

A BODY OF DOCTRINAL DIVINITY, BOOK 3

by John Gill

The third book of Gill's systematic theology, addressing the doctrines of creation, providence, and the fall of man. He examines God's works in creating and sustaining the world and the entrance of sin into human experience within a comprehensive Reformed theological framework.

14 Chapters

Table of Contents

1. 03-01 Of Creation In General.
2. 03-02 Of The Creation Of Angels.
3. 03-03 Of The Creation Of Man.
4. 03-04 Of The Providence of God.
5. 03-04 Of The Providence of God. contd
6. 03-05 Of The Confirmation Of The Elect Angels,
7. 03-06 Of the Honour and Happiness of Man
8. 03-07 Of the Law Given to Adam, and the
9. 03-08 Of the Sin and Fall of our First Parents.
10. 03-09 Of the Nature, Aggravations, and Sad
11. 03-10 Of the Imputation of Adam's Sin to All his
12. 03-11 Of The Of The Corruption Of Human Nature.
13. 03-12 Of Actual Sins and Transgressions.
14. 03-13 Of the Punishment of Sin.

03-01 Of Creation In General.

A Body of Doctrinal Divinity Book 3—Chapter 1 Of Creation In General.

Having considered the internal and eternal acts of the divine mind, and the transactions of the divine Persons with each other in eternity; I proceed to consider the external acts and works of God, or his goings forth out of himself, in the exercise of his power and goodness in the works of creation, providence, redemption, and grace; which works of God, without himself, in time, are agreeable to the acts of his mind within himself, in eternity. These are no other than his eternal purposes and decrees carried into execution; for "he worketh all things after the counsel of his own will" (Eph 1:11). I shall begin with the work of creation, which is what God himself began with; and shall consider the following things concerning it.

1. What creation is. Sometimes it only signifies the natural production of creatures into being, in the ordinary way, by generation and propagation; so the birth of persons, or the bringing them into being, in the common course of nature, is called the creation of them, and God is represented as their Creator (Eze 21:30; Eze 28:14; Ecc 12:1). Sometimes it designs acts of providence, in bringing about affairs of moment and importance in the world; as when it is said, "I form the light, and create darkness"; which is explained by what follows, "I make peace and create evil": it is to be understood of prosperous and adverse dispensations of providence; which are the Lord's doings, and are according to his sovereign will and pleasure (Isa 55:7). So the renewing of the face of the earth, and the reproduction of herbs, plants, &c. in the returning spring of the year, is called a creation of them (Psa 104:30). And the renewing of the world, in the end of time, though the substance of it will remain, is called a creating new heavens and a new earth, (Isa 65:17). Sometimes it intends the doing something unusual, extraordinary, and wonderful; such as the earth's opening its mouth, and swallowing up the rebellious Israelites in the wilderness (Num 16:30), and the wonderful protection of the church of God (Isa 4:5), and particularly the amazing incarnation of the Son of God (Jer 31:22). But, to observe no more, creation may be distinguished into mediate and immediate; mediate creation is the production of beings, by the power of God, out of pre-existent matter, which of itself was not disposed to produce them; so God is said to create great whales and other fishes, which, at his command, the waters brought forth abundantly; and he created man, male and female; and yet man, as to his body, was made of the dust of the earth, and the woman out of the rib of man (Gen 1:21, Gen 1:27), and, indeed, all that was created on the five last days of the creation, was made by the all-commanding power and will of God, out of matter which before existed, though indisposed of itself for such a production. Immediate creation, and which is properly creation, is the production of things out of thing, or the bringing of a nonentity into being, as was the work of the first day, the creating the heavens and the earth, the unformed chaos, and the light commanded to arise upon it (Gen 1:1-3). And these are the original of all things; so that all things ultimately are made out of nothing, which is the voice of divine revelation, and our faith is directed to assent unto and receive; "Through faith we understand that the worlds were framed by the word of God; so that things which are seen were not made of things which do appear" (Heb 11:3), but of things unseen, and indeed, which had no existence; for God,

by his all-commanding word and power, "called things that are not as though they were" (Rom 4:17), that is, called and commanded by his mighty power, nonentities into being; and this is what is meant by a creation of things out of nothing; and so the word *arb*, used for the making of the heavens and the earth in the beginning, signifies, as Aben Ezra and Kimchi observe; and indeed it cannot be conceived of otherwise, but that the world was made out of nothing; for,

If nothing existed from eternity but God, or if nothing existed before the world was but himself, by which his eternity is described, and which he claims as peculiar to himself (Psa 90:2; Isa 43:10), and if the world was made by him, as it most certainly was, it must be made by him out of nothing, since besides himself, there was nothing existing, out of which it could be made; to say it was made out of pre-existent matter, is to beg the question; besides, that pre-existent matter must be made by him; for he has "created all things", (Rev 4:11 and if all things, nothing can be excepted; and certainly not matter; for be that visible or invisible, one of them it must be; and both the one and the other are created of God (Col 1:16), and this matter must be made out of nothing, so that it comes to the same thing, that all things are originally made out of nothing. Besides, there are some creatures, and those the most noble, as angels and the souls of men, which are immaterial, and therefore are not made out of matter, and consequently are made out of nothing; and are brought from nonentity into being, by the almighty power of God; and if these, why not others? and if these and others, why not all things, even matter itself? As for that old and trite maxim, so much in the mouths of the ancient philosophers [1], as well as modern reasoners, "Ex nihilo nihil fit", out of nothing, nothing is made; this only holds true of finite nature, finite beings, second causes; by them out of nothing, nothing can be made; but not of infinite nature, of the infinite Being, the first Cause, who is a God of infinite perfection and power; and what is it that omnipotence cannot do? Plato [2] owns that God is the Cause, or Author of those things, which before were not in being, or created all things out of nothing.

2. The object of creation, all things, nothing excepted in the whole compass of finite nature; "Thou hast created all things, and for thy pleasure", or by thy will, "they are and were created" (Rev 4:11), these all things are comprehended by Moses under the name of the heavens and the earth (Gen 1:1), and more fully expressed by the apostles in their address to God, who is described by them as having "made heaven, and earth, and the sea, and all that in them is" (Acts 4:24), and still more explicitly by the angel, who swore by the living God "who created heaven, and the things that therein are; and the earth, and the things that therein are; and the sea, and the things which are therein" (Rev 10:6).

2a. First, The heavens and all in them; these are often represented as made and created by God, and are said to be the work of his fingers and of his hands; being curiously as well as powerfully wrought by him (Psa 8:3; Psa 19:1; Psa 102:25). They are spoken of in the plural number, for there are more heavens than one; there are certainly three, for we read of a "third" heaven, which is explained of "paradise" (2Co 12:2, 2Co 12:4), this is,

2a1. The heaven of heavens, the superior heaven, and the most excellent, the habitation of God, where his glorious presence is, where he has his palace, keeps his court, and is indeed his throne (Isa 65:15; Isa 66:1), and where angels dwell, and therefore they are called the angels of heaven, are in the presence of God there, and behold the face of our heavenly Father (Mat 24:36; Mat 18:10), and where glorified saints will be in soul and body to all eternity. Now this is a place made

and created by God, and as such cannot contain him, though his glory is greatly manifested in it, (1Ki 8:27), it is where the angels are, who must have an "ubi" somewhere to be in, being finite creatures, and who are said to ascend unto, and descend from thence (John 1:51), and here bodies are, which require space and place, as those of "Enoch" and "Elijah", translated thither, and the human nature of Christ, which has ascended to it, and will be retained in it, until his second coming; and where the bodies of those are, who rose at the time of his resurrection; as well as all the bodies of the saints will be to all eternity: and this is expressly called a "place" by Christ, and is distinguished as the place of the blessed, from that of the damned (John 14:2, John 14:3; Luk 16:26), and is sometimes described by an house, a city, a country, kingdom, and an inheritance; and particularly it is called a "city whose builder and maker is God" (Heb 11:10), for he that built all things built this; it is a part of his creation; and all things in it are created by him; he the uncreated Being excepted; even God, Father, Son, and Spirit; but the angels of it are his creatures; "He makes his angels spirits" (Psa 104:4), of their creation, and the time of it, of their nature, number, excellency, and usefulness, I shall treat in a particular chapter hereafter.

2a2. There is another heaven, lower than the former, and may be called the "second", and bears the name of the starry heaven, because the sun, and moon, and stars are placed in it; "Look towards heaven, and tell the stars", (Gen 15:5; Isa 40:26; Job 22:12), this reaches from the region of the moon to the place of the fixed stars, and to that immense space which our eyes cannot reach. Now this, and all that in it are, were created by God; he made the sun to rule by day, and the moon to rule by night; and he made the stars also (Gen 1:16).

2a3. There is another heaven lower than both the former, and may be called the aerial heaven; for the air and heaven are sometime synonymous; hence the fowls are sometimes called the fowls of the heaven, and sometimes the fowls of the air, they being the same (Gen 7:3, Gen 7:23). Now this wide expanse, or firmament of heaven, is the handy-work of God, and all things in it; not only the fowls that fly in it, but all the meteors gendered there; as rain, hail, snow, thunder, and lightning. "Hath the rain a father?" None but God; and the same may be said of all the rest: (Job 37:6; Job 38:28, Job 38:29).

2b. Secondly, The earth, and all that is therein. This was first made without form; not without any, but without the beautiful one in which it quickly appeared; and when the waters were drained off from it, and became dry land, it was called earth (Gen 1:2, Gen 1:9, Gen 1:10) and as this was made by God, so all things in it; the grass, the herbs, the plants, and trees upon it; the metals and minerals in the bowels of it, gold, silver, brass, and iron; all the beasts of the field, and "the cattle on a thousand hills"; as well as the principal inhabitants of it, men, called eminently the inhabitants of the earth (Dan 4:35). Of the creation of man I shall treat in a distinct chapter by itself.

2c. Thirdly, The sea, and all that is in that; when God cleaved a hollow in the earth, the waters he drained off of it, he gathered into it; and gave those waters, thus gathered into one place, the name of seas (Gen 1:10), and which were of his creating; "The sea is his, and he made it", (Psa 95:5 and all in it: likewise the marine plants and trees, with other things therein; and all the fishes which swim in it, great and small, innumerable (Psa 104:25, Psa 104:26). Now these, the heavens, earth, and sea, and all that are in them, make up the world which God has created, and which is but one; for though we read of worlds, God has made by his Son, and which are framed by the word of God (Heb 1:2; Heb 11:3), yet these may have respect only to the distinction of the upper,

middle, and lower world; for the numerous worlds some Jewish writers speak of, they are mere fables; and that the planets are so many worlds as our earth is, and that the fixed stars are so many suns to worlds unknown by us, are the conjectures of modern astronomers, and in which there is no certainty; revelation gives no account of them, and we have no concern with them; and were there as many as are imagined, and can be conceived of, this we may be assured of, they were all created by God.

3. The next thing to be inquired into is, When creation began? or God began to create and bring things into being? and this was not in eternity, but in time; an "eternal creature", or a creature in eternity, is the greatest absurdity imaginable; to assert it is an insult on the common sense and understanding of men: it was in the beginning of time, or when time first began, as it did, when a creature was first made, that God made all things; "In the beginning God created the heavens and the earth" (Gen 1:1). "And thou, Lord, in the beginning hast laid the foundation of the earth", &c. (Heb 1:10), these were the first that were created, and with these time begun; and every creature has a beginning, creation supposes it; for that is no other than bringing a nonentity into being; and therefore since what is created, once was not, it must have a beginning. Some philosophers, and Aristotle at the head of them, have asserted the eternity of the world; but without any reason; and is abundantly refuted by scripture; and therefore cannot be received by those that believe its divine authority; for that not only assures us that it was created in the beginning, and so had a beginning; but gives us an account of what was before it; as, that before the mountains were brought forth, or ever the earth and world were formed, God was, even from everlasting; so that an eternity anteceded the making of the world. Christ also, the Wisdom and Word of God, was before the earth was; even when there were no depths, nor fountains abounding with water; before the mountains and hills were settled, and the highest part of the world made (Psa 90:2; Pro 8:24-30). A choice of men was made in Christ unto eternal life, before the foundation of the world; and grace was given to them in him, as their head and representative, before the world began, (Eph 1:4; 2Ti 1:9). A full proof that the world had a beginning; and that there were things done in eternity, before the world was in being. To say the world, or matter, was coeternal with God, is to make that itself God; for eternity is a perfection peculiar to God; and where one perfection is, all are: what is eternal, is infinite and unbounded; and if the world is eternal, it is infinite; and then there must be two infinities, which is an absurdity not to be received. Besides, if eternal, it must necessarily exist; or exist by necessity of nature; and so be self-existent, and consequently God; yea, must be independent of him, and to which he can have no claim, nor any power and authority over it; whereas, according to divine revelation, and even the reason of things, all things were according to the pleasure of God, or by his will (Rev 4:11), and therefore must be later than his will, being the effect of it. And as the world had a beginning, and all things in it, it does not appear to be of any great antiquity; it has not, as yet, run out six thousand years, according to the scriptural account, and which may be depended on. Indeed, according to the Greek version, the age of the world is carried fourteen or fifteen hundred years higher; but the Hebrew text is the surest rule to go by: as for the accounts of the Egyptians, Chaldeans, and Chinese, which make the original of their kingdoms and states many thousands of years higher still; these are only vain boasts, and fabulous relations, which have no foundation in true history. The origin of nations, according to the Scriptures, which appears to be the truest; and the invention of arts and sciences, and of various things necessary to human life; as of agriculture, the bringing up of cattle; making of various utensils of brass and iron, for the various businesses of life; and the finding out of letters; with

many other things, which appear to be within the time the Scripture assigns for the creation; plainly show it could not be earlier, since without these men could not be long: nor does any genuine history give an account of anything more early, nor so early as the Scriptures do; and therefore we may safely conclude, that the origin of the world, as given by that, is true; for if the world had been eternal, or of so early a date as some kingdoms pretend unto, something or other done in those ancient times, would have been, some way or another, transmitted to posterity.

Under this head might be considered, the time and season of the year when the world was created. Some think it was in the vernal equinox, or spring of the year, when plants and trees are blooming, look beautiful, and all nature is gay and pleasant; and at which season in every year, there is a renewing of the face of the earth: and some have observed, in favour of this notion, that the redemption of man was wrought out at this time of the year, which is a restoration of the world; but these seem not sufficient to ascertain it. Others think the world was created in the autumnal equinox, when the fruits of the earth are ripe, and in their full perfection; which seems more probable: and certain it is, that some nations of old, as the Egyptians and others, began their year at this time; as did the Israelites, before their coming out of Egypt, when they were ordered by the Lord to make a change; and from thenceforward to reckon the month Abib, or Nisan, in which they came out of Egypt, the first month of the year, and which answers to part of March and part of April; and which they always observed for the regulation of their ecclesiastic affairs, though with respect to civil matters, they still continued to reckon the year from Tisri, which answers to some part of our September; and it may be observed, that the feast of ingathering the fruits of the earth, is said to be "in the end of the year"; and when a new year begun; (see Exo 12:2; Exo 23:16). But this is a matter of no great moment, which way soever it is determined; what follows is of more importance.

4. The author of creation is God, and he only; hence he is called the creator of the ends of the earth, of the whole world, to the utmost bounds of it; and claims the making the heavens and the earth to himself alone; and a curse is pronounced on those deities that made not the heavens and the earth; and it is declared, that they should perish from the earth, and from under those heavens (Isa 40:28; Isa 42:5; Isa 44:24; Jer 10:11), and more divine persons than one were concerned in this work, for we read of creators and makers in the plural number (Ecc 12:1; Job 35:10; Psa 149:2; Isa 54:5), and a plural word for God is made use of at the first mention of the creation (Gen 1:1), and these divine persons are Father, Son, and Spirit, the one only living and true God; of the Father of Christ there can be no doubt; our Lord addresses his Father as Lord of heaven and earth, the possessor and governor of both, being the creator of them (Mat 11:25), and the apostles expressly ascribe to him the making of the heavens, earth, and sea, and all that is in them (Acts 4:24,27), and he is said to make the worlds by his Son, and to create all things by Jesus Christ, (Heb 1:2; Eph 3:9), not by him as an instrument, but as a co-efficient cause; for the particule "by" does not always signify an instrument; (see Rom 11:36), besides, it is expressly said of the Word and Son of God, who is God, that "all things were made by him, and without him was not anything made that is made"; and of him, the image of the invisible God and firstborn, or first parent and producer of every creature, that "all things were created by him, and for him"; by him as the first cause, and for him as the chief end (John 1:1-3; Col 1:15, Col 1:16), and the Son is addressed by his divine Father after this manner, "And thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the works of thine hands"; and by him, the eternal Logos, the essential

Word of God [3], the worlds are said to be framed (Heb 1:8-10; Heb 11:3), nor is the Holy Spirit to be excluded from having a concern in the works of creation; since he not only moved upon the face of the waters at the first creation, and brought the unformed earth into a beautiful order, and by him the heavens were garnished, and bespangled with luminaries (Gen 1:2; Job 26:13), but the formation of men is ascribed to him, "The Spirit of God hath made me, saith Elihu, and the breath of the Almighty hath given me life" (Job 33:4), and since the Spirit of God is the author of regeneration, which is a re-creation, or a new creation, and which requires the same almighty power to effect it, as the old creation did; and since he is the giver of all grace, and of every spiritual gift, which he dispenses to everyone severally as he will; no doubt ought to be made of it, that he had an hand in the creation of all things. And this work of creation was wrought by God, Father, Son, and Spirit, without any other cause, principal or instrumental; not principal, for then that would be equal with God; nor instrumental, since creation is a production of things out of nothing, there was nothing for an instrument to operate upon; and since it was an instantaneous action, done in a moment, there could be no opportunity of using and employing one: besides, this instrument must be either God or a creature; not God, because it is supposed to be distinct from him, and to be made use of by him; and if a creature, it must be used in the creation of itself, which is an absurdity; for then it must be and not be at the same moment: nor could nor can creative power be communicated to a creature; this would be to make finite infinite, and so another God, which cannot be; this would be to make God to act contrary to his nature, to deny himself, which he cannot do; and to destroy all distinction between the creature and the Creator, and to introduce and justify the idolatry of the heathens, who worshipped the creature besides the Creator.

5. The manner and order of the creation; it was done at once by the mighty power of God, by his all-commanding will and word, "He spake and it was done, he commanded and it stood fast" (Psa 33:9), he gave the word, and every creature started into being in a moment; for though God took six days for the creation of the world and all things in it, to make his works the more observable, and that they might be distinctly considered, and gradually become the object of contemplation and wonder; yet the work of every day, and every particular work in each day, were done in a moment, without any motion and change, without any labour and fatigue, only by a word speaking, by an almighty "fiat", let it be done, and it immediately was done; thus on the "first" day, by the word of the Lord the heavens and the earth were at once made, and light was called into being, "Let there be light, and there was light". On the "second" day the firmament of heaven, the great expanse, was formed in the same manner, to divide the waters above it, gathered up and formed into clouds, from those that were under it upon the surface of the earth; and on the "third" day, in one moment of that day, God ordered the waters under the heavens to be gathered into one place called the sea, and leave the land dry, which he called earth; and in another moment of that day he commanded the earth to bring forth grass, herbs, and trees, and they sprung up at once. On the "fourth" day he made the sun, moon, and stars in an instant, and directed their several uses; on the "fifth" day, in one moment of it, he bid the water bring forth fowls, and in another moment of it created great whales, and the numerous fishes of the sea; and on the "sixth" day, in one moment of it, he ordered the earth to bring forth living creatures, beasts, and cattle, wild and tame; and in another moment on the same day he created man after his image, his soul immaterial out of nothing, his body out of the dust of the earth; and in another moment on the same day created the woman out of the rib of man, immediately infusing into her a rational soul as into man, since both were made after the image of God; and thus God proceeded in the creation of things in the visible

world, from things less perfect to those more perfect, and from inanimate creatures to animate ones, and from irrational creatures to rational ones; and in his great wisdom provided food and habitations for living creatures before he made them; and when he had finished his works he overlooked them and pronounced them all very good. Nor is it any objection to the goodness of them that some creatures are noxious and harmful to men, since they become so through the sin of men; and others are of a poisonous nature, since even these may be good and useful to others; and God has given man capacity and sagacity to distinguish between what may be harmful to him, and what is salutary. There remains nothing more to be observed but, 6. The end of the creation of all things: and,

6a. The ultimate end is the glory of God: "The Lord hath made", in every sense, "all things for himself"; that is, for his glory (Pro 16:4), and his glory is displayed in all, the heavens declare it, and the earth is full of it, even the glory of all the divine perfections; "for the invisible things of him", his nature, perfections, and attributes, "from the creation of the world", or by the works of creation, "are clearly seen, being understood by the things that are made", which could never be made without them, "even his eternal power and Godhead"; all the perfections of deity, particularly his infinite and almighty power (Rom 1:20), for as the prophet Jeremiah says, "Lord God, thou hast made the heaven and the earth by thy great power and stretched out arm" (Jer 32:17), moreover the goodness of God is remarkably displayed in the creation; God appears therein to be communicative of his goodness, since he has not only made all things very good, but all conducive to the good of his creatures; the whole earth is full of his goodness; and men are called upon by the Psalmist to give thanks to God because he is good; and the principal things instanced in, in which his goodness appears, are the works of creation; (see Psa 33:5; Psa 136:1, Psa 136:4), &c. to all which may be added, the rich display that is made of the wisdom of God in the several parts of the creation; "The Lord by wisdom hath founded the earth, by understanding hath he established the heavens, by his knowledge the depths are broken up" (Pro 3:19, Pro 3:20). The wisdom of God appears in every creature he has made, in their form, shape, texture, and nature, suitable for what they are designed, and in their subserviency to each other, so that the Psalmist well might say, "O Lord, how manifold are thy works, in wisdom hast thou made them all!" (Psa 104:24).

6b. The subordinate end is the good of man, of men in general; the earth is made to be inhabited by man, and all the creatures on it are put in subjection to him, and are for his use and service, as well as all that grows upon it, or are in the bowels of it (Isa 45:12, Isa 45:18; Psa 8:6-8), the celestial bodies, the sun, moon, and stars, and all the influences of the heavens, are for his benefit (Gen 1:14-18; Hos 2:21, Hos 2:22), particularly the world, and all things were made for the sake of God's chosen people, who in the several ages of time were to be brought forth and appear on it; and in which, as on a stage and theatre, the great work of their redemption and salvation was to be performed in the most public manner; and they have the best title to the world, even the present world, Christ being theirs, whose is the world and the fulness of it (1Co 3:22, 1Co 3:23; Psa 24:1), as well as the new heavens and the new earth, as they will be when refined and purified, the second Adam's world, are for their sakes; and in which none but righteous persons will dwell, even the whole church of God, when prepared as a bride for her husband, and where the tabernacle of God will be with men. 2Pe 3:13 and Rev 21:1-4, yea the angels of heaven are created for their use and service; they are all "ministering spirits, sent forth to minister for them who are heirs of

salvation" (Heb 1:14), wherefore upon the whole it becomes us to glorify and worship God our creator, to fear him and stand in awe of him, and to put our trust and confidence in him, both for things temporal and spiritual.

ENDNOTES:

[1] So Democritus. Diogenes, Epicurus, vid. Laert. l. 9, 10. "in Vita eorum.----nullam rem e nihilo gigni; nil posse creari, de nihilo----" Lucretius, l. 1. so Persii Satyr. 3. v. 84. "erit aliquid quod aut ex nihilo oriatur, aut in nihilum subito occidat, quis hoc physicus dixit unquam" Cicero de Divinatione, l. 3. c. 37.

[2] Sophista, p. 185.

[3] Pretty remarkable is the account given by Laertius in vita Zeno, of the notion of the Stoic, concerning creation, "with them," he says, "there are two principles of all things, an agent and a patient; the patient is substance, matter without quality; the agent on it is ton en auth logon ton qeon, God the Word; for he being eternal, effects or creates everything by or through the whole of it."

03-02 Of The Creation Of Angels.

A Body of Doctrinal Divinity Book 3—Chapter 2 Of The Creation Of Angels. From considering the creation in general, I descend to particulars; not to all the creatures that are made; to treat of the nature, form, figure, and qualities of every creature in heaven, earth, and sea, would be a work too large and tedious, and what belongs to naturalists and philosophers, and not divines: I shall only consider angels, the chief of God's works in the heavens; and man, the principal of his creatures on earth. And begin with the angels.

