ye 10th Command?  Praeceptum Decimum.

A. Thou shalt not covet, &c: Ex. 20.17. Deut. 5.21.

Expl: Wee have heard of those depending commands on ye 2d. Table, concerning ye good things of our neighbour, ys concerns ye preservation of his Excellency in every kind, ___21 to any Excellent blessing, covet it not.

Q. How may it appear that those words contain only one command? unicum praeceptum.

A. By Divine Testimony, & because all those varietyes of objects are comprehended under one head.


Expl: The Papists would shuffle ye 2d. command into ye first, & make two of ys: [in] one is forbid (say they) concupiscence of a delectable good, in ye oyr Inordinate desire after a profitable good.

But it is evident yt these words contein only one command.

1. Divine Testimony. Deut. 4.13. yr are 10, as ys is one.
2. Scripture calls ys one command. Rom. 7.7, to 13.
3. The variety of objects specified, are comprehended under one head. one command of lust. Rom. 7.7.

Q. How may it appear yt by lusts we are not to understand ye first motions of original concupiscence?  hic non22 intellig: 1mus motus.

A. Because not only ye last, but

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21 Unable to make out this word.
22 Mss. has “in” here.
all ye commands of ye 2d. Table bind ye whole man.
Math. 22.37, &c: Rom. 7.
[Exod. 20.17. Mark. 10.19.]

2. Every command binds ye whole man.
3. Soe doth ye last, & yrefore is not restreined to inward concupiscence. Mark. 10.19.
4. Every command condemneth ye first motion of originall sin or concupiscence.
5. There is no Reason why originall sin shouled be forbid more in ye 2d. Table, yn in ye first.
6. What Reason why it should be forbid in ye last and no other.

Q. What is ye 2d. Reason of ys? A. Because every command of ye 2d. Table binds us to preserve some good thing of our neighbours, or other. Math. 22.39.
Deut. 5.21. Mark. 10.19.
[Exod. 20.17.]

Q. What good of our neighbours are we bound to preserve in ys command? A. His Excellent Prosperity in every kind. Math. 19.19.
1. Cor. 16.2. 3. Joh. v. 2.
Psal. 1.3.]

Expl: The Hebrew, Tsabuch, to prosper, signifizys to pass through a man, a man yn prospers wth he breakes through difficulties, & all succeeds well, Ps. 1.3. Ye Greek word signifizys to make a good and a commodious way. 1. Cor. 16.2.

Q. What is ye duty here commanded? A. That Excellency of love, wyby a man stands well affected to his

respicit Prosperitatem.

Amor Excellens.
own prosperity, and ye prosperity
of his neighbour. Ex. 20.17.

Exp: Here we are forbid to desire yt wch is our neighbours,
though we would give him the worth for it. 1. Kin. 21.
2. The least spice of sin is here forbid, & yrfore Excellency
3. This yrfore is ye great duty of ye command. Excell, &c:
4. Affecting our own Prosperity must be ye patterne.

Q. What is ye first principall vertue 
here required?  
A. Contentation, wby a man is enclined
to be well pleased with his own lot
and portion.  Gen. 33.11.  Phil. 4.11.
1. Tim. 6.6, 8.  Heb. 13.5.

Exp: Contentation seems to come from contineo, to contein,
because hereby a man conteines himself from too greedy desire of
having much. is selfe sufficient.
1. A Godly man hath an Alsufficient God for his portion.
Lam. 3.24.  Gen. 17.1.
2. In him he hath a goodly portion.  Psal. 16.6.
3. A whole university of good.  Gen. 33.11.
4. Hence he is αὐτάρκης,23 Phil. 4.11.  1. Tim. 6.  Heb. 13.
5. Hence satisfyed.  Psal. 16.6.  Phil. 4.11.
6. Desires no more, hereby we come nearest to ye
perfection of Adam in Innocency.  1. Tim. 6.6.  Hos.[or Hes.]
24  Rom. 9.29.[?]

Q. Wherin especially consists ys
contentation?
A. In a due moderation of our
affections for ys things of ys
life; wby we use ye World as
if we used it not.  Gen. 23.18.
Ps. 131.2.  Prov. 30.8.
Math. 6.25.  1. Cor. 7.29, &c:
[Jer. 45.5.  2. Cor. 4.last.]

23 Greek: “self-sufficient.”
24 Unable to make out chapter and verse.
Expl: This appears in several steps.

1. Wee should not depend on ye things of ye World, Ps. 131.2. Rev. 21.23. Mat. 6.25. Isa. 66.1. Phi. 4.6.
2. Make not ym our scope, but in subordination to better things. 2. Cor. 4.ult. Ps. 73.25.
3. See yr emptiness. Yy are but starres borrowing light of ye sun. Ps. 84.10. 33.20.
5. Mortify your Inordinate affections. Coll. 3.5.
7. Use ym as if you used ym not. 1. Cor. 7.
   1. Set mutable affections on them. 2. Cor. 4.ult.
   2. Let God and his service be no loser by ym.
1. Cor. 7.

Q. What is yt contentment wch directly concerns a mans own welfare?

A. That wby a man rejoicing in his own Prosperity is fully satisfied in it himself.

Exp: 1. God allows a man to rejoice in these things.
   2. This must be bounded, and subordinate to our spirituall Joy in God.
      1. Tast his goodness and sweetness in ym. Neh. 9.25.
      2. Delight in him for himselfe, and in ym for his sake.
   Ps. 37.4.
   3. More in him, yn in all these. Zech. 9.ult. Ps. 84.10.
   4. In these in measure, in him beyond measure. Zech. 9.ult.
   5. Be filled and satisfied in him. Ps. 16.5, 6.
   6. Let ye heart rejoice in him when these faile, Phil. 4.11.
   Hab. 3.17, to end.
Q. What is contentment with respect to ye prosperity of our neighbour?  
A. That w'by a man rejoiceth in his neighbours prosperity, as his own.  
1. Cor. 13.4. Tit. 3.2. 3. Joh. 2.  
[Acts. 26.29.]

Q. What is ye first sin here forbidden?  
A. That concupiscence w'by a man lusts after some eminent good thing of his neighbours, not intending to obtain it by unlawful means.  
[Deut. 5.21. Exod. 20.17.]

Q. What is ye 2d.?  
A. Envy, w'by a man repines at his neighbours prosperity, because it seems to obscure his glory.  
Num. 11.29. Job. 31.29. Ps. 73.2, 3. Prov. 27.4. Obad. 12. Math. 20.15.  
[Judg. 8.1. Prov. 14.30.]

Exp: Envy, so ye word, is a looking in, he looks narrowly into anothers prosperity, called an Evill Eye.  
1. The object is ye good of another. Eccl. 4.4.  
2. The Prosperity and glory of another. Numb. 11.  
3. Some eminency of good in a man, standing in competition with his owne: ye poor is not so properly said to envy ye rich, but a gries of Equalls, a rising from some Prosperity or eminency yt ye have above us, appearing in such things as we desire to excell in. Math. 20.12, 15.  
4. It is such a good in another, as doth not really and absolutely disunify us, in ye least.  
5. But ye comparative Excellency in another troubles us, because his outstretching Excellency seems to eclipse ours, at least ye envious man thinks yt his own gifts & eminencies are darkned.  
1. He is affected with ye good of another, as if some reall Evill befell him.
2. He is wounded deeply, his conscience reflects on him, and tells him he doth not love his neighbour.
3. The more Excellency of another shines out, ye more his vexation and torments encrease.

2. Hence ye envious person rejoiceth at ye ____ 25 and downfall of ye person envied. Job. 31.29. Ps. 73.2, 3. This is a very unreasonable affection.

1. Because it grieves at ye good of another, w'n it should rejoicce. Luk. 1.41, &c:
2. It makes a man grieve yt God hath made ye world so good. Math. 20.15.
3. He grieves at ye good of another as too great, yet he will not embrace it. Ac. 13.44, 45.
4. It is crosse to love.
5. He cannot endure yt God should have his glory, or his neighbour do good. Numb. 11.29.
7. It is worse yn wrath or anger. Prov. 27.4.

1. Because an angry man will profess his anger, and ye cause of it, but ye envious man ____ 26 like a [missing word] and professeth love.
2. Anger ariseth from some reall or conceived damage, but ys from good.
3. If a man cleere his Innocency, ye angry man is appeased, ys more provokes an envious man.
4. None can stand before envy. Ac. 7.9. 13.45.

1. Get a spirit of love. 1. Cor. 13.4. to God.
2. Humility, Psal. 5.ult.
3. Know ye Eminency of another doth me no hurt.
4. It is for my good. Judg. 5.20.[?]
5. This leads more directly to ye sin against ye H.G. yn any o'yr sin. both are of a malignant nature.
6. Know, it is a terrible curse yt God threatens against men, w'n he casts yn out of church Estate, and they cast out ymselvs. Math. 8.12, &c: out of envy of spirit. Luk. 15.[25, to 32.] compared w'nh. Act. 7.54.

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25 Unable to make out this word.
26 Unable to make out this word.
Q. Wee have heard of obedience to ye Law, what are helps to obedience?

Exp: Wee look not at these as worship, for so they are to be attended by ye first Table, but as helpes, as our faith is but weake, so our obedience is imperfect, and yrfore we must go a begging to ye throne of grace, yt God would pardon our defects, and send in sutable supplies of grace, Math. 7.7. so likewise ye celebration of ye sacraments, wby God gives us strong assurance, yt he will be ours in all his Excellencies. Math. 28.19. and continue in covenant with us, notwithstanding all our failings.

Q. What is Invocation or Prayer?
A. A going to God, wby we move him with things according to his will. Gen. 18.23, 27, 28, 32. Psal. 50.15. Luk. 11.5. 1. Joh. 3.22. 5.14.

Exp: Prayer is a part of Divine Worship, but here we look at it as a speciall means to fetch in supplyes from Heaven: Had Adam pleased God, he might have challenged all good things at his hands in a course of Justice: But now we live upon a covenant of grace, and must go a begging to Heaven for every penny: prayer of ye faithfull is called supplication, 1. Kin. 8.28. 2. Chron. 6.39. ye first word signifyes appeale, from a word wch signifyes to Judge and determine causes for which appeals are made hence Apello: because herein we referre our cases to God: ye 2d word translated supplicium, comes of a word which signifyes he was gracious and mercifull: which is a begging for grace, Deut. 3.23. Psal. 28.2. Supplication yrfore is a begging for grace. Invocation] is ye thing described, kata,[kera?] Psal. 50.15. signifyes to invoke, and all men to help, used, Exod. 34.15. Hest. 5.12. God loves to be invited by his poor people, 1. Kin. 1.19. 1. Sam. 9.22. God should be our best guest.

27 Willard transcribes an extraneous “had” here.
28 Latin: “to call.”
29 Latin: “prayer,” “entreaty.”
Sometimes it is used for calling by sending, Gen. 31.14. Prayer is ye message sent to Heaven, to call God, and he comes and meets us. the same word in piphal\(^{30}\) signifies to meet. Exod. 3.18. 5.3. 2. Sam. 18. when we call God from Heaven, and invite him into our hearts, he will meet us, ye same word, Isa. 58.9. yt is ye high Priveledge of all beleevers, yt God will come at yr call, and say, here am I, what shall I do for you: so ye Gr: word, [ἐπικαλουμένους] Rom. 10.12. signifies to call on another for help in Extremity.

In the Description we have.

1. The generall nature, w\(\text{in}\) it agrees with faith, a going to God. Faith makes ye bargain, and prayer is ye messenger sent to Heaven, to bring down these good things according to agreement. Luk. 11.5. It is going to God as a friend. This implyes.

1. That ye soule feeling his own wants and necessities, is sensible of its absolute need of his help, as the man that went to borrow 3 loavs: wee will not go to God, till we see we are unprovided ourselvs, and yt is implyed in ye word translated entreating. Psal. 119.58. It signifies to sue to, and beseech another in sense of our own Infirmities, ye word signifies to be sicke, 1. Kin. 13.6. Isa. 58.1. Our Infirmities set us a praying.

2. Hence the messenger is dispatched, and runs to Heaven for helpe, yr being no help in the creature. Psal. 25.1.

2. Chron. 30.ult.


1. Removes ye distance.

2. God appears.

3. Opens his treasuryes.

5. Prayer, drawes neer to God, and comes to speech with him, i.e. expresseth himself with boldness, & in a familiar way. Gen. 18.23, 27, 32. Eph. 3.12. as Josephs brethren. Gen. 45.4. comes neer.

6. All ye faculties are set a going: ye will ye first mover sets ye understanding on worke, to spy his sutable Excellencies and engagements, hope to wait, desire to reach, and Joy to tast ye sweet of \(\text{ym}\), ye soule is sicke and not well till God Answers. 1. Cor. 14.15. 1. Joh. 3.22.

The speciall nature followes, wherby &c:] 1. John. 5.14. i.e. according to his revealed will. 2. Sam. 7.27. which is.

1. When we concurre with him, in his high and glorious

\(^{30}\) A verb tense in Hebrew.
ends.
2. Answer ye pattern of the Prayers of his saints.
3. The Pattern Prescribed by himself.

2. Wherby he is moved, or affected (as it were) by our motions, not that there is or can be any reall change or motion in God. Mal. 3.6. but he is said to be moved.

1. Because he is pleased with the saints prayers, being sutable to his approving will. 1. Joh. 3.22. Cant. 2.14. Mal. 3.11. Prov. 15.8.
2. By prayers ye yt hindred blessing from us is removed, and the heart put into such a capacity, that it is fit to receive whatsoever is received, according to its measure: according to thy faith so be it; all beleevers live in the sea of goodness, but are much straitned by unbeleef, many times, Mark. 6.5. Math. 13.ult. faith removes the barr, Math. 7.7. Job. 15.4. Zech. 12.10, &c:
3. The soule being set in a meet posture by Prayer, now is the meet season for God to set himselfe on worke. Isa. 58.9. Acts. 9.11. Luk. 11.5. God is overcome.
Gen. 32.28.
4. God behaves himself as if he were moved and affected, because he manifests himselfe and the light of his countenance. lets in ye sweet influence of his word and promise and makes it known to the soule that he doth favour it. 1. Sam. 1.18. Gen. 32.28.

Q. What follows from hence?
A. That our Prayers must be directed to ye Lord himselfe. Ps. 5.3.
[1. Kings. 8.39.]

Exp: If prayer be a going to God, then not to saints, &c:
1. God only is in a capacity to hear.
   2. Only omnipotent. Psal. 139.1.
   3. Only lives to all ages. Rev. 1.4.
   4. Only is able to supply. Psal. 115.3.
2. He is the only object of faith. Rom. 10.14.
3. He the only object of Divine Worship. Psal. 65.
   Isa. 42.8.
4. He is that God with whom we have to doe, first and last, Rom. 11.35. Though saints have no accesse to great Princes, yet they have a greater Priveledge, they have accesse to the King of Kings.
Q. To which of the Divine persons must we direct our prayer?
A. To Father, son, and H.G. duly observing their order, and manner of subsisting.