Though the creation of angels is not expressly mentioned in the account of the creation by Moses, yet it is implied in it; for the heavens include all that are in them; which are said to be created by God; and among these must be the angels: besides, Moses, in closing the account of the creation, observes, "Thus the heavens and the earth were finished, and all the host of them" (Gen 2:1). Now of the hosts of heaven, the angels are the principal part; they are expressly called, the heavenly host, and the armies of heaven (Dan 4:35; Luk 2:13), and therefore must have been created within the six days of the creation; though on what particular day is not certain, whether on the first, second, third, or fourth; all have been pitched upon by one or another; most probably the first, on which day the heavens were created; and that first, and then the earth; so that the angels might be created with the heavens, whose nature is most similar to the heavens, and the heavens the habitation of them; and accordingly might be present at the forming and founding of the earth, on the same day, and sing on that occasion (Job 38:7), which if the sense of that text, the time of their creation is plainly pointed out by it; for though they were created very early, some time within the creation of the six days, since some of them fell before man did; and one of the apostate angels was concerned in the seduction of our first parents, and was the instrument of their fall and ruin, quickly after their creation; yet they were not created before the world was, as some have fancied, and which is a mere fancy; for there was nothing before the world was, but the supreme Being, the Creator of all things; "Before the world was", is a phrase expressive of eternity, and that is peculiar to God, and whose eternity is expressed by the same phrase; "Before the mountains were brought forth, or ever thou hadst formed the earth and the world; even from everlasting to everlasting thou art God" (Psa 90:2). Besides though angels have not bodies, and so are not in place circumscriptively; yet, as they are creatures, they must have an "ubi", a somewhere, in which they are definitively; so that they are here, and not there, and much less every where: now where was there an "ubi", a somewhere, for them to exist in, before the heavens and the earth were made? it is most reasonable therefore to conclude, that as God prepared an habitation for all the living creatures before he made them; as the sea for the fishes; the expanse, or air, for the fowls; and the earth for men and beasts; so he made the heavens first, and then the angels to dwell in them: and these were made all at once and together; not like their kindred, the souls or spirits of men, which are made one by one, as their bodies are; for they are created, not without them, but in them, by God, "who formeth the spirit of man within him" (Zec 12:1). But the angelic spirits were made altogether; for "all" those morning stars, the sons of God, were present, and shouted at the foundation of the earth; and all the host of heaven, which must be understood chiefly of angels,

were made by the breath of God, when the heavens were created by his word (Job 38:7; Psa 33:6), and their numbers are many; there was a multitude of them at the birth of Christ (Luk 2:13), and our Lord speaks of twelve legions of them and more, that he could have had at asking them of his Father (Mat 26:53). According to the vision in Dan 7:10 thousand thousands of these ministering spirits, ministered to the Ancient of days, and which number is greatly exceeded in the vision John saw (Rev 5:11) where those in worship with the living creatures and elders are said to be ten thousand times ten thousand, and thousands of thousands, and may well be called an innumerable company (Heb 12:22), and yet the passages referred to only speak of good angels; the evil angels are many also; we read of a legion of them in one man (Mark 5:9), perhaps those that fell, may be as many as those that stood; and if so, how great must be the number of them all together, at their creation? Now these are all the creatures of God; "who maketh his angels spirits" (Psa 104:5), they are made by Jehovah the Father, who is called from hence, as well as from his making the souls of men, "the Father of spirits" (Heb 12:9), and by Jehovah the Son, "for by him were all things created that are in heaven, and that are in earth, visible and invisible"; and among the latter, angels must be reckoned; and who are further described by "thrones, dominions, principalities, and powers"; these "all were created by him and for him" (Col 1:16). Nor is Jehovah the Spirit to be excluded from a concern in the creation of them, since, as "by the word of the Lord were the heavens made, so all the host of them", the angels, "by the breath", or Spirit, "of his mouth" (Psa 33:6). Concerning these excellent creatures of God, the following things may be observed:

1. First, Their names: as for proper names, though there are many of them in the Apocryphal and Jewish writings, yet in the sacred scriptures but few, perhaps no more than one, and that is Gabriel, the name of an angel sent with dispatches to Daniel, Zacharias, and to the Virgin Mary (Dan 8:16; Dan 9:21; Luk 1:19, Luk 1:26), for as for Michael, the Archangel, he seems to be no other than Christ, the Prince of angels, and Head of all principality and power; who is as God, like unto him, as his name signifies; yea, equal with him. The names, titles, and epithets of angels, are chiefly taken from their nature, qualities, appearances, and offices; some that are ascribed to them, do not seem to belong to them, as "cherubim" and "seraphim", which are names and characters of ministers of the word, as I have shown in a sermon of mine published [1]; and the "Watchers", in Nebuchadnezzar's dream, thought to be angels by many, more probably are the divine Persons in the Godhead, the same with the Holy Ones, and the most High (Dan 4:17, Dan 4:24). The name of Elohim is their principal one, translated "gods" (Psa 97:7), and interpreted of angels (Heb 1:6), the same word is translated angels (Psa 8:5), and which is justified by the apostle (Heb 2:9). Now angels have this name because they have been sent with messages from God, in his name, to men; and they have spoken in his name, and been his representatives; and may be called so, as magistrates sometimes are, because God's vicegerents, and act under him, and for a like reason have the names of "thrones, dominions, principalities, and powers" (Col 1:16). Not because of any hierarchy, or order of government, established among themselves, which does not appear; but rather because of the dignity they are advanced unto, being princes in the court of heaven; and because of that power and authority which, under God, and by his direction, they exercise over kingdoms, provinces, and particular persons on earth: and if the text in Job 38:7 is to be understood of angels, it furnishes us with other names and titles of them; as "morning stars", and "sons of God"; and they may be called "morning stars", because of the brightness, splendor, and glory of their nature; and because of the clearness of their light,

knowledge, and understanding; in which sense they are "angels of light"; and into one of which Satan sometimes transforms himself, who was once a bright morning star: and these may be said to be sons of God; not by grace and adoption, as saints are; much less by divine generation, as Christ is; "For unto which of the angels said he at any time, Thou art my son, this day have I begotten thee?" (Heb 1:5), but by creation, being made in the image of God, which consists in wisdom and knowledge, in righteousness and holiness; and being his favorites, and beloved of him. They sometimes have the name of men given them; because they have appeared in an human form; such were two of those who appeared like men to Abraham, and afterwards to Lot; and two others seen by the women at Christ's sepulchre (Gen 18:2; Gen 19:1, Gen 19:5, Gen 19:8; Luk 24:4). The more common name given to these celestial spirits, is that of angels; the word for which in the Hebrew language, and which is used of them in the Old Testament, signifies "messengers"; and so the uncreated Angel, Christ, is called the Angel, or Messenger of the covenant (Mal 3:1), and it comes from a root, preserved in the Ethiopic dialect, which signifies to "send," [2] because these spirits have been often sent with messages and dispatches to the children of men: the word "angels" we use, comes from a Greek word [3], which signifies the same; and are so called, from their being sent on, and bringing messages, which they declare, publish, and proclaim.

2. Secondly, The nature of angels, which is expressed by the word spirits; so good angels are called spirits, and ministering spirits (Heb 1:7, Heb 1:14), and evil angels, unclean spirits, Christ gave his apostles power to cast out of the bodies of men (Mat 10:1; Luk 10:17, Luk 10:20), that is, spiritual subsistence, they are real personal beings, that subsist of themselves. There was a sect among the Jews, the Sadducees, who said there was "neither angel nor spirit" (Acts 23:8), and our modern Sadducees are not less absurd, who assert that good and evil angels are no other than good and evil thoughts; but this is to be confuted, from the nature and names of angels; from the offices they bear, and are employed in; from the works and actions ascribed unto them; from the powers and faculties of will, understanding, and affections they are possessed of; and from the happiness and misery assigned to them that do well or ill. From all which it appears, that they are not imaginary, or "entia rationis"; nor mere qualities, but personal beings; and they are of a "spiritual" nature; not compounded of parts, as bodies are; and yet they are not so simple and uncompounded as God is, who is a Spirit; in comparison to him, they approach nearer to bodies; wherefore Tertullian, and some other of the fathers, asserted them to be corporeal, though with respect to bodies they are incorporeal. It is difficult for us to form any idea of a spirit; we rather know what it is not, than what it is; "A spirit hath not flesh and bones, as ye see me have," says Christ (Luk 24:39), was it corporeal, a legion of spirits could never have a place in one man; nor penetrate and pass through bodies, through doors bolted and barred, as these angelic beings have: nor is it any objection to their being "incorporeal", that they have sometimes appeared as men, since they have only seemed so; or they have assumed bodies only for a time, and then laid them aside: nor that they ascend and descend, and move from place to place; for this is said of the souls of men, which are incorporeal; and being spirits, or of a spiritual nature, they are possessed of great agility, and with great swiftness and speed descend from heaven, on occasion; as Gabriel did, who flew swiftly, having his order to carry a message to Daniel, at the beginning of his prayer, and was with him before it was ended; who must move as swift as light from the sun, or lightning from the heavens: and being without bodies, they are invisible, and are among the invisible things created by the Son of God, as before observed; and though it was a notion that obtained among

the Jews in Christ's time, and does among the common people with us, that a spirit may be seen; it is a vulgar error (Luk 24:37). Indeed, when angels have assumed an human form they may be seen, as they were by Abraham and Lot; and so when they appeared in the forms of chariots and horses of fire, around Elisha, they were seen by his servant, when his eyes were opened; but then these bodies seen were not their own; and these appearances were different from what they really were in themselves. Once more, being incorporeal and immaterial, they are "immortal"; they do not consist of parts of matter capable of being disunited or dissolved; and hence the saints in the resurrection will be like them in this respect, that "neither can they die any more" (Luk 20:36). God, who only has immortality originally and of himself, has conferred immortality on the angelic spirits; and though he can annihilate them, he will not; for even the evil spirits that have rebelled against him, though they die a moral and an eternal death, yet their beings, their substances, continue and perish not; everlasting fire, eternal punishment, is prepared for the devil and his angels.

3. Thirdly, The qualities and excellencies of angels may be next considered; and they are more especially three, holiness, wisdom, or knowledge, and power.

3a. Holiness; they are holy creatures, called "holy angels" (Mark 8:38), and so they were created, even all of them: not indeed so holy as God is; for "there is none holy as the Lord" (1Sa 2:2), in comparison of him all creatures are unholy; "the heavens are not clean in his sight" (Job 15:15), that is, the inhabitants of them, the angels; nor were they created immutably holy, but so as that they were capable of sinning, as some of them did; who, being left to the mutability of their own free will, departed from their "first estate", which was a state of holiness, as well as happiness; and "abode not in the truth", in the truth of holiness, in that uprightness and righteousness in which they were created; and they are called the "angels that sinned", (2Pe 2:4; Jude 1:6; John 8:44). But others of them stood in their integrity, and are become impeccable; not owing to the power of their free will, and their better use of it than the rest; but to the electing grace of God, and the confirming grace of Christ, who is the Head of all principality and power (1Ti 5:21; Col 2:10). These now, as they persist in their obedience, they are perfect in it; hence the petition Christ directed his disciples to; "Thy will be done in earth as it is in heaven" (Mat 6:10), they are subject to the same laws and rules of morality and righteousness that men are, excepting such as are not suitable to their nature; as some duties belonging to the fourth, fifth, seventh, eighth, and tenth commands of the Decalogue; but to the rest in such manner as their nature will admit of; with all other orders, prescriptions, and directions of the divine will, they cheerfully and constantly yield an obedience to; for they "do his commandments, hearkening to the voice of his word" (Psa 103:20).

3b. Wisdom and knowledge; angels are very wise and knowing creatures; it is an high strain of compliment in the woman of Tekoah to David; "My Lord is wise, according to the wisdom of an angel of God; to know all things that are in the earth" (2Sa 14:20), yet it shows the general opinion entertained of the wisdom of angels; though in comparison of the all wise and only wise God, they are by him chargeable "with folly" (Job 4:18). Very wise and knowing creatures no doubt they are; but they are not omniscient; they know much, but not everything; they know much of themselves, through the strength and excellency of their nature, being rational and intelligent creatures, of the highest form and class: and by observation and experience, for which they have had a long time, and great opportunity; and also by divine revelation, through which they are acquainted with many things they otherwise would not know: they know much of God, being always in his presence, and beholding his face, and whose perfections displayed in his works, they have the clearest

knowledge of; and much of their fellow creatures, of the same species with them, the holy angels; who, having a language peculiar to themselves, can converse with, and communicate to each other; and much of the apostate angels, who they are set to oppose, conflict with, and counterwork; and much of men, of wicked men, on whom, by divine direction, they inflict the judgments of God; and of good men, the heirs of salvation, to whom they are sent, as ministering spirits: they know much of the mysteries of providence, in the execution of which they are often employed; and of the mysteries of divine grace, not only by divine revelation, but by the church, and by the ministry of the word, they attending the congregations of the saints; though it seems that this their knowledge is imperfect, since they bow their heads, and desire to pry more into these things: and there are many things which they know not unless by marks and signs, in a conjectural way, or by a particular revelation; as the thoughts of men's hearts, which of others, men themselves know not, only the spirits of men within them; and which to know, peculiarly belongs to God, the searcher of the hearts, and trier of the reins of the children of men: nor do they know future contingencies, or what shall be hereafter, unless such as necessarily and ordinarily follow from natural causes, or may be guessed at, or are revealed unto them of God, in order to impart them to others; of the day and hour of the end of the world, and the last judgment, as no man knoweth, so neither the angels of heaven (Mat 24:36; Rev 1:1).

3c. Power is another excellency of the angels; they are called "mighty" angels, and are said to "excel in strength"; that is, other creatures (2Th 1:7; Psa 103:20), their strength is great, and their power and authority under God very large, yet finite and limited; they are not omnipotent, nor sovereign; they do not preside over the celestial bodies, move the planets, dispose of the ordinances of heaven; bind or loose their influences, and set their dominion in the earth; they have not the power of the air, nor the command of the earth; the world is not in subjection to them: they are capable indeed, under a divine influence, and by divine direction, help, and assistance, of doing great and marvelous things; of holding the four winds of heaven; of quenching the violence of fire; and of stopping the mouths of lions; and of restraining other hurtful things: they have great power over the bodies of men, of moving them from place to place; as an evil spirit, by permission, carried Christ, and set him upon the pinnacle of the temple; and a good spirit caught away Philip, and carried him to Azotus: they have power, when they have leave, or are ordered, to smite the bodies of men with diseases; as the men of Sodom with blindness, yea, with death itself, as seventy thousand Israelites, on account of David's numbering the people; and a hundred and forty-five thousand Assyrians in one night, as they lay encamped against Jerusalem; and Herod the king, who, being smitten by an angel, was eaten of worms, and died. But the power of angels will still more appear under the following head, concerning, 4. Fourthly, Their office and employment.

4a. First, With respect to God; their work is to praise him, to celebrate the glory of his perfections; "Praise ye him, all his angels" (Psa 148:2), and to worship him with his saints; we find them sometimes joining with men, with the living creatures and elders, in John's visions, in ascribing blessing, glory, wisdom, thanksgiving, honour, power, and might unto God; and the same, in the same company, to the Lamb that was slain (Rev 5:11,12; 7:11,12), and their work also lies in keeping the commandments of God, and doing his will in heaven and in earth; these are the four spirits of the heavens, which go forth from standing before the Lord of all the earth, to do his will and work in it; they wait his orders, and immediately go forth and execute them, (Zec 6:4, Zec 6:5).

4b. Secondly, With respect to Christ, on whom they are said to ascend and descend, as they did on Jacob's ladder, a type of him (Gen 28:12; John 1:51), these attended at the incarnation of Christ; one informed the Virgin of her conception of him, removed her doubts about it, and explained to her the mystery of it; another encouraged Joseph to take her to wife, who thought to put her away, because of her pregnancy; and a third published the news of his birth to the shepherds; and who was presently joined with a multitude of them, who in chorus celebrated the glory of God, displayed therein. Yea, when God brought him, his first begotten, into the world, and manifested him to it in human nature, he gave orders to all the angelic host, to do him homage and worship, saying, "Let all the angels of God worship him" (Luk 1:30-35; Mat 1:19, Mat 1:20; Luk 2:10-14; Heb 1:6), these had the care and charge of him in his state of humiliation; they were solicitous for the preservation of his life in his infancy; when Herod sought to take it away, an angel gave notice of it to Joseph, in a dream, and directed him to take the child and his mother, and flee into Egypt: and I see no reason why those wonderful escapes of Christ out of the hands of his enemies, in later years, when just going to destroy him, may not be ascribed to the ministration of angels; since it is most certain, that God gave his angels charge over him, to keep him in all his ways; (see Mat 2:13; Luk 4:29, Luk 4:30; John 8:59; Psa 91:11). When he had fasted forty days and nights in the wilderness, these same excellent creatures came and ministered food unto him (Mat 4:11), and one of them attended him in his agony in the garden, and strengthened and comforted him (Luk 22:43), they were present at his resurrection, and rolled away the stone from the sepulchre; and declared to the women at it, that he was risen from the dead (Mat 28:2; Luk 24:4,6,23), they accompanied him at his ascension to heaven, even thousands of them; though only in the Acts of the Apostles two are mentioned; by whom he was seen, and escorted through the region of the air, the territory of Satan, in triumph; and was received and welcomed to heaven (Psa 68:17, Psa 68:18; Acts 1:10, Acts 1:11; 1Ti 3:16), and by whom he will be attended at his second coming; for they will make a part of his glorious appearing, which will be in his own glory, and in the glory of his Father, and in the glory of his holy angels (2Th 1:7; Luk 9:26).

4c. Thirdly, With respect to the saints, to whom they are sent as ministering spirits; for though in some instances they may have a concern with others, yet that is chiefly in the behalf of the church and people of God, who are more especially their charge and care, both in respect to things temporal and spiritual.

4c1. With respect to things temporal, instances of which are,

4c1a. Preserving them in their infant state; there is a special providence concerned with the elect; as soon as they are born they are under the particular watch and care of it, and are distinguished by it; which is what the apostle means when he says, that "God separated him from his mother's womb" (Gal 1:15), and which providence may be thought to be chiefly executed by the ministry of angels; for though it is not certain, which yet some scriptures countenance (Mat 18:10; Acts 12:15), that everyone has his guardian angel, since sometimes more angels are deputed to one, and sometimes but one to many; yet doubtless saints from their birth are under the care of angels, and are preserved by them to be called; it is not known how many difficulties and dangers they are preserved from in infancy, in childhood, and in youth, as well as in later years, by means of angels.

4c1b. Providing food for them when in want of it, or that they might not want it; as they ministered food to Christ in the wilderness; and prepared manna, called angels food, because prepared by

them in the air, and let down by them from thence, for the Israelites during their forty years' travels; and as an angel dressed food for the prophet Elijah, and called upon him to arise and eat (Mat 4:11; Ps. 78:25; 1Ki 19:5-8).

4c1c. Keeping off diseases from them, and healing of them according to the promise, "He shall deliver thee from the noisome pestilence—neither shall any plague come nigh thy dwelling; for he shall give his angels charge over thee" &c. (Psa 91:3, Psa 91:7, Psa 91:10, Psa 91:11), and if evil angels can, by divine permission, inflict diseases, as appears from the case of Job, and doubtless they would oftener do it, was it not for the interposition of good angels, why may not good angels be thought capable of healing diseases? and those many strange and wonderful cures wrought when all means have been ineffectual, may be ascribed, at least many of them, to the good offices of angels in directing to simple things, whose nature and virtue they are well acquainted with; and even they have cured diseases in a miraculous way, witness the pool of Bethesda, whose healing virtue for all diseases was owing to the agitation of its waters by an angel (John 5:4).

4c1d. Directing and protecting in journeys, and at other times; thus Abraham, when he sent his servant to Mesopotamia to take a wife for his son Isaac, assured him that God would send an angel before him to direct and prosper him, which the servant found to be true, and blessed God for it (Gen 24:7, Gen 24:27, Gen 24:48), so Jacob, as he was travelling, was met by the angels of God, who divided themselves into two hosts for his guard, and one went on one side of him and the other on the other; or one went before him, and the other behind him; wherefore he called the name of the place where they met him Mahanaim, which signifies two camps or armies (Gen 32:1, Gen 32:2), and even all that fear the Lord have such a guard about them, for "the angel of the Lord encampeth round about them that fear him" (Psa 34:7).

4c1e. Keeping from dangers, and helping out of them: when Lot and his family were in danger of being destroyed in Sodom, the angels laid hold on their hands and brought them forth, and set them without the city, and directed them to escape for their lives to an adjacent mountain (Gen 19:15-17), the preservation of Shadrach, Meshech, and Abednego, in the furnace of fire, and of Daniel in the lions' den, is ascribed to angels (Dan. 3:28 6:22), the opening of the doors of the prison where the apostles were, and setting them free; and the deliverance of Peter from prison, whose chains fell from him, and the gate opened before him, were done by angels (Acts 5:19, Acts 20:12:7, Acts 20:12:10).

4c2. With respect to things spiritual.

4c2a. Angels have been employed in revealing the mind and will of God to men. They attended at mount Sinai, when the law was given; yea, it is said to be ordained by angels, and to be given by the disposition of angels, and even to be the word spoken by angels (Deu 32:2; Acts 7:59; Gal 3:19; Heb 2:2). And an angel published the gospel, and brought the good news of the incarnation of Christ, and salvation by him (Luk 2:10, Luk 2:11). An angel made known to Daniel the time of the Messiah's coming; as well as many other things relating to the state of the church and people of God (Dan 8:16-19; Dan 9:21-27; Dan 12:5-13). And an angel was sent to signify to the apostle John the things that should come to pass in his time, and in all ages to the end of the world (Rev 1:1).

4c2b. Though the work of conversion is the sole work of God, yet as he makes use of instruments in it, as ministers of the word, why may he not be thought to make use of angels? they may suggest that to the minds of men which may be awakening to them, and may improve a conviction by a providence, which may issue in conversion. However, this is certain, they are acquainted with the conversions of sinners; and there is joy in heaven, and in the presence of the angels of God, over one sinner that repenteth, more than over ninety and nine just persons that need no repentance (Luk 15:7, Luk 15:10).

4c2c. They are useful in comforting the saints when in distress; as they strengthened and comforted Christ in his human nature, when in an agony, so they comfort his members, as Daniel, when in great terror, and the apostle Paul, in a tempest (Dan 9:23; Dan 10:11, Dan 10:19; Acts 27:23, Acts 27:24), and as when in temporal, so when in spiritual distresses; for if evil angels are capable of suggesting terrible and uncomfortable things, and of filling the mind with blasphemous thoughts, and frightful apprehensions; good angels are surely capable of suggesting comfortable things, and what may relieve souls distressed with unbelief, doubts, and fears, and the temptations of Satan; for

4c2d. They are greatly assisting in repelling the temptations of Satan; for if they oppose themselves to, and have conflicts with evil angels, with respect to things political and civil, the affairs of kingdoms and states, in which the interest and church of Christ are concerned; (see Dan 10:13, Dan 10:20; Rev 12:7), they, no doubt, bestir themselves in opposition to evil spirits, when they tempt believers to sin, or to despair; so that they are better able to wrestle against principalities and powers, against the rulers of the darkness of this world, and against spiritual wickednesses in high places (Eph 6:12; Zec 3:1-4).

4c2e. They are exceeding useful to saints in their dying moments; they attend the saints on their dying beds, and whisper comfortable things to them against the fears of death; and keep off the fiends of hell from disturbing and distressing them; and they watch the moment when soul and body are parted, and carry their souls to heaven as they carried the soul of Lazarus into Abraham's bosom (Luk 16:22), and thus Elijah was carried to heaven, soul and body, in a chariot of fire, and horses of fire, which were no other than angels, which appeared in such a form, for the conveyance of him (2Ki 2:11).

4c2f. Angels, as they will attend Christ at his second coming, when the dead in Christ shall rise first; so they will be made use of by him, to gather the risen saints from the four quarters of the world, and bring them to him; to gather the wheat into his garner, and to take the tares, and even all things out of his kingdom that offend, and burn them (Mat 13:40, Mat 13:41; Mat 24:31). From the whole it appears, that angels are creatures, and so not to be worshipped; which kind of idolatry was introduced in the apostles' time, but condemned (Col 2:18), the angels themselves refuse and forbid it (Rev 19:10; Rev 22:8, Rev 22:9), yet, notwithstanding, they are to be loved, valued, and esteemed by the saints, partly on account of the excellency of their nature, and partly because of their kind and friendly offices; and care should be taken to give them no offence, in public or private; (see 1Co 11:10) for the saints are highly honored, by having such excellent spirits to wait upon them, and minister unto them, and be guards about them; and it is no small part of their gospel privileges, for which they should be thankful, that they are come to an innumerable company of angels, (Heb 1:14; Heb 12:22).

ENDNOTES:

[1] Called the Doctrine of the Cherubim opened and explained from Eze 10:20. printed in 1764.

[2] dal "legavit, misit nuncium", Ludolf. Lexic. Ethiop. p. 19. vid. Hottinger. Smegma Oriental. I. 1. c. 5. p. 88.

[3] aggellw "nuntio, nuntium affero", Scapula.

03-03 Of The Creation Of Man.

A Body of Doctrinal Divinity Book 3—Chapter 3 Of The Creation Of Man.

Man was made last of all the creatures, being the chief and masterpiece of the whole creation on earth, whom God had principally and first in view in making the world, and all things in it; according to that known rule, that what is first in intention, is last in execution; God proceeding in his works as artificers in theirs, from a less perfect to a more perfect work, till they come to what they have chiefly in view, a finished piece of work, in which they employ all their skill; and which, coming after the rest, appears to greater advantage. Man is a compendium of the creation, and therefore is sometimes called a microcosm, a little world, the world in miniature; something of the vegetable, animal, and rational world meet in him; spiritual and corporal substance, or spirit and matter, are joined together in him; yea, heaven and earth center in him, he is the bond that connects them both together; all creatures were made for his sake, to possess, enjoy, and have the dominion over, and therefore he was made last of all: and herein appear the wisdom and goodness of God to him, that all accommodations were ready provided for him when made; the earth for his habitation, all creatures for his use; the fruits of the earth for his profit and pleasure; light, heat, and air for his delight, comfort, and refreshment; with everything that could be wished for and desired to make his life happy.

Man was made on the sixth and last day of the creation, and not before; nor were there any of the same species made before Adam, who is therefore called "the first man Adam": there have been some who have gone by the name of Praeadamites, because they held there were men before Adam. So the Zabians held; and speak of one that was his master; and in the last century one Peirerius wrote a book in Latin [1], in favour of the same notion; which has been refuted by learned men over and over. It is certain, that sin entered into the world, and death by sin, by one man, even the first man Adam; from whom death first commenced, and from whom it has reigned ever since (Rom 5:12, Rom 5:14). Now if there were men before Adam, they must have been all alive at his formation; there had been no death among them; and if they had been of any long standing before him, as the notion supposes, the world, in all probability, was as much peopled as it may be now; and if so, why should God say, "Let us make man", when there must be a great number of men in being already? And what occasion was there for such an extraordinary production of men? Why was Adam formed out of the dust of the earth? and Eve out of one of his ribs? and these two coupled together, that a race of men might spring from them, if there were men before? But it is certain that Adam was the first man, as he is called; not only with respect to Christ, the second Adam; but because he was the first of the human race, and the common parent of mankind; and Eve, the mother of all living; that is, of all men living. The apostle Paul says, that God "has made of one blood", that is, of the blood of one man, "all nations of men to dwell on all the face of the earth" (Acts 17:26), and this he said in the presence of the wise philosophers at Athens, who, though they objected to the new and strange deities, they supposed he introduced, yet said not one word against that account he gave of the original of mankind. But what puts this out of all question, with those that believe the divine revelation, is, that it is expressly said, that before Adam was formed,

"there was not a man to till the ground" (Gen 2:5).

Man was made after, and upon a consultation held concerning his creation; "Let us make man" (Gen 1:26), which is an address, not to second causes, not to the elements, nor to the earth; for God could, if he would, have commanded the earth to have brought man forth at once, as he commanded it to bring forth grass, herbs, trees, and living creatures of all sorts, and not have consulted with it: nor is it an address to angels, who were never of God's privy council; nor was man made after their image, he being corporeal, they incorporeal. But the address was made by Jehovah the Father to, and the consultation was held by him, with the other two divine Persons in the Deity, the Son and Spirit; (a like phrase see in Gen 3:22; Gen 11:7; Isa 6:8), and such a consultation being held about the making of man, as was not at the making of any of the rest of the creatures, shows what an excellent and finished piece of work God meant to make. Concerning the creation of man, the following things may be observed.

1. The author of his creation, God; "So God created man" (Gen 1:27). Not man himself; a creature cannot create, and much less itself; nor angels, for then they would be entitled to worship from men, which they have refused, because their fellow servants, and it might be added, their fellow creatures. But God, who is the Creator of the ends of the earth, was the Creator of the first man, and of all since; for we are all his offspring, and therefore are exhorted to "remember our Creator" (Ecc 12:1), or "Creators"; for so it is in the original text; for as there were more concerned in the consultation about man's creation, so in the creation of him; and the same that were in the one, were in the other, even Father, Son, and Spirit; hence we read of God our Makers in various passages of scripture (Job 35:10; Psa 149:2; Isa 54:5) that God the Father, who made the heavens, earth, and sea, and all that in them are, made man among the rest, and particularly made him, will not be questioned; nor need there be any doubt about the Son of God; since "without him", the eternal Word, "was not anything made that was made"; then not man; and if all things were made and created by him, whether visible and invisible, then man was made by him, who must be reckoned among these all things (John 1:1-3; Col 1:16). The character and relation of an husband to the church, more particularly belongs to Christ; and her husband is expressly said to be her maker, (Isa 54:5 compare also Psa 95:6-8 with Heb 3:6, Heb 3:7). Nor is the Holy Spirit to be excluded from the formation of man, who had a concern in the whole creation (Gen 1:3; Job 26:13; Psa 33:6), and to whom Elihu particularly ascribes his formation (Job 33:4), and why not the first man made by him also? yea, the act of breathing into man the breath of life, when he became a living soul, seems most agreeable to him, the Spirit and Breath of God; and who has so great a concern in the re-creation, or renovation of man, even in his regeneration. Wherefore the three divine Persons should be remembered as Creators, and be feared, worshipped, and adored as such; and thanks be given them for creation, preservation, and for all the mercies of life, bountifully provided by them. It is pretty remarkable that the word "created" should be used three times in one verse, where the creation of man is only spoken of; as it should seem to point out the three divine Persons concerned therein, (Gen 1:27).

2. The constituent and essential parts of man, created by God, which are two, body and soul; these appear at his first formation; the one was made out of the dust, the other was breathed into him; and so at his dissolution, the one returns to the dust from whence it was; and the other to God that gave it; and, indeed, death is no other than the dissolution, or disunion of these two parts; "the body without the Spirit is dead"; the one dies, the other does not.

2a. First, The body, which is a most "wonderful" structure, and must appear so when it is considered, with what precision and exactness every part is formed for its proper use, even every muscle, vein, and artery, yea, the least fiber; and that every limb is set in its proper place, to answer its designed end; and all in just symmetry and proportion, and in a subserviency to the use of each other, and for the good of the whole: to enter into a detail of particulars, more properly belongs to anatomy; and that art is now brought to such a degree of perfection, that by it most amazing discoveries are made in the structure of the human body [2], as the circulation of the blood, &c. so that it may well be said of our bodies, as David said of his, "I am fearfully and wonderfully made" (Psa 139:14). The erect posture of the body is not to be omitted, which so remarkably distinguishes man from the four footed animals, who look downward to the earth; and by which man is fitted and directed to look upward to the heavens, to contemplate them, and the glory of God displayed in them; and even to look up to God above them, to worship and adore him, to praise him for mercies received, and to pray to him for what are wanted; as well as instructs men to set their affections not on things on earth, but on things in heaven; and, indeed, it is natural for every man, whether in any great distress, or when favored with an unexpected blessing, and when he receives tidings that surprise him, whether of good or of bad things, to turn his face upwards. In the Greek language man has his name ανθρωπον [3], from turning and looking upwards. The body of man is very fair and beautiful; for if the children of man, or of Adam, are fair, as is suggested (Psa 45:2), then most certainly Adam himself was created fair and beautiful; and some think he had the name of Adam given him from his beauty; the root of the word, in the Ethiopic [4] language, signifies to be fair and beautiful; and though external beauty is a vain thing to gaze at, and for men to pride themselves with, in this their fallen state, when God can easily by a disease cause their beauty to consume away as a moth; yet it is a property and quality in the composition of man at first not to be overlooked, since it greatly exceeds what may be observed of this kind in the rest of the creatures. The body of man was also originally made immortal; not that it was so of itself, and in its own nature, being made of the elements of the earth, and so reducible to the same again; and was supported, even in the state of innocence, with corruptible food; but God, who only has immortality, conferred it on the body of man; so that if he had never sinned, his body would not have been mortal, or have died: nor is it any objection to it, that it was supported with food; for God could have supported it with or without food, as long as he pleased, or for ever: he could have supported it with food, not to take notice of the tree of life, which some think was designed as the means of continuing man's life perpetually, if he had not sinned; but without that, as God could and did support the body of Adam with food, even when it became mortal, through sin, for the space of nine hundred years and more; he could have supported it for the space of nine thousand, and so onward, had it been his pleasure; and therefore there can be no difficulty in conceiving that he could have supported it in an unfallen state, when it had the gift of immortality, in the same way for ever. Besides, God could, by a new act of his special grace and goodness, have translated Adam to heaven, or to an higher state of life, to greater nearness and communion with him, and supported his body without food for ever; as the bodies of Enoch and Elijah, translated, that they should not see death; and have been some thousands of years supported without food; and as the body of Christ is, and the bodies of the saints that rose at his resurrection are; and all the bodies of men, after the resurrection, will be; and it is most clear from the word of God, that death did not arise from a necessity of nature; but from sin: "Sin entered into the world, and death by sin—and, through the offence of one, many be dead—the wages of sin is death"

—yea, it is expressly said, "the body is dead because of sin" (Rom 5:12, Rom 5:15; Rom 6:23; Rom 8:10), and, indeed, to what purpose was that threatening given out, "In the day thou eatest thereof thou shalt surely die" (Gen 2:17), if man of necessity must have died, whether he had sinned or not? as say the Pelagians and Socinians [5]; and which, if they could, they would maintain, in order to avoid the force of the argument, in favour of original sin, they deny, from death being the fruit, effect, and punishment of the sin of Adam. But now, though this body was so wonderfully and beautifully formed and gifted with immortality, yet it was made out of the dust of the earth (Gen 2:7), that is, macerated with water, and so properly clay; hence man is said to be made out of the clay, and the bodies of men to be like bodies of clay; and to have their foundation in the dust (Job 4:18; Job 13:12; Job 33:6; Isa 64:8). Hence some think that Adam had his name from "adamah", earth, out of which he was formed, red earth, as Josephus [6] calls it; as in Latin he is called "homo", from "humus", the ground. And this is an humbling consideration to proud man, and especially in the sight of God, when compared with him; and still more, as this clay of his is now, through sin, become frail, brittle, and mortal; and his dust, sinful dust and ashes (Gen 18:27), and it may serve to take down the haughtiness and pride of some men, who vaunt over their fellow creatures, and boast of their blood, and of their families, when all are made out of one mass and lump of clay, and of one blood all the nations of men are formed.

2b. Secondly, The soul is the other part of man created by God; which is a "substance", or subsistence; it is not an accident, or quality, inherent in a subject; but is capable of subsisting of itself; it is not a good temperament of the body, as some have fancied; nor is it mere thought; it is indeed a thinking substance, in which thought is, and is exercised by it, but is distinct from it; it cannot be a mere quality, or accident, because that is not properly created, at least by itself, but is concreated, or created with the subjects in which it is; whereas the spirit of man is formed or created of God within him (Zec 12:1), it is itself the subject of qualities, of all arts and sciences, and in its depraved state, the subject of vices, and of virtues and graces; it is an inhabitant of the body, dwells in it, as in a tabernacle, and removes from it at death, and exists in a separate state after it; all which show it is a substance, or subsistence of itself. It is not a corporal [7] but a "spiritual" substance; not a body, as Tertullian [8], and others, have thought; but a spirit, as it is often called in scripture (Ecc 12:7; Mat 26:41; Acts 7:59). And the souls of men are called the spirits of all flesh, to distinguish them from angelic spirits, which are not surrounded with flesh, as the spirits of men are (Num 16:22). The soul is immediately breathed from God, as Adam's soul was; and in it chiefly consists the image of God in man, and therefore must be a spirit, as he is, though in a finite proportion, a created spirit; it is also "immaterial"; it does not consist of flesh, and blood, and bones, as the body does, and so is "immortal", and dies not when that does; when that goes to the dust, the soul returns to God: the body may be killed by men, but not the soul; when they have killed the one, they can proceed no farther; the soul survives the body, and lives for ever [9], it consists of various powers and faculties, the understanding, will, &c. and performs various operations of life, either immediately by itself, or mediately by the organs of the body, in the vegetable, animal, and rational way; and therefore is called the "spirit", or "breath of lives" (Gen 2:7), and yet is but one; for though sometimes mention is made of soul and spirit, as if they were distinct (1Th 5:23; Heb 4:12), yet this only respects the superior and inferior powers and faculties of one and the same soul; for otherwise the scriptures always represent man as having but one soul; and this is created by God; it is not uncreated, as he is; nor is it created by angels, as some have fancied; nor of itself; nor is it generated by and derived from immediate parents. The soul of

Adam was most certainly created of God, and immediately, and breathed into him; and the same may be believed of the soul of Eve; for it cannot be thought that that was contained in, and educed out of the rib, from which her body was made; but that when that was made, God breathed into her the breath of life, as he did into Adam; and there is no reason why the souls of all men should not be made, or created, in like manner.

Some have been, and are of opinion, that the souls of men are "ex traduce", as Tertullian; or generated by and derived from their parents, with their bodies. But against this it may be observed, that Christ was made in all things like unto us, having a true body and a reasonable soul; which soul of his could not be generated by and derived from his parents, not from a father, because he had none, as man; nor from his mother, for then she, being a sinful woman, it must have been infected and defiled with the contagion of sin, the corruption of nature; whereas he was holy and harmless, without spot and blemish. Moreover, if souls are by natural generation from their immediate parents, they must be derived either from their bodies, or from their bodies and souls, or from their souls only; not from their bodies, for then they would be corporeal, whereas they are not; not from both bodies and souls; for then they would be partly corporeal, and partly incorporeal, which, they are not; not from their souls only, for as an angel is not generated by an angel, so not a soul by a soul. Besides, if the souls of men are derived from the souls of parents, it is either from a part of them, or from the whole; not from a part, for then the soul would be partible and divisible, as matter is, and so not immaterial; and as not a part, so neither can their whole souls be thought to be communicated to them, for then they would have none, and perish; to such absurdities is this notion reducible. Besides, what is immaterial, as the soul is, can never be educed out of matter; if the soul is generated out of the matter of parents, then it is and must be material; and if material, then corruptible; and if corruptible, then mortal; and it is a maxim, that what is generated, may be corrupted; and if the soul may be corrupted, then it is not immortal; the doctrine of the soul's immortality, becomes indefensible by this notion; for if this be admitted, the other must be relinquished [10]. But what puts this matter out of all doubt is, the distinction the apostle makes between the "fathers of our flesh", and the "Father of spirits" (Heb 12:9). Man consists of two parts, of "flesh" and "spirit", body and soul; the former the apostle ascribes to immediate parents, as instruments thereof; and the latter to God, as the Father, Author, and Creator of it. Nor is it an objection of any moment, to the soul being of the immediate creation of God, that then a man does not generate a man: to which it may be replied, that he may be said to generate a man, though strictly speaking he only generates a part of him; as when one man kills another, he is truly said to kill a man, though he only kills his body; so a man may be said to generate a man, though he only generates the body; from whence in this case man is denominated. Moreover, as in death, the whole man may be said to die, because death is a dissolution of the whole, though each part remains; so the whole man may be said to be generated, because in generation there is an union and conjunction of the parts of man; though one part is not generated, yet because of the union of the parts, the whole is said to be so. Nor is it an objection of greater weight, that man does not do what other creatures do, generate the whole of their species; as a horse a horse, not only the flesh, but the spirit of it; since it is not at all derogatory to man, but it is his superior excellency, that his soul is not generated as the spirit of a beast is, but comes immediately from the hand of God. Such who are otherwise right in their notion of things, give into this, in order to get clear of a difficulty attending the doctrine of original sin, and the manner of its propagation, which they think is more easily accounted for, by supposing the soul derived from parents by natural generation,

and so corrupted; but though this is a difficulty not easily to be resolved, how the soul coming immediately from God, is corrupted with original sin; it is better to let this difficulty lie unresolved, than to give up so certain a truth, and of so much importance, as the doctrine of the immortality of the soul is; which, as has been seen, must be given up, if this notion is received; but there are ways and methods for the clearing of this difficulty, without being at the expense of the loss of such an important truth; as will be shown when we come to treat of the doctrine of original sin. In the meanwhile, let us take it for granted, that souls are of God's immediate creation; the making of them he claims to himself; "The souls that I have made" (Isa 57:16; Jer 38:16). The souls of men were not made in eternity, but in time. The pre-existence of all human souls before the world was, is a notion held by Plato among the heathens, and espoused by Origen, among Christians; but is exploded by all wise, thoughtful, and judicious men; for whatsoever was before the world was, is eternal; if souls were created before the world, then they are eternal; whereas there was nothing before the world but God, to whom eternity only belongs (Psa 90:2), nor were souls created together, as angels were; but they are created one by one, when their bodies are prepared to receive them; they are not created without the body, and then put into it; but they are formed in it; "Who formeth the spirit of man within him" (Zec 12:1), not brought quaraen, from without, as Aristotle [11] expresses it; but when the embryo is fit to receive it, it is created by God, and united to it; but how it is united, and what is the bond of that union, we must be content to be ignorant of; as well as of the particular place of its abode, whether diffused through the whole body, as some think, or has an apartment in the brain, or has its seat in the heart, which is most likely, and most agreeable to scripture, and to that known maxim, that the heart is the first that lives, and the last that dies.

3. The difference, of sex in which man was created, is male and female (Gen 1:27), that is, man and woman; not that they were created together; though on the same day, and perhaps not long one after the other: the male was created first, and out of him the female, as the apostle says, "Adam was first formed, then Eve" (1Ti 2:13), which he observes, to show that the woman should not usurp authority, over the man, since he was before her; and by which it appears, that "the man was not created for the woman, but the woman for the man", as he elsewhere asserts (1 Col 11:9), and therefore ought to be in subjection to him: nor were they made out of the same matter, at least not as in the same form; their souls, indeed, were equally made out of nothing, out of no preexistent matter, but their bodies differently: the body of Adam was formed out of the dust of the earth, and the body of Eve out of a rib of Adam, though both originally dust and clay, to which they both returned: the woman was very significantly made out of man's rib; not out of the upper part of man, lest she should be thought to have a superiority over him; nor out of the lower part of man, lest she should be despised and trampled upon; but from a rib of him, to signify that she should be by his side, a companion of him, and from a part near his heart, and under his arm, to show that she should be the object of his love and affection, and be always under his care and protection: and thus being "flesh of his flesh", as he himself owned, it became him to nourish and cherish her as his own flesh. Man is a social creature, and therefore God in his wisdom thought it not proper that he should be alone, but provided an help meet for him, to be a partner and companion with him, in civil and religious life; and in this difference of sex were they created for the sake of procreation of children, and of the propagation of their species, in their successive offspring, to the end of the world; and there were but one male and one female, at first created, and which were joined together in marriage by the Lord himself, to teach, that but one man and one woman only

are to be joined together at one time in lawful wedlock; and these two, male and female, first created, were made after the same image; for the word man includes both man and woman; and Adam was a name common to them both in their creation, and when said to be made after the image of God (Gen 1:26-27; Gen 5:1-2), which image, as will hereafter be seen, lies much in righteousness and holiness. Now God made man, that is, both man and woman, upright; but they, Adam and Eve, sought out many inventions, sinful ones, and so lost their righteousness: nor is it any objection to the woman being made after the image of God, part of which lies in dominion over the creatures, as will hereafter be observed, that she is in subjection to the man; for though her husband ruled over her, yet she had equal dominion with him over the creatures. Which leads on to consider,

4. The image of God, in which man was created; "God, said, Let us make man in our image, and after our likeness--so God created man in his own image" (Gen 1:26,27). Whether image and likeness are to be distinguished, as by Maimonides [12], the one respecting the substantial form of man, his soul; the other certain accidents and qualities belonging to him; or whether they signify the same, is not very material; the latter seems probable; since in Gen 1:27 where image is mentioned, "likeness" is omitted; and, on the contrary, in Gen 5:1 the word "likeness" is used, and "image" omitted. Now though this is only said of man, that he is made after the image and likeness of God [13], yet he is not the only creature so made; angels are like to God, and bear a resemblance to him, being spirits, immaterial, immortal, and invisible, and are also righteous and holy in their nature, and are sometimes called Elohim; yet the image of God in man, differs in some things from theirs: as that part of it especially, which lies in his body, and in his connection with and dominion over the creatures; and yet he is not in such sense the image of God, as Jesus Christ the Son of God is, who is the image of the invisible God, yea, the express image of his Father's Person, having the same divine nature and perfections he has; but man, though there was in him some likeness and resemblance of some of the perfections of God; which are called his imitable ones, and by some communicable; as holiness, righteousness, wisdom, &c. yet these perfections are not really in him, only some faint shadows of them, at least not in the manner and proportion they are in God, in whom they are infinite, in man finite; and though the renewed and spiritual image of God in regenerate persons; which is of an higher and more excellent kind than the natural image of God in Adam, is called a partaking of the divine nature (2Pe 1:4), yet not to be understood as if any partook of the nature and essence of God, and the perfections of it; only that that is wrought in them, and impressed on them, which bears some resemblance to the divine nature. The seat of the image of God in man, is the whole man, both body and soul; wherefore God is said to create man in his image; not the soul only, nor the body only; but the whole man (Gen 1:27; 5:1). Even as the whole man, soul and body, are the seat of the new and spiritual image of God in regeneration and sanctification; The very God of peace sanctify you wholly; which the apostle immediately explains of their whole spirit, and soul and body, being preserved blameless unto the coming of our Lord Jesus Christ; when and at the resurrection of the dead, the saints will most fully appear to bear the image of the heavenly One (1Th 5:23; 1Co 15:49).

4a. First, The first man was made in the image of God in his "body" in some respect; hence this is given as a reason why the blood of a man's body is not to be shed, because, "In the image of God made he man" (Gen 9:6), though this image must not be thought to consist in the lineaments and figure of man's body; this would be to conceive of him as altogether such an one as ourselves, and

as the Anthropomorphites do; who, because they find bodily members ascribed to God in scripture, as eyes, hands, &c. fancy that he has a body like ours, and that our bodies are like his; but, as Job says, "Hast thou eyes of flesh?" (Job 10:4). No; he has not; and the same may be observed of other members ascribed unto him; for we are not to entertain such gross notions of God as if he was corporeal, or that man was like unto him in the structure of his body; not but that there, is something divine and majestic in the countenance of man, in comparison of brute creatures; and what is super excellent to them, is the erectness of his posture, as has been before observed; which fits and directs him to look up to God, whereby he has a nearness to him, and communion with him, through which he becomes more like unto him. And it may be observed, that the perfections of God, many of them, are represented by the members of the human body; as his omniscience and all-seeing providence by "eyes", which go to and fro throughout the whole earth. His omnipresence and close attention to the petitions of his people, and readiness to help and assist them, by "ears" open to their cries; and his might and power to deliver, protect, and defend them, by an arm and hand; and his pleasure and displeasure, by his face being towards good men, and against bad men; with others that might be added. Some qualities in the body of the first man, he had from God, which made him in some sense like unto him: such as "immortality"; for not only the soul of man breathed into him, was immortal, but his body also, as has been before observed; and in this there was in him some likeness to God, who only hath immortality, in the highest sense of it. Likewise "righteousness" and holiness, another branch of the divine image, as will be hereafter taken notice of; of which the body, as well as the soul, is the seat; for as that is defiled, since the fall, with the corruption of nature; so before, it was pure and holy; as when sanctified by the Spirit of God, it becomes a temple, in which he dwells; and particularly at the resurrection, when it is raised a powerful, incorruptible, spiritual, and glorious body, saints will then awake in the likeness of God, and appear to bear the image of the heavenly One, as in soul so in body; and whereas another branch of this image lies in dominion over the creatures, that is chiefly exercised by the organs of the body. To say no more, I see no difficulty in admitting it; that whereas all the members of Christ's human body were written and delineated in the book of God's eternal purposes and decrees, before they were fashioned, or were in actual being; and God prepared a body for him in covenant, agreeable thereunto; or it was concluded in it, he should assume such a body in the fulness of time (Psa 139:16; Heb 10:5). I say, I see no difficulty in admitting that the body of Adam was formed according to the idea of the body of Christ in the divine mind; and which may be the reason, at least in part, of that expression; "Behold, the man is", or rather "was, as one of us"; and so as Eve was flesh of Adam's flesh, and bone of his bone, the members of Christ are also flesh of his flesh, and bone of his bone (Gen 3:22; Gen 2:23; Eph 5:30). But,

4b. Secondly, The principal seat of the image of God in man, is the soul, which was immediately breathed of God into man, and so bears the greatest resemblance of him; and thus the spiritual image of God, stamped in regeneration and renovation, is chiefly seated in the soul; "Be renewed in the spirit of your mind" (Eph 4:23). And this appears,

4b1. In the nature of the soul, which is spiritual, immaterial, immortal, and invisible, as God is; God is a Spirit, most simple and uncompounded; more so than any created spirit can be supposed to be; yet the soul, which is often called a spirit, bears some likeness to him: he is expert of all matter, and only hath immortality; and so the soul is not a material being, but a spirit, it has not flesh and

bones, as a body has; and is not capable of being brought to the dust of death, or to be killed: and as no man has seen God at any time, he is the King eternal, immortal, and invisible; so the soul is not to be seen; who ever saw his own soul, or the soul of another? Moreover, the soul carries some shadow of likeness to God in its powers and faculties, being endowed with understanding, will, and affections; which are, in some respects, similar to what is in God; or there is that in God which these are a faint resemblance of; and though it consists of various faculties, there is but one soul; as God, though his perfections are many, and his Persons three, yet there is but one God.