1. Cor. 12.[4, to 6.] [8.6.]
Eph. 2.18. 3.14, 15, 16.

1. Because all are God.
2. Equall. Joh. 5.18. Phil. 2.6.

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3. All must be worshipped with Divine Worship.
Math. 28.19.
4. Wee must not exalt one above another. Joh. 5.23.

Duly observing] Wee must know yt God ye Father is ye first mover, ye son ye disposer, ye H.G. ye finisher of all: God the father is never sent, but is ye originall of persons, and consequently of things.
1. Cor. 8.6. 12.4, 5.[?, mss. 12.45.] the father begets, ye son proceeds, the H.G. finisheth: hence creation is attributed to ye Father, consummation to ye H.G. Joh. 16.7, &c:

2. Here observe yr manner of being, and respect towards us, yt we may know how to apply ourselves to them in prayer.
1. God ye Father is ye creatour.
2. The son the debtour.
3. The spirit ye witnesse.

1. God ye Father to whom creation is attributed, because things had yr first originall, but was directly offended by Adams sin, and cannot satisfy himself. 1. Joh. 2.1.
2. God ye son is debtour. Gal. 4.4, 5.
3. The H.G. is ye witnesse. Heb. 10.15.

2 [sic]. We are ye house and Temple of God.
2. The son buyeth it. Ac. 20.28.
3. The H.G. takes possession. 1. Cor. 3.16.

2. Tim. 1.14.[mss. 1. Tim.]
1. God ye Father most properly grants all.
Math. 20.28.
2. The son purchaseth all. 1. Tim. 2.5.
3. The spirit applyes all. Joh. 17.7.
4. God ye Father is ye Father of ye church, ye son ye
3. When we single out one, and direct our prayer to him, we must not exclude ye ovr. 2. Sam. 7.22.
4. Wee may present our Prayers ordinarily to God ye father, as father of ye church, in ye name of Christ, as.
5. sword.[?]
5. By ye spirit who assists and comforts us. Eph. 2.18. 3.14, 15, 16.

Q. What is ye first distinction concerning ye manner of Prayer?
A. That it is more suddaine, or more solemnne, 1. Sam. 1.10, 11, 12, 15.
2. Sam. 15.11. 1. Kin. 22.32.
2. Chron. 15.31. Dan. 6.10.

Q. What is sudden prayer?
A. A short Ejaculation of our Affections to God in our common Employments.
Neh. 2.4. Ps. 129.8.

Q. How may it appea that wee are bound to use these Ejaculations?
A. Because yr are sudden occasions wh ch may drive us to God, whn we have no liberty & time for solemnne prayer. Gen. 24.12, 27, 42, 45, 48.
Ex. 14.15. Neh. 2.4. 4.4. 6.9.
[2. Kings. 20.1, 2.]

Expl: These occasions may be in respect of ourselves or ovs.
1. Of oursvs.
   1. Some sudden Evill wee may meet withall.
      1. From ye hand of God, as sickness.
      2. Kin. 20.2, 3. Math. 27.46.
   2. From men.
      2. When we meet with God suddainly. Luk. 10.21.
      Math. 2.19, 20.
   3. When we use [to] salute ye Lord with a sudden
Ejaculation. Ps. 139.18.
4. When we meet with difficulties.
   1. In our dealings with men in matters of weight. Neh. 2.4.
   2. If a man be a stranger and meet difficulties. Zech. 6.4.
3. In respect of others.
   1. When we salute ye. Gen. 31.49.[mss. 43.49.]
   3. When we see ye employed in yr lawfull calling. Ps. 129.8.
4. When they are employed in any solemn service.

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Q. What are ye helpes to this duty? Cujus Media.
A. To lift up our hearts above ye world, and keep ye neer Heaven.

Expl: Despise the best things in the world in comparison of this treasure, if a man be neer a speciall friend, he will be often with him. Psal. 73.28. Luk. 2.26, 29.
2. Know that God is neer us. this will make us make hast to him. Deut. 4.7. Ex. 14.10. Josh. 24.7.

Q. What is more solemn Prayer? Solemnis.
A. The continuation of Prayer, wby we pour out our soules, more freely before the Lord, without distraction, 1. Sam. 1.10, to 16.
2. Sam. 7.18, to end.  Ps. 5.3.
Lam. 2.19.

Expl: The former manner of praying must not exclude this. Ps. 5.3. 

Gnuseh is a word borrowed from war [mss. man], I will order my prayer, as men do their battel. It signifyes to marshall in order. Jer. 50.9.

1. This is a set prayer and composed; wherein the faithfull wrestle with God, and set themselves to overcome him; not a dart, but an army of Petitions are on their march to Heaven, and in battel array to compasse, and enclose ye Lord, and win the field, w God would have his people try yr strength with him as Jacob.

2. Hence all ye faculties of ye soule must be up in armes, and prepared to meet with God, this is called a well working prayer. Jam. 5.

3. Here is a succession of expressions cast out of the quiver of grace in the heart, and flowing in order, one after another; it is used for preparing and furnishing a Table. Psal. 23.5. 71.16.

4. There is a multiplication of these Expressions succeeding one another. 1. Sam. 1.17. multiplied to pray.

5. Here a soule poures out his soule more freely before ye Lord. 1. Sam. 1.15.

6. Without distraction] as in armies ordering a battel, no man must be put out of his rank, a mans expressions must not be routed[?] or Interrupted; he must wholly apply himselfe to ye King of Heaven. Eph. 5.18.

Q. What is ye 2d. distinction of prayer?  
A. Either Mentall or Vocall. Ps. 5.3.  

Rom. 8.23. [Neh. 2.4.  
1. Sam. 1.10, to 16. 1. Pet. 3.4.]

Exp: 1. Sudden prayer is sometimes vocall, 2. Sam. 15.31.  
2. Chron. 29.31.[mss. 25.31.] Numb. 12.13. and so solemn.  
2. Sam. 7.18. yr is a double man, soule and body, and a double language, Rom 8.18. Psal. 5.3.

Q. What is mentall prayer?  
A. That wherby a man speaks to God in his heart. Gen. 24.42, 45. 1. Sam. 1.15.

31 Unable to identify this transliterated Hebrew word.
Neh. 2.4.

Expl: This is a true prayer as the other. Gen. 24.42.
1. The heart hath a language, and represents its desires before God.
2. This may be done where no Voice is uttered.
1. Sam. 1.15.
3. With no Externall signe to ye understanding of Holy slander.[?]
4. The Lord hears ye minds of his saints in these mentall prayers. Rom. 8.26, 27.

5. Answers ye as well as ye ovr. ibid.
1. This shewes ye Excellency of ye saints, who can enjoy such communion with God.
2. This is a speciall Reason why we must pray to God only.
3. Though a man be dumb, he may speak, and go to God by prayer.
4. All ye cruell Persecution in ye world, cannot hinder ye saints from praying.

Q. What is vocall Prayer? Vocalis.
A. The pouring out of ye inward Affections by outward Expressions. Gen. 18.23, to end.

Expl: 1. In this vocal prayer, there must be mental prayer.
2. The heart must be full of affections before we can vent \( \text{ym} \).
2. Sam. 7.27. Job. 13.15, 19, 20.[mss. 23.15, 19, 20.]
3. When our hearts are full, we must vent ourselvs.
4. Wee must expresse our minds by Externall signes.
5. Hence because words are ye Interpretation of ye mind, wee must use \( \text{ym} \).
6. These words are ye ornaments, wherein our inward affections are cloathed. Hos. 14.2.
1. Because God will be worshipped with ye whole man which is redeemed, 1. Cor. 6.ult.
2. God will have his glory made visible, & \( \text{yt} \) seems to be a Reason why ye son of God assumed not the nature of Angels, but men, because Angels are Invisible, 1. Tim. 3.16.
1. Joh. 1.2.
3. The tongue is a mans glory, made to speake to God, with \( \text{yt} \) we glorify God in Heaven, Acts. 2.26. Psal. 16.9.
4. God would have us use words, to affect our hearts more deeply with the things expressed. Hos. 14.2.

Q. What follows from hence?
A. That it is unlawful to pray to God in a strange language.
   Math. 20.22. Joh. 4.22.

Explain: If we must pour out our Affections in vulgar Expressions, they must be suitable to your. It is the custom of the Roman church to use the Latin language only in Divine service.

1. Because in all holy affairs we must be content with those 3 tongues that God hath honoured and sanctified on ye crosse. It is too light to use our vulgar tongue, in such majesticall Affairs.

A. 1. Any tongue that is understood is not barbarous.
   2. Those languages were not used on ye crosse for any such end, but rather yt ye death of Christ might be farther spread by that means.
   3. God hath sanctified every tongue for ye confession of ye Faith. Phil. 2.11.[mss. 2.1.]
   4. Wee must not worship we know not what. Joh. 4.22.
   5. How can ye tongue be ye Interpreter of ye mind.
   6. It is not acceptable. Math. 20.22.
   8. They must not utter an uncertain sound.
   9. If ye Latine tongue be more grave, because not vulgar, ye English tongue is more grave in Italy.
   10. They may as well conclude the Bible should not be printed in common characters and Paper.

Q. What is to be observed in Vocall prayer which is more solemn?
A. Wee must use a comely gesture, and few words, because God is in Heaven, and wee on Earth.
   Gen. 18.27. 28.16, 17. Eccl. 5.2.
   Psal. 55.6. Math. 6.7, 8, 9.

Explain: He is a father, and yrfore we must come with confidence, he is a father in Heaven, yrfore we must come with Reverence
of his dreadfull majesty. Gen. 28.16, 17. ys is ye Reason, Eccl. 5.2. in Heaven, i.e. hath place of Excellency
Infinitely full of majesty & state, & wee are Earth, weak unworthy creatures.

1. Creeping on Earth, as ye lower end of ye Table, not with Angels in Heaven.
2. Are Earth, dust and Ashes. Gen. 18.27.
Psal. 55.6.[mss. 59.6.] Eph. 3.15. hence words should be few. Sometimes saints have large OCCASIONS but yr words must be as few as may be,

[1] we must decline endlesse repetitions, Math. 6.7. no end can be attained yrby.
2. All tedious perplexity, wherby men worry themselvs and others.
3. All multiplicity of Words: it is true in days of Humiliation, it is lawfull to use long prayers, so did Christ: and in some cases it is lawfull to repeat the same things.

1. When ye matter is exceeding weighty.
   Joh. 1.1.
2. When long prayers expresse ye fullness of our Affections. ib.
   3. When by ye Ingemination of words, affection is destroyed, else we must be as short as may be.
Q. How is Vocal Prayer distinguished?  
A. It is either in Prose or Metre.

Gen. 18.23. 32.9. Ex. 15.1. Ps. 31.1.

Expl: Prose is an oration or speech, which is free and plain, not tied or stinted to number or measure of words, and pronounced by Parcells, without those trapping[s] that are in Poetry: Metre, signifies measure, and is a measure of words and syllables, consisting of so many feet, Exod. 15. hither is to be referred singing of Psalms. There is variety of Doctrine in Psalms, and so in Prayer.

Q. What is Vocal Prayer in Metre?  
A. The pouring out our Affections to God, in singing Psalms, Hymns, & spirituall songs, Ps. 31.1. 104.ult. 33.3.

Eph. 5.19. Coll. 3.16.

Exp: These are ye words in Ye Olde Test: to wch these 3 seem to Answer.

1. Mizmov, Psal. 31. of Zamar, to cut or prune: Lev. 25.3, 4. Metaphorically to sing, thence Mizmov, a concise verse, superfluous things being cut off.

2. Because in melodious songs the voice is often as it were broken and cut. this is in Greek Psalmos. The 2nd is Tehilech, in Greek ὑμνος, the whole booke of Psalms is called Tehillim, hymns, or Praises, of Halah, which signifies to shine, illustrate and to praise, Job. 29.3. because splendour or shining out is commendable and praiseworthy: Ps. 104.ult.

The third is shira, Cant. 1.5. Psal. 33.3. it signifies to contemplate and behold with a fixed Eye, and to sing with Intention of ye voice, rising from ye contemplation of the Excellency of ye Lord, we cause his glory to shine out in these fine and pruned sentences, and pleasant, being measured by feet, and words, and sounds, and notes of Music. our hearts should be fixt upon ye duty. Psal. 57.7, 8, 9. 108. 12. Eph. 5.19. Jam. 5.13. Acts. 16.25.

1 Willard repeats “of.”
Q. How may it appear yt singing of Psalms with a lively voice is a duty of ye Gospell?

   1. It is prophesyed. Psal. 95.1, 2. 108.1, 2. 100.1. Isa. 52.8.  
   2. It is an express Precept. Col. 3.16. Eph. 5.19.  
1. Cor. 14.15.  

Q. What Psalms must Christians sing in ye days of ye Gospell? 
Psalmi Scripturi cantat:

Exp: 1. They may best be sung, they are a part of ye Word of God.

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2. It is probable yt Christ sang a scripture Psalm. Math. 26. which appears,
   1. By ye custome of the Jewes, who were wont to end ye Paschall supper with a Psalm. Psal. 103, to 119.
   2. A Hymne, i.e. according to ye usual manner, a Psalme.  
   3. The Apostles mention no new one to ye purpose. and that of Paul and Silas. 
      1. It was such an Hymn as both were acquainted with.  
      2. Paul bids us to speake to one another in Psalms, &c: Answering the beleevers wants.  
      3. These are fittest to be used in the Church. 
         1. Because indited by an Infallible unerring spirit, & yrfore yr excellent composure[?], and addresses to God, being recorded, and consigned to ye use of ye church for ever, and more Edifying.  
         2. These are titles given to Davids Psalms, and other songs in scriptures, and also can tell their meaning, but by the use of the Old-Testament.
3. How can a man persuade himself that he sings a Psalme, when he sings not that, scripture calls so.

Ob: It must be done by a gift.
A. 1. Here is a duty of no relation to a gift.
   2. Here is fit matter.

Q. What is ye speciall Reason of this 
   Divine Institution?
A. Because this speciall service tends
   in a singular manner to the glory
   of God. Psal. 108.1, 2. 117.1.
   119.7. 150.3, 4, 5. [Jam.] 5.13.
   [Psal. 147.1. 149.3.]

Exp: It is pleasant.
   1. Because they are full of majesty and sweetness, having
   a stamp of Divine Authority and majesty, proceeding
   immediately from the first being.
   2. The sense is exceeding large. Psal. 21.
   3. There is variety of matter, sutable, to every
   condition.
      1. Prophesyes.
      2. Promises.
      3. Directions.
      5. Experiences.
      6. All sorts of Thanksgivings.
   2 [sic]. The heart rejoicing at being in a pleasant frame,
   is fitted to make pleasant musick. Jam. 5.13.
      1. Know ye word. Coll. 3.16.
      2. Contemplate.
      4. Look up to Heaven for the Joys of the spirit,
   Eph. 5.19.
      5. Let all your faculties be filled with sweetness.
      6. Let them be always new.
      7. This tends to the praises of God.
         1. His Excellency shines out.
         2. Is made sensible.

3. Wee are more affected towards him.
4. Wee praise him as we shall in Heaven.
Q. How is vocal prayer in prose or metre distinguished further?  
A. It is either solitary or sociall,  
      Ac. 10.3, 4.  

Q. What is solitary vocal Prayer?  
A. The Prayer of one person alone by himselfe.  
   Gen. 24.12. 32.24, to 29.  
   Jer. 33.3. Math. 6.6. 26.41.  
   Mark. 1.35. Acts. 9.11.  

Exp: A man is bound to this as a man considered by himselfe, if ye were no other man in ye world; he is bound to worship God, and pray to him (morning and Evening) Math. 6.6. then shall be welcome to God in a corner. Psal. 5. & 6.  
   1. He will accept it.  
   2. They are recovered.  
   3. They are precious in his account.  
   4. He will pour out precious blessings upon ye, yt is ye Priveledge of a beleever, if he should fall into ye sea, as long as there is life, he should pray, Jonah. 2.1. ye driving ye trade is a signe of sincerity, Math. 6.6. Acts. 9.11. he will be with God in some corner, as ye Israelites in Babilon. Cant. 2.14. Gen. 32. Jer. 33. &c:  

Q. What is ye first Reason of the private prayer?  
A. Because we must present our private occasions to God.  

   2. Private wants and necessities.  
      1. Special private sins, and distempers of ye heart, in an ordinary course he is to confesse his secret sins to God only,  
         Psal. 91.1, 3, 15.  
      2. Private crosses and peculiar afflictions, Ps. 6.1, to 8.  
Q. What is the 2d. Reason?
A. That conversing more freely with God,
we might have more sweet intimate
fellowship with him:
Gen. 32.9, 23, to 28.
Ex. 34.8, 9, 29, to end. Job. 22.27.
Acts. 10.9, to 17. Psal. 109.4.
[Acts. 1.14.]

Exp: 1. Hereby we may talke and converse more freely with God,
being sequestered from oyr occasions and company. We may open
our hearts more freely; hide nothing, speake all. Eph. 3.12.
2. Hereby we may have more intimate fellowship with ye Lord,
when wee are farre aside alone.
   1. Because yе greater freedome we have with God, yе
   sweeter. Psal. 73.28. Job. 22.27.
   2. It is a great delight to yе soule to know Liberty, that
   he is welcome to God in private, and may be bold with his
with Christ in private, and sports itself with him, lyes in
his bosome, grazeth on his bounty, &c: Psal. 71.22, 23.
3. Because yе carriage of God to us, is Answerable to our
   behaviour to him in private, Ps. 18.
      1. As we sport ourselfs with him, so will he sport
      himself with us: nay, he begins.
      2. When he stirres up our hearts, to presse into his
     presence in private, he gives some sweet smile from
Heaven, tells yе soule before hand it shall be welcome.
Jer. 33.3, 16. Dan. 9.22, 23. Acts. 10.9, to 17. If the
King sends for his favourite to private, it is a sign
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He hath some great secret to impart.
3. Now we see his face more cleerly, and his love more
   abundantly. Cant. 1.4.
4. He hugs, kisseth, and embraceth yе soule.
Cant. 1.2.
5. There is more of yе glory and bounty of yе Lord upon
   yе soule, from yе more free communication of yе fullness of
God. Exod. 34.8, 9, 29, to ult.[mss. Gen.] Means.
   1. Prize yе favour of God and communion with him.
Exod. 33.
120.7.
Q. What is socia prayer?  
A. The prayer of a society or company  
joyning together in ye same motion. 

Expl: When a multitude of Petitioners come together, these will prevale mightily with God, when many of his friends visit him at once, he gives them welcome entertainment. Vis unita fortior.  
Math. 7.7.

Q. What if ye sociall Prayer be prosaicè. 
A. Then one goes before, and the rest follow, declaring ye assent in affection, and faith by saying amen. Neh. 8.6. 1. Cor. 14.16.

Exp: 1. One must go before in a language they understand, as the mouth of ye society.  
2. They declare ye assent, affection, and faith, not speaking with him as in singing, but saying amen in ye end: Amen, of Aman, he was true and faithfull; it wishes ye successe of those things: ye Hebrew word is retein ed by ye Apostles, 1. Cor. 14.16. and implies faithfullness. Isa. 65.16.  
Rev. 3.14. it declares a concurrence and consent to him that speaks.  
1. In affection, amen, so be it. Jer. 11.5. 28.6.  
2. In Faith, they set ye soule to ye truth, and faithfullness of God the bottom of our faith, 2. Cor. 1.20. Ye and amen, faithfull and true, and when Christ saith Amen, he means verily, it is so; Luk. 11.5. It is a confirmation yt ye thing prayed for shall verily come to passe. Neh. 8.6. but in singing all joyn together, Exod. 15.1. 2. Chron. 5.13.

Q. How is sociall prayer distinguished?  
A. Either oeconomicall, or congregationall and more publick. Job. 1.5. Ps. 35.18.

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2 Latin: “strength united [is] more powerful.”
Q. What is oeconomical prayer? 


Exp: There is great Reason for this.

1. Because ye common occasions of ye whole family, should drive them to God. 1. Tim. 4.5. Heb. 1.5. Jer. 9.20. Act. 10.2.
2. Every master of a family should exercise ye office of a spirituall priest, prophet, & King in his family. Acts. 2.17.
   2. King in Governing. 1. Tim. 3.5.

3. Every family should be a little church, at first it was so, and though every family cannot compleatly enjoy all Divine ordinances, yet it is bound to attend God in all his ways of worship, that it is capable of. Rom. 16.5. Philem. 2.
4. Then a M of a family is a Christlike man. Luke. 9.18. It is a speciall means to maintain union and communion with God. 1. Pet. 3.7. the word signifies chops down. Math. 3.10. 7.19. Luk. 3.9. Rom. 11.22. we have heard.
   1. That in prayer, all ye faculties goe to God.
   2. Hence all act upon ye Excellency of God.
   3. Hence are joyned and cleave to him.
   4. Hence derive sap and grace & vertue from him.
   5. Hence arise precious fruits yt prayer brings forth.
   6. If prayers be cut off, yr is no more life and grace derived from God; by ys ye family lives, and is loaded with the fruits of Gods love.

6. Now a family is a little Heaven, when they see the face of God, & worship him, and enjoy his presence there; without this, a family is a little hell: the M of ye family goes before, and in case of sickness or absence ye wife. Gen. 37.9.[?] and in her absence the Eldest son: this must be performed at the least every morning and Evening. Numb. 28.3, 4. Ps. 55.17. 92.2.
2. Take heed of distance one from another, least ye cut off your prayers. 1. Pet. 3.7.

Q. What is a congregationall or publick prayer?

Exp: 1. This is a speciall publick service, therefore the whole worship of God is called prayer. Math. 21.13.
2. This is exceeding sweet, glorious, and pleasant, for here we make God glorious in the Eyes of all. Psal. 22.
3. Hereby we are provoked to pray ye more earnestly. Zech. 8.20, 21, 22.
4. Hereby we prevaile exceedingly with God. Ac. 4.24, &c:
6. Let us quicken one another to the service. Psal. 95.6.

Q. What are ye kinds of prayer?
A. Simple or compound. Eph. 1.2, 3, 15, 16. 1. Tim. 2.1. Psal. 135. per totum.

Q. What are ye kinds of simple prayer?
A. That which is of one nature only.

Q. What are ye kinds of simple prayer?
A. It is either Petition, or Thanksgiving. Luk. 17.12, to 19. Ps. 21.3. 136. [Math. 7.7. 1. Thess. 5.16, 17.]

Expl: Either, borrowing, or paying the old score: in one we acknowledge our wants, in the other Gods mercies: God is willing we should be his tenants, but we must pay him tribute, Phil. 4.6. by the one we close with God as the first fountain of
all, by the o'yr as ye last end. Rom. 11.35.

Q. What is Petition?  
A. That wherby we request the Lord to supply our need, according to ye Rules of his glorious grace in Christ. Math. 7.7.  
Eph. 3.16, 17, 18. Phil. 4.6.  
1. Joh. 3.22. 5.14, 15.

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Exp: 1. This presumes that we are in want. Math. 7.7.  
Phil. 4.19.  
2. That ye petitioner takes notice of ye fullnesse of treasure in God. Math. 7.7.  
3. Hence we come and appeale to the majesty of God, and referre ourselvs to him. Psal. 72.ult.  
4. Wee must expresse our desires to ye Lord for ye obtaining of what wee need, Rom. 10.1. Petition is an Explication of the desire of the soule, desire is ye reaching of ye soule after that which is sutable.  
5. This Petition is not a buying, but begging, or αἰτέω, to beg. Acts. 3.2.  

Q. What follows hence firstly?  
A. That we must go a begging to ye throne of grace for all supplyes, according to our need. Math. 7.7. Heb. 4.16.  
Phil. 4.6. αἰτέω signifiyes humbly to beg.

Q. What is ye 2d.?  
A. That Petitioners must be affected, with sence of yr want of those Heavenly blessings. Psal. 70.5.  
72.12. 109.21, 22.  
Isa. 41.17, 18. Luk. 11.5, 6.
Exp: *Ebion*, ye word used for needy, comes from *Eban* to desire. 
*Job. 9.26[?].*
1. Know thou wantest *ye* things of God, as much as a hungry 
man his food. *Psal. 70,* &c: *Luk. 11.5.*
2. Act utterly destitute, ib.
3. Hast nothing to buy ought.
4. Sence *yt* *ys* begets desires and prayers.
5. God now knows that these things are precious in our Eyes. 
*Math. 7.7.* *Isa. 41.*
6. Hence he will freely open his treasures. *Math. 7.7,* &c:

Q. Why must *ye* children of God send up *yr* 
requests to Heaven for all their supplies? 
A. To shew that they live upon God himselfe, 
and also to exercise *yr* grace, and make 
his blessings precious in their Eyes. 
1. *Sam. 1.26,* 27, 28. 
1. *Chron. 29.11,* 12, 18. *Psal. 141.2.* 
*Prov. 15.8.* *Acts. 11.5[, 13].*
[*Cant. 2.14.* *Math. 7.7,* to 12.]

Expl: A Father delights in *ye* broken language of his childe, 
more then in all the Rhetorick in the world. 
1. In respect of himself. 
   1. To acknowledge that he is *ye* only possessour of all 
   2. That we live upon his majesty. ibid.
2. In respect of his children, it makes much for *yr* good. 
   1. For *ye* Exercise of *yr* grace; God knows well enough 
what they want, but he will have them send letters to 
Heaven, to shew their learning in the schoole of Christ. 
*Psal. 141.2.* *Prov. 15.8.*
   2. That those blessings might be more precious in 
their Eyes. lightly come, lightly gone, *1. Sam. 1.26,* &c:

Q. Which are the speciall Qualifications 
required in petition? 
A. Holy confidence and Importunity. 
*Math. 7.7.* *Jam. 5.15.*

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Q. *Hic requiritur* 
Confidentia 
Importunitas
Q. What is ye Holy confidence? 
A. A resting upon ye sufficiency and faithfulness of God, for ye obtaining of ye desired blessings. 
1. Chron. 29.11. 
2. Chron. 6.18. 20.9, 10. 
2. Sam. 7.27. Psal. 65.2. 
8.2, 8. 21.21, 22.]

2. Absolutely faithfull. 2. Sam. 7.27. 
Jer. 29.10, 11, 12. 
2. Conclude that he is a God hearing prayers. Psal. 65.2. 
[mss. 56.2] his trade. 1. Sam. 1.18. 
3. That he will hear thy prayers in Christ, who prayeth for thee. 2. Chron. 6. and because the spirit draws out the Petitions from thee. Hos. 14.2. Psal. 10.17. Gen. 32.4, 10. 
Conclude this, 
1. Because he is thine. 
2. Is engaged in promise. 
4. Conclude thou shall have the very things desired, 
1. Joh. 5.15. 
5. Watch as out of a watch tower. Psal. 5.3. 31.19. 
Mark. 11.23, 24.

Q. What is ye Importunity of Petitioners? 
A. That wherby they conquer God in striving with him, & hold him, yt he may effect their desires. 
Gen. 32.9. 
Math. 15.22. Luk. 11.8 18.6, 7. 
Jam. 5.16, 17, 18. [Gen. 32.24, to 29. 
Exod. 32.11, to 17.]

Expl: 1. The soule of a beleever strives with God in prayer. 
Col. 4.12. αγωνιζόμενος. the striving of wrestlers. Rom. 15.3, 
9.[?, mss. 15.39.] this striving implies. 
1. Laying hold upon him, as a wrestler lays hold, &c:
Isa. 27.5.
2. There being no hold but ye covenant, he lays hold on that, and God in it. Isa. 56.4. this is by prayer.
3. The Exercise of our abilityes to prevaile: Jam. 5.16. working prayer. Rom. 12.12.
4. A strong resistance against all opposition. Luk. 11.8.
   1. Though God seem to desire we should let him alone.
Exod. 32.11.
   2. To depart and leave us. ib.
   3. Shut ye doore against us. Luk. 11.7. Lam. 3.8.
   4. To be troubled with our prayers. Luk. 11.7.
   5. Cast shame and disparagement upon our persons.
Rom. [1?].25, 26, 27.
   7. Though after many seekings you find him not.
Cant. 5.6, 7, 8.
   8. Though almost overwhelmed with repulses. Ps. 67.13.3
   69.1, 2, 3.
5. The greater repulse ye soule meets with, ye more earnest it is. Gen. 32.
   1. Overcome his wrath.
   2. Cause him to condescend to our request. Ps. 70.4.
   3. Overcome him by a stately and Princely power.
Gen. 32. Hos. 12.
   4. Cause his attributes to face about, and embrace him.
1. Kin. 9.3.
   5. Maintain ye victory and conquest over God.
Isa. 64.7.

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1. They refuse to let go yr hold. Gen. 32.
Psal. 147.13.
   3. He cannot depart from ym in ye least. Gen. 32.
Judg. 16.26.[?]
   5. Praying brings God out of Heaven, sets him on worke to effect our desires. Isa. 17.4. 58.10.
Luk. 11.
   6. Puts us in Possession of all ye good desired,

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3 This verse does not exist, and I cannot identify the correct one.
Q. What is here to be attended?  
A. The making of vows. Gen. 28.20.
   Judg. 11.30. Jam. 5.15[16].

Expl: εὐχὴ, signifyes not only a desire of obtaining something, but a promise of offering something to God. Acts. 18.18. 21.23. A vow belongs to worship: but because saints usually make it in yr Petitions, yrfore it may be handled here: we must implicitly in our Petitions make this Promise, to ask nothing without a purpose to glorify his great name.

Q. What is a Vow?
A. A deliberate engagement of our faithfullness to God, concerning things lawfull and possible to a good end. Gen. 28.20, to end.
1. Sam. 1.10, 11. Psal. 76.11.
   Eccl. 5.4, 5.