4b2. The image of God in the soul of man, of the first man particularly, appeared in the qualities of it; especially in its wisdom, knowledge, and understanding, and in its righteousness and holiness; for if the spiritual image in regeneration consists in these things, though in a higher and more excellent manner, and of a superior nature; it may be reasonably thought, the natural image of God in man consisted of these things in a natural way; (see Col 3:10; Eph 4:24).

4b2a. It lay in knowledge and understanding. Adam, in his state of innocence, had a large share of natural knowledge; he knew much of himself, both of the, constitution of his body, and the powers of his mind; he knew much of the creatures made and given for his use, and over which he had the dominion, and to whom he gave names suitable to their nature; he had a large knowledge of God, as his Creator and Benefactor in a natural way, through the creatures; for if God, and the perfections of his nature, are in some measure to be known from his works by the light of nature, now man is fallen, and so as to be left without excuse; a much greater degree of knowledge of him, must man unfallen be supposed to have: and who, doubtless, had knowledge of a Trinity of Persons in the Godhead, since they were so manifestly concerned in the creation of all things, and particularly in his own; and this seems necessary, that he might yield that worship and adoration which was due from him to each of them; but then he knew nothing of Christ, as Mediator, Redeemer, and Saviour; this was not revealed to him until after his fall, nor did he need it before; on which it was made known to him, that the seed of the woman should bruise the serpent's head, and be the Saviour of him and his posterity: nor did he know anything of pure, spiritual, and evangelic truths, and which were not suitable to the state in which he was; such as justification by the righteousness of Christ; pardon of sin through his blood; atonement by his sacrifice; and eternal life, as the free gift of God through him: these were things his eye had not seen, nor his ear heard of, nor did it enter into his heart to conceive of before his fall, and the revelation of them to him, which was made upon that; but then he knew all things necessary to be known by him; all things natural, moral, and civil; yea, he had some things revealed to him, and which he knew under a prophetic spirit; some things past, as the formation of Eve out of his rib; and, no doubt, his own formation, and the manner of it; and the whole creation, and the order of it, in six days; and other things to come, as that Eve should be the mother of all living; and that marriage, as it was appointed, would be continued in the world for the propagation of his species.

4b2b. The image of God in Adam, further appeared in that rectitude, righteousness, and holiness, in which he was made; for "God made man upright"; a holy and righteous creature (Ecc 7:29), which holiness and righteousness were, in their kind, perfect; his understanding was free from all error and mistakes; his will biased to that which is good; his affections flowed in a right channel, towards their proper objects; and there were no sinful motions and evil thoughts in his heart; nor any propensity and inclination to that which is evil; and the whole of his conduct and behavior was according to the will of God. And this righteousness of his was natural, and not personal and

acquired; it was not obtained by the exercise of his free will; it was lost, but not got that way; had it been personal, and acquired his own power, and made up of acts of his own, when lost, it would only have been lost for himself; and his posterity would have had no concern in it; but it was the righteousness of his nature, it was co-created, or created with it, and so common to it; and had he stood in it, would have been propagated to his posterity; but, on the contrary, he sinning, whereby his nature was defiled, a corrupt nature is propagated instead of it. The papists, and those of the same complexion with them, say that Adam was created in his pure naturals; their meaning is, that he was created neither holy nor unholy; neither righteous nor unrighteous; but capable of being either the one or the other, as he made use of the power of his free will. This notion is advanced in favour of man's free will, and to weaken the doctrine of original sin.

4b2c. This image also lies in the freedom of the will, and the power of it. As God is a free agent, so is man; and as the freedom of the divine will does not lie in an indifference and indetermination to good and evil, but is only to that which is good; so was the will of man in his state of integrity: as likewise the will of the good angels and glorified saints. And man had a power to obey the will of God, and do his commands; and as he had not only a positive law given him to abstain from the forbidden fruit, as a trial of his obedience; so he had the moral law written on his heart, as the rule of his obedience, and had power and ability to keep it; for as it was required of him to love the Lord his God with all his heart, and soul, and strength; so he could, if he would, have performed the same; and such strength and ability were due unto him, from the laws of creation; for if God required of him obedience to his holy law, it was but fit and right that he should give him a conformity of nature and will to it, and power to obey it; though, he was not obliged to give him grace and strength to persevere, nor to render him impeccable and immutable; wherefore, leaving him to the mutability of his will, he sinned, and fell from his former estate, which on that account is called "vanity" (Psa 39:5).

4b3. The image of God in the whole man, soul and body, or in his person, lay in his immortality, natural to his soul, and conferred on his body; and also in his dominion over the creatures; for this was the end God proposed in the creation of him, that he might have dominion over the beasts of the field, the fowls of the air, and the fishes of the sea; and accordingly all were put in subjection to him (see Gen 1:26,28; Psa 8:6-8); in which he resembled God, the Governor of the universe; and hence kings, governors, and civil magistrates are called gods, because they bear such a likeness to him (Psa 82:6).

4b4. And lastly: this image lay in the blessedness of man, in his original state; for as God is God over all and blessed, and is the blessed and only Potentate; so man, in a lower sense, was blessed above all the creatures; having an healthful constitution, an immortal body, and everything grateful and suitable to it; and a soul knowing, wise, holy, just, and good; and he placed in the most delightful spot in the whole globe, with all the profusion of nature about him, and all creatures subject to him, enjoying communion with God, through the creatures, though but in a natural way; and God was pleased sometimes to appear to him, and talk with him; and yet man, being thus in honour, abode not long, but became like the beasts that perish; so that we may look back and see from what an high estate man is fallen, and to what a low estate sin has brought him, by means of which he is come short of the image and glory of God, in which he was created; and yet may adore the grace and wisdom of God, which has brought us into a more excellent state by Christ; a state more spiritual, firm, and secure. Adam's knowledge was natural knowledge; his holiness and

righteousness natural holiness and righteousness; the covenant made with him a natural covenant; the communion he had with God was in a natural way; and all his benefits and blessings natural ones: but believers in Christ are blessed with all spiritual blessings in him, and have a spiritual image stamped upon them, which can never be lost; and into which they are changed from glory to glory, till it becomes perfect.

ENDNOTES:

[1] Sepher Cosri, par. I. s. 61. p. 27.

[2] See Nieuwentyt's Religious Philosopher, vol. 1.

[3] Vide Platonem in Cratylo.

[4] Vide Ludolpb. Hist. Ethiop. I. 1. c. 15.

[5] Socinus de Statu primi hominis ante lapsum, s. 8, 9, 10. & de Salvatore, par. 3. c. 8. & par. 4. c. 6.

[6] Antiq. I. 1. c. 1. s. 2.

[7] Aristotle says, that thn yuchn aswmaton, Laert. I. 5. in Vita ejus.

[8] De Resurrectione Carnis, c. 17.

[9] The arguments proving the immortality of the soul are reserved to the doctrine of a future state, and the resurrection of the body to be considered with them.

[10] "Nam de mortalibus non potest quicquam nisi mortale generari", Lactant. de Opificio Dei. c. 19.

[11] De Generat. Animal. I. 2. c. 3.

[12] Moreh Nevochim, par. 1. c. 1.

[13] So Plato de Republ. I. 6. p. 682 from Homer represents the human form as qeoeidhs, for Homer often speaks of one man and another as qeoeikelos and qeoeidhV, Iliad. 1. v. 131. and 2. 623. and 3. 16. and 6. 290. Eurysus the Pythagorean says, that the Maker in making man used himself as an exemplar, Apud Clement. Alex. Stromat. I. 5. p. 558.

03-04 Of The Providence of God.

A Body of Doctrinal Divinity Book 3—Chapter 4 Of The Providence of God. The next external work of God is "Providence"; by which all the creatures God has made are preserved, governed, guided, and directed. The word itself is never used of the divine Being syllabically, or in so many syllables in scripture; yet the thing itself, or what is meant by it, is fully declared and clearly expressed; as, that God upholds all things by his power; governs the world by his wisdom; looks down upon the earth, takes notice and care of all his creatures in it, and makes provision for them, and guides and directs them to answer the ends for which they were made; which is the sum and substance of Providence: nor need we abstain from the use of the word on that account, since there are many other words used to express Christian doctrines, not to be found in the Bible, though the things expressed by them are, as trinity, satisfaction, &c. nor because it is taken from the school of Plato, who is said [1] to be the first that made mention of the providence of God in so many words, as he often [2] does: nor because used by the Stoic philosophers, and other heathens, who have wrote and spoken well of divine providence. It is once used in scripture, of the civil administration of a Roman governor, Felix, by Tertullus the orator, when he pleaded before him against the apostle Paul, whom he compliments on the "great quietness" the Jews enjoyed under his government, and "the very worthy deeds done unto their nation by his providence" (Acts 24:3), that is, by his wise and prudent administration of government, and the provident care he took of the peace and welfare of the Jewish nation; as he would be understood. And if the word may be used of such an administration of government; or of that of a civil magistrate; then much more of the great Governor of the world, whose is the kingdom of the whole world, and he is the Governor among the nations; whose kingdom rules over all, and who does according to his will and pleasure in heaven and in earth; and does all things, well and wisely.

Providence, of which we are now about to treat, must be considered as distinct from praevidence, praevision, prescience, foresight, foreknowledge, and predestination; which all respect some act in the divine mind in eternity; and are no other than the eternal purposes and decrees of God, who foresaw and foreknew all persons and things that would be; he determining within himself that they should be; for "known unto him were all his works from the beginning", or from eternity; even all that would be done in time, from the beginning to the end of the world; he knew they would be, because he decreed they should be; this may be called eternal providence, virtual providence, providence in purpose; but providence in time, which is what is now under consideration and may be called actual providence, is the execution of whatsoever God has foreknown and determined; "Who worketh all things after the counsel of his will" (Eph 1:11), the eternal will of God is the rule of his conduct in providence, according to which he proceeds in it; and his wisdom, which fixed his will, and therefore said to be the counsel of his will, presides, guides, and directs in the execution of it; which execution of it is called his working; wherefore providence is to be reckoned as his work. The wise man says, "There is a time to every purpose under the heaven"; whatever is done under the heavens in time, there was a purpose for it in eternity; and for the execution of that purpose a time was fixed; and at that time it is brought about by the providence of God; who

"makes everything beautiful in his time"; in the time and season in which he appointed it to be done (Ecc 3:1, Ecc 3:11). Purpose and providence exactly tally and answer to each other; the one is the fulfillment of the other; "Surely, as I have thought", saith the Lord, "so shall it come to pass; and as I have purposed, so shall it stand" (Isa 14:24). The providence of God is not only expressed in scripture, by his sustaining, upholding, and preserving all things; and by his government of the world, and the execution of his purposes; but by his looking down upon the earth, and the inhabitants of it; taking a prospect of them, and notice of their ways, and works, and actions, and dealing with them according to them; "The Lord looked down from heaven upon the children of men", &c. (Psa 14:2; Psa 33:13, Psa 33:14). The providence of God may be argued from, and illustrated by the senses which he imparts to men, for their good, preservation, and safety; particularly those of hearing and seeing. He has placed the eyes and the ears in the head of the human body, to look out after and listen to what may turn to the advantage or disadvantage of the members of the body; hence the Psalmist reasons, "He that planted the ear, shall he not hear? he that formed the eye, shall he not see?" He must needs hear all that is said, and see all that is done in the world, and must know and take notice of all persons in it, their works, their words, and even their very thoughts; as it follows; "The Lord knoweth the thoughts of men, that they are vanity" (Psa 94:9-11). All which is observed, to convince such brutish and ignorant people, who act as if they disbelieved the providence of God (Psa 94:3-8). The words "provide" and "providing", are sometimes used of men in general, and of masters of families in particular, who are to "provide things honest in the sight of all men", both for themselves and for all under their care; and, "If any provide not for his own, he is worse than an infidel" (Rom 12:17; 1Ti 5:8), and which provision, incumbent on such persons, may give us an idea of the providence of God; in that branch of it particularly, which concerns the provision which he, as the great Master of his family, throughout the whole universe, makes for it, even from the greatest to the least; "The eyes of all wait upon thee, and thou givest them their meat in due season; thou openest thine hand, and satisfiest the desire of every living thing" (Psa 145:15, Psa 145:16; Psa 104:27, Psa 104:28), even the very ravens and their young, such mean and worthless creatures, are provided for by him; "Who provideth for the raven his food, when his young ones cry unto God?" (Job 38:41; Luk 12:24), and how much more does he not, and will he not provide for rational creatures? It was an instance of great ingratitude and unbelief in the Israelites, that after many tokens of divine goodness to them, they questioned the power of God to take care of them; saying, "Can God furnish a table in the wilderness?—Can he give bread also? —Can he provide flesh for his people?" Yes, he could and did for six hundred thousand besides women and children; and he can and does provide food for all creatures, rational and irrational; and he can and does provide for men, what is necessary for them, when in the greatest extremity. From God's providing a sacrifice in the room of Isaac, when just going to be slain on mount Moriah, it became a proverbial expression in after times, "In the mount of the Lord it shall be seen"; or, "the Lord will appear"; or, "will provide", and grant supplies, and deliver out of difficulties (Gen 22:8, Gen 22:14), and from the provision which God makes for all his creatures, as the great Master of the family, Providence, which with the heathens was reckoned as a deity, is represented like a good housewife, or mistress of a family, administering to the whole universe, and was pictured like a grave elderly matron [3], and this is one of the titles of the goddess Minerva [4].

Once more: the providence of God is expressed by his "care" of his creatures; "Doth God take care of oxen?" (1Co 9:9). He does, and even of creatures inferior to them; and much more then of

those who are superior to them; even of all rational creatures; and especially of them that believe; who therefore are encouraged to be "casting all their care upon him, for he careth for them" (1Pe 5:7). It is particularly said of the land of Canaan, that it was "a land which the Lord careth for"; from one end of the year to the other (Deu 11:12), and it is true of the whole world in general, that God cares for it, and all creatures in it; not only from year to year, and from age to age, but from the beginning of the world to the end of it. Now God's sustentation of the world, his government of it, the view and notice he takes of it, the provision he makes for all creatures in it, and his care of and concern for them; this is providence. And having considered the name and thing, and what is meant by it, I shall proceed, 1. To prove a divine providence, by which all things are upheld, governed, guided, and directed. And,

1a. This appears from the light of nature; for as by that it may be known that there is a God who has created all things; so by the same that there is a providence that superintends, orders, and disposes all things. Hence the heathens held a providence; all nations, even the most barbarous [5]; all the sects of the philosophers owned it, but one, the Epicureans, and that from a foolish notion that it was unworthy of God, affected his happiness, and interrupted his peace and quiet. Pythagoras [6] asserted, there is a kindred between God and men; and that God exercises a providence over us. Plato [7] gives this reason for his being the soul of the universe, or why he thought that was a living creature, because it was under the providence of God; and it is affirmed by the Stoics [8], that the world is inhabited by the mind and providence of God; the mind dispensing and administering through every part of it, as the soul in us; and that God governs the world by his providence, and all things in it. Seneca wrote a book on providence, in which he says [9], providence presides over all, and God is in the midst of us. Menedemus, the philosopher, was an advocate for the doctrine of providence [10]. Chrysippus wrote on the same subject also [11]. They are the words of Cicero [12], that by the providence of God, the world, and all the parts of it, were both constituted at the beginning, and administered by it at all times: and the apostle Paul, in a discourse of his before the philosophers at Athens, concerning God and his providence, produces a passage from Aratus, one of their own poets, in proof of the same; "We are also his offspring" (Acts 17:28), his creatures, his children, and his care; in whom we live, move, and have our being. Even God's sustentation of irrational creatures, his preservation of them, and the provision he makes for them, prove a providence; wherefore Job (Job 12:7-10), sends his friends to them to learn this; "Ask now the beasts, and they shall teach thee", &c.

1b. Divine providence may be concluded from the Being of God; the same arguments that prove the one prove the other; if there is a God, there is a providence; and if there is a providence, there is a God; these mutually prove each other; as he is a fool that says there is no God, he is equally a fool that says there is no providence: these are closely connected together, and cannot be the one without the other; wherefore, when the Psalmist had observed, that "the fool said in his heart, there is no God", he immediately observes the providence of God; "The Lord looked down from the heaven upon the children of men" (Psa 14:1, Psa 14:2). And such in all ages who have denied a providence, have been looked upon as atheists. Hence Cicero [13] observes of Epicurus, that though he made use of the word God in his philosophy, that he might not offend the Athenians; yet in reality removed him from it. And the same writer [14] thus reasons, If it is granted there is a God, it must be owned, that the administration of the world is by his counsel; and again, those who allow there is a God, must confess that he does something, and something famous and excellent; and

nothing is more excellent than the administration of the world; and therefore it must be by his counsel. And to me, says Lucilius [15], he that does nothing (as such Epicurus makes God to do) seems entirely not to be, to have no being; so closely connected are God and his providence, according to the reasoning of this wise heathen: the oracle of Apollo, at Miletus, calls providence the firstborn of God [16]: and it is easy to observe, that the Lord puts the idolatrous heathens upon proving the truth of the deities they worshipped, by acts of providence; by declaring things past; foretelling things to come; and by doing good or evil; bestowing good things on their votaries, and avenging their enemies; all which he claims to himself and which could not be proved to belong to them; and therefore no deities; for a deity without foresight, and without forecast, inactive and impotent to do good or evil, to reward or chastise men, could be no deity; see (Isa 41:22, Isa 41:23; Isa 42:8, Isa 42:9; Isa 43:9; Isa 46:9, Isa 46:10).

1c. The providence of God may be argued from the creation of the world; as the Being of God may be proved from thence, so the providence of God; for if the world was created by him, it must be upheld by him; for as it could not make itself, so neither could it sustain itself; the same power that was requisite to create it, is necessary to uphold it; and therefore it may be observed, that creation and conservation, which is one branch of providence, are closely joined together (Col 1:16, Col 1:17; Neh 9:6; Heb 1:2, Heb 1:3). God, the great builder of all things, does not act by them as an architect, that builds an house and has no further concern with it, but leaves it to stand or fall of itself; or that builds a ship, and has nothing more to do with it; he takes the government of it, and steers and directs it; he that is the Creator of the world, is the Governor of it; the Creator is not one, and the governor another, but the same; and is as equal to the government of it, as to the creation of it; and creation gives him a right to govern; and without his support and government of it, it could not long subsist: besides, there must be some ends for which it is Created; which ends it cannot attain and answer of itself; but must be directed and influenced by the Creator of it. Wherefore,

1d. The perfections of God, and the display of them, make a providence necessary, particularly his power, wisdom, and goodness: since God has created the world, had he not supported it, but left it to chance and fortune, it would have seemed as if he could not have supported it; then where had been the greatness of his power, and the glory of it, who is said to be the Almighty? and since he made it with some views, and to answer some ends, had it not been influenced, guided, and directed by him, to answer these ends; where had been the wisdom of him, who is called the all wise and the only wise God? and to make a world of creatures, and then neglect them, and take no care of them, where would have been his goodness? Whereas, the whole earth is full of it; and he is good to all his creatures; and his tender mercies are over all his works; so that from these perfections of God, we may be assured of his providence.

1e. It may be concluded from the worship of God; which this is a powerful inducement to, and the ground of. The Being of God is the object of worship; and his providence is the basis of it; without this there would be no fear of God, no reverence for him, no adoration of him: the two main branches of worship are prayer and praise; but if God has no regard to his creatures, and they receive nothing from him, nor have an expectation of any from him, what have they to pray to him for? or what to praise him for? Nor what have they to fear from him, if they have no connection with him, and are not accountable to him? Hence Cicero [17], an heathen, could say, "There are some philosophers (meaning the Epicureans) who suppose that God takes no care at all of human

affairs; but, says he, if this is true, what piety can there be? what sanctity? what religion?"

Therefore they are the libertines of the age, who in any period, as the followers of Epicurus, deny the providence of God; and this they do, that they may have the reins loose on their own necks, and be under no restraint, but at liberty to indulge to the gratification of every sensual lust; such were those of that cast among the Jews, who said, "The Lord hath forsaken the earth; and the Lord seeth not"; and therefore we may do as we please; there is none to observe what we do, nor to call us to an account for it; "The Lord will not do good, nor will he do evil"; neither bestow favors on good men, nor correct and punish evil men (Eze 9:9; Zep 1:12). And hence, because it has been observed, that good men are afflicted, and wicked men prosper, which some have improved into an argument against divine providence, which will be considered hereafter; this has been inferred from it, that it is in vain to serve God, and no profit to keep his ordinances (Mal 3:14, Mal 3:15).

1f. The settled and constant order of things, from the beginning of the world to this time, clearly evince a divine Providence; the ordinances of the heavens, of the sun, moon, and stars [18], have never departed from their stated and fixed order and appointment; nor the covenant of the day and of the night ever been broken (Jer 31:35; Jer 33:20), the sun goes forth every morning, like a giant to run his race; takes his circuit from one end of the heavens to the other, and with great exactness observes his rising and setting, and makes every day in the year; and who also performs his annual course with great precision, and who also finishes every returning year; and this course he has constantly ran almost six thousand years: can this be thought to be the effect of chance, and not of an all wise, all powerful, and all disposing Providence, which has so long supported it in its being, supplied it with light and heat, given and continued its motion unto this day? the constant revolution of night and day; and of the seasons of the year; of seedtime and harvest; of cold and heat; and of summer and winter, are standing and perpetual proofs of a divine providence; since these take place every year in their order, throughout the whole world, according to the different climates of it. Were there only now and then an instance of such an order of things, it might not deserve so much notice; but that it should be constant and continued, can never surely be thought to be the sports of chance and fortune; and especially when it is observed, that so much, and things of the greatest importance, depend upon such a constant revolution of them, with respect to the welfare of mankind. Every year, in the winter season, grass, herbs, and plants, wither and seem to die; trees are stripped of all their fruit and verdure, and look as if they were dead; when, in the returning spring, which never fails to come, there is a reproduction of all these, a sort of a new creation of them; "Thou sendest forth thy Spirit; they are created, and thou renewest the face of the earth" (Psa 104:30). Can this be observed, as it may with amazement, and a Providence denied! To all which may be added, the constant succession of men in all ages; "One generation passeth away, and another generation cometh" (Ecc 1:4), so that the earth is continually replenished with inhabitants, notwithstanding so many are daily taken off by death, in various shapes. All which can never be without an all wise disposing Providence.

1g. Were there not a supporting and superintending providence concerned in the world, and the things of it, all would soon fall into confusion and destruction. If God, that has hung the earth upon nothing, without any support than his own power, was to withdraw his hand and let go his hold, it would drop into its original chaos, into Tohu and Bohu [19]; the earth, and the inhabitants of it, would soon and easily be dissolved, did not the Lord bear up the pillars of it (Psa 75:3), and where

anarchy takes place, and no government is, there is confusion and every evil work. In families, in bodies of men gathered tumultuously together, and in towns, cities, kingdoms, and states, where is no head, no governor, none to preside, guide, and direct, dissipation and ruin quickly ensue; and so it would be with the world in general, if not governed and superintended by a divine providence. The founding of kingdoms and states, and the setting up of political government in the world, are a proof of divine providence; and one way and means by which it is exercised, as will be seen hereafter; and even the erection of the great monarchies of the earth, Babylonian, Persian, Grecian, and Roman, and the dissolution of them, show a divine providence: those monarchies could never have risen to the height they did, nor come to the destruction they have, but by that providence "that removeth kings and setteth up kings" at pleasure (Dan 2:21).

1h. The many blessings of goodness, the daily benefits and favors, which are continually bestowed by God on his creatures, manifestly declare his providence; all creatures partake of his goodness, he is kind to the unthankful and to the evil he makes his sun to rise on the evil and on the good, and sends rain on the just and on the unjust; he has not left himself without a witness of his providential goodness in any age to any people, Jews or Gentiles, in that he has done good unto them, given them rain and fruitful seasons, filling their hearts with food and gladness (Luk 6:35; Mat 5:45; Acts 14:17).

1i. The judgments of God in the earth, at different periods of time, are a demonstration of the providence of God. Who can believe that the universal deluge, the sweeping away of a world of ungodly men by a flood, and saving eight persons only in an ark, were the effects of chance, and not of providence? and that the burning of Sodom and Gomorrah, with the cities of the plain, by fire and brimstone from heaven, was by accident, as a common fire is sometimes said to be? the same may be observed of the plagues of Egypt, the drowning of Pharaoh and his host in the Red Sea, the captivities of the Israelites, the destruction of their neighbours, the Moabites, Edomites, &c. so that the name of one of them is not to be found in the world, as was foretold; when they, though scattered up and down in it, are yet preserved. The earthquakes, famine, pestilence, fire and sword, which are frequently in the world, show a divine providence; for God is "known by the judgments which he executeth" (Psa 9:16).