Expl: It is a Testimony which is a confirmation of a sentence, by ye authority of ye speaker, ys is ye confirmation of a religious promise made to God, and bearing witness by ye authority of his faithfullness: thus it differs from an Oath, in which we call God to witness to what we speake, but in a vow we only witness ourselvs what we will doe and engage our faithfullness to it.
1. All ye faithfull are in covenant with God, & yrfore have vowed yrselvs to him.
2. There is a visible vow, when we first enter in church covenant. Isa. 44.5.
3. This covenant is sealed in Baptisme.
Math. 28.18, 19, 20.
4. Renewed in ye Lords Supper.
5. In a vow, yr is an active acknowledgment of ye obligation.
6. It is our duty to renew our purpose of keeping ye Covenant. Psal. 107. 57. 108.
7. It is requisite in all our petitions, to make ye promise to God, at least implicitly.
8. In solemne occasions yr should be solemne expressions. Gen. 28.20, to end. Psal. 66.14.
   1. A man may bind himself to abtein from occasions of sin.
   2. To use set days of fasting and prayer, to helpe him against sin.
   3. To vow a part of his goods to ye poor.
Luk. 13.8.[?]
4. To give something to maintain Divine Worship.
Gen. 28.20. 1. Sam. 15.17.
5. To vow a day of thanksgiving. Psal. 61.1, 5.[?, mss. 61.16.] 65.1. 66.13, 14.

Q. What are ye kinds of Petition?  Petitio est [Apprecatio. Deprecatio.] 
A. Apprecation, or Deprecation. [Math. 16.9.]

Q. What is Apprecation?  Apprecatio. 
A. A request to God, for some good to be communicated to us. Ps. 119.17, 18.
Math. 7.7, to 12. Luk. 11.5.

Q. What are those good things to be desired?  quae respicit [Deum Ipsos]
A. Either such as concern God or ourselvs. Math. 6.4, to 24[, 33].

Expl: In ys prayer prescribed, Math. 6. are ye heads of all desirable good things, yr are 6 petitions, all looking at severall good things, wtof ye first is ye chiefe, and ye rest hang upon it.
1. The first contains ye desire of ye last end, all ye [others] rest upon this.
2. In ye 2d. we desire such glorious Impressions of his royall government in Christ, yt we may be fit for ys glorious end.
3. We desire yt we may actually close with him, as our chiefest good, Math. 22.37.
4. Because we cannot live to do this without sustenance, therefore we desire means of livelihood.

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5. If we be loaded with ye guilt of sin, & ye wrath of God, our spirits will dye, we cannot serve God in a lively manner, yrfore we beg ye removall of sin.
6. Because temptations from hell, and our own hearts may humble us, we desire to be freed from ym, yt we may be at liberty with enlargement of heart to serve yt glorious end. ye 3 first do more Immediately concern God, and ye glory of his great name, ye ovr ourselvs, & our own good: they yt concern
God more directly are to be desired in ye first place.
Math. 6.33.

Q. What are those desirable good things, which more directly concern God?
A. Either such as respect ye end itselfe, or ye means tending to ye end. Math. 6.9, 10.

Expl: In ye first our desires reach to ye end, in ye 2d, & 3d ye speciall means to ye end; ye end is first intended, as most desirable for itselfe, ye means in ye 2d place, as desirable for ye end.

Q. What is ye last end, wch is most of all to be desired?
A. That ye name of God may be sanctifyed. Math. 6.9.
Ezek. 28.22. 36.23.

Expl: This must be ye last end of all our Petitions, else we ask nothing aright.

Q. What is ye sanctification of ye name of God?
A. The advancement of God himselfe in his back parts, as ye most glorious one. Neh. 9.5.
Ps. 83.18. 148.13.
Isa. 5.16. 8.13. Ezek. 36.22, 23.

Expl: The name of God, is God himselfe. Psal. 20.7.[?, mss. 20.11.] yet not as he is in himselfe, for so he is unknowable, unnamable, being above Grammar and Logick, his name yrfore is his back parts. Exod. 34. ye sanctification of his name, is ye Exaltation of it. Isa. 5.16. God is lifted on high, Exod. 15.1. his name must be accounted only Excellent. Psal. 148.13. Singeb[?], exalted in an eminent place, Isa. 11.14. This sanctification implyes severall things.
   1. Wee desire yt God would let out ye fullness of his
Excellency in his Efficiency. Psal. 145.10. Ezek. 36.22
[mss. 18.22.] 38.23.

2. That the Lord will shew his glory to us, and his Reasonable creatures. Exod. 33.18. We should desire yt our Eyes might see him, ye understandings be taken up with him. Hab. 2.14. Psal. 76.1. 83.18. Numb. 20.12.

3. That all yt see him might be answerably affected with his glory, yt not only heaven, but also ye hearts of men might be filled with the glorious things of himself. Psal. 139.17.[mss. 134.17.] Mal. 1.11. Isa. 8.13.


4. That all yt are suitably affected, might acknowledge him, declare his glory, & separate him from all ovr's in yr praises. Psal. 67.2, 3. speake together, Eccho out his praises. Ps. 51.15. 46.9, 10. 50.22. Isa. 8.13. set his wisdome above ye posing of men, above power, above &c:¹

Rom. 1.23. say there is none like him. Psal. 89.6.

This sanctification, or separation of his name from common names appears

1. In acknowledging his great holiness, w²by he is enclined to stand at a distance from all Inferiour ends, & bound for his own glory, as ye last end alone. 1. Sam. 2.3. Isa. 42.8.

2. Exaltation above other beings, not in degree only, but in kind. Heb. 7.3. above being it selfe, Psal. 148.13.

3. His name must be acknowledged to be above all kinds of praise. Neh. 9.5.

4. Above all knowable objects of our understanding, not above ye act, but ye faculty. 1. Tim. 6.16.
Psal. 139.17.[mss. 134.17.]

Q. Which are ye means serving to ye glory of God?

A. The coming of his Kingdome, and doing of his Will.

Math. 6.10.

¹ Missing word?
Q. What is ye coming of his Kingdome?  

A. The stately appearance of his speciall Government, w'by his Elect are made ye glorious subjects of Christ.  

Psal. 51.12.  42.12, 13.  133.ult.  
1. Thess. 5.23, 24.  [Cant. 8.ult.  
Mark. 9.1.  Rom. 14.17.  2. Cor. 3.18.  
Coll. 1.13.  Isa. 63.last.]

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Expl: By Kingdome is meant ye Royall Government of God, not in generall, but in speciall of his grace: the coming is the stately appearance of it. Math. 16.28.  17.1, to 9. with Mark. 9.1.

1. The Kingdome of Christ is either  
   1. His Invisible Government over his chosen ones,  
      wherby he leads them to Eternall glory, 1. Pet. 5.10. & ye coming of ys is  
      2. They are made glorious subjects of ye son of God.  
         2. He bestows Royall gifts on ym.  
            3. His Royall spirit.  Rev. 1.5, 6.  
            Psal. 51.12.  
            1. Thess. 5.23.  
            3. Wee desire yt yy encrease and be enlarged more, till it be brought to full perfection.  Math. 11.20.  
               Rom. 8.27.  
   2. His visible nationall Kingdome, ye Kingdome of his ordinances. Math. 21.43. Wee desire this in subordination to the other.  
      1. That churches may be gathered according to ye Institution of Christ.  
      2. That they may be furnished with officers.  
         Math. 9.ult.  
      3. That ye word of ye Kingdome may be promoted.  
         Math. 13.19.  
      4. That seales be dispensed.  
      5. Keys rightly used.  Math. 18.16.
6. That these may be maintained and preserved.
   1. By union and peace. Psal. 133.
   2. By help of civil societyes.
   3. Especially by ye presence of God.
Ps. 132.13, 14, 15. 133.ult. [mss. 33.ult.]
2. Thess. 3.1. The Kingdom of Invisible grace, and
Externall dispensations, hath bin coming from ye promise
made to Adam. Gen. 3.15. was advanced in ye days of
Abraham; coming on more abundantly in Davids time, above
all in ye days of Christ himselfe, & is encreasing in ye
days of the Gospell. Grows as a grain of mustard seed,
& shall appear in exceeding glory at ye calling of ye
Jewes; wne it shall be at its highest perfection in ys
life. Math. 25.34. Cant. 8.ult.

Q. What is ye doing of Gods will on
   Earth, as it is in Heaven?
A. A free, universall, constant
   obedience to ye Law of God.
   Psal. 103.20. Math. 6.10.
   18.10. Isa. 6.2.

Exp: The will of God here, is his approving preceptive will;
i.e. ye Law; ye doing is, an application to it. we have heard yt
obedience is a closing with ye Infinite fullness & goodness of
God. Math. 22.38. Ps. 73.25. and we must do ys as ye Angels.
   1. Freely, Isa. 6.2.
   2. Universally. Psal. 103.20. Acts. 13.??.
   3. Compleatly. Math. 18.10. ys obedience is ye thing
desired in ys command, & yrfore not in ye ovr, &
sanctification of Gods name, seems not to be reduced to any
command of ye Law: ye first seems to be as large as living
well; ye 2d. desires faith to close with Christ for a
Principle of life, in ye 3d to act from yt Principle, and
close with God as ye last end.

Q. Which are ye good things
   concerning oursevs?
A. All things convenient for
   us in every condition,
serving to support our
   present life. Prov. 30.8.
   [Isa. 3.1. Math. 6.11.]
Exp: By bread is meant outward blessings, ye faithfull live upon God's feeding; & have a conscious portion from Heaven every day. Now we desire all means coming to ye end. Hos. 2.21, 22.

Q. What is deprecation? Deprecatio.
A. A petition wy by we entreat ye Lord to free us from Evill. Psal. 6.1, to 5. 13.1, to 4.

Exp: It is a wonder men meet with no more mischiefs, wy y call not on God, who is able to secure us.

Q. What holy exercise is here to be used? Jejunium.

Exp: In times of sorrow we must seek to God in a more yn ordinary manner, to remove those Evils yt are incumbent, & to desire some blessing, ye want wof is a great misery: ye Reason Christ gives, his Disciples fasted not, was not because yy were young converts, but it was marriage day.

Q. What is a Religious fast? qd. est.
A. The abstinence from ye comforts of life for a time, (as necessity may permit) to afflict our souls, & quicken our prayers. Exod. 33.5. Lev. 23.27. 1. Kin. 21.27. Joel. 2.15. Jonah. 3.7. [Dan. 9.3.]

Exp: In case of weakness, men may sustein nature, but it is a day of restraint.
1. From food, implied in ye word ysin[?], 2. Sam. 22.21. Math. 9.15.
2. From all brave and costly apparell. Exod.[33.5]. 1. Kin. 21.27. Jonah. 3.7.
3. From cheerfullness, Math. 5.4, 5.[mss. 9.45.] Joel. 2.17.
4. From ye lawfull use of ye marriage bed. 1. Cor. 7.5. Joel. 2.16.
5. From all gestures of loftiness. 1. Kin. 21.27.
6. All servile work, y'refore called a sabbath. Lev. 23.25.
yet it is not a holy day properly, it is not in ye power of men and Angels to sanctify time.
1. To afflict ourselvs] Lev. 23.27, &c: to testify repentance and Humiliation, to breake our hearts.
1. By searching into them. Lam. 3.40.
2. To humble us. Many indictments are brought in against us. Ezra. 9.6. yt we might despair in ourselvs, and confess ourselvs worthy to be destroyed, & submit to God, never quarrel with him, & yt is ye speciall end of ys Abstinence.
To quicken prayer] That being sequestered from ye things of ys life, we might cry mightily to God, awaken all his glorious Attributes, to remove ye seige of those Evills. Neh. 13.21. Isa. 51.9. fasting and prayer must go together.
2. Chron. 20.3. Dan. 9.2, 3. 1. Cor. 7.5. hereby we obtein extraordinary mercy and bear down hell before us.

Q. How is deprecation distinguished?
A. It either respects sin or misery.
   Math. 6.12, 13.

Q. What is deprecation in respect of ye Guilt of Sin?
A. That wby we entreat ye Lord to forgive our sin freely in Christ, as we forgive ym yt offend against us.
   Psal. 51.1, to 10. 25.7, 11, 18.
   Mic. 7.18, 19. Math. 6.12.

Expl: It is a dreadfull thing to ly under these Everlasting punishments. Ac. 7.60. to have sin imputed to us, it is such a charge as remains settled and stedfast forever. pray earnestly yt you may be pardoned.

Q. How far must beleevers request pardon, who are Justifyed already?
A. 1. I shall speak of ye grounds of desiring pardon.
Ps. 25.7, 11, 18. 51.1.
   1. In new afflictions yr is a new sence of old sins yt are
blotted out: God makes us to read our former reckonings, and
renew our Petition for pardon. v. 7.
   2. Sence of sin, will make a renewed assault upon
conscience in times of trouble. Ps. 25.18.
   3. Wee should make use of rich mercy, and look on ye
honour of God Engaged in ye covenant to beleevers.
51.10. a beleever requests.
      1. That God would continue his favour and pardoning
mercy. Ps. 105.3.
      2. Sett a pardon of course for dayly sins.
Math. 6.12.
      3. That God would manifest his favour. Ps. 11.ult.
89.3.
69.1, to 5. to obtain ys, forgive our brethren.

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Q. What is here required?  
Confessio.
A. Confession of sin; which is an
   Affectionate bearing witness
   against our sins before ye Lord.
Psal. 32.1, to 7.  51.1, to 6.
   [Joel. 2.12, to 18.]

   1. Know ym.
   2. Open them.
   3. Joyn with God.
   4. Pour out all; ye word confessing is a speaking
together, w'n God speaks against us, we must joyn with him.
   2. Not excuse it. Psalm. 32.3. Prov. 28, &c:
   3. Call out, Hebr: Jadeš, signifying to shout or dash,
Lam. 2.19.
   4. Disown them.
      1. The soule must be burdened with ye sence of them.
Psal. 32.3.
      2. Loath itself, Dan. 9.8.
      3. Oppose it with all our might. Hos. 14.6.[?]
      4. Charge our sins upon Christ: he was sacrificed for
us, Lev. 16.21, 22. 1.3, 4. ys is ye way to obtain pardon,
& without it, never look to prosper. Prov. 28.13.

1. This makes us sensible of our extream want of ye blood of Christ, when we find our debts many, and we can't satisfy for ye least.

2. This will make us to prize Christ and mercy, as a condemned man will prize a pardon, Luk. 18.2 Ps. 36.2. 1. Pet. 1.18.

3. This makes for ye illustration of ye riches of Gods grace in Christ, when we confess he might destroy us.

1. Mercy will appear in ye glory of it.

2. Wee shall live to ye praise of his grace in Christ.

3. Worship him all our days. Psal. 130.4. God is bound to forgive us, now his Justice is satisfyed in Christ. 1. Joh. 1.7. ye faithfull have had experience of pardoning mercy, or confession of sins, Psal. 37. and we shall not only have a right to mercy, but possesse ye sweet of it. Prov. 3.17.

Q. What is deprecation in respect of misery?
A. That w'by we entreat ye Lord to deliver us from Temptation, and all other Evill. Psal. 39.10, to end. Math. 6.13.

Expl: Temptation is a triall or experiment: it comes of a word yt signifyes to prove, as w'n ye Earth is pierced with an Augur, to try what is in it.

1. To be led into temptation, is to be brought within ye power of it, and overcome by it.

2. Of seduction. Jam. 1.13. w'by a man is allowed to sin, and stands at a distance from God, and ys is ye Temptation we pray against here, for afflictions are Temptations, Jam. 1.2. hence we pray to be delivered from Evill. Math. 4.3. These are properly from Satan and our own hearts.

1. From Satan. Math. 4.3. who tempts.

1. By presenting sensible objects.


2. From our own hearts. Jam. 1.13, 14, 15.

2[?]. To be led into temptation as a prison.

3. How God leads into temptation: not by infusing any
Psal. 105.25.

1. God as a Just Judge delivers men up to ye power of Sin, and sword of temptation. Rom. 1.24. they are Prisoners of Divine Justice, and Sin is as strong as the Infinite Justice of God. Eph. 2.3.
2. He is ye unblamable cause of all ye sin in ye world, as ye Law. Rom. 7. 2. Sam. 12.11, 12. Isa. 63.17.
3. He is not the authour & blamable cause of any sin. Jam. 1.13.
   1. Because he workes it not sinê facultate,⁵ he is ye rule & cannot erre. Jam. 1.13.
   3. Doth not infuse Evill.
   4. Nor persuade it.
   4. He is not ye cause by himself, only by accident; as ye sun hardens ye clay by Reason of its nature:
Isa. 63.17. God hardens.
   2. He acts ye Rule of his holy and righteous Law on them, and corruption being contrary, that fights against it. per Antiparistasia⁶ Rom. 7.
   3. By acting ye threatening and terrours of ye Law, which of yr own nature tend to restrain men from sin; ys is a torment, and they hate it as they do ye Law. Isa. 33.14. 1. Joh. 4.18.
   4. When he acts according to ye Rules of bounty ys also sets men further off from him. Deut. 26.15, 16.
   5. He lets Satan loose to sollicit, & seduce yr.

But deliver us from Evill] whatsoever is crosse to our good, especially to our chiefe good. Psal. 39.10. This follows ye former.

1. Because our debts being paid, we may no longer ly in ye power of sin.
2. Because when we are pardoned, we are ready to run upon a fresh score.
3. Because we pray for pardon of sins past, so to prevent sins to come: Joh. 5.14. 8.11.
1. Wee desire yt God would not provoke our distempers.

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⁵ Latin: "without means."
⁶ Unable to transcribe this Latin phrase accurately.
2. Not let Satan loose upon us.
3. Arme with wisdome to discern ye Temptation.

2. Cor. 2.11.
5. Assist us by his grace. Psal. 51.12.
6. If failed to raise us up again, and make us persevere and conquer. Ps. 39. Rom. 8.28.

Q. What are ye adjuncts of Deprecation concerning misery?
A. A lamentation and complaint.
   Psal. 69.1, to 22.
   Lam. chap. 1, 2, 3.

Q. What is lamentation?
A. A signification of our griefe, arising from ye consideration of our miseries, as ye are sent of God. 1. Sam. 7.2.
   [Micah. 2.2, 4.]

Q. What is a complaint?
A. A signification of our griefe arising from our misery, as inflicted upon us by ye Injurious dealings of man.
   Psal. 22.7, &c. 123.4. [35.7.]

Q. What is sometimes joyned with complaint?
A. Imprecation. Ps. 10.15. 35.4, to 9.

Q. What is Imprecation?
A. That wherby we entreat ye Lord to inflict Evill upon his Enemies for ye enlargement of his own people.
   Ps. 69.22, to 30. 144.5, to 9.
Lam. 3.64, to end. Judg. 5.22.

Expl: That Imprecation is Lawfull appears, Judg. 5.22. and hath bin practised by ye saints, Psal. 69, &c: but here we must take heed to keep within our bounds: therefore take these Rules.
1. In all our Imprecations concurre with God, in his high and glorious ends not for selfe ends. Math. 6.9.
2. Desire ye Lord to effect such things as serve to yt end. Psal. 83.17, 18.

3. Let our hearts stand forth for blessings as much as may be. Math. 5.44, 45.
   1. If they may be in a capacity of good. Math. 5.44, 45. Rom. 12.14.
   2. Be exceeding slow in prayer against yt.
   Jer. 14.11, 19, to end.
   3. Pray for those yt sin in Ignorance, though they do offend us. Luk. 22.34.
   4. Blesse all ye saints, though they offend us.
Gen. 18.25.
5. Take heed of venting our carnall principles in our Imprecation. Luk. 9.54, 55.
   1. Use not Imprecations in a revengefull spirit.
   Math. 5.44. Luk. 9.54, 55.
   2. Pray not against yr persons, but yr sins.
   Gen. 49.7. Psal. 7.9.
   3. Entreat ye Lord to confound yr plots, rather yn yr persons. 2. Sam. 15.21.
   4. To inflict such Evills on yr, as may lead to yr conversion, rather then yr confusion. Psal. 45.5.
88.15, 16.[?]
5. Pray against ye Enemies of God, because his Enemies. Psal. 25.19, 20, 21, 22.[mss. 13.19, 20, 21.]
   1. Pray indefinitely for ye ruin of desperate Implacable Enemies. Deut. 33.11. Numb. 10.34[, 35].
   Psal. 68.1, 2.
   2. Against ye common known Enemies of ye Kingdome of Christ, as Antechrist, ye Turke, &c:
   3. Wee may pray against false brethren.
Judg. 5.23. Ps. 10.7. 18.12. 62.4. 35.7, 20. Jer. 18.18.
4. Especially such Enemies as abuse civill Justice and authority. Psal. 10.15. 12.7.
Q. Wee have heard of Petition, what is Thanksgiving?

A. That w**by we acknowledge ye mercies of God bestowed upon us, ascribing to him, Kingdome, power, and glory, for ever. 1. Chron. 29.11, 12, 13. Psal. 57.7, to end. Joel. 2.26. Math. 6.13.

Exp: Thanksgiving is a kind of prayer, all ye faculties of ye soule goe to heaven, to bring in Gods tribute, Psal. 10.1. 34.8. Neh. 9.25. and hereby we move God, who loves to heare himself commended.

1. Wee should see ye goodness of God in all ye benefits yt we enjoy. Neh. 9.25.
3. Acknowledge it, and bear witness of it. Mic. 7.18.
4. It should be our trade to tell ye mercies of God in our memory. Psal. 148.7. Isa. 63.7.
5. Our hearts should be fixt and resolved on it. Psal. 57.7. hereby we keep all. Phil. 4.6. Ys is ye best part of prayer, and more Excellent yn petition.

1. Because more rare.
2. It is ye end of yt. Hos. 14.2.
3. It ariseth from ye sence of mercy, petition from misery. Isa. 63.7.
5. Will be our trade in Heaven. Psal. 74.13.
6. Is better yn heaven, lacking ye end of it: here we are not only to acknowledge his mercy & goodness to us, but all his other attributes. Especially 3 things.

1. Kingdome, w**by he hath right to dispose of all.
2. Power, w**by he effects all.
3. Glory, & Goodness, w**by he is ready to dispose of all for our good.

1. Kingdome is his sovereignty, wrby he disposeth all to yr severall ends.
   2. His Government is monarchical, as is ye Kingdome. 1. Chron. 29.11.
   3. Universall. ibid.
   4. Independent, ibid.
   5. Absolute, Math. 8.8.

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2. Power, w**by he is able to effect all possible things, 1. Chron. 29.12.
3. Glory, w**ch is shining Excellency, his goodness manifested
and shining out. Exod. 33.14. 34.6. Yt is ye sap of all ye morall vertues, and perfection of his will, sets all or Attributes on worke to manifest this: though God have right to dispose all, and power to effect all, yet if he had not bin infinitely full of glorious mercy and goodness, those blessings had never bin extended to us. Hest. 8.16, 17. Zech. 8.19.

Q. What duty is here to be attended, h: dies gratia-rum attend.
when we receive Extraordinary mercy from God?
A. Wee must then give a Solemne day of Thanksgiving to ye Lord.
Esther. 8.16, 17. Eph. 3.16, 17.
[Zach. 8.19.]

Q. What is a day of Thanksgiving?
A. That wherby we feast ourselves, and give solemne thanks and praise to ye Lord. Num. 10.10.

Expl: It is not properly a holy day, here wee should reckon of ye mercies of ye Lord, and make mention of them. Isa. 63.7.

Q. What is a compound prayer?
A. Prayer consisting of Petition and thanksgiving together.
1. Chron. 29.11, to 20. 1. Tim. 2.1.
[1. Cor. 11.23.]

Expl: When we pay our former debts, and come to fetch more commodities.
Q. We have heard of Invocation, what is ye celebration of ye sacraments?

A. That service, wherein we solemnize ye confederation between God and his people. Exod. 12.1, to 29. Numb. 9.12. 1. Cor. 11.23, to 27. [1. Cor. 7.20.]

Expl: This belongs to observance, called a service. Exod. 12.26. a sacrament, as a Divine ordinance, belongs to ye 2d. command: but here we attend ye as helps to obedience, wby God assures us of his favour, notwithstanding our weakness, and breaches yt have bin between him and us: having called on God for pardon, we receive these pledges of his love, and celebrate his mercy and kindness in Christ.

1. There is such a confederation between ye first bring, and a select company out of ye world: he is theirs, and all yt he hath, & yt are his, & all yt have: ys ye greatest covenant yt ever was made, entered into it, and happy forever. Psal. 144.14.

2. This must be set forth and appear wth yt severall articles of agreement, 1. Cor. 11.26. they are visible.

3. He will have it remembred, & yrfore will have ye solemnne commemoration of it. 1. Cor. 11.25.

4. The Lord will have ye covenant renewed and confirmed, yt his majesty & his servants may be more deeply engaged, by ys marriage ring. Gen. 17[.7, to 22.]

5. For ys end, he will have diverse rites and ceremonies observed, for ye stately solemnization of it. shewing forth ys confederation in ye glory of it. Numb. 9.12.

6. To this end he hath appointed a solemnne meeting between himselfe and his church. Exod. 20.24. Math. 28.18.


8. They celebrate yt confederation, and make it appear famous and glorious by yr assembling. wee do emblazon Christ, and set forth his stanchion.

Q. What is a sacrament?

Expl: Sacrament, ye vulgar latins use it to signify a mystery. Eph. 5.32. hence ye Papists made matrimony a sacrament: All sacraments may well be called mysterious because yr are spirituall things lye hidden in these signes. Cant. 7.2.

2. They are sacred mysteries, separated from common use.
3. It comes of sacro to dedicate, offer, and consecrate, because in them we dedicate & consecrate ourselfs to God.
4. It is true yt it is sacra mente recipienda.7 Yrfore may be called a sacrament.
5. The latine fathers used it for a religious complement.
6. The Heathen used it for an oath, wch yt held to be a sacred or divine bond: & yt are sacred or Divine bonds, in wch we are tyed to God. In the description we have

1. The generall nature; a sacred ceremony, wrin it agrees with oyr sacred ceremonies of Divine Institution. a ceremony is properly a corporall adumbration of some hidden thing of ye mind, yt it desires to affect oyr withall, in an effectuall manner: by such means ye secrets of ye heart are pointed out to ye bodily sences. Gen. 45.14, 15. by gestures, signes, complements.

2. Our sacraments yn are standing8 rites, customes, manners, and solemnities, because they are to be used in a constant course at seasonable times and turnes: unjust acts may be called customes but not rites, but iust commendable acts, are called rites and orders.
3. They are used in sacred and holy things, are ways of worship, whither from Ceres,9 sacred, or a people yt used superstitious rites: ye superstitious worship of ye Heathen was called ceremonyes.
4. They are sacred, i.e. truely sacred, used in holy things, and ways of Divine worship, appointed by sacred authority. Gen. 17.9. Math. 28.18. hereby God and his people do shadow yr affections toward one another, wch yt carry in yr own breasts. Cant. 2.10. It was signified by ye names of ye children of Israel in ye breastplate. Exod. 28.29. they are as a seale on ye heart of Christ, Prov. 8.31. fools, they are deeply in love with him. Cant. 1.4. 8.6, 7. can despise Heaven itself, and ye glory of ye place in comparison of Christ. Psal. 73.25. Luk. 24.32. Prov. 8.30, 31.

2. They desire to expresse ys fire, love cannot be hid.

1. The son of God being in love with his dear relations,

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7 Latin “to be accepted by a holy mind.” For the Romans, sacra facere meant “to sacrifice.”
8 Willard inadvertently repeats the word “are” here.
9 Ceres was the Roman goddess of agriculture.
cannot always hide himself & conceal his love. no more יְנֹשֵׁה גֶּזֶר. Gen. 45.1. Luk. 15.20. Zeph. 3.17.

2. His people whose Eyes move to him, cannot but desire to meet and expresse יְךָ לְאֹב הָלְאָל. Cant. 1.12.

3. They cloath יֶרֶךְ inward affections with these sacred ceremonies, as a man cloaths inward conceptions with suitable words to a friend. these are visible declarations of יֶרֶךְ mutual affection.

1. The Lord by these sacred symbols and signs shadows out יָפְרַד wonders of his love, in not sparing יָפְרַד life, honour, and precious blood of his own son, whom he freely gives to us with all his merits, to be our wisdome, righteousness, &c: יָפְרַד we may possesse him, & his favour forever. Luk. 22.19, 20.

2. His people expresse יָפְרַד inward affections to him in receiving, owning and embracing these tokens of his love, professing יָפְרַד only depend on him for wisdome, &c:

3. They desire to affect one another, with those mutuall complements, יָפְרַד hearts may be deeply taken and affected יָפְרַד. 1. Cor. 11.25, 26.

1. They answerably desire to affect him, and cause deep impressions on his heart, יָפְרַד he might be touched יָפְרַד expressions, as יָפְרַד wax with יָפְרַד seale. Cant. 8.6.

2. That יָפְרַד affections might not vanish away, but be forever, ibid.

Wherby יָפְרַד confederation, &c:] a seale hath respect to a covenant, & is affixed to it, for יָפְרַד advancement of it. Gen. 17.7, &c: Confederation is a joyning Christ, & a beleever together, by a mutuall compact and agreement, which appears in two things.

1. There is a mutuall choise and Election of each other. Psal. 133.1. Lam. 3.20.[?] Ps. 73.25. יָפְרַד is implied in יָפְרַד Hebr: Berith. יָפְרַד comes of Barah[?] to chuse. 1. Sam. 17.8.