1j. The fears of punishment and hopes of reward in men, show the consciousness they have of the notice God takes of them and their actions, which is one branch of providence. Their fears, either of judgments coming upon them now, or of a future judgment, at which Felix trembled when he heard of it, plainly declare their sense of a divine Being, and of his knowledge of their conduct and behavior, and resentment of it; who they justly fear will punish them for it, here or hereafter; why else were some of the Roman Caesars, as Augustus, Tiberius, and Caligula, so terribly frightened at thunder and lightning; but because they were convinced there was a God in the heavens, from whence they came, who saw and knew all their wicked actions, and to whom they were accountable? and this is to be observed, more or less, in all mankind; whose consciences accuse or excuse, according to their actions; if evil, their minds are filled with dread, and a fearful expectation of wrath and vengeance: if good, they entertain hopes of receiving good things here, and better hereafter; which is a clear proof from men themselves, and they are obliged to own it, and say, "Verily, there is a reward for the righteous; verily, he is a God that judgeth in the earth" (Psa 58:11). I proceed,

2. To observe some distinctions which have been used by some, and may be useful to explain and confirm the doctrine of providence.

2a. First, Providence may be considered as "immediate" and "mediate".

2a1. Immediate providence, is what is exercised by God of himself, without the use of any mean, instrument, or second cause: thus the world is upheld by himself, by his own power, without the intervention of any other; and every creature, as to its being and subsistence, is immediately dependent upon him; in whom all live, move, and have their being (Heb 1:3; Acts 17:24). God sometimes works without means, as when he made the earth fruitful before any rain, or dew, or mist, fell upon it, or before there was any man to till it (Gen 2:5, Gen 2:6), and as he supported the body of Moses in the mount, and of Christ in the wilderness, without food, for the space of forty days and forty nights; and as he sometimes has wrought salvation in the midst of the earth; which is one branch of providence; and has given victory over enemies without fighting, as to the Israelites at the Red Sea; to the same, in the times of Joshua, before the walls of Jericho; and in the times of Gideon over the Midianites; and in the days of Jehosaphat over the Ammonites, and others. Sometimes he works over and above means, and what means cannot reach unto, which exceeds the power of nature; of this kind are all miraculous operations; such as those wrought in Egypt; and by Christ and his apostles; as turning water into wine; and multiplying a little food for the supply of multitudes. Yea, God works sometimes contrary to the nature of things, of means, and second causes; as when he caused waters, which naturally flow or stand, to rise up and become heaps, and divide, and be as a wall, to the right and left, as the waters of the Red Sea and Jordan were to the Israelites, and through which they passed as on dry land; and as when he caused the sun, which naturally goes forth and forward as a giant to run his race, to stand still, as in the days of Joshua; and to go back ten degrees on the dial of Ahaz, in the times of Hezekiah; and he suffered not fire to burn, which it naturally does, combustible things; even not so much as to singe the garments of Daniel's three companions, when cast into a furnace of fire; and to cause lions, naturally voracious, to shut their mouths and not touch Daniel, when cast into their den. All which God sometimes does; that is, acts immediately, and without the use of means, and even above them, and contrary to them; to show that he is not tied to means and second causes; and that his people, those that trust in him, may not despair when things are at the worst, and there appears no way of deliverance; but to exercise faith in the God of providence, who is all wise and all powerful, and can and will appear for them, and be seen in the mount of difficulties; (see Dan 3:16, Dan 3:17).

2a2. Mediate providence is what is exercised in the use of means, or by them; and which God does, not from any defect of power in him; but, as Dr. Ames [20] observes, because of the abundance of his goodness, that he might communicate, as it were, some dignity of efficiency to the creatures; and in them make his own efficiency the more discernible: hence it may be observed, that he sometimes makes use of means to produce great and noble effects, which are unlikely, and for which they do not seem to have any aptitude; as when with a small army, an handful of men, comparatively speaking, he gives victory over a large one; for there is no restraint or hindrance to him; and it is nothing with him to save by many or by few; and whether with many, or with them that have no power (1Sa 14:6; 2Ch 14:11; 2Ch 24:24; 1Co 1:27, 1Co 1:28). And sometimes he makes proper means ineffectual to answer the end of them, and for which they seem to be well adapted; for what seems more for the safety of a king and his country than a well

mounted cavalry, and a well disciplined and numerous army? and yet these are sometimes of no service, and are vain things for safety (Psa 33:16, Psa 33:17). And what more fit to support the lives of men, and to refresh and nourish when hungry, than wholesome food? yet men may eat, and not have enough, or be nourished by it (Hos 4:10). Indeed, ordinarily God does work by means; he makes the earth fruitful by snow and rain descending upon it; whereby it gives seed to the sower, and bread to the eater; produces grass for cattle, and herb for the service of men; with other necessaries of life. There is a chain of second causes that depend upon the first, and are influenced by it, and act in subordination to one another; the Lord hears the heavens, and the heavens hear the earth, and the earth hears the corn, and the wine, and the oil, and they hear Jezreel (Hos 2:21, Hos 2:22). And usually God supplies and supports the bodies of men by means of food, the whole stay of bread, and the whole stay of water, by giving a blessing thereunto. And he exercises his providence, commonly by the use of means, to show men that they are to make use of means, and not slight them; no, not even when events are certain to them; as the cases of Hezekiah and Paul's mariners show (Isa 38:21; Acts 27:31). Yet means, or second causes, are never to be depended on; but the first Cause is to be looked unto for success, and to him the glory is to be given (Psa 115:1-3; Psa 127:1, Psa 127:2).

2b. Secondly, Providence may be considered both as ordinary and extraordinary.

2b1. Ordinary providence is what is exercised in the common course of means, and by the chain of second causes; and according to the original law of nature impressed on beings from the beginning. From this law, the ordinances of heaven, the sun, moon, and stars, have not departed, except in extraordinary cases; and the revolutions of day and night, and of the seasons of the year, are constantly and regularly observed; and all things act and move by an inclination of nature settled in them; fire burns, and sparks fly upwards; heavy bodies descend, and light ones ascend; in animate and irrational creatures there is an instinct of nature suitable to their natures, by which they are guided and directed, and do not ordinarily swerve from it; and even in inanimate creatures, as the meteors of the air, snow, rain, hail, &c. there is an obediencial power and influence, by which they perform the will of their Creator, and answer the ends for which they were made (Psa 148:8).

2b2. Extraordinary providence is that in which God goes out of his common way; and which consists of miraculous operations, as before observed, such as exceed the power of nature; as when he ordered rocks to be smitten, and waters gushed, out to supply the Israelites, their flocks and their herds; and rained manna about their tents every morning in the week, excepting one, by which he supported them near forty years in a wilderness; and so the prophet Elijah, though the food he was fed with was ordinary and common, yet it was in an extraordinary manner that he was furnished with it; ravens brought him bread and flesh morning and evening, while he was by the brook Cherith; and he was supplied with food at Zarephath, in a widow's house, through the very extraordinary multiplication of an handful of meal in a barrel, and a little oil in a cruse; and when in a wilderness, had a cake baked for him by an angel, and a cruse of water set at his head, of which he eat and drank; and in the strength of which he traveled forty days and forty nights (1Ki 17:6, 1Ki 17:12-16; 1Ki 19:5-8).

2c. Thirdly, Providence may be considered as universal and singular; or, as general and particular.

2c1. Universal or general providence, is what is concerned with the whole world, and all things in it; and is expressed by upholding and preserving all things that are created; it is God's sustentation, preservation, and continuance of creatures in their being; this is acknowledged by some, who yet do not agree to—

2c2. A singular or particular providence, as concerned with every individual, and especially with rational creatures and their actions. But most certain it is, that God not only in his providence is concerned for the world in general, but for all individuals in it; every star in the heavens is known by him, taken notice of, and preserved; "He bringeth out their host by number; he calleth them all by names—for that he is strong in power; not one faileth" (Isa 40:26), the cattle on a thousand hills, and the thousands of cattle on those hills, are known and provided for by him; and so are all the fowls of the air, and of the mountains; and even a sparrow does not fall to the ground without his notice and will (Psa 50:10, Psa 50:11; Mat 10:29). And he looks down upon all the inhabitants of the earth, and considers their ways, and works, and actions (Psa 33:13-15). The sentiments of the Stoic philosophers come the nearest to those of divine revelation, concerning this matter; which, according to Cicero [21], are, that not only mankind in general, but that singulars, or individuals, are cared and provided for by the immortal gods: and yet Seneca [22], one of that sect, says, that the gods take a greater care of universals than of singulars; and elsewhere, that they take care of mankind in general, and sometimes are careful of singulars [23], as if they were not always careful of them; and Cicero [24], though he represents Balbus the Stoic, as saying that the gods take care of singulars; yet with this exception, that with respect to some externals, they take care of great things, but neglect small ones. Sallustius [25], the Cynic philosopher, is very expressive; he says, Providence and fate, as they are concerned about nations and cities, so about every man; and so Plato [26] strongly argues, that the providence of God is concerned about less as well as greater matters; and according to the Christian doctrine, as will be seen hereafter; not only men, but the most minute things, are under the notice of providence.

2d. Fourthly, Providence may be considered as both common and special. Common providence is that which belongs to the whole world, and all the creatures in it, and to all mankind, and is exercised in the common and ordinary way; for God is "good to all, and his tender mercies are over all his works" (Psa 145:9). Special providence is what concerns the church of God in all ages. The Jewish church, under the former dispensation, was distinguished from all the people of the earth, and chosen to be a special and peculiar people, and had special favors bestowed upon them; and the Christian church, under the gospel dispensation, was particularly cared for at the beginning of it, and remarkably increased and preserved under the persecution of the heathen emperors; and which has been, and will be, nourished for a time, and times, and half a time, in the wilderness, during the reign of antichrist, and then will become great and glorious. Moreover God, as the God of providence, is the Saviour and Preserver of all men; but especially of "them that believe" (1Ti 4:10). And the providence respecting God's elect will be particularly considered hereafter.

2e. Fifthly, Providence may be considered as real and moral: real, is what concerns things, and the essence of them, by which they are sustained and preserved. Moral providence, or what is commonly called God's moral government of the world, respects rational creatures, angels, and men, to whom God has given a law, as the rule of their actions, which consists of precepts and prohibitions, the sanctions of which are promises and threatenings; and it is explained and

enforced by instructions, persuasions, admonitions, &c. and according to which reasonable law, a reasonable service is required of reasonable creatures. God deals with them as their works and actions appear to be. Of this providence of God, respecting angels and men, especially in their first estates, and change of them, a particular notice will be taken of in some following chapters. I shall next observe,

3. The Author of providence, the efficient Cause of it, and the instruments made use of by him in the administration of it. God, that is in the heavens, and looks down upon the earth, does in it whatever he pleases; he sitteth King for ever, and his kingdom rules over all. Elihu puts such a question as this, "Who hath disposed the whole world?" (Job 34:13), the answer to it must be, He that made it has a right to dispose it, and of all things in it; and he does dispose thereof according, to his pleasure; "All things are of him", in creation; and all things are "through him", in providence; and all things are to him, directed and ordered to his glory (Rom 11:36), God, Father, Son, and Spirit, are the one efficient Cause and Author of providence. God, the Father of Christ; "My Father worketh hitherto", not in creation; for the works of creation were finished in six days; and then God ceased from his work; but in providence, in which he worked from the beginning of the world to the time of Christ on earth; and continued to work; for he says not, my Father hath worked, but worketh, continues to work in a providential way; for the work of providence is his work; "Who worketh all things after the counsel of his will" (Eph 1:11), which is said of the God and Father of our Lord Jesus; who has blessed his people in Christ, chosen them in him, and predestinated them by him to the adoption of children; and who is spoken of all along in the context to the passage cited. Our Lord addresses his Father as "the Lord of heaven and earth", the Maker and Possessor of both and Governor of them, when he is speaking of a sovereign act of his in providence; hiding some things from the wise and prudent, and revealing them to babes; and adds, "All things are delivered unto me of my Father", to subserve the ends of his mediatorial kingdom in a providential way (Mat 11:25-27).

Christ, the Son of God, is equally concerned with his divine Father in the work of providence; "My Father worketh hitherto", as before observed; "and I work", the same work jointly along with him; for "whatsoever things he" (the Father) "doth, those also doth the Son likewise" (John 5:17, John 5:19). "By him all things consist"; are sustained, upheld, preserved, and supplied, and guided, to answer the ends for which they are created by him (Col 1:16, Col 1:17; Heb 1:2, Heb 1:3). Nor is the Holy Spirit to be excluded from the work of providence, who had so great a concern in that of creation; the heavens were garnished by him; yea, the host of them were made by him; he moved upon the waters that covered the chaos, and brought it into a beautiful form and order; and several of the works of providence are particularly ascribed to him; the renovation and reproduction of things every returning spring are ascribed to him; "Thou sendest forth thy Spirit, and they are created; thou renewest the face of the earth" (Psa 104:30). The government of the world, and the ordering and disposing of all things in it, are attributed to him, without the counsel and direction of others; "Who hath directed the Spirit of the Lord, &c. or, being his counselor, hath taught him?" &c. (Isa 40:13, Isa 40:14). And he that is so much concerned in the regeneration, conversion, and sanctification of men, and has been in all ages of the world, with which the affairs of providence are so closely connected in numberless instances, can never be shut out of the administration of them. Father, Son, and Spirit, are the efficient cause of providence; and to whom, and not to fate, fortune, and chance, are all things in it to be ascribed. The instruments God makes use of in the

administration of providence are many; some of the principal of which are as follow:

3a. Angels, good and bad. Good angels are the ministers of God that do his pleasure; these stand continually before him, wait his orders, hearken to the voice of his commandments, and are ready to perform any service he shall enjoin them, or send them to do; "These are the four spirits of the heavens, which go forth from standing before the Lord of all the earth", into the several parts of the world, when sent by him, to execute his will and pleasure; they are "ministering spirits, sent forth to minister for them who are heirs of salvation"; to guard and protect them, and do many good offices for them, as has been observed in a preceding chapter; see (Psa 103:19, Psa 103:20; Zec 6:5; Heb 1:14). Evil angels are also sometimes employed in the affairs of providence; either for the inflicting of punishment on wicked men, or for the correction and chastisement of the people of God. They were made use of in the plagues of Egypt; for the Psalmist says, God "cast" upon the "Egyptians the fierceness of his anger, wrath, and indignation, by sending evil angels among them" (Psa 78:49). In the execution of what particular plagues they were concerned it is not easy to say; probably they were sent at the time of the plague of darkness, to terrify and frighten, and add to the horror of that dreadful scene. An evil spirit offered himself to be a lying spirit, in the mouths of Ahab's prophets, which he had leave to be, and thereby brought about, in providence, the death of that prince, in a battle at Ramothgilead, as was foretold (1Ki 22:21-34). Satan, the adversary of good men, obtained leave from the Lord, to destroy the substance, family, and health of Job; which was granted for the chastisement of him, and for the trial of his faith and patience. The same malicious spirit put it into the heart of Judas Iscariot to betray his Lord, as was foretold; whereby the crucifixion of Christ, according to the determinate counsel and foreknowledge of God, was effected; and by that the redemption and salvation of men. The coming of antichrist, was after the working, and through the efficacy of Satan, by divine permission, with all power, and signs, and lying wonders; with which so many things in providence have been so closely connected for more than a thousand years past, and will be to the end of his reign.

3b. Kings, princes, and civil magistrates, good and bad, have been, and are, instruments in the hands of God, for the executing of his providences in the world; the powers that be, are ordained of God, and are ministers of his, to some for good, who do good and behave well; to others for evil, for vengeance, to execute wrath upon them (Rom 13:1, Rom 13:4), and because they have their power and authority, their commission and capacity from God, and are his vicegerents, and act under him, and represent him, and are representatives of him; hence they are called gods (Psa 82:6). "By him good kings reign, and princes decree justice"; from him they have wisdom and capacity to make good laws, and power to put them in execution, for the good of men; such an one was David, raised up by God to fulfil his will; there have been few of this sort; but some there have been, and more there will be in the latter day, when kings shall be nursing fathers to Zion, and queens nursing mothers; the seven angels that shall have the vials of God's wrath to pour forth on the antichristian states to their destruction, are seven Christian kings, or protestant princes, who will have a commission from God to do that work. Evil kings, however, such who have had no true knowledge of God, have been raised up, and made use of in providence, to do great things in it; either for the good of the church and people of God, as Cyrus king of Persia, whom the Lord girded, though he knew him not, and held his right hand to subdue nations, and particularly Babylon; that he might be in a capacity, and have an opportunity of letting go the captive Jews in it, and of delivering them from their bondage, and of giving them liberty to rebuild Jerusalem, and the

temple in it, as was foretold of him two hundred years before he was born (Isa 44:28; Isa 45:1-13). And sometimes wicked princes have been used as scourges of God's people, and for the correction of them; as Sennacherib king of Assyria; of whom it is said; "O Assyria, the rod of mine anger, and the staff in their hand is mine indignation!" that is, the indignation of God, the execution of it, was put into his hands, as a rod and staff, to chastise the people of the Jews for their hypocrisy and other sins, which were provoking to God; "Howbeit he", the Assyrian monarch, "meaneth not so; neither doth his heart think so", that he is an instrument, in the hand of God, to correct his people; "but it is in his heart to destroy and cut off, nations not a few", to gratify his ambition, pride, and cruelty (Isa 10:5-7). So the ten kings, who have given their kingdoms to the antichristian beast, and become vassals to him, God put it into their hearts to do it, to fulfil his will in providence, which they knew nothing of (Rev 17:17). And Psammon [27], an Egyptian philosopher, made use of this as an argument of divine providence, showing that all men were governed by God, since in everything that ruled and governed, there was something divine.

3c. Ministers of the word, and masters of families, are, in their respective stations, instruments in the execution of the affairs of providence. The work of ministers lies much in convincing men of sin, and in turning them from it, and directing them in the way of their duty, as well as in the way of salvation; and it has a very close connection with the providence of God, which is exercised therein and thereby. Masters of families, both by their instructions and examples, are very serviceable in providence, to those that are under them; and, indeed, every man, in whatsoever station he is, has a work to do, which, in providence, is ordered and disposed to answer some end or another.

3d. Even irrational creatures are employed in providence to execute some parts of it; the beasts of the field, the fowls of the air, and the fishes of the sea, being at the beck and command of the great Creator of them. The noisome beast is one of God's four judgments which God has sometimes inflicted on wicked men; this he threatened the Jews with in case of disobedience to him (Ezek. 14:21; Lev. 26:22), two she bears, by divine direction, came out of a wood, and tore in pieces two and forty children, for mocking a prophet of the Lord; and lions were sent among the idolatrous Samaritans, to punish them for their idolatry (2 Kings 2:24; 17:25), nay, not only creatures of such bulk and strength have been made use of in providence, but even the meanest and most minute, as flies, frogs, lice, and locusts, which were four of the plagues of Egypt; and the latter is called the Lord's army, and his great camp, which sometimes have a commission to destroy a whole country, and strip it of herbs and plants, and every green thing (Joel 2:11), the fowls of the air, the ravens, those voracious creatures, were employed in providence, to carry bread and flesh, morning and evening, to the prophet Elijah; and the fishes of the sea also have been made use of; God prepared a fish to swallow up Jonah when he was cast into the sea, and he spake unto it, commanded and gave it orders to throw him upon the shore again; and a fish furnished Peter with a piece of money to pay the tribute for himself and his Master.

3e. Inanimate creatures, the various meteors in the air, are under the direction of providence, and subservient to it. God has his treasures of snow and hail, which he reserves against the day of trouble, against the day of battle and war (Job 38:22,23), and which artillery of heaven he sometimes plays upon the inhabitants of the earth; hail was one of the plagues of Egypt by which, not only grass, herbs, plants, and trees were battered down, but both cattle and men destroyed; and in a battle with the Canaanites, in Joshua's time, more of them were killed by hail stones from heaven, than by the Israelites; and sometimes others of the meteors are made use of in a way of mercy, as those mentioned in a way of judgment; so snow and rain, by commission, descend on the earth to refresh it, and make it fruitful, whereby it brings forth what is beneficial to man and beast: in short, every meteor in the heavens is at the command of God, and does his will; "Fire and hail, snow and vapor, stormy wind fulfilling his word" (Ps. 148:8).

Now, whatever good or evil come to the children of men, by any and all of these instruments, are not to be attributed to them, but to the God of providence, who makes use of them to bring about his designs. All the good things of life, the wealth and riches men are possessed of, let them come by them in what way they may, by inheritance, by bequest, or by their own industry, yet all must be ascribed to God; "Riches and honour come of thee", says David (1Ch 29:12 he had amassed together a vast quantity of riches, great part of which, at least, he got by his victories over the Moabites, Syrians, &c. but who gave him the victory? God; and therefore, as he ascribes his military honour and glory, so his riches to him; in like manner as Job, through the providence of God, became the greatest man in the East for worldly substance, as well as other things; so by the same providence he lost all; and though the Sabeans and Chaldeans were the instruments of it, he does not impute it to them, nor to Satan, who instigated them to it; but to the Lord: saying, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord!" (Job 1:21).

4. The various parts and branches, or acts of providence, of which it consists, are next to be considered; and they are chiefly these two, conservation, or preservation of all things created, and the government of them; or the wise and orderly disposal of them, to answer the ends for which they are made and preserved.

4a. First, Conservation, or preservation of creatures, and the sustentation of them in their being; which is expressed by these several phrases, "Thou preservest them all"; that is, the heaven, and the heaven of heavens, with all their host, the earth and seas, and all therein (Neh 9:6). "Upholding all things by the word of his power"; that is, the worlds made by him (Heb 1:2, Heb 1:3). By him all things consist, even all things created by him in heaven and in earth, visible and invisible (Col 1:16, Col 1:17). It may be proper to consider the necessity of God's sustaining and preserving the creatures made by him; and then show to what and to whom this preservation extends and reaches.

4a1. That the sustentation and preservation of the creatures in their being, is of God, and must be so, and which may be proved,

4a1a. From the nature and perfections of God, particularly his independence. God is an independent Being; all creatures depend on him, but he on none; "Of him, through him, and to him are all things" (Rom 11:36). If creatures could or do support and preserve themselves in their being, they would be independent, and then there would be more independents than one, and so more gods than one; which cannot be admitted; there is but one potentate, God over all, on whom

all depend.

4a1b. From the nature of creatures, which is to be dependent on the Creator; he that gives them life and breath, gives them all things for the support and preservation thereof; yea, in himself they live and move and have their being; he not only grants them life and favour, but his visitation preserves their spirits; and this is true of all the creatures that have life and breath and motion; all depend upon God for the continuance of them; and even of rational creatures, "he holdeth our soul in life", in union with the body, in which it lives (Acts 17:25, Acts 17:28; Job 10:12; Psa 66:9).

4a1c. From the weakness of creatures to support and preserve themselves. If any creature could preserve itself, it might be thought that man could; but he cannot; he cannot preserve himself from disorders and diseases of body; if he could, he would not be attended with them: he cannot preserve himself from death; could he, none would ever die; but there is no man that hath power over the spirit, to retain the spirit; neither hath he power in the day of death, to keep it off from him; there is no discharge in that war (Ecc 8:8), nor can any man preserve his brother, friend, or near relation, so as that they "should live for ever, and see no corruption"; for then none, for whom an affectionate regard is had, would ever die; nay, men cannot preserve their cattle, in which the chief substance of some men lies; could they, these would always be in good plight and case, and stand, and never fail; their sheep would continue to bring forth thousands, and their oxen would be always strong to labour (Psa 49:7, Psa 49:9; Psa 144:13, Psa 144:14).

4a1d. The same power that was put forth in creation, is required and is necessary, for the preservation of the creatures made; eternal power was exerted, and is to be seen in the things that are made, and by the same almighty power all things are upheld (Rom 1:20; Heb 1:3), hence creation and preservation are so closely connected (Neh 9:6), and, indeed, preservation is no other than a continued creation.

4a1e. Was God to withdraw his supporting hand and preserving power and influence, creatures would soon come to destruction and perish; the whole fabric of the world would at once fall to pieces; "The earth, and all the inhabitants of it, are dissolved", that is, they would be, were it not for what follows, "I bear up the pillars of it" (Psa 75:3). Creatures, while God supports and supplies them with his hand of providence, they live; but when he hides his face, or withdraws his hand, they are troubled, die, and return to their dust (Psa 104:27-29). Job was sensible of this, that he was held in life by the hand of God; he therefore desires he would "let loose his hand", let go his hold of him, and then he knew he should drop and die, for which he was solicitous (Job 6:9).

4a1f. The whole world is a building, and God is the architect of it; "He that built all things is God"; but this building differs from any building of man. A man may erect an edifice, and when he has done, leave it to itself, to stand or fall; and it does stand without him, and oftentimes subsists many years after the architect is dead; the reason of which is, that such an edifice is only the effect of art; the builder does not make the materials of it, the stone and the timber; he finds them made to his hand; he only figures them for his purpose, and puts them together; and this is all that is necessary for him to do. But God, the great architect, has not only put together the world, and all things in it, in the beautiful order he has; but he has made the very matter of which it consists, and for the support of that his almighty power that created it, is requisite and necessary.