2. There is a mutuall Donation: יָפְרַד Greek διαθήκη, a disposition, is used most fitly for a covenant, Rom. 11.27. יָפְרַד by Christ and a beleever dispose so of יָפְרַד selvs, יָפְרַד ye mutually give יָפְרַד selvs one to יָפְרַד other. Math. 26.28, 29. Psal. 148.14. Hos. 3.3. Isa. 54.5. יָפְרַד signed is יָפְרַד token. Gen. 17.


2. Wee also hereby shadow out our dependence upon Christ for righteousness, &c: יָפְרַד wee live on him, and serve him in his strength. Gal. 5[.25]. The 2ᵈ. thing signifyed in יָפְרַד, is יָפְרַד confirmation and
ratification of ye covenant. Gen. 17.7. Yr was ye same covenant before, but not signed. Gen. 17. Ye word implyes 4 things.

1. That it is a firme, and sure league and agreement: God tyes himself fast to us, and would not have us set loose from him. Ye same word used. Gen. 22.17.[?] Ye word is stand upright: so here, Christ and all his benefits are made sure to a beleever, and we are made sure for an Everlasting possession to him.

2. It implies, yt as ye bargain is firme, so ye performance, is Answerable. Deut. 27.26.
Q. How shall this be done on our part?
A. In ye covenant of grace. God undertakes to enable us to perform ye covenant. Jer. 10.23. Psal. 119.106.

3. The word also signifyes to rise up as against an Enemy to conquer him. Ps. 54.3. whatever temptations and Enemies we have, ye covenant shall rise up against them. 1. Sam. 30.6.


Q. How many are ye parts of a sacrament?

Exp: These are not species but members Essentiall to it, every sacrament is made up of these two members, as a man of body and soule. there must be both these to make a sacrament compleat.

1. Something external and sensible, and something Internall, & above ye senses.
2. Something corporall, and something spirituall.
3. Something Earthly, and something heavenly.
4. The shadow and ye body.
5. The picture and Image, and ye thing pictured.
6. The signe, and ye thing signifyed: Ye Papists offer violence to ys Rule, and teach Transubstantiation. hereby they annihilate ye nature of a sacrament.

1. These two stand in a kind of relation, and relates are opposed one to another.
2. The signe, and thing signifyed are distinct: nothing can be a note of itself: Yr must be something representing, and something represented, really distinct. Rom. 4.11.
3. The body of Christ, ye thing signified is but a part of ye sacrament, and can be no more the whole, yn ye soule ye whole man.

4. An unbeliever receiveth one of these, but not ye ovr.

5. The officer of Christ may administer one, but not impart ye ovr. Math. 3.11. if yrefore you would receive an entire sacrament, rest not in ye signe. Math. 3.11.

Q. What is a signe?  
A. A sensible thing, presenting ye Image of itself to the sense, by which some other thing is represented to the mind related to it. Gen. 9.9, to 17. Numb. 2.2.  

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Expl: A sensible thing] the object of the sense, as colours, vapours, &c:  
Presenting, &c:] i.e. 1. The Externall sense: every visible thing presents a visible species of itself, if a man hold a looking glasse before his face, it presents a reflection of ye Image, it doth not cause ye Existence of it, but only stop and reflect it: yt is ye common nature, ye special follows.  
Wherby, &c:] as words are signs of things seen, to bring ym to mind, I take ye mind here in a large sence, not excluding ye inward sence, which perceivs those objects presented by ye outward: but that which I look at especially is ye understanding, which by an act of Reason can compare ye signe & ye Image, & thing represented together. I shall open these in 3 or 4 things.

1. The Externall signe, or sensible thing, stands under a respect, in reference to some other thing distinct from it, as ye Inhabitant, and signe at ye doore are 2 distinct things, though in some reference one to another. ye sign looks and points at ye thing signified. Rev. 12.1. a sign, by whch we are to understand ye church cloathed with Christ, in his righteousness in ye Gospell.

2. There is an aptness and fitness in ye signe, to shewe and demonstrate ye thing signified, and represented by it: whither a natural signe, which hath a force of signifying per naturâ rei,10 as ye shadow ye body, & smoke, fire. Gen. 19.28. Josh. 8.19, 20. or an Arbitrary Instituted signe, yt hath force by Divine Institution: having a force to demonstrate ye

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10 Latin: “through the nature of the thing.”
thing signified, by vertue of yt Institution. Gen. 9.9, to 17.

3. Hence ye sign is a thing better known, at least to us, yn ye thing signifyed, yt wch manifests ye thing must be more manifest itself, our saviour yrfore borrows Parables from things commonly known: sacramentall signs are things sensible and Earthly, and more familiar to us yn heavenly things yt are of a higher nature. Joh. 3.12.

4. Hereby ye thing signifyed is represented to ye mind, or inward apprehension, i.e. hereby ye thing is transmitted, or at least ye notion and Image of it to ye understanding, and is intimately present with it; to represent, is to make present, by expressing ye forme or fashion of ye thing. it makes an absent thing as it were present; as a picture, smoke, rainbow, &c: these sacred signes serve to bring Christ, and his work of Redemption to our minds, and make him present with us. 1. Cor. 11.25, 26.


Exp: The Excellency of ye above common signs appears in two things.

1. In ye thing signifyed by it, to wch it stands related, and that in two Words.

   1. The thing signifyed is no earthly common Priveledge, or inferiour good, but a good of ye highest Nature: a sacred, Divine, Theologicall treasure, not freedome from Naturall Death, and a de_____\textsuperscript{11} life [but] from spirituall Death, and obteining Eternal life and happiness. Deut. 30.6. Rom. 6.11.


\textsuperscript{11} Unable to make out this word.
1. Cor. 10.17.

2. A sacred signe hath ye force of representing and sealing, by Divine Institution: he sets the stampe of his own sacred authority upon these signs, and makes them authentick.

1. A sacred signe hath a force of representing by Divine Institution.

1. As a signe and token. Gen. 17.11. Rom. 4.11. which appears in several steps.

1. The Lord appointing, finding out, and ordeining these signs, hath a respect to our nature, which is not only spiritual as Angels, but also corporeall: and it is a common Principle here, vt yr is nothing in ye understanding, but is first in ye sence: ye sences are gates through which objects passe, to ye inward man, and when these gates are shut up by blindness, deafness, &c: ye passage is stopt between ye soule, & outward sensible objects: God teacheth our understanding yfrore by sensible things, ye Angels being Incorporeall, and living without ye gates of Externall sences, have no sacraments appointed them: but God conveyeth ye great things of himself to us by sensible things, which ye soule perceives through ye gates of ye sences. 1. Joh. 1.1, 2. Math. 26.26.

2. The Lord hereby also accommodates himselfe to our weakness, and dullness: spirituall things are too high for our low understandings, God yfrore condescends to our Infirmity: yfrore he spake to ye Jews commonly in Parables. Joh. 3.12. i.e. it was more easy for ym to perceive heavenly things, shadowed out by Earthly, yn in ymselves.

3. The Lord looking over ye variety of earthly things, & ye vertues of ym, is pleased to set his wisdome on worke, to find out such things as are apt in yr own nature, to shadow out ye things of Christ. water hath an aptness to cleanse and wash. so, &c: bread and wine have a strengthening and refreshing vertue, soe, &c: Psal. 104.15. as the Rainbow had a fitness to shadow out the preservation of ye world from water, God would not any more shoot against ym with yt dart, & yfrore yr was only a bow, unbent, without string, hanging downe, hanging upon ye air, to shew that he would use it no more.

4. The Lord in his Infinite Wisdome, having left a fitness upon these Elements by creation, now sets
Ye sovereign stamp of his own Institution, and leaves ye print of his authority on them, for ys end, and hereby they are separated from common, and dedicated to Divine use, to point out ye lord Jesus, there must not only be a fitness to resemble, but ye creature must be Elevated above itself, and in a speciall manner be appropriated by ye Lord to ys end. Gen. 17.11. Rom. 4.11. [mss. 14.11] Christ instituted ye Lords supper, & so made it a signe: Math. 26.26. 1. Cor. 11.23. water and wine have but a naturall vertue of ymselvs, and cannot reach any Supernaturall end: but when they are used according to his authority, and by vertue of his Institution, they are now sanctified, and accompanied with a supernatural vertue, to carry ye heart above ye world to himself, they are from him, & therefore fit to carry to him: he hath set his seale on ym, to make ym goe for current.

5. Now these being sanctified, have a fitness, & peculiar force to represent Christ, & shew forth yt stately entercourse between him and his church: are monuments of his love, 1. Cor. 11.25. looking glasses of his Redemption.

6. Those that wait upon Christ in a suitable manner, shall find him, and discerne him in ye fullness of his Excellency. 1. Cor. 11.29.

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2. It hath also ye force of sealing. It is not a naked signe of ye covenant, but a confirming signe, establishing ye covenant by way of obsignation: as ye signe between ye spyes & Rachel. Gen. 17.7. Rom. 4.11. The sealing force of sacramental signes appears.

1. It is a Divine Testimony, which is as sure, yea, more sure yn all artificiall arguments, for God is infinitely wise, knowing all artificiall arguments, and so absolutely faithfull, that he cannot be deceived: a seale among men is a sure testimony: hereby God binds himself sure and fast to us, only know that the sacraments are not a compleat and absolute Testimony, of ye saving love and mercy of God in Christ, but only to worthy receivers. but to oyers ye Testimony of saving grace is conditionall: but to beleevers they are12

1. The testimony of God is greater, yn ye Testimony of man. 1. Joh. 5.9, to 20.

2. The writing of God is a surer testimony in

12 The final word appears to be missing.
respect of us in his bare word. 2. Pet. 1.19.

3. This is a surer and deeper Testimony in his writing; if a man make a promise by word, it is an engagement, &c: God having drawn but ye Indenture of our salvation, sets his seale to it for confirmation of his word and covenant. Gen. 17.7, 11.

Obj: The testimony of ye word is greater.
A. Wee must not compare ye word, & ye signe really distinct from ye word, but ye naked word and promise, & ye word cloathed with ye sacrament; & ys may be said to be greater and more efficacious in respect of us, and so testifyeth more fully, and hereby we are more deeply engaged to ye Lord. Neh. 9.ult.

3. Hereby ye Lord bindeth himselfe to our sences, and Christ is made visible and palpable.

4. Hereby he gives Legal Testimony, yt if it were possible for God to repent, a believer will overcome him in law. Gen. 22.10, 11, 12.

5. He binds himselfe by ye token of his love to his dearest friends in ye world, & ye spouse of his own bosome, and ys is a token of ye marriage covenant. Gen. 17.11.

6. It is a Royall, Inviolable assurance signed by ye seale of ye Ring of ye King of Heaven and Earth, and cannot be reversed. Hest. 8.8.

13 Mss. “and”
Q. What are those sacred signes? quae.
A. The sacramental Elements and actions, that are conversant about those objects.

Exp: Not only ye substances but all ye actions about ye are signes, and signify some spirituall Excellency and good in Christ. Ex. 12. I am apt to conceive yt ys use of sitting, ye table gesture of ye supper, doth signify our free communion, familiarity, and fellowship wth Christ.

Q. What is ye force of signifying? vis seu effectus significationis.
A. That wby yr is such relative union between these parts, that ye thing signified is effectually exhibited, with ye signe to ye worthy receiver. Gen. 17.10. Math. 26.26. 1. Cor. 5.7. 10.4.
   [1. Cor. 11.26.]

Exp: It is not a Physicall, but a relative union, which is made by Divine consecration, between ye signe and thing signified: they are Inseparably joyned together: relation consists of a mutuall affection one to another, by ye Divine Institution, they are called by ye name one of another. Gen. 17.10.[mss. 17.1.] 1. Cor. 5. ye signes being rightly used, carry with ye things signified, to ye soules of ye faithfull: the Lord Jesus is united to ye Elements, and made one with them, yt by ye might be carried into ye soule, hereby he is united to ye understanding, as ye object of it: 2. Cor. 3.18. Heb. 2.14. ye understanding is hereby certifyed of his love.

1. Here is no Physicall union or mixture, or miraculous union or Transubstantiation, but a relative Judiciall union, as by arms, giving hands, &c: hence by civill Law, ye Elements or Instruments of enforcement, are called by ye name of ye house & Lands that are bought: those Instruments being orderly given and taken, according to civil Law, are Judicially ye house and Land: authority in a city is signified by Law, & so called:

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so these Elements and Instruments sanctified, and Established by ye Law of Heaven, are called by ye names of ye thing signified: as ye woman married is called by ye name of ye man, being one in Law. Gen. 17.10. 1. Cor. 5.7.

2. By these Judiciall Elements of security, & instruments
of Law, a right & title to ye thing itself is confirmed, & secured: ye marriage is assured between a Prince and a Lady of another land, being married by a Proxy, by such ceremonyes and solemnityes observed, ye Lady is assured of her interest in ye Prince hereby: so Christ is assured to ye soule, by these Instruments, orderly given & received, according to ye customes and orders of Heaven.

3. Hereby ye thing signified, exhibited, is conveyed to ye worthy receiver as by those Instruments of Testament[?], and seizing, being orderly given and taken, according to ye course of ye Law, exhibit and convey ye transit, & ye writings sealed puts a man in possession, more sure yn if he could grasp it in his armes: these Instruments put a man in surer possession of Christ, yn if he were present on Earth. 1. Joh. 1.2. Gal. 3. these messengers bring Christ home to our hearts, to dwell with us, are conduits full of Christ, better yn a Physicall union.

Q. What is to be observed concerning these Elements & yr force of signifying, before and after the coming of Christ?
A. They are all of ye same force, but are various in ymseleves, & degrees of Efficacy, according to those times. Joh. 16.7, 8. Rom. 4.11. 1. Cor. 10.1, to 5. [Gen. 17.7, to 15.]

Exp: All of ym have in ym vires¹ a force, to represent, sealed, and exhibit ye thing signified.

1. Because ye sacraments of ye O.T. are called signes and seales as well as the new. Rom. 4.11.[mss. 4.1.] Col. 2.11, 12, 13.

2. There was a change of names: Christ is called ye Passover, &c:

3. They are said to eat ye same spirituall meat, &c:

1. Cor. 10.3. i.e. ye same for kind, yet various in severall respects.

1. In ymselfs, and Externall signes are various.

2. They differ in ye degree of Efficacy: as Christ is far off or nearer. Numb. 24.19. ye veiles are now taken away, and he is seen open face. 2. Cor. 3[.16,] 18.

¹ Latin: vires, the plural of vis, power, is conventionally translated “strength.”
2. They give a greater measure of assurance now Christ is sent, ye promises appear to be yea and amen. 2. Cor. 1.18.

3. They did not convey ye thing signified with so great a measure of power, as ours of ye N.T. Joh. 16.7, 8. 7.38, 39. ye son of God being come himselfe, pours out more statly effusions of his spirit, in every ordinance, especially after his coronation.

Q. Wherein appears the Excellency of the new tokens of the covenant, given us by Christ in the Gospell?
A. These ordinary standing seales, are more efficacious then those former abrogated signs of the Law.

2 Cor. 3.18. [John. 7.38, 39.]

Expl: l. They differ in number, they had more: clouds, manna, &c: we only two, because yt was a time of shadows, we have ye substance. *vis unita fortior,* all ye force scattered in them, is contracted here.

2. Some of yrs were extraordinary, as ye cloud, rock, red-sea, manna: Christ being afar off confirmed ye covenant by miraculous signs, least yr hearts should faint by waiting so long; but now ye Gospell is confirmed by ye multitude of glorious miracles of Christ: we need no more.

3. Those are vanished, abolished by Reason of yr weakness in comparison of ours, but ours are standing. Math. 28.19, 20.

2. They differ in degree, *in* are better, more efficacious, and powerfull. Heb. 8.8. a Fowel in hand is better *in* in hope: Christ was hid and unknown, yrfore his authority was not so great, as a disguised Prince, 2. Cor. 3.18. now he appears in robes like himself, these more lively signs, Christ is described in his Death and Resurrection in more lively colours, *ys* is a higher degree of assurance.

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3. His presence is more efficaceous. Mal. 4.5. and if ye Prince appear in greater state, so his *and* followers are more glorious. 2. Cor. 3.11. Joh. 7.38, 39. Act. 8.17, 18.

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2 Latin: “strength united [is] more powerful.”

3 Unable to make out this word.
Q. What is more absolutely sealed to church members by these signs?

A. The visible covenant between Christ, & visible church.

[1. Cor. 10.16, 17.]

Expl: A seale hath respect to a covenant, & is an adjunct signe, and confirmation of it: ye seale is not set to a blanke, but yr is a covenant, wthin church members stand mutually engaged one to another. Gen. 17.7.  Jer. 3.14. when men joyn to ye church, vy close with Christ as their Politicall head, and Christ really closeth with vm, hence said to be united to him, Joh. 15.1. and derive common sap from him: Rom. 11.17. Christ owns vm as his visible body, Ac. 2.38, 39.  Gen. 17.7, &c:
1.  Hence Christ stands bound to dispense himselfe in his ordinances to vm, & yrs, so long as they walke ye invisible ways of Holiness, according to his appointment.  Ps. 147.19, 20.
1.  Cor. 11.2.  2.  Chron. 13.10, 11, 12.
3.  Hence he promiseth supply and protection.
Ps. 132. 15, 16.  2.  Chron. 13.12.
4.  The Lord hereby communicates Ecclesiasticall gifts to church members, & common influences of his grace.  Rom. 11.17.
1.  Cor. 12.7. and they stand bound to improve these talents for his use, Math. 25[.14, to 30].  Ye Lord also promiseth to communicate saving grace to a certain & considerable number of men; yt is ye field in which he will scatter ye seed of his grace.  Deut. 30.6.  Rom. 6.2, 3, 4, 5.  Prov. 8.

Q. What follows from hence yt ye visible covenant is sealed by these signs?

A. That they are a badge of a visible church married to Christ, as also of their communion together, and separation from the world.
Gen. 17.7, to 15.
Exod. 12.47, 48.  Isa. 62.5.
Rev. 9.1, 2.  1 Cor. 10.16, 17.
12.12.  Eph. 2.11, 12.

Q. What is sealed by these to true beleevers? qd. obsign: fidelibus

Exp: In these administrations as ye covenant of grace is opened and offered. Mark. 16.15, 16. Jer. 31.31, &c: Joh. 3.ult.

Q. What follows hence that ye covenant of grace is here sealed to all true beleevers? h: certiores salutis.

Exp: They live on Christ, not on ymselves, and having communion with him, they are assured by these signs, that they shall never want, so long as Christ has any thing. 1. Cor. 10.16, 17. The Doctrine of ye sacraments, is to be handled in ye last place of Divinity. Gen. 17.7.
1. The bargain is made sure.
2. It shall be performed.
3. It shall oppose and rise up against any adversary power.
4. Nothing shall prevaile or rise up against it, and they shall live a constant life of happiness in his sight.

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4 Unable to make out this word completely.
Q. How many sacraments are there?
A. Two, ye one of Initiation, and ye oyr of Education. Math. 28.19.
   1. Cor. 10.1, to 5. and 11.16, 17.

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Expl: Wee must not think that some of these seale some blessings, and ye other, other benefits of Christ, ye one seales up union, ye oyr communion with Christ, ye one Justification, ye oyr sanctification, but both seale up ye whole covenant: only we must know that there is a double respect and consideration of ye covenant: our entrance into it, and continuance in it; hence two kinds of sacraments or seales of ye covenant, distinct one from ye oyr in kind and nature; the one of our new birth, ye other of our growing up: there were never more than these two before or after ye Exhibition of Christ: God hath communicated as many as are needfull to support our faith, and no more; ye Papists add 5 more. here is all Christ in both, with all his worthiness, and traine of graces; and unsearchable riches: in both God gives ye same Christ, to breed grace, and nourish and maintain it: and because we have no more we should be exceeding carefull to improve these, prize and love them as speciall friends: take and draw ye strength and sweet out of both, to seale and strengthen our new birth, and Assurance of Eternall life.

Q. What is ye sacrament of Initiation?
A. The seale of our admission into covenant with God, and of his church, & of our Incorporation into Christ, which is once to be used. Math. 28.19.
   Tit. 3.5, 6. [Gen. 17.7. Eph. 2.1.
   Gal. 3.27.]

Expl: As soon as a church is gathered, they have right to ye ordinances and seales of ye covenant, which is as large as ye covenant itself: ye circumcision of ye Jews was as large as yr membership, Rom. 3.1. Eph. 2.1. Yrfore called by ye name circumcision, not Passover, we are hereby admitted into Gods family. Gen. 17.7. 1. Cor. 12.13. Our first application of ye Lord Jesus Christ is hereby signified, and our implanting into Christ. Gal. 3.27. Rom. 6.2, to 7. Col. 2.11, 12, 13.
   Tit. 3.5, 6. Hence it is not to be iterated.
1. Because it is a signe of our admission into ye covenant of grace, which is but once: ye love of God is inviolable. Math. 28.19. Rom. 8.35.

Obj: A man may be cast out of ye church, and readmitted, why not then rebaptized?
A. A man may be excluded from communion, and absolved agen: we do not readmit him into ye covenant agen, but accept yr satisfaction, and they returne to yr state of communion, but if a man be justly excommunicated, with ye greate Excommunication, ye seale of Baptism is void, and of none effect but to aggravate his condemnation, and he can never be baptized agen.

2. This is ye sacrament of Regeneration, wch is but once. Tit. 3.5, 6.

3. God never commanded us to repeat ye seale, as he doth ye ovr. 1. Cor. 11.

4. Circumcision was not repeated.

Q. What was ye signe given ye children of Israel, before ye coming of Christ?
A. The Extraordinary signe was ye red sea and ye cloud, ye ordinary was circumcision.
Gen. 17.7, to 15. Rom. 4.11.
1. Cor. 10.1, 2.

Expl: God wrought in an extraordinary manner, to establish his covenant to his children in yr ways. These were two.
1. The red sea and passage through it.
   1. The waters were divided into two, and way made through ye sea to ye bottom, whereas it only used to ebbe about ye shore.
   2. The waters stood up as a wall on each side, contrary to ye nature of ye liquid Element.
   3. That so great a wind should be raised on a sudden, to dry ye ground in so short a time.
   4. The waters should returne on ye Egyptians on ye one side, when ye Israelites were on ye ovr.
   5. That ye storme was so strong on ye Egyptians, when ye Israelites pass through quietly. Ps. 77.15.
   6. Not one of ye Egyptians [e]scaped, not one of ye Israelites was missing.
   7. The courageous and speedy passing of ye Israelites in ye space of one night.
   8. The casting up ye bodyes of ye Egyptians, and
Yr armour as Josephus. hereby seems to signify.

1. That Christ hath shed his blood, was dead in ye sea of Gods wrath, and our spirituall Enemies conquered by him.
   2. All ye faithfull have communion wth him in his Death and Resurrection.
   3. By his mediation and blood we are saved from guilt & wrath. Mic. 7.18, 19.
   4. Our sin, & ye Devils that pursued us, shall never doe us any hurt.
   5. By ye mediation of Christ, and his blood, we shall walke safely on towards Heaven.
   6. Wee shall overcome and triumph over sin and Satan.

2. The 2d was ye cloud and pillars. Numb. 9.15.
   1. The cloud did sprinkle, baptize, and wash them.
   2. Protected them from ye parching heat of ye sun, & stormes, and injury of ye weather. Isa. 4.5, 6.
   4. Gave ym light, and was directour to yr voyage. Numb. 9.15. Ex. [chaps.] 13, 19. this shadowed out.

   1. The active and passive obedience of Christ, in which all ye faithfull have an interest, & by wch yu are saved: ye cloud was light on ye one side, and darke on ye ovyr.
   2. The darke side seems to represent ye sufferings and passive obedience of Christ. darkness often signifyes afflictions.
   3. Hereby yu are protected from Devils & all terrible Enemies that pursue them. Exod. 14.20.
   4. Under ye shadow of Christ they are protected from all horrours and deadly sorrows and discouragements. Is. 4.5, 6. 32.2.
   5. They have ye conducting and guiding presence of Christ. Rom. 8.14. Ex. 13.21, 22.
   6. They are continually led and guided by Christ, till they come at Canaan. Exod. 13.22.

They were Extraordinary and transient, ye ordinary standing

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5 Willard repeats the word “and” here.
seale was circumcision: Gen. 17.11. Rom. 4.11. 

1. It represented our disease: ye guilt and filth of sin, 
ye being set upon ye shamefullest member, and 
Instrument of Generation, signified ye viciousness of our 
nature, yt our whole Nature is poisoned with originall 
corruption by natural generation. Gen. 5.6.[?] Joh. 3.6. 
and this seems to be shadowed out, yt a being by natural 
generation proceeds from ye father, and not ye mother: 
ye male yrfore was only circumcised, ye woman is a passive 
principle, and if any corruption should be derived from 
ye woman, I cannot see how the humane nature of Christ derived 
from a woman, should be free from originall sin: If any say 
it was cleansed from all Impurity by ye spirit, I grant that 
ye H. G. did leave an Impression of Positive holiness, upon 
ye human nature of Christ: but I cannot see how he should 
cleanse it from any Impurity, for yt would argue, that at ye 
first instant of conception, there was some Impurity to be 
removed: ye spirit of God supplying ye room of a father, did 
prevent any influence of originall sin, which is derived by 
natural generation from ye Father. Luk. 1.35. And if ye 
seed of ye Virgin had ye least tincture of ye defilement of 
originall sin, how could it be cleansed? There is no 
cleansing of sin, but by ye blood of Christ, and how could ye 
blood of Christ cleanse itselfe, if it ever had any stain of 
defilement. and if we are filthy, we are guilty, for our 
nakedness floweth from guilt. Gen. 3.10.

2. This ceremony also represented our Physician, and ye 
remedy and cure by him.

1. It was a signe and pledge of ye blessed seed to 
come of Abraham.

2. His purity, in whom all ye purity of circumcision 
was to be found. Deut. 30.6.

3. The bloody sufferings of Christ, yt ys blessed seed 
was to shed his blood for us.

4. That our sins are pardoned through ye blessed blood 
of Christ. Col. 2.11, 12, 13. Rom. 4.11.

5. It signifies our sanctification, yt ye Lord by his 
spirit, & knife of his word, will cut off ye corruption, 
and viciousness of our nature, and communicate a contrary 

6. It signifiyes that we should live a constant life 
of happiness in his sight. Deut. 30.6.
Q. What is ye signe since ye coming of Christ?  

post. viz: Baptismus.

A. Baptism, which is a washing of the flesh with water, in the name of the Father, &c:

Coll. 2.11, 12, 13. 1. Pet. 3.21.

Exp: In ye Description consider.
1. The matter is water applied to the flesh.
   1. It must be water, John baptized in Jordan, and other places where there was water.
   2. This must be applied by way of washing: sprinkling seems not to answer ye Institution of Christ, i.e. application of water drop by drop: nor is plunging necessary; nor does baptize necessarily imply it: It is a washing ye body with water. Acts. 22.16. and putting away ye filth of ye flesh. 1. Pet. 3.21. yt is ye Externall signification.
   3. It must be applied to the flesh.
   4. Hence it seems requisite yt water should be applied to ye face of ye person baptized.
      1. It is not comely and modest for persons to be baptized naked. Acts. 8.12.
      2. That part that is baptized, must be naked, otherwise the cloathes are firstly baptized, and the body by consequence.
      3. The face may be naked without shame.
      4. Pouring water on the face comprehends the whole nature of Baptisme, yt is baptizing ye body and flesh, and person, and that is enough.
         1. If ye whole body must not be naked, and ye part baptized must be naked, then it is sufficient.
         2. If pouring clear water on ye face, be washing ye flesh, it is sufficient, 1. Pet. 3.21. ye minor appears, Mary anointed only ye head and feet of Christ. Luk. 7.38, 44. wth is said, Joh. 11.2. to be ye anointing of ye Lord: it was as much as if she had anointed his whole body.
         3. If ye body may be said to be washed, when ye noblest and principall part is washed, it is sufficient, At, Ergo. vultus ut volo,\(^6\) because a mans love and will appears in his face, that being ye principall in sight and use.
         4. If when ye face is washt, ye person is washt,

\(^6\) Latin: “the face as I will,” in other words, one’s face reveals one’s desires.
it is sufficient. προσπον signifies both.

2. Cor. 4.6. [mss. 14.6.]

In the name &c:]

1. It is done in ye authority of those 3 high and mighty states of Heaven, by yr order.
2. The persons baptized are hereby consecrated to yr service. 1. Cor. 1.13, 14.
3. All these entertain ým into yr family and house.
4. All are engaged to every believer, to improve ýmselvs & yr manner of being for their good.
5. Thou art engaged to live upon these Divine persons.
6. They stand bound to make thee live forever: the covenant is now sealed.

Q. How may it appear that plunging of ye body into water is not Essentiall to Baptizing?

A. Because Baptizing at large is washing: and plunging is not required in scripture, to signify our buriall with Christ.

Math. 3.5, 6. Mark. 7.4.


Expl: 1. I deny not but ye word baptize doth firstly signify washing by Immigration.

2. Because these things are dipt, that they may be washed, it signifies any cleansing with water, though not by dipping. Mark. 7.4. they washt when they came from market, and we read of baptizing of Fathers, 1. Cor. 10.2. they were baptized in the cloud and sea, when they had only some influences and dewings and were not over head and Ears in water. Greek authours use it for a ship being in water, which yet is not overwhelmed.


4. Plunging is not required in Scripture, nor used by ye Apostles as we read.


A. One may be in the water and not go over his shoes.

2. The words are ἀπὸ τοῦ from.

Obj. 2. Acts. 8.38. into ye water.

A. 1. Going down was one thing, and baptizing another.

2. Both were not baptized, and yet both went down.
3. If they went in a little way, they might not goe deep.
4. The word is εις towards Math. 3.5, 6.[?, mss. 25.24.]