4a1g. Every creature is made for some end, and therefore it is necessary it should be preserved and continued until that end is answered; "The Lord hath made all things for himself"; for his own glory (Pro 16:4), wherefore it may be strongly concluded, that as God has made all things to answer some subordinate ends to one another, and ultimately for his own glory; he will, as it is necessary he should, preserve them, that such an end may be answered, as it is, in fact; "All thy works shall praise thee, O Lord!" (Psa 145:10).

4a2. To what and to whom this preservation extends and reaches. It includes all the creatures God has made; the phrases by which it is expressed, as before observed, show this; which declare that God preserves them "all"; that he upholds "all" things, and that by him "all" things consist; the world in general, and every individual in it; "O Lord, thou preservest man and beast" (Psa 36:6), yea, every other creature.

4a2a. Some of the individuals of the creation are sustained and preserved, as they were from the beginning; the "prima materia", the first matter, of which all things were made, still continues; for matter is never annihilated, though it passes into different forms and figures. The whole world, which was made of it, is so established, as that it cannot be moved (Psa 93:1; Psa 96:10), the form, figure, and fashion of it pass away, but the matter and substance of it remain. The ordinances of the heavens, and the heavens themselves, are as they were when first created; the sun is supported in its being, continued in its motion, and constantly supplied with light and heat, which it continually emits; for nothing is hid, as from the light, so neither from the heat of it; the stars, everyone of them, keep their place, their station, or course; because that God is "strong in power", who sustains and preserves them, "not one faileth" (Isa 40:26), for what are called falling stars, are not stars, but meteors kindled by the air, which burn and blaze awhile, and then run and fall. A new star, so called, because not seen before, sometimes appears, but no one is lost. The heavens God has established by his understanding and power, so that they remain as they were; and though it is said they "shall perish, wax old as a garment, and as a vesture be changed and folded" (Pro 3:19; Psa 102:25, Psa 102:26; Heb 1:11, Heb 1:12), yet as a garment folded up still remains, though in a different form; so the heavens will not perish, as to matter and substance, but be changed, as to form, quality, and use, in which respect they will be new and continue; and the same may be said of the earth; for God "has laid the foundations of it, that it should not be removed for ever" (Psa 104:5), and though it underwent some change at the universal deluge, so that the apostle distinguishes the earth that then was, from that which now is, yet as to substance it is the same; and though at the general conflagration, the earth, and the works that are therein, shall be burnt up, and a new earth will rise up out of it; yet the same as to matter and substance, only different as to form, an earth without a sea; and as to quality, being purified and refined; and as to use, only to be inhabited by righteous persons (2Pe 3:5-7, 2Pe 3:10-13; Rev 21:1). Angels and the souls of men, are preserved in being, as they were first created; angels die not, nor do the souls of men, when their bodies do, but survive them, and live in a separate state till the resurrection.

4a2b. Some of the individuals of creatures, which are subject to corruption and death, are yet preserved, as long as it is the pleasure of God; as the beasts of the field and the bodies of men; for "he preserveth man and beast" (Psa 36:6), the brute creatures wait upon him, and he gives them food for their sustenance, by which they are supported; and then when he pleases he takes away their breath and they perish. Man springs up like a flower, and flourishes for a while, and then is

cut down; God sends him into the world to do his will, or to do some work by him, and when that is done, he changes his countenance, and sends him away (Psa 104:28, Psa 104:29; Job 14:20), but though the individuals of various sorts of creatures die, yet they are preserved and continued in their species; thus, though herbs, and plants, and trees, wither and seem to be dead, or are dead in the winter season; yet in the spring those that were withered revive; or, if dead, others spring up in their room, or are raised up by seed; so that there is a constant succession of vegetables. Cattle, and fowls, and fishes, though consumed in great numbers for the use of man, or on other accounts; yet their species is propagated by them, so that there is the same sort of creatures of all kinds, as were at the first creation; and though thousands of men die every day, in one place or another, all put together, yet still a race of men is continued; "One generation passeth away, and another generation cometh, but the earth abideth for ever", and is full of inhabitants (Ecc 1:4).

4b. Secondly, The other branch of providence is government, or the wise and orderly disposal of all creatures, to answer the ends for which they are made and preserved. God is the Governor of the whole universe; and he has a right to govern it, who is the Creator of it; the kingdom of nature is his, and so is the kingdom of providence; and he is the Governor among the nations; his government is very extensive, all creatures are subject to him; his kingdom rules over all, and it is an everlasting one; and his dominion endures throughout all generations (Psa 22:28; Psa 103:19; Psa 145:13). And as the government of the world is a branch of providence; so from the wise and orderly disposition of things in it, it may be strongly concluded there is a Providence; or that there is a God, who by his providence governs, guides, orders, and directs all thing in the world. For, as Cicero [28] observes, if a man comes into an house, or a school, or a court of judicature, and takes notice of the order, manner, and discipline of things observed therein, he must conclude within himself, there is some one who presides there, and who is obeyed; and much more in such motions, in such vicissitudes and orders, and of so many and such great things, in which there is never any failure, one must needs conclude, that such motions of nature are governed by an intelligent Being.

4b1. Inanimate creatures are governed, and guided, and directed by the providence of God, to do those things for which they were created, and so answer the ends of their creation; there is a law of nature, as has been before observed, impressed upon such creatures, which they constantly obey; there is an inclination of nature in them to such and such actions, which they perpetually follow; so the sun naturally pursues his course, and takes both his daily and yearly circuit from one end of the heavens to the other, and exactly knows and observes his rising and setting; there is an obediential power and influence, by which creatures without life and sense are actuated, and to which they attend with as much precision, as if they heard the order, and understood the will of their Creator; thus the rain and the snow come down from heaven, and fall upon the earth, by direction; that drinks in the rain that comes upon it, receives the seed cast into it, cherishes and fructifies it, and throws it up again; whereby it brings forth seed to the sower, and bread to the eater; and so in numerous other instances.

4b2. Animate creatures, but irrational, are governed, guided, and directed in providence, by an instinct of nature, placed in them by their Creator, to such actions as are agreeable to their nature, and from which they scarce ever swerve; thus with what art and skill do birds build their nests? with what tenderness do they cherish and provide food for their young? that little creature the ant,

though it has no "guide, overseer, or ruler", no visible and external one, yet "provides its meat in the summer, and gathers its food in harvest"; an example this of industry and diligence, care and foresight, to human creatures; this is one of the "four little things" on earth Solomon speaks of, which, though little, are exceeding wise, through an instinct in nature, put into them by the God of nature and providence. The "ants", he says, "are a people not strong", far from it, very weak, "yet prepare their meat in the summer" against winter; "the conies are but a feeble folk", yet are so wise under the direction of providence, and by an instinct in nature, as to "make their houses in the rocks", to shelter them from danger and hurt; "the locusts have no king", to command and direct them, "yet they go forth all of them by bands", march in rank and order, like a well disciplined army; "the spider taketh hold with her hands", on the thread of her webs, she spins, and is in kings' "palaces", where, though her webs are often destroyed, she weaves them again (Pro 6:7, Pro 6:8; Pro 30:25-27). Birds of passage, as the stork, the turtle, the crane, and the swallow, know the appointed times of their going and coming, and exactly observe them (Jer 8:7). Multitudes of instances of this kind might be given.

03-04 Of The Providence of God. contd

contd

4b3. Rational creatures, as angels and men, are governed in a moral way, by a law, which for substance is the same to both, according to their different nature and circumstances; particularly men have either the law and light of nature to guide them, or a written law to direct them; and according as they behave towards it, they are dealt with; to those that are good, and do good, it is well with them, now and hereafter; and for the present, God makes all things work together for their good; to the evil, and them that do evil, it goes ill with them, and they shall eat the fruit of their doings, now, or in the world to come. And there is a concourse of providence which attends all men, all their actions, yea, even their words and thoughts (Pro 16:1, Pro 16:9; Pro 29:21), all which are overruled by providence, to answer some end or another; yea, even evil actions themselves, as in the case of Joseph's brethren selling him into Egypt; they, in so doing, thought evil against him, and did evil in it; but God meant it for good, and overruled it for that purpose, to save many people alive (Gen 50:20), but of this more hereafter. Moreover, men are governed as rational creatures, in a political way; kings and princes, as has been before observed, are instruments by whom God governs and administers this part of the affairs of providence; he sets up kings and judges at his pleasure, and enjoins men obedience to them; who are ministers of his, and through the power and authority they are entrusted with, are terrors to evildoers, and a praise to them that do well. I proceed to consider, 5. The object of providence; which is the whole universe, all the creatures of it, and whatever is done in it.

5a. First, The whole inanimate creation, or creatures without life, whether in the heavens or in the earth [29], are subject to divine providence, and under the direction of it, and act according to ancient and original laws, which, the Author of them has imposed upon them, and from, which they do not swerve.

5a1. The luminaries of the heavens, the sun, moon, and stars, these were made at first for various uses, for signs and seasons, and for days and years, and to give light to the earth by day and by night; and they are continued and employed by divine providence, for the said purposes and uses for which they were created. The sun is not only supported in its being, directed in its course, and continued to perform its office, as has been observed, but it daily sheds its benign influences upon the earth, to make it fruitful; hence we read of "precious fruits brought forth by the sun" (Deu 33:14 and by the order of God in providence, all men partake of the benefits of it; for "he maketh his sun to rise on the evil and on the good" (Mat 5:45), it is at his command and beck, he can stop it at his pleasure, and hide it from men; "He commandeth the sun, and it riseth not"; or, is not seen for days together; he causes it to go down at noon, as it seems to do in an eclipse, "and darkens the earth in a clear day" (Job 9:7; Amo 8:9), the same may be said of the moon, that is supported, continued, and directed in providence to answer the ends of its creation; it was "appointed for seasons", to distinguish times, as it does; to give light by night, of which use it is, and to influence the earth and seas; hence we read of precious things brought forth by the moon; and that it is at

the command of the God of providence, appears by its being stopped and stayed, when the sun was, in the days of Joshua; the stars are the hosts of heaven, God's militia, which he sometimes employs in providence, in favour of his people, and against their enemies; "The stars in their courses fought against Sisera" (Jdg 5:20), they are of use, in providence, to mariners on the mighty waters; the loss of which was sensibly felt by the apostle Paul, and those with him, when for many days neither sun nor stars appeared (Acts 27:20), and when such is the case, then it is that God "seaeth up the stars" (Job 9:7).

5a2. The meteors in the heavens are under the direction of providence; the clouds and winds, hail, rain, snow, and dew, thunder and lightning: the providence of God is greatly concerned in the ordering, directing, and managing of the clouds; "He bindeth up the waters in his thick clouds, and the cloud is not rent under them" (Job 26:8), amazing it is, that such a body of waters should be wrapped up in so thin a garment as a cloud is, which is only thickened air; and that the cloud should not be rent and burst with the weight of the waters in it; and that these should not fall at once, in the vast quantity of which they are, which should they, would wash away the increase of the earth, and destroy men and cattle on it. But God, in his infinite wisdom and providence, causes them to fall in gentle showers, and in small drops, as if they passed through a sieve or colander, and so refresh and make the earth fruitful (Job 36:27-29). Elihu asks, "Can any understand the spreadings of the clouds?" how from a small appearance, like that of a man's hand, on a sudden they spread themselves all over the heavens; as in the times of Ahab (1Ki 18:44, 1Ki 18:45), and elsewhere he asks, "Dost thou know the balancings of the clouds, the wondrous works of him which is perfect in knowledge?" (Job 37:16), how such vast bodies, holding such large quantities of water, are poised in the air, without turning aside, or falling at once; but move on evenly from place to place, and fall on those parts where in providence they are directed.

5a3. The winds are also at the dispose of providence: God has his treasures of them, and he brings them out from thence when he pleases, and holds them in his fists, restrains them, or lets them loose at his pleasure; he commands and raises the stormy wind, and bids it blow, and it obeys his orders, and fulfils his word; and he makes a weight for it, and causes it to subside (Psa 135:7; Psa 107:25, Psa 107:29; Psa 148:8; Pro 30:4; Job 28:25). And as all this is the work of providence, and which God only can do, so it is a clear proof of the Deity of our Lord; who, when he rebuked the winds and sea, and there was a calm, when before a violent tempest, the men in the ship with him said, "What manner of man is this, that the winds and the sea obey him?" (Mat 8:26, Mat 8:27). Hail is at the command of God, and which he sometimes in providence makes use of to the hurt and destruction of wicked men, as the Egyptians and Canaanites, as before observed, and will be one of the plagues on the antichristian states (Rev 16:21), and we frequently hear of damages by it. On the other hand, in a way of mercy, God sends dew, and rain, and snow upon the earth, to water it, and make it fruitful; and which are what none of the vanities of the Gentiles can give; rain is a wonderful blessing of providence, and falls by divine direction, sometimes on one part of the earth, and sometimes on another, as God pleases to dispose of it to the benefit of it (Amo 4:7, Amo 4:8). Thunder and lightning are of God; lightning is directed by him, and it runs from one end of the heavens to the other, and very many and wonderful are the effects of it; thunder is the voice of God; "Canst thou thunder with a voice like him?" (Job 40:9). "The voice of the Lord is upon the waters; the God of glory thundereth"; and strange effects are produced by it (Psa 29:3-9). God sometimes causes this his voice to be heard, to awaken and terrify secure

sinners and atheistical persons, and let them know there is a God in the heavens that takes notice of them, and to whom they are accountable; and sometimes God in his providence does execution upon them this way; thus with a great thunder the Lord discomfited the army of the Philistines, in the days of Samuel (1Sa 7:10).

5a4. The providence of God is not only concerned with things inanimate in the heavens, but also in the earth, the various metals and minerals there; such as gold, silver, brass, iron, &c. "There is a vein for silver, and a place for gold----iron is taken out of the earth, and brass is molten out of the stones" (Job 28:1, Job 28:2). God has made a provision of these metals for the use of men, and bestows them on them in providence; "The silver is mine, and the gold is mine, saith the Lord" (Hag 2:8), and he gives them to whom he pleases, and as much of them as seems meet to him; and directs men how to employ them and improve them in trade and commerce, and in several arts and manufactories.

5a5. The sea, as well as all that are therein, is at his command; this unruly and unwieldy creature is managed by him at his pleasure, as easily as an infant by its nurse; he puts on its garment, wraps it in a swaddling band; he has broke up its decreed place for it, and has set bars, and doors, and bounds unto it, to stop and stay its proud waves from proceeding any further; he has placed that small creature the sand for a boundary of it; and though the waves thereof toss themselves, as it were in scorn and contempt of this their boundary; yet notwithstanding their haughty airs, they cannot prevail and pass over (Job 38:8-11; Jer 5:22; Psa 65:7).

5b. Secondly, Animate creatures, or creatures with life; though they have only either a vegetative life, or a sensitive animal life, are under the care of divine providence; vegetables, herbs, plants, and trees, grass for the cattle, and herb for the service of man; and of great use, profit, and advantage, are they to both; when they are withered, or they do not spring up, not only the "beasts groan, the herds of cattle are perplexed, and the flocks of sheep are made desolate, because they have no pasture" (Joe 1:18), but men sensibly feel the loss of them; for God sometimes in providence turns "a fruitful land into barrenness, for the wickedness of them that dwell therein" (Psa 107:34). As every spire of grass proclaims a God, so it also declares a providence, and instructs men to trust therein; "Consider the lilies of the field, how they grow, they toil not, neither do they spin"; but being raised by providence, they thrive, and are clothed with a beauty and glory, which Solomon, in all his glory, was not arrayed with: "Wherefore, if God so clothe the grass of the field", with such verdure and gaiety, which today is, and tomorrow is cast into the oven; shall he not much more clothe you, O ye of little faith?" (Mat 6:28-30). Other creatures that live a sensitive, animal life, yet irrational, are cared for in providence; "He giveth to the beast his food, and to the young ravens that cry" (Psa 147:9). All the creatures look up unto him, wait upon him, and he gives them their meat in due season; the beasts of the field, and the fowls of the air, God knows them all, and provides for them, and takes care of them, and preserves them; not a sparrow falls to the ground without him, without his knowledge, will, and providence; and the doctrine of providence, and trust in it, are to be learned from these creatures; "Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them; are ye not much better than they?" (Mat 6:26). The heathens acknowledge the providence of God, as regarding the most mean and minute. Plato says [30], that things small and great are not neglected by God, neither through ignorance nor sloth; and that such an imagination is false and wicked; so Chrysippus [31]. Indeed, some are for exempting creatures mean and small, as well as

trivial things, from the providence of God, being of the Stoic's mind, who said [32], "Dii magna curant, parva negligunt"; the gods take care of great things, but neglect small ones: but what is more mean and worthless than a sparrow? and yet under the care of the providence of God; and what smaller than some insects, as flies, &c. and yet as the wisdom and power of God are seen in creating them, they are no less displayed in the use he makes of them, in doing great things by them; as in the plagues of Egypt; and if they are not unworthy of his creation, they cannot be unworthy of his providence.

5c. Thirdly, Rational creatures, angels and men, are more especially the objects of divine providence. Angels good and bad. Good angels are not only upheld in their beings by God, but are directed by his providence, and ordered by his will, here and there; and he does according to his will among them, even in the armies of the heavens, which they are (Dan 4:35). He orders them to do his pleasure in the several parts of the world, gives them a charge over his people, to keep and guard them in all their ways. Christ says, he could have asked twelve legions of them from his Father, and have had them (Psa 91:11; Mat 26:53). But of the officers and employment of good angels we have treated elsewhere. Evil angels are under the restraints and checks of providence; they are held in the chains of it, nor can they go any where, nor any further, nor do anything but what they have leave for; as the cases of Job, and of the man possessed of a legion, and of Peter, show (Job 1:11, Job 122:5, Job 122:6; Mark 5:10-13; Luk 22:31) but of the providence of God, respecting angels in their first estate, and at their fall, I shall treat more particularly hereafter; and proceed to consider the providence of God concerning men, men in general, and the people of God in particular.

5c1. First, Men in general. As all men have their life and breath, and all things, from God; they live, and move, and have their being in him; he looks down from heavens for them, and preserves them; "Thou preservest man and beast"; as all sorts of beasts, so the whole of mankind (Acts 17:25, Acts 17:28; Psa 33:13, Psa 33:14; Psa 36:6), the providence of God is concerned in production of every man into being, and attends him in every stage and step of life, even unto death.

5c1a. It is concerned in the production of them into being; it was the will of God, declared from the beginning, that there should be a propagation of the human species; God made man, male and female, for that purpose, joined them together in marriage, and enjoined them the first law of nature; "Increase and multiply"; and blessed this ordinance and institution of his to the peopling of the old world; and when that was overrun with wickedness, and destroyed by him for it with a flood, he by his providence preserved eight persons in an ark; and renewed the original law, "increase and multiply"; and by them repopled the whole earth; and though ever since one generation of men has been going off by death, yet another generation comes and succeeds by birth; so it has been, is, and will be to the end of the world. To be a little more particular; the providence of God is concerned in the birth of every man, with respect to time when, place where, and persons of whom he is born; for as each of these are fixed in the purposes of God, the providence of God exactly executes those purposes (Ecc 3:1, Ecc 3:2; Acts 17:26; Gen. 33:5 48:9), the conception of man in the womb, the formation of every member of the body, in the curious and wonderful manner in which they are wrought, and the whole progress thereof, are under the direction of providence, and owing to it (Job 10:8, Job 10:9; Psa 94:9; Psa 139:14-16), the production of the soul in, and the union of it to the embryo, when in a fit and proper state to

receive it, whereby it is quickened, are performed by the same hand (Psa 33:15; Zec 12:1; Acts 17:25), and when all things are ripe for the birth, God, by his power and providence, takes it out of the womb, and brings it forth into the world; for to him is this act ascribed, rather than to the midwife. Job, in his distress, complains of it, and wishes it had not been; but the Psalmist blesses and adores the providence of God for it (Job 10:18; Psa 22:8, Psa 22:9; Psa 71:6), and how wonderful does the providence of God appear in the case of a newly born infant, that when it cannot help itself, nor tell its wants, care is taken that such things should be done for it in that instant which are necessary (Eze 16:4), and that as it has been marvelously fed and nourished, in the dark cell of nature, as soon as it is brought to the light, the mother's breasts are filled with milk, to which it has a natural desire; and her heart is filled with tenderness to it, to do all that is in her power for it, and rather suffer herself than that should want; this is all owing to divine providence (Psa 22:8; Isa 49:15).

5c1b. The providence of God attends men in every stage of life into which they come, and in every step in it, as in the first moment of their birth, so throughout their infancy; providing things necessary for them, and preserving them from many dangers the infant state is exposed unto: it appears in their education, the foundation of which is laid in childhood; some have a better education than others, by which their tender minds are opened and improved; and some have greater capacities to receive and take in the instructions given them; but all have either more or less to fit them for the stations in life which are designed for them; all that come into the world are enlightened with the light of nature and reason; there is a rational spirit in every man; and the inspiration of the Almighty gives him understanding in natural things, and teaches him, and makes him wiser than the beasts of the earth, and the fowls of the heaven; whereby he is qualified, in a course of time, for such employments in life he is designed unto (Job 32:8; Job 35:11), and when fit for business, the providence of God is greatly seen in directing to such callings, occupations, and stations in life they are fittest for; and it is easily discerned in giving to each an inclination to such and such services, some to one, and some to another; some choose an employment on the sea, others on land; some take to agriculture or husbandry, in one branch of it or another; some to mechanic trades and manufactories, of different sorts: in all which the providence of God greatly appears; for as it is in the natural body, "If the whole body were an eye, where were the hearing? if the whole were hearing, where were the smelling? So it is in the body politic, if all chose and were concerned in one sort of business and employment, that would soon be overdone, and the rest neglected; the consequence of which would be distress and confusion. But God, in his providence, has ordered every man's calling for his own particular good, and the good of the public; therefore, "let every man abide in the same calling wherein he is called" (1Co 7:20, 1Co 7:24; 1Co 12:17) the places of abode where every man is settled, to do the business of his calling, are under the direction of the providence of God, who has "determined the times before appointed, and the bounds of men's habitation". God not only at the first peopling of the world, divided to the nations their inheritance, and set the bounds of the people; particularly after the flood, disposed of the sons of Noah, and their posterity, some in one part of the world, and some in another; but he has appointed to every man the place of his settlement, and in his providence directs unto it (Deu 32:8; Acts 17:26). The marriage state of life, into which most men enter, is too important an affair to escape the providence of God; there is more truth in that common saying, than many are aware of, that "marriages are made in heaven"; that is, they are appointed of God, and brought about in providence; and very often in a most remarkable manner; instances of this may be observed in the

direction of Abraham's servant, sent to take a wife for Isaac; and in the case of Boaz and Ruth (Gen 24:14, Gen 24:15, Gen 24:21, Gen 24:27; Ruth 4:13, Ruth 4:14). When persons are born into the world, and set up in business in it, their success therein depends on the providence of God, which is different, to some greater, to others less; some rise early, and sit up late, and it is as much as they can do to live; others, through the blessing of God on their diligence and industry, become rich; which is not to be ascribed to chance and fortune, but to divine providence (Psa 127:2; Pro 10:4, Pro 10:22), for poverty and riches are both in the hand of God, and he disposes of them at his pleasure; "The rich and the poor meet together; the Lord is the maker of them all", both rich and poor; not the maker of them as men, though he is, which is an observation anyone could make, as well as the wise man; but the maker of them both as rich and poor; this is an observation worthy of the wisest of men; for "the Lord maketh poor and maketh rich". Agur was sensible of this, and therefore desires that God would give him neither poverty nor riches, for reasons he mentions; see (Pro 22:2; Pro 30:8; 1Sa 2:7). All afflictions, of whatsoever sort, are under the direction of providence; they do not spring out of the ground, or come by chance, but by the appointment of God; and are overruled, in providence, to answer some ends or other; be they personal or family, or crosses, losses, and disappointments in trade and business, they are all sent, and set and bounded by the providence of God; prosperity and adversity are set by him, the one against the other; so that men can find nothing after him (Job 5:6; Job 23:14; Ecc 7:14). All diseases of bodies are the servants of God, are at his beck and command, and sent here and there to do his pleasure; he says to one, go, and it goes, and to another, come, and it comes; he sends them on, and calls them off, as he pleases; he chastens with sore pain, consumes their flesh, weakens their strength in the way, and brings near to the grave; "These things worketh God", in his providence, "oftentimes with men" (Job 33:29). And as the providence of God attends men in their infancy, childhood, youth, and manhood, and in all circumstances relative to them, in the course of these, so in old age; he that has been the guide of their youth, and conducted them in every part of life, is the staff of old age, and will not then cast off, leave, nor forsake; he carries from the womb even to old age and hoary hairs (Psa 71:9, Psa 71:18; Isa 46:3, Isa 46:4). The term of life, as it is fixed by God, it is finished by providence, exactly in the manner, and at the time appointed; some die a violent, and others, for the most part, a natural death; some in the prime of life, others in old age; some suddenly, and in their full strength, while others drag on a tedious life, and consume and pine away gradually; but all come by the appointed means, and in the appointed manner, and at the appointed time, under the direction of providence (1Sa 26:10; Job 21:23-25; Ecc 3:2). Nor can the term of life be protracted beyond the bounds of days, months, and years which God has fixed [33]; nor be shortened, as not to be reached unto (Job 14:5). Nor are the fifteen years added to Hezekiah's days, an objection to this; since that addition was not to the days which God had appointed he should live, but to his own, which he thought were at an end; when he had the sentence that he should die, being stricken with a mortal disease, which none but God could cure him of: nor what is said of some, that they die before their time (Ecc 7:17), since that does not respect God's time, but their own time; what, according to the course of nature, humanly speaking, they might have lived to; and which both they and their friends might expect they would; the passage respects such who by capital crimes fall under the notice and vengeance of the civil magistrate, and so come to what is usually styled an untimely end. And when some are said not to live out half their days; these live out all the days they are designed in providence to live; and yet live but half of those which, according to their own, and the expectation of their friends, and

according to the common term of life, threescore years and ten, it might be supposed they would have lived; so that if a person dies under five and thirty years of age, he may be said to live not half the days of man, though he has lived all the days that were allotted to him in providence; see (Psa 55:23; Psa 90:10).