Obj. 3. Joh. 3.23. much water
A. This was in respect of other places, they might go many miles, and not meet any water at all. There is no Reason hence to conceive they were plunged, when it was but a shallow river.

5.[mss. 4.] It is not required to signify our buriall with Christ: as if without yt yr could be no Analogy of proportion between them. Rom. 6.4. Coll. 2.12.

1. The body of Christ was not cast underground, but wrapt in linnen, & laid in a rocke.
2. The manner of burying in Europe hath bin, not by plunging ye body into a pit, but by casting earth on ye body, so yt pouring water on a body rather Answers ye similitude: a man is not said to be buried when he falls into ye water, or Earth, and comes out agen presently, wee are said to be buried with Christ, in respect of our spirituall union with his Death, which is signifyed by pouring on water, as Earth on a dead body: ye Saxons were wont to cover dead bodies with turfes of Earth.

2.[sic] Because these burying places seemed as hills.
3. Hence places made for conneys to hide yrselves, are called burrowes.
4. Hence Burrough a town wth walls fenced about with hills of turfe.
5. Hence felled, or killed, with Christ, wth covered with water, fell, of killing.

Q. What is signified hereby?  
A. Christ in ye promise, by whom we are washed from sin, & made righteous, and delivered from Death, & restored to life.
Math. 28.19.  Gal. 3.27.
Mark. 16.16.  Acts. 2.38.  22.16.
Rom. 6.11.  1. Pet. 3.21.

Exp: The summe is, a man sensible of his filthy vicious nature, and closing with the covenant, & looking to Christ by faith for Righteousness & life, is incorporated and engrafed into Christ by faith, and made one with him. Rom. 4.11. ye seale of ye covenant of grace, wherein God promiseth to cloath us with Righteousness in Christ.

1. All ye Divine persons are engaged to us.
2. Hereby is sealed communion with Christ, in his Death
3. Pardon of sin, & viciousness of nature and life.
4. Righteousness and worthiness of life. Rom. 4.11.
5. The overshadowing, providing, protecting, presence of God. Gal. 4.6. Math. 3.16.
9. Restitution to Eternall life. Coll. 2, Christ dyes no more, and wee shall dy no more. Rom. 6.9, 10, 11.

Q. Who are ye proper Subjects of Baptisme?

A. All church members: not only those that are of full age, but also children & Infants, by vertue of yr Parents.
Ezek. 37.24, &c: Acts. 2.38, 39.
Eph. 2.11, 12. Coll. 2.11, 12, 13.
[mss. 3.11, 12, 13.]

Expl: The seale of Admission is of equall extent with the sacrament, hence the Jewes were called the circumcision.
Eph. 2.11, 12. Col. 2.11, 12, 13.[mss. 3.11, 12, 13.] when they are in covenant, they are not uncircumcised, and unbaptized any longer, Eph. 2.12. but baptized into ye body of the church.
1. Cor. 12.13. all church members were circumcised. Gen. 7.10, to 14.[?], mss. 5.7.] and Baptisme comes in the roome of circumcision. Coll. 2.13.[mss. 2.18.] wth appears.
1. Because they could not be compleat in all ordinances, if they were not circumcized: and had not any ordinance in the roome of it to seale the covenant.
2. Because Baptisme is called the circumcision of Christ.
3. The Apostle proveth that they were circumcised, because baptized; therefore children must now be baptized, as well as Adults. Acts. 2.38, 39.
2. Because they are holy and not unclean, and sinners of the Gentiles. 1. Cor. 7.14. Gal. 2.15. they are
separated from the world, and dedicated to God, are in covenant with him. Ezra. 9.2.

3. All branches of the olive, are church members. At. Ergo. Rom. 11.16, &c:
4. The neer relations of Christ are church members. At. Ergo.
   1. His servants. Lev. 25.42.
   2. Subjects of his Kingdome. Ezek. 37.24, to end.
   3. The Disciples of Christ. Math. 10.42. compared with, Mark. 9.42.[mss. 9.4.] called Disciples.
   Acts. 15.10.
   Ezek. 16.20, 21.
   5. Because the children of the faithfull are as in former times. Jer. 30.20.

Q. How doth it appear that children and Infants are to be baptized?
A. By the command and promise of God, and because they are not Inferiour to ye children of the faithfull in former times. Gen. 17.7. Jer. 30.20.
Ezek. 37.24, &c: Acts. 2.38, 39.

Expl: Because ye Promise belongs to them. Gen. 17.7.
Acts. 2.38. that the children of such Parents are to be baptized appears.

1. Because y' are to be sealed by ye seale of admission, appointed by Christ, and of Divine Institution, but there is no other. Major prbr. those yt God commands to be signed, &c: are, &c: At. Ergo. Minor. God commands all Infants to be signed with that seale of admission, of which they are capable, those Infants that are in covenant are capable of this. Ergo. Minor. That they are in Abrahams covenant

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Is proved, that they are capable of ye seale of admission appears: they are capable of being washed w'th water in ye name of, &c: Acts. 8.12. Major, is Evident. God commands all Infants in covenant to be signed, Gen. 17[.9]. you shall keep my covenant, i.e. ye sealing of my covenant, i.e. the seales that I shall Institute and appoint shall be applied to all that are capable of it. and this was before circumcision was named.
2. Those yt ye Apostles command to be baptized; are to be baptized, At, Ergo. Minor, Acts. 2.38, 39.

3. Those that are to be baptized by authority of Christ, are to be baptized, At, Ergo. Math. 28.19.

That this comprehends Infants may appear.

1. Those that are disciples, are to be baptized. At. Ergo. Phil. 4.1.[?] Minor.

1. Those that stand in relation to Christ, and belong to him, and his Disciples are all one.


4. The church members compleat are to be baptized. At. Ergo. Major.

1. Because the thing signified belongs to them, and they are capable of ye signe of ye thing signified, &c:

1. They are in covenant, & ye visible membership, is absolutely signed to all church members, & Eternall life conditionally, if they consent to ye termes of ye covenant.

2. Union with ye body of Christ is signified by baptism. 1. Cor. 12.12, 13. that they are members is proved.

5. Those yt are ye visible seed of Abraham, to whom ye promises are made, are to be baptized. At. Ergo. Major is evident, for what gives right to ye seale, but ye seedship. Acts. 2.38, 39. Gen. 17.19.[mss. 17.17.] Minor.

1. Because they are ye holy seed. Ezra. 9.2.

1. Cor. 7.14.

2. The children of ye Jewes were ye visible seed, and these as much as they.

3. They have Christ for yr Politicall head. Eph. 2.11, 12. Ezek. 37.24.

6. Either Infants must be baptized, or they are Inferiour in Priveledge & dignity to ye children of ye faithfull in former times. at non, Ergo. Major. Because ye seale of admission is a great dignity and Priveledge. Rom. 3.1. Eph. 2.11. Col. 2.11, 12, 13. Minor. Jer. 30.20. Deut. 30.6. they are in ye same church and Kingdom for substance. Math. 8.11, 12. 21.43. Joh. 10.16. Eph. 3.6. Rom. 11.17, 18, 24. Isa. 61.11.[mss. 61.19.] ye children of ye Jewes were no losers, nor shall be losers at yr returne. Mark. 10.13, 14, 16. and it is a better covenant. there is a deep silence of repeating any antient Priveledge.
Q. How may it appear, yt persons non Rebaptizandi. baptized by dumb dogs, and impure churches, are not to be rebaptized?
A. Because ye circumcision of Israel in yr Apostasy, was upon yr Repentance accounted valid and true circumcision, by ye Lord himselfe. Exod. 12.48.
2. Chron. 30.1, to 22.

Exp: If a man set ye Kings broad seale to those yt have no right, yet on repentance by the Kings approbation, that seale may be counted valid.

Q. What is ye sacrament of our Education?
A. The seale of our continuance in covenant with God, and his church, and of our growing up in Christ. Math. 26.26.
1. Cor. 11.20, to 30.

Expl: God assures us, that as he hath pleased to admit us into a state of favour, so he continueth the same without any Variation. of our growing] signified by ye spirituall food which he prepares for us.

Q. Which was ye signe before ye coming of Christ?
A. Extraordinary were Manna and the Rocke, Ordinary was the Lamb in ye Passover. Exod. 12. 1. Cor. 10.3, 4.

Expl: Manna was no naturall, but Extraordinary food.
1. It came by ye word and promise of God.
2. Fell in and about ye camps of ye Israelites, our nations knew not of it. Exod. 16.13. Psal. 78.23[, to 29]. this resembled Christ our spirituall food.
   1. It was but small, yet of great vertue: soe Christs low and despised lot, &c:
   2. White & pure: soe Christ.
   3. Ground and beat in a mortar. Soe Christ bruised
for us.

4. Sweet and pleasant, undressed and new, but drest, of a variable tast of many pleasant things, so Christ.
   1. It came from Heaven, soe Christ.
   2. God provided it of love and compassion to his people. God sends Christ to men that are in desperate want.
   3. It was a prepared meal: God provides Christ.
   4. It lasted till they came to Canaan.
      1. Christ comes home to our tents and doores.
      2. Wee must goe out of our tents and selvs after him.

2. The 2d. Extraordinary signe was ye rocke.
   1. Cor. 10.3, 4.
      1. The rocke was Christ, a fountain of living waters.
      2. Christ was smitten with Moses rod, ye curse of ye Law.
      Num. 20[.11].
      3. God provides Christ for his people in a great drought, Deut. 8.15. 9.15.[?]
      5. Christ follows them in dry places. Psal. 78.15, 16. 105.4.[?]

2. The ordinary was ye Lamb in ye Passover. Ex. 12.3.[mss. 12.1.] 1. Cor. 5.7.
   [1.] Christ was an Innocent saviour.
   2. Male.
   3. Without blemish. perfect in originall righteousness and holiness.
   4. Without any rammish inordinate affections.
   5. Plain for us.
   6. Made sweet savoury rost meat by ye light of ye spirit in ye word.
   7. Provided for ye Israel of God.
   8. Wee must eat him in hast, apply him presently.
   10. By him we are saved from destruction, his blood being sprinkled on our hearts.
Q. What is the signe since the coming [of] Christ? post adventum coena.
A. Bread and wine in the Lords supper, applied according to the Institution of Christ.  Math. 26.26.  1. Cor. 11.23.

Expl: In Christ there is choicest and daintiest provision.
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1. Royall wine.
3. A Royall feast, all varieties.
4. Fullness of satisfaction to all our desires.
5. Wee must apply him to all his Excellencies, and our necessities.
6. Apply him dayly, that we may live.

The feast shadows.
1. That the price is paid, Redemption is accomplished. 1. Cor. 11.25, 26.
2. That what we do is not good, unless Christ be applied.
3. There is joy and gladness in Christ.  Psal. 104.15.
4. Royall wine.
5. Fullness of satisfaction.
6. Apply Christ according to his Excellencyes and our wants.

Q. What is the thing significyed by these signes? qd. significat.
A. That spirituall feast, wherby ye Inward man feeds upon Christ by faith, and is nourished to the encrease of assurance of Eternall life.  Math. 26.[26.] 1. Cor. 10.16, 17.  11.20, &c: 12.13.

Expl: 1. This presumes a Principle of spirituall life, bread & wine are not given to dead men.
2. Hereby we see how ye Lord provides for ye mainteining of spirituall life.
3. For the encrease of this life. 1. Cor. 10.16, 17.
Q. What is signifyed by 
the Elements themselves, 
bread and Wine?

A. That Christ, who is like 
us in his Humanity, and 
is the object of our 
spiritual sense, must be 
\(\text{ye}\) strength and gladness 
of our hearts. Ps. 104.15. 
Phil. 2.7, 8, 9. Heb. 5.14.

Exp: They are common, of the same nature with other bread & 

wine: Christ took our common nature on him. 1. Tim. 2.5.

1. Hence a common saviour of all sorts. Phil. 2.7.

having \(\text{ye}\) same essential parts and members, v. 8.

2. Those Elements are sensible things: which signify 
Christ \(\text{ye}\) object of our spiritual senses. Phil. 2.9.[mss. 
1.9.] Heb. 5.14.

1. By the word of Institution, Christ is made sensible 
to the Eare.

2. These things are visible, and so he is sensible to 
\(\text{ye}\) Eye. Rev. 3.1.[?] 1. Cor. 11.29.

3. To the feeling of the sanctified Affections, 
Luk. 24.32. 1. Joh. 1.1, 2.

4. To the smelling. Cant. 1.3.

5. To the tast of the hungry soul. bread is \(\text{ye}\) staffe 
of life, \& wine makes glad \(\text{ye}\) heart. \(\text{ye}\) humane nature of 
Christ assumed, is full of spiritual vertue, to nourish, 
and comfort, and quicken the heart.  Psal. 104.15.

Q. What is signifyed by taking, 
blessing, breaking, pouring, 
\& giving \(\text{ye}\) bread and wine?

A. That Christ who is called, and 
anointed with Grace, hath 
suffered our punishments, \& is 
given to us by God the Father, 
and by himselfe.  Psal. 45.2. 
Isa. 53.4, to end. Math. 26.26, \&c:
Luk. 4.18. Heb. 5.4, 5.

Exp: As \(\text{ye}\)y are significant in \(\text{ye}\)mselves, so in \(\text{yr}\) use, \& first by 
the minister.
1. He takes, & ys signifyes, yt Christ is taken & set apart by ye Father for ye office, Heb. 5.4, 5.
2. Blessing signifies yt Christ is blest with all gifts meet for yt Office. Ps. 45.2. Luk. 4.18.
4. Giving signifyes ye giving of Christ to us, by his Father. Luk. 22.19.

Q. What is signifyed by our taking the bread and wine? **receptio q^d.**
A. The taking Christ by ye hand of faith, which is our consent to the Everlasting covenant of grace.

Q. What is signifyed by Eating ye bread, and drinking the wine? **Edens & bibens q^d.**
A. That full application of Christ, wherby wee tast his sweet, and digest him, in our hearts, that wee may live well. Psal. 104.34.
Joh. 6.53, to 58.

Expl: 1. Tasting signifies our sweet meditation of his Excellencies. Psal. 104.[34.]
1. The digesting our digesting Christ into our understandings.
   1. Make the things revealed of Christ our owne.
   2. Keep and retein them. 1. Chron. 29.28.
   3. Be more assured of his being and Excellency, and our Interest in him. Coll. 2.2.
2. The will.
   1. Let that rest on him for life more fully.
   Joh. 6.68.
   2. More confidently conclude, yt he will be to thee according to his Engagement. Psal. 31.2, 3. 27.4. 48.14. Hos. 6.2.
   3. The affections. let hope be encouraged to wait, desire be stretched out, &c:
   4. The whole man. digest his grace into thy lips:
chastity in thy Eye, &c: Micah. 4.5.

Q. Who are the Guests invited to this Table?
A. Church Members, who discern the Lords body, and Examine themselves. 1. Cor. 11.28, 29.

Qui invitandi

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