5c2. Secondly, There is a special providence, which is concerned with the people of God in particular; God is "the Saviour of all men", in a providential way, but "especially of those that believe" (1Ti 4:10), not only is the eye of love, grace, and mercy, on those that fear the Lord, but his eye of providence. The providence of God is signified by seven eyes, that run to and fro through the earth, to denote the perfection and extensiveness of it; and it takes this course, particularly that God may "show himself strong on the behalf of them whose heart is perfect towards him" (Psa 33:18; Zec 4:10; 2Ch 16:9). Many are the instances on divine record, of the special providence of God respecting the saints; as Abraham and Sarah, who being called from their native country to a strange land, through which they traveled with safety, though the Canaanite was in it; and were eminently preserved both in Egypt and Gerar; Abraham, when his life, as he supposed, was in danger, and Sarah, when her chastity was ready to be violated (Gen 12:1, Gen 12:6, Gen 12:10; Gen 12:12, Gen 12:13, Gen 12:20; Gen 20:6, Gen 20:15, Gen 20:16). Isaac, in obedience to the divine command, Abraham took, and was about to sacrifice, all things being ready for that purpose, and his hand stretched out to give the fatal blow; when he was restrained from it by a voice from heaven, and was directed to a ram caught in a thicket, to offer in his room; and this providence being at mount Moriah, occasioned a proverb in future ages, for the encouragement of faith in times of distress; "In the mount of the Lord it shall be seen" (Gen 22:2, Gen 22:10, Gen 22:11, Gen 22:14). Jacob is another instance of the special care of divine providence, in directing him to flee from the wrath of his brother, who intended to kill him; and in preserving him in his journey, and bringing him safe to Laban's family; in prospering him in it, and in securing him from his fury, when he departed from him; in guarding him with an host of angels when his brother Esau came out to meet him; all which, and other providences, were remarked by him; which occurred in the way in which he was led by his God, who fed him, and protected him all his days (Gen 27:42, Gen 27:43; Gen 29:1; Gen 30:43; Gen 31:29, Gen 31:42; Gen 32:1, Gen 32:2; Gen 35:3; Gen 48:15). Joseph, whose party-colored coat was an emblem of the various providences of his life, is a remarkable instance of this kind; in being preserved from the designs of his brethren upon his life; in his being sold and carried into Egypt; in the disposal of him there, and the favour he had both in Potiphar's family, and in the prison into which he was cast by him; in interpreting the dreams of two of Pharaoh's servants, which was the means of his being brought from thence into Pharaoh's presence and court; where he was advanced to the highest honour and office, next the king, and was of eminent use to the whole nation, and to his father's family (Gen 37:3, Gen 37:18, Gen 37:21, Gen 37:26, Gen 37:27; Gen 39:4, Gen 39:21, Gen 39:23; Gen 41:14, Gen 41:41; Gen 50:20). To observe no more, David was also remarkably the care of providence. Samuel was directed by the providence of God to anoint him king, when all his brethren, elder than he, were passed by; and by the same providence he was brought to Saul's court, and more than once was he eminently preserved from his fury; as when he threw a javelin at him, and sent messengers to beset his house, and take him; and when he pursued him in various places, and particularly when he lay with his army on one side of the mountain where David and his men were, and was just about to surround him, but was called off by a messenger that acquainted him the Philistines had invaded the land: with many other signal appearances of divine

providence in his favour, both in his exile and in his wars (1Sa 16:13, 1Sa 16:18-23; 1Sa 19:10, 1Sa 19:12; 1Sa 23:26, 1Sa 23:27). But besides those instances, and many others, there is a special providence that attends all the people of God.

5c2a. Before conversion, even as soon as they are born; this is what the apostle seems to intend in (Gal 1:15). With respect to himself; "When it pleased God, who separated me from my mother's womb"; which cannot be understood of the separation of him in election, which was done earlier than this, even in eternity; nor of his separation from others in the effectual calling, for that was not done so early; but of his being taken under the care of divine providence in a distinguished manner, as soon as he was taken out of his mother's womb; God's eye was upon him all along, from thence to the time of his conversion, waiting to be gracious to him; see (Acts 7:58; Acts 8:1, Acts 8:3; Acts 9:1-5). Though it is not the only, nor the principal thing, that may be intended in (2Ti 1:9), yet it seems to be part of the sense of it, and not to be excluded from it; "Who hath saved us, and called us"; since the people of God are often saved from many imminent dangers, to which their lives are exposed before conversion; and so are saved before called, and saved to be called. Many of them are greatly preserved from the grosser sins of life before conversion, though this is not the case of all; and many are blessed with a religious education, which is a means of their preservation from scandalous sins; though this also every one has not; yet where it is, it is a providential favour.

5c2b. At conversion; as effectual calling itself is according to the purpose of God, as to time, place, and means; so the providence of God is concerned in the bringing of it about agreeable thereunto; there is a time fixed for it, called the time of life, and the time of love; because there is then the first appearance of both; this is sometimes in the earlier, and sometimes in the latter part of life, and is not restrained to any, but is always at the time appointed by God, and then it is providentially brought about; the time being come for the conversion of the woman of Samaria, and for the call of Zaccheus, Christ must needs go through Samaria and Jericho, when it does not appear that he had any reason to go through either, but on those accounts. The place where conversion shall be made is also fixed (Psa 87:4-6; Acts 18:10), wherefore the providence of God is often remarkably concerned either in bringing the gospel to such places, as it was brought to Philippi, for the sake of the conversion of Lydia and her household, and of the jailer and his (Acts 16:6-12, Acts 16:14, Acts 16:15, Acts 16:33, Acts 16:34), or in bringing persons to the places where the gospel is, and casting them under the sound of it. Very remarkable and uncommon was the conversion of Onesimus, a fugitive servant, who ran away from his master, was taken up and cast into the same prison where the apostle Paul was, by whom he was begotten in his bonds, through the ministry of the gospel to him (Phm 1:10). And as the gospel is the ordinary means of conversion, how providentially are some persons brought under it, and converted by it, led by curiosity to hear it, or with a malignant spirit to scoff at it, oppose and persecute it; and ministers, how providentially are they directed to insist on such a subject, to say such things, and drop such expressions, and which, perhaps, they thought not of before, which, accompanied with a divine power, issue in conversion. Thus Austin, losing his subject, and digressing from it, fell upon the error of the Manichees, which proved the conversion of a great man of that heresy; and at most, ministers draw the bow at a venture; it is divine providence, in a gracious manner, directs the arrow of the word to the sinner's heart, where, through the power of divine grace, it does execution.

5c2c. After conversion the providence of God appears, as well as before, in preserving his people from many evils and dangers; angels are ministering spirits to them, have the charge of them, encompass about them, and protect them (Psa 91:11; 34:7), in providing for their temporal good, so that they shall want no good thing fitting and convenient for them; rather than they shall suffer want God will open rivers in high places, and fountains in the midst of the valleys (Psa 34:9, Psa 34:10; Psa 89:11; Isa 41:17, Isa 41:18). And in directing them in all their ways, to take such steps as will be most for their good and the glory of God (Psa 37:23), and in delivering them out of their afflictions, and causing all things to work together for their good; and in being their God and guide even unto death (Rom 8:28; Psa 34:19; Psa 48:14).

5d. Fourthly, The providence of God is concerned in all actions; in everything that is done in the world, from the beginning to the end of it. God is a "God of knowledge, and by him actions are weighed" (1Sa 2:3), not only are they known, considered, and examined by him, but he has some way or other, or in some sense or another, a concern in them; all action is from motion, and all motion comes originally from the first Mover, who is God, "in whom we live, and move, and have our being" (Acts 17:28).

5d1. First, All natural actions, which are common or peculiar to every creature, as flying to the fowls of the air, swimming to fishes, walking to men and beasts; all muscular motion is of God; and is continued by his providence; by which we can move from place to place, rise, walk, run, &c. eat and drink, and do every action, and the several businesses of life.

5d2. Secondly, All necessary actions; such as either arise from the necessity of nature, or are so by the ordination and appointment of God. Some are so by the necessity of nature; as waters naturally and necessarily descend and flow; and fire naturally and necessarily burns what is combustible, when put to it; and heavy things descend, and light things ascend; they necessarily move and act according to their nature, which is preserved in them by the providence of God; and that they are under the direction of providence is clear, because they are sometimes controlled by it: so the waters rose up and stood on an heap in the Red Sea, and the river of Jordan, and made dry land for the Israelites to pass through. The nature of fire was so restrained in Nebuchadnezzar's furnace, that it did not so much as singe nor scent the clothes of the three companions of Daniel, cast into it. There are other things that are necessary by the appointment of God, or must be, because he has appointed them; and, indeed, everything is necessary in this sense, because he has foreordained whatsoever comes to pass; so for instance, the sufferings of Christ being by the determinate counsel of God, were necessary; hence those phrases, ought not Christ to suffer; the Son of man "must" suffer many things; so likewise offences must come, and heresies must be; they were necessary, by a necessity of immutability; that is, they must and do unchangeably come to pass in providence; but not by a necessity of coercion, or force, on those that are the authors of them, who do what they do most freely: as the crucifiers of Christ; men could not act more freely than they did; and as those by whom offences come, they give them freely, and are pleased when they are taken. Heretics form their corrupt schemes of doctrine with their whole hearts and will, and freely spread them; so that the divine determination, and providential bringing about of necessary actions, are consistent with the liberty of man's will. Hence,

5d3. Thirdly, All free and voluntary actions, which depend upon the free will of man, are under the direction of the providence of God. The thoughts, purposes, schemes, and determinations of the will of men, than which nothing is more free; yet these are under the influence of divine providence; "A man's heart deviseth his way"; forms schemes, which he purposes to execute; settles the method of the execution of them, according to his will; and chooses the way he proposes to walk in; "But the Lord directeth his steps", and guides him in providence to take a quite different course; "The preparations of the heart in man, and the answer of the tongue, are from the Lord"; the thoughts of the heart, by which a man is prepared to speak his mind, are under a divine influence; as free as thought is, it is not exempt from the providence of God, which both directs and overrules it; and the answer the tongue is thereby prepared to give, is under the same influence and restraint; Balaam would willingly have given an answer to the wishes of Balak, in order to have gotten his money, but could not: when he had devised what to say, and was just ready to open his mouth to curse Israel, God put another word into his mouth; and instead of cursing, he blessed Israel. What more free and arbitrary than the heart, mind, and will of a sovereign despotic prince? yet "the king's heart is in the hand of the Lord, as the rivers of water, he turneth it whithersoever he will"; as resolute and determined as it may be, it is in the hand of God; and it is in his power to turn it as easily as canals of water may be cut by a gardener to water his garden; or as the river Euphrates was cut by Cyrus, and its course diverted, and its waters drained; so that he could march his army into the midst of Babylon, through which it ran. So the cabinet councils of princes, in which they consult, debate, and speak their minds freely, are all overruled by the providence of God, to answer his own purposes; (see Pro 16:1, Pro 16:9; Pro 21:1).

5d4. Fourthly, All contingent actions, or such as are called chance matters, these fall under the divine providence. What may seem more a contingency, or matter of chance, than the shooting of a bird flying, and its falling to the ground? When the bow is drawn, or the piece presented and leveled, how uncertain is it whether it hits the bird or not? And yet, "One sparrow shall not fall on the ground", that is, be shot and drop on the ground, "without your Father"; without his knowledge, will, and providence (Mat 10:29), and what is more contingent than the killing of a man unawares, as it is described (Deu 19:4, Deu 19:5)? and yet the providence of God is so far concerned in such an affair, that God is said to "deliver" such a man "into the hand" of his neighbour (Exo 21:13). What we call accidental death is providential: what can be thought more a chance matter than the casting of a lot, how it will issue? and yet the issue, which is of God, is certain; "The lot is cast into the lap, but the whole disposing thereof is of the Lord" (Pro 16:33). The first lot mentioned in scripture is that which was cast on the account of Achan, who had stolen a Babylonish garment, and a wedge of gold; to find out which, Joshua had recourse to a lot; this was cast first for the tribe the guilty person belonged to, and it fell on the tribe of Judah; then for the family of it, and it fell on the family of the Zarahites; and next for the household, and it fell upon the household of Zabdi; and then for the person, and it fell upon Achan: and in the whole process, how remarkable is the providence of God, which directed to the tribe, to the family, to the household, and to the guilty person; for that he was so, is certain from his own confession (Jos 7:16-20). The next lot was that which was cast for the division of the land of Canaan to the tribes of Israel; and which fell exactly agreeable to the prophecies of Jacob and Moses: thus for instance, it is suggested in both of them, that the tribe of Zebulun should have its situation by the sea (Gen 49:13; Deu 33:19), and by lot this situation was assigned unto it (Jos 19:11). The third lot we read of was that cast by Saul, to

find out the person that had sinned, on whose account no answer was returned by the Lord to an inquiry made; and Saul desired a perfect lot might be given between the people, and him and Jonathan; it was cast, and the people escaped; it was cast again, and it fell on Jonathan, who had tasted honey that day, contrary to the charge and oath of Saul (1Sa 14:40-43). Once more, Jonah fleeing from the presence of the Lord, took shipping at Joppa, for Tarshish, when a tempest arose and endangered the ship, and frightened the mariners; who supposed it was for some evil done by some among them, and therefore cast lots to find out the person, and the lot fell on Jonah. Now how careful and just was this disposition made in providence, that it might not fall upon any of the innocent mariners, but upon the guilty person; and for whom God in his providence had provided a fish to swallow him, when cast into the sea! (Jon 1:7, Jon 1:17).

5d5. Fifthly, All actions and things done in the world and among men, whether good or evil, are under the direction of providence; or that is some way or other concerned in them.

5d5a. First, Good actions. Those are of God, the fountain of all goodness; there is no good thing in fallen man naturally, and therefore no good thing comes out of him, nor is any good thing done by him; and without the grace of God, he can do nothing of that kind; neither think a good thought, nor do a good action, an action that is spiritually good; in this God is concerned; this is one branch of his gracious dealings in providence with men: and he does not only uphold them in their beings, while they are doing good; for this he does to wicked men, while they are doing evil things; nor does he only give them a law, which shows them that which is good, what is to be done, and what to be avoided, and what is the perfect and acceptable will of God; to love God and their neighbour; to do nothing injurious to the glory of the one, and the good of the other: nor does he barely make use of moral persuasion by his ministers, to persuade with arguments taken from fear or love, from loss or profit, to avoid evil and do good (Deu 30:19; 2Co 5:11). But God works efficaciously in the hearts of his people, both to will and to do, of his good pleasure; he opens their hearts to attend to the word spoken to them; he bends their wills, and inclines their hearts to that which is good, and gives them power and grace to effect it; he circumcises their hearts to love him, the Lord their God; he creates them anew in Christ, that they may be capable of performing good works; for though without him they can do nothing, yet through him strengthening them, they can do all things; he puts his Spirit within them, to enable them to walk in his statutes, and to keep his judgments and do them. But of this more, when we come to treat of the doctrine of efficacious Grace.

5d5b. Secondly, There are many evil things done in the world, in which the providence of God is concerned; and these are of two sorts, the evil of calamities, distress, and afflictions, and the evil of sin.

5d5b1. The evils of calamities, &c. and these are either more public or more private.

5d5b1a. More public; such are the calamities and distresses on nations and kingdoms, and bodies of men, and which are never without the providence of God; "I make peace and create evil; I the Lord do all these things", in a providential way (Isa 45:7). When peace obtains and continues in states and kingdoms, it is God that makes peace in their borders; this is a blessing of his providence; and the evil which is set in contrast with it, said to be of his creating, is war; and this, and all the calamities and distress that attend and follow it, are by the providence of God. In this sense are we to understand the prophet when he says, "Shall there be evil in the city, and the Lord hath not done it?" (Amo 3:6), he means any public calamity, affliction, and distress; even cities

themselves come to destruction, and their memorial perishes with them: where is now Thebes with its hundred gates, and Babylon, with its broad walls, and the famous Persepolis, and Jerusalem the joy of the whole earth? it cannot be thought that these cities came to destruction without the concern of providence therein: yea, where are the famous monarchies which made such a figure in the world, the Babylonian, Persian, Grecian, and Roman, of which the latter only has a name, and that is all? the fall of these, according to divine prediction, has been accomplished by divine providence. Under this head may be observed the judgments of God in the world, as the sword, famine, pestilence, earthquakes, &c. When the sword is drawn, it is God that gives it a charge, and appoints it against such a state and kingdom; and it cannot be sheathed again, and be at rest and quiet, until he gives a counterorder in providence (Jer 47:6, Jer 47:7). Famine is one of God's arrows shot out of the bow of providence; wherever it is, it is of his calling for and sending. (Amo 4:6; Hag 1:11), and pestilence is another of his arrows, an arrow which flies by day and walks in darkness, and wastes at noonday by his order; concerning which he says, "I will send", or "I have sent" the pestilence among them (Jer 29:17; Amo 4:10), and who has foretold there shall be earthquakes in divers places, as have been in our times as well as others, and cannot be thought to be without the providence of God (Mat 24:7).

5d5b1b. There are other calamities and afflictions which are of a more private nature, and are either inflicted on wicked men by way of punishment for sin, nor can they justly complain of the providence of God as acting unrighteously by them, "Wherefore should a living man complain, a man for the punishment of his sins?" (Lam 3:39), or they are inflicted on good men in love, and as fatherly corrections and chastisements; "for whom the Lord loveth he chasteneth, and scourgeth every son that he receiveth" (Heb 12:6), and this now (the afflictions of good men) is made an objection, though not justly, against the providence of God: this was the grand objection of Epicurus [34] and his followers to divine providence, the only persons among the heathens that objected to it: because they observed that wicked men for the most part prospered, and good men, or virtuous men, as they called them, were generally afflicted and distressed; and therefore they could not believe that God concerned himself with human affairs [35]; and this has been a stumbling to good men, which they know not how well to reconcile to the justice of God, as it was to Asaph and Jeremiah (Psa 73:2, Psa 73:3, Psa 73:12-14; Jer 12:1, Jer 12:2). But it should be observed,

5d5b1b1. That wicked men, though they prosper and abound in riches, and are not seemingly in trouble as other men, yet they are not so happy as they may be thought to be; for as our Lord says, "A man's life", that is, the happiness of it, "consisteth not in the abundance of the things which he possesseth" (Luk 12:15). Some have much, and have not a power to make use of it, either for their own comfort or the good of others; and where is the difference then between having and not having it? Others, on the contrary, are profuse and extravagant, and live very luxurious and debauched lives, and bring upon themselves painful or nauseous diseases, and distress of mind; so that they have neither ease of body nor peace of conscience, but racking pain and dreadful remorse; some, their abundance will not suffer them to sleep, either through fear of losing what they have by thieves, &c. or through care contriving schemes to increase it; and some, envy seizes them and gnaws upon them, and they cannot enjoy themselves because a neighbour exceeds them in grandeur and wealth.

5d5b1b2. It should be also observed that a good man, though afflicted, is not so unhappy as is imagined; he has more peace, satisfaction, and contentment in what he has, though mean and little, than the wicked rich man in all his abundance; see (Psa 37:16; Pro 15:16, Pro 15:17), besides, the good man, though poor in one sense, he is rich in a better; and is not only heir of a kingdom, but is possessed of one which cannot be moved, the kingdom of grace; he is possessed of the riches of grace, and is entitled to the riches of glory; and in the meanwhile has the love of God shed abroad in his heart, communion with God, and joy and peace unspeakable, which none can take away; and even his very afflictions work together for his good, temporal, spiritual, and eternal; and he has the presence of God, and a rich experience of his grace in them; so that he has reason to count it all joy when he falls into temptations, that is, into afflictions; for though they are not in themselves joyous, but grievous, yet they yield to them to whom they are sanctified the peaceable fruits of righteousness; so that the balance is now on the afflicted good man's side.

5d5b1b3. Hereafter, in a future state, this difficulty will be quite removed, and entirely vanish, when the wicked rich man, that was clothed in purple, and fared sumptuously every day, and had his good things here, will have his evil things; and Lazarus, the afflicted man, that was clothed with rags, and covered with ulcers, and had his evil things, will now have his good things; the one will be tormented, and the other comforted; the wicked will go into everlasting punishment, and the righteous into life eternal; and then justice will shine in its true luster and glory.

5d5b2. There are the evils of fault, or sinful actions, from which the providence of God is not to be excluded. This is the greatest difficulty to be met with in the article of providence, how it should have a concern with sinful actions, or with actions to which sin is annexed, as some choose to express themselves. There are two things to be set down for certain and eternal truths, whether we are capable of reconciling them to our own satisfaction and that of others, or not; the one is, that God is not and cannot be the author of sin; the other is, that the providence of God has a concern with and in all sinful actions in some sense or another: that God is not the author of sin is most certain, there is nothing sinful in his nature [36]; Plato [37] says of good things there is no other cause, but of evil things we must seek for any other cause but God: he is without iniquity, is of unspotted purity and holiness; there is nothing but good in him, and therefore nothing sinful can come from him, nor be done by him; he takes no pleasure in sin, nor in those that do it, which the authors of sin do; he cannot look upon it with approbation and delight, it is abominable and hateful to him; for he has not only forbidden it by his law, but is the avenger of it; indignation and wrath, tribulation and anguish, come from him on every soul that does evil; wherefore "let no man say when he is tempted, I am tempted of God" (Jas 1:13), and on the other hand, to exclude the providence of God from all concern in the sinful actions of men, is contrary to the independency of God, in whom all live and move and have their being, and of whom, through whom, and to whom all things are: creatures depend upon God, as in their being so in their operation, or they would be in action independent of him, and so there would be other independents besides him; moreover to exempt the providence of God from all concern in sinful actions, or in actions to which sin is annexed, would be to banish providence, in a good measure, out of the world; for, comparatively speaking, what is done in the world but what is sinful? for these are the all, or the chief things in the world; "The lust of the flesh, the lust of the eye, and the pride of life" (1Jn 2:16). Let the following things be observed for the settling of this point, and the removing of the above difficulty,

5d5b2a. That God supports men in their being, while they are sinning. This is certain; he upholds them in life, his visitation preserves their spirits; was he to withdraw his power and providence from them, they would cease to be, and become incapable of action; but this he does not; he could have struck Ananias and Sapphira dead, before they committed the sin they did, and so have prevented it; but he did not; but when they had committed it, then he did it.

5d5b2b. God, in innumerable instances, does not hinder the commission of sin, when he could do it, if he would: that he can do it is certain, because he has done it; he withheld Abimelech from sinning against him, as he told him (Gen 20:6 and he that withheld Abimelech, could have withheld Adam, and any of his sons, from sinning, whom he has not. He restrained Laban from hurting Jacob, as Laban himself owned; and hindered Balsam from cursing Israel, which he would gladly have done. And so God could prevent the innumerable sins of men, which yet he does not. We, as creatures, are bound to hinder all the evil we can; but God is under no such obligation.

5d5b2c. God permits sin to be done, or suffers it to be, in his providence. This is the language of scripture; "Who in time past suffered all nations to walk in their own ways"; and these ways were sinful ones (Acts 14:16). And this permission is not a connivance at sin; nor a concession or grant of it; much less does it express any approbation of it; nor is it barely a leaving of men to the liberty of their wills, to do as they please; as Moses suffered the Jews to put away their wives when they pleased; as though he was careless and indifferent about it: nor is it a mere naked permission, but a voluntary one, yea, an efficacious one; God's will is in it, and efficacy attends it. Hence,

5d5b2d. God is represented as active in things relative to it; he not only suffers men to walk in their sinful ways, but "he gives them up to their own hearts lusts; he gives them over to a reprobate mind, to do those things which are not convenient; he sends them strong delusion, that they may believe a lie" (Psa 81:12; Rom 1:282; Thess. 2:11). Joseph's brethren sold him into Egypt, but God sent him thither; he bid Shimei curse David; he gave the evil spirit a commission to go forth and do what he proposed, to be a lying spirit in the mouths of Ahab's prophets (Gen 45:52; Sam. 16:10; 1Ki 22:21, 1Ki 22:22).

5d5b2e. It will be proper to distinguish between an act, and the obliquity of it; every action, as an action, a natural one, is of God, the first Mover, in whom all move; the creature is dependent on God, as the Creator, in every action, as well as in his being; but the obliquity and irregularity of the action, as it swerves from the rule of God's law, is from man this is sometimes illustrated by divines, in such an instance as this; a man that rides on a lame horse, he by whipping and spurring is the cause and occasion of his motion of going forward; but he is not the cause of his going lamely; that arises from a disorder in the creature itself: also the sun in the firmament, when it exhales a nauseous scent from a dunghill, it is the cause of the exhalation; but it is not the cause of the ill scent of it, that arises from the dunghill; the heat and force of the sun may be the occasion of the ill scent being drawn forth, but not of that itself. So,

5d5b2f. God in his providence may put in the way of persons things that are good in themselves; which may give an opportunity, and be the occasion of drawing out the corruptions of men's hearts; thus God in his providence directed Joseph to dream, and to tell his dreams; which drew upon him the envy of his brethren; and God put it into the heart of Jacob to send him to visit them in the fields, where they were feeding their flocks, which gave them an opportunity to form and execute evil against him. David was brought by providence into afflicted circumstances, which

obliged him to flee, and pass by the way where Shimei lived; and which gave him an opportunity of doing that with his mouth, which very probably he had done in his heart before; and now it was, as it were, saying, Go curse David; the object was presented, and a fit opportunity in providence offered. There is sometimes a concurrence of things in providence, which in themselves are not sinful, yet are the occasion of sin; as in the affair of David and Bathsheba. Various things met together, which gave an opportunity, and were the occasion of committing sin, which David fell into, not being restrained by the grace of God; and to be preserved from opportunities, the occasion of sinning, is owing to the kind providence of God. Of this an heathen [38] was sensible, and therefore gave thanks to God, that when he had a disposition to sin, and should have committed it, had an occasion offered; yet *qewn eupoiia*, by the good providence of God, no such occasion, from the concourse of things, did offer for his commission of it. God gives to some men wealth and riches, and these are the occasions of much sin to them. He gives a law, which forbids men to sin; but as the poet says, "Nitimur in vetitum"; or rather as the apostle says, "Sin taking occasion by the commandment, wrought in me all manner of concupiscence" (Rom 7:8), the gospel also sent to men, is the occasion of stirring up the corruption of their nature, their pride, and passion, to an opposition to it, and it becomes the saviour of death unto death unto them (2Co 2:16).

5d5b2g. The concern of providence about sinful actions, further appears in limiting and setting bounds; as to the waves of the sea, saying, "hitherto shalt thou come, and no further" (Job 38:11). Thus Joseph's brethren would have run greater lengths in sin, had they not been restrained by the overruling providence of God; their first scheme was to put him to death; this was disconcerted by Reuben, who proposed putting him into a pit, and let him starve there; from this also they were diverted by a motion of Judah's to take him from thence, and sell him to the Ishmaelites, who were coming that way. And though it is amazing to observe how much sin is committed in the world; yet considering the wretched depravity of human nature, the temptations of Satan, and the snares of the world, it is most amazing that no more is committed; which can only be ascribed to the restraining providence of God.

5d5b2h. God in the affairs of providence, is to be considered as the Rector and Governor of the world, and the Judge of the whole earth; and in this branch of it, respecting sin, which he overrules either for the punishment of those who commit it, or of others, or else for good; he sometimes punishes one sin with another. Plato [39] says, a license to sin, is the greatest punishment of sin. So disobedient Israel, because they would not hearken to the voice of God, and would have nothing to do with him, therefore he gave them up to their own hearts lust: and the heathens, because they liked not to retain God in their knowledge, therefore he gave them up to a reprobate mind, to commit things sinful; and because the followers of antichrist believed not the truth, but had pleasure in unrighteousness; therefore he sent them strong delusions to believe a lie; and when he is said to harden the hearts, and blind the minds of men, it is done in a judicial way, by giving them up to greater hardness and blindness, for their willful obstinacy, and affected ignorance (Psa 81:11; Rom 1:28; 2Th 2:11, 2Th 2:12; Rom 9:18; Rom 11:8, Rom 11:10). Thus God corrected David's sin with Bathsheba, by the incest of his son with his wives and concubines; and punished the hypocrisy and idolatry of Israel, through the pride, ambition, and cruelty of the Assyrian monarch, who was in his hand the rod of his anger, and the staff of his indignation (2Sa 12:11; Isa 10:6, Isa 10:7). Sometimes God overrules the sins of men for good [40]; as the sin of

Adam, for the glorifying of his perfections; the crucifixion of Christ for the salvation of men, and Joseph's being sold into Egypt, for the saving many persons alive (Gen 50:20) [41]. To conclude this article of providence; let it be observed,

1. That all the providences of God are executed in the wisest manner; though they may not sometimes appear clear to us, and are inscrutable by us, and the causes and reasons of them not to be accounted for; yet even in such a view of them it should be said with the apostle, "O the depth of the riches", &c. (Rom 11:33).

2. They are all done in the most holy and righteous manner; even such as are concerned about sin, are clear from any imputation of it; "The Lord is righteous in all his ways, and holy in all his works" (Psa 145:17).

3. They are executed with power irresistible; they are immutably performed, according to the unchangeable will of God, who works all things in providence after the counsel of his will; he does what he pleases; his counsel always stands; and he does all his pleasure. Wherefore,

4. We should give to him the glory of all; observe with wonder and gratitude, the various steps of it respecting ourselves and others; and put our trust in him for things temporal and spiritual; and at all times cast our care upon him, who cares for us; seeing it is, and always will be, well with the righteous, in time and to all eternity.

ENDNOTES:

[29] Aristotle owned, that the providence of God reached to heavenly things, and to earthly ones according to their sympathy or congruence with the heavenly. Diog. Laert. l. 5. in Vita ejus.

[30] Deut. Legibus, l. 10. p. 956.

[31] Apud Plutarch. de Stoic. repugn. p. 1056.

[32] Balbus apud Ciceron. de Natura Deorum, l. 2. in fine.

[33] "Fixus est cuique terminus; manebit semper ubi positus est; nec illum ulterius diligentia aut gratia promovebit," Senecae Consolatio ad Marc. c. 20.

[34] Vid. Lactant. Institut. l. 5. c. 10.

[35] } "----Hominum nimium securus ades, non sollicitus prodesse bonis, nocuisse malis?" Senecae Hippol. v. 971.

[36] εν μεν κειν (kakon) ουκ εστιν, επειδε παν κειν αγαθον, Sallust. de Diis, c. 12.

[37] Deut. Republica, l. 2. p. 605.

[38] Antoninus de Seipso, l. 1. s. 17.

[39] In Theaeteto.

[40] δι αγαθοτητα γινεται τα κακα, Sallust, ut supra.

[41] Clemens of Alexandria says, Stromat. l. 1. p. 312. "it is the greatest argument of divine providence that he does not suffer evil, which arises from a voluntary defection, to remain useless

and unprofitable, nor to be altogether hurtful; but, as he after expresses it, that which is devised by evil persons, God brings on to a good and useful end.”

03-05 Of The Confirmation Of The Elect Angels,

A Body of Doctrinal Divinity Book 3—Chapter 5 Of The Confirmation Of The Elect Angels, And The Fall Of The Non-Elect.

Having considered at large the doctrines of creation and providence; I proceed to observe the first and principal events of providence relating to angels and men; and shall begin with the angels, the first of rational creatures that were created, and in whom the providence of God first took place; and whereas there was a distinction made between them, of elect and non-elect, as has been shown in a preceding chapter. I shall take notice,

1. Of the confirmation of the elect angels; for as God chose them to a state of holiness and happiness; as soon as he created them, he confirmed them in that state; the providence of God was not only concerned in the preservation and sustentation of them in their being when created (Col 1:16, Col 1:17), but in the government of them, which are the two parts and branches of providence. Now the government of rational creatures is in a moral way, by giving a law to them, as the rule of their obedience; and such a law was given to angels, not of a positive nature, similar to what was given to Adam, forbidding him on pain of death, to eat of the fruit of a certain tree, as a trial of his obedience to the whole will of God; since we read of no such law, or like it, given to angels; nor a law in the form of a covenant, as to men, since the angels do not appear to have had any federal head, they standing singly and alone, and each for themselves; nor do we ever read of good angels keeping covenant; nor of the evil angels being charged with the breach of covenant; but it was a law implanted in their nature, concreated with them in like manner, as the law of nature was inscribed on Adam's heart, some remains of which are to be observed in his fallen posterity, and even among the Gentiles (Rom 2:14, Rom 2:15), which is the same in substance with the moral law written; and with which angels are concerned, so far as the precepts of it are suitable to spiritual substances; for such of them, and so much of them, as relate to the body, and to corporeal actions, cannot agree with angels, who are incorporeal; as the fifth, sixth, seventh, and eighth commands: but such as relate to the fear and worship of God in a spiritual manner; to love to God, and love to fellow creatures; these are binding on angels, and are perfectly obeyed by the good angels; and in this their perfect obedience and holiness, are they immutably confirmed, from the moment of their creation; for this their confirmation is not owing to any merits of theirs, through the good use of the freedom of their wills: some have fancied that they were first in a state of probation, and having stood some time in their obedience, through the power of their free will, merited confirmation in that state from God, but a creature, even of the highest rank, can merit nothing at the hand of God; for "Who hath first given to him, and it shall be recompensed to him again?" (Rom 11:35. The obedience of angels was due to God, and could merit nothing of him; nor was their confirmation owing to the merits of Christ. Christ is a Mediator between God and men; but not between God and angels; for though he may be allowed to be a medium of conservation of angels; yet not a Mediator of peace and reconciliation, which they needed not; he is not a Saviour and Redeemer of them; he merited nothing for them by his incarnation, sufferings, and death; these were not on their account; hence the angels say, "Unto you is born this day (not unto us) a

Saviour, which is Christ the Lord" (Luk 2:11; Heb 2:14, Heb 2:16, Heb 2:17). But their confirmation is owing to the free favour and good will of God, choosing them to a state of holiness and happiness; and to his putting them under the care and charge of Christ, as the Head of all principality and power (1Ti 5:21; Col 2:10).

Now in this state of constant obedience and perfect holiness, they are immutably fixed by the will of God, and have from their creation continued in it, and ever will; as appears by their enjoyment of the presence of God perpetually; they always behold the face of God in heaven; they never left their habitation, but have always resided in heaven, where they were first placed; hence called the "angels of heaven" (Mat 18:10; Mat 24:36), and by their constant and perfect obedience to the will of God, and which is made the pattern of obedience to it in men; or we are directed to pray that it might be like it; "Thy will be done in earth, as it is in heaven"; that is, by the angels there (Mat 6:10), and by the consummate happiness of the saints at the resurrection being like to theirs; which supposes them to have continued in their original state, and that the saints will be like unto them, not only in the immortality of their bodies, but in perfect holiness and impeccability, as perfectly holy as they, and no more subject to sin than they are (Luk 20:36), and by what is said of them with relation to the second coming of Christ, and their estate to all eternity; as that he shall descend from heaven with his mighty angels; shall come, not only in his own, and in his Father's glory, but in the glory of the holy angels; that he will employ them in gathering in the elect from the four parts of the world; that he will then confess the names of his faithful followers before them; and that the wicked will be tormented with fire and brimstone in their presence; the smoke of whose torment shall ascend for ever and ever; and consequently the holy angels will be free from that torment, and be happy for ever and ever; (see 2Th 1:7; Luk 9:26; Mat 24:31; Rev 3:5; Rev 14:10, Rev 14:11).

2. The next remarkable event respecting angels, is the sin and fall of the non-elect angels. The heathens seem to have had some notion of the fall of the evil angels; for Plutarch speaks [1] of demons or devils, as qehlatoi and ouranopeteiV, expelled by the gods, and fallen from heaven. The providence of God was equally concerned in the sustentation and conservation of them in their beings, as of the elect angels; and in which they are and will be everlastingly preserved. The same law also for the government of them, and as a rule of obedience, was given to them; or otherwise they could not be chargeable with sin, as they are; they are called the angels that sinned. Now sin is a transgression of the law; where there is no law there is no transgression (2Pe 2:4; 1Jn 3:4; Rom 4:15). These angels, in their original estate of creation, were in a capacity of obeying the law that was given them; their will was inclined to it; and the bias of their mind was towards it; for they were created holy, just, and good; the estate they are now in, is not that in which they were made; it is expressly said of them, that they "kept not their first estate", and "abode not in the truth" (Jude 1:6; John 8:44), which supposes a better estate than what they are now in, and that they were originally in an estate of truth; that is, of integrity, righteousness, and holiness, though they did not abide in it, but fell from it; for being left to the freedom of their will, which was mutable, and is that folly and weakness which angels in their original state were chargeable with by God, and in comparison of him; they sinned and fell, to which fall of theirs our Lord has respect, when he says, "I beheld Satan, as lightning fall from heaven" (Luk 10:18), that is, suddenly, swiftly, and irresistibly, and which proves the existence of Christ before his incarnation; as that not only he was before Abraham, but before Adam; however, before the fall of

Adam, for he was before the fall of the angels, he was present at it, and a witness of it. Now concerning this, the following things may be inquired into.

2a. First, What was the sin of the angels, by which they fell? this cannot be said with precision, the scriptures being silent about it; yet it is generally supposed, and it is probable from the scriptures, that their sin was,

2a1. Pride; and which seems probable from (1Ti 3:6). Not a novice, lest being lifted up with pride, he fall into the condemnation of the devil; being guilty of the same sin, he is in danger of the same condemnation; and usually so it is, as the wise man observes, that "pride goes before destruction; and an haughty spirit before a fall" (Pro 16:18). And so it might before the fall of the angels, and be the cause of it. They might first begin with contemplating their own perfections and excellencies, which were very great; as their wisdom, knowledge, strength, &c. which might lead on to self-admiration, and issue in an over-weening opinion of themselves, so as to think more highly of themselves than they ought to have done; and to conclude, that creatures of such an high rank and class, as they were, ought not to be subject to a law, and therefore cast off the yoke of the law, and departed from their allegiance and obedience to God; hence one of the names of Satan is Belial, "without a yoke"; and the children of the devil are called sons of Belial; not being subject to the law of God (2Co 6:15; 2Sa 23:6), upon which they seem to have affected deity; and having revolted from God, set up for gods themselves; and this may be thought to be confirmed from the manner in which they tempted our first parents to rebel against God; to do which they might hope to prevail with them, as it was the snare in which they themselves were taken; "Ye shall be as Gods, knowing good and evil" (Gen 3:5), as also by all the methods they have since taken to get themselves worshipped as gods. Satan has usurped to himself the title of the god of this world; and very early did he introduce into the world the worship of idols, and the offering of sacrifice to them; which to do is no other than to sacrifice to devils (2Co 4:4; 1Co 10:20), yea, he has prevailed upon the poor Indians, both Eastern and Western, to worship him openly as a devil; and nothing can be a greater instance of his pride, arrogance, and impudence, than the proposal he made to Christ, to give him all the kingdoms of this world, if he would but fall down and worship him (Mat 4:9).

2a2. Some have thought that envy was the sin of the devils, by which they fell; led thereunto by a saying in the Apocryphal book of Wisdom, "Nevertheless through envy of the devil came death into the world: and they that do hold of his side do find it." (Wisdom 2:24) and, indeed, envy and pride are inseparable; a proud man is always envious at others; he cannot bear that any should be above him, or even equal to him: the apostle joins these sins together (Jas 4:5, Jas 4:6), the angels might envy the superior power and excellencies of God himself, and therefore withdrew from him, as not bearing his superiority over them, envying that he should be above them, and higher than they; if there was any superior rank and class of angels above these, since some are called dominions, thrones, principalities, and powers, they might be the object of their envy, and be displeased that they were not of the same, or of a superior class; however, it seems highly probable, that they envied the state and happiness man [2], and therefore contrived his fall and ruin; as that he should be made after the image and likeness of God, which is never said of them, however like to God angels may be; and that man should be the lord of the whole world, and all the creatures put in subjection to him; which they might think more properly belonged to them. And especially they might be envious at the Son of God, who they might understand, would in time

assume human nature; though the end and design of it they might not know; and that in that nature he should sit at the right hand of God, which they were not admitted to; and that he should in that nature be the Head of all principality and power; and that angels, authorities, and powers, should be subject to him in it. Now this they could not brook and bear, that the human nature should be advanced above that of theirs; and therefore broke away from God in envy, wrath, and malice; and hence there has been from the beginning, a continued enmity and opposition by the devil, to Christ, the seed of the woman, that should bruise the head of the serpent; hence Satan always sought to oppose Christ in his person and offices, and to lead men into errors and mistakes about them; denying him in one or other of his natures, and depreciating him in his offices; and hence he set up antichrist, whose coming was after the working of Satan; and whose doctrines are doctrines of devils, and diametrically opposite to the glory of Christ.

2a3. Unbelief may also be taken into the account of the sin of the angels; they must disbelieve the eternal power of God, and his truth and faithfulness to his word, or they would not have dared to have sinned against him; and as the apostasy of our first parents began with that, and disregard unto, and a disbelief of the threatening word of God; it may be reasonably thought, that something of the same kind led on to the rebellion and fall of the angels; indeed, their sin seems to be a complication of iniquity, of pride, envy, and unbelief.

2b. Secondly, There are several questions commonly asked, relative to the fall of angels; to which a short answer may be returned; as,

2b1. How and by what means they came to fall? they had no tempter; there were no creatures in being capable of tempting them to sin; not irrational creatures, who could have no influence on them; and if man was then created, as it is a question whether he was or not; and if he was, he had no disposition to anything of this kind; but, on the other hand, his fall was through the temptation of an evil angel; there was none but God to tempt them, and he tempts none, neither angel nor man (Jas 1:13, Jas 1:14), and this indeed was the case, as before observed; the angels were left to their own free will, which was mutable, and so of themselves, and not through any temptation without them, sinned and fell; this is always spoken of as their own voluntary act and deed, without any force or persuasion used with them; they kept not their first estate, left their habitation, and abode not in the truth. It is very probable, that one of them, famous above the rest for his wisdom and strength, might begin the apostasy; and being in high esteem for his excellent qualifications, he gave the lead, and others followed his example; hence we read of the prince of devils, and of the prince of the power of the air, or of the posse of devils in it, and of the devil and his angels (Mat 12:24; Mat 25:41; Eph 2:2).

2b2. It is sometimes asked, When the angels fell? to which it may be answered, Not before the sixth day of the creation: as it is probable they might be created on the first day, when the heavens, their habitation, was made, and light was formed; so they continued in their first estate, during the six days of the creation; for on the sixth day, when all the creatures were made, "God saw everything that he had made, and behold it was very good"; not only when made, but to this time had continued so. Now if the angels had sinned before, this could not have been said; and yet they must have fallen before Adam fell, because it was the serpent, or the devil in the serpent, either in a real one, or in the form of one, that beguiled Eve, and so was the cause and means of the fall of man. But however, certain it is, that the fall of the angels was very early; since the devil

is called, "a murderer from the beginning" (John 8:44), a destroyer of mankind, either from the beginning of the world, that is, quickly after it was made; or from the beginning of his creation, not long after he began to be; or from the beginning of man's creation, who abode not long in his happy state, but soon fell from it, through the temptation of the devil.

2b3. This question is sometimes put, What number of the angels fell? This cannot be said with any precision; some have thought that as many fell as stood; grounding it on a passage in (Eze 41:18), where it is said, that on the wall of the temple were carved, with cherubim and palm trees, a palm tree between a cherub and a cherub; by cherubim they understand angels, and by palm trees good men, said to flourish like the palm tree; and who are supposed to fill up the places of fallen angels; and so conclude the same number fell as stood; but as such a sense of the text cannot easily be established, it is insufficient to build such a notion upon. Others have thought, that not so many fell as stood; since evil angels are never said to be innumerable, as the good angels are (Heb 12:22). And which they also gather from the words of Elisha to his servant; "Fear not; for they that be with us, are more than they that be with them"; and the servant's eyes were presently opened, and he saw the "mountain full of horses and chariots of fire round about"; that is, angels in such forms (2Ki 6:16, 2Ki 6:17), but then the comparison is not between good and bad angels; but between the good angels and the Syrian host. Others fancy that a third part of the angels fell; this they take from (Rev 12:4), where the dragon is said to draw with his tail the third part of the stars of heaven; but by the stars are not meant angels, but such who bore the character of the ministers of the word, who in that book are called stars (Rev 1:20), whom Satan, through his influence, prevailed upon to drop their character, and desert their office. However, it is certain, that not a few of the angels, but many of them, fell; even as many as to form a kingdom, with a prince at the head of it; and there were so many that possessed one man, as to be called a legion, which consisted of some hundreds; for when the devil in him was asked his name, he answered, "My name is legion, for we are many"; yea, it seems there are various kinds and sorts of them; for when the disciples asked Christ the reason why they could not cast out a certain devil, our Lord, among other things, says, "this kind goeth not out but by prayer and fasting" (Mat 12:24, Mat 12:26; Mat 17:19-21; Mark 5:9).

2c. Thirdly, The state and condition into which the angels were brought by sin, may next be considered. They were originally angels of light; full of light, knowledge, and understanding; but by sinning are become angels of darkness; and are called the power of darkness, and the rulers of the darkness of this world, blind, and blinding others (Col 1:13; Eph 6:12; 2Co 4:4), for whatever light and knowledge of natural things they retain, and which may be increased by long observation and experience; or whatever notional knowledge they have of evangelical truth, they have no spiritual and experimental knowledge; not the light of faith; nor rejoicing of hope; nor heat of love; no light of spiritual joy and gladness; but all black despair. They were once pure and holy creatures; but through their sin and fall, became impure and unholy; and therefore called "unclean spirits"; who delight in the impurities of sin; and take pleasure in drawing men into them, to the commission of them; the devil is called emphatically and eminently, "the wicked one", being notoriously and superlatively wicked; even wickedness itself (Mat 10:1; Mat 13:38; 1Jn 3:12; 1Jn 5:18). Once they were lovers of God, and of their fellow creatures; but now at enmity to God, and all that is good; and spiteful and malicious to mankind. Satan is called emphatically the enemy, the enemy of God and of Christ, and of all good men; desirous of doing all the harm and mischief to

them he can, or gets leave to do; the case of Job abundantly proves this; whose substance, family, and health, by permission, he destroyed; and would have taken away his life, could he have obtained leave: and as also the possessions of men by him, in the times of Christ show; to the torment of their bodies, and the distraction of their minds; and, indeed, he is always going about seeking whom he may devour (1Pe 5:8). These fallen angels, who were once in a guiltless state, are now in the most desperate circumstances; are in chains of darkness and black despair, under irremissible guilt; no pardon for them, nor hope of it for evermore; which leads on to observe,

2d. Fourthly, Their punishment; and which is both of loss and sense; they have lost the favour and presence of God, and they sensibly feel his wrath and indignation on them. Sinning, they were hurled out of heaven, and deprived of their blissful state they left; being forced to leave their habitation there; nor will their place be any more found there; the apostle Peter says, they were "cast down to hell" (2Pe 2:4), but where that is, it is not easy to say; very probably upon their ejection out of heaven, they fell down into the air, since Satan is said to be the "prince of the power of the air" (Eph 2:2). Not that he has a power of moving the air, and of raising storms and tempests; but he is the ruler of the posse of devils that dwell in the air [3]; from whence, by divine permission, they descend and patrol; and rove about the earth, in chains, limited and restrained for the punishment of wicked men, and for the trial of the graces of good men; but as yet they do not seem to have their full punishment inflicted on them; or are not yet in full torment; as may be learnt from their words to Christ; "Art thou come hither to torment us before our time?" and are said to be "reserved unto judgment, and unto the judgment of the great day"; when their full sentence will be pronounced upon them, and be carried into execution (Mat 8:29; 2Pe 2:4; Jude 1:6), which they "believe and tremble" at (Jas 2:19), and which punishment will be everlasting; there will be no end of it, no deliverance from it; it is called everlasting fire, prepared for the devil and his angels; the fire of divine wrath, which will never be quenched, but always burn without intermission, to all eternity; and a "lake of fire and brimstone", where the devil, with the beast and false prophet, will be "tormented day and night for ever and ever" (Mat 25:41; Rev 20:10).

ENDNOTES:

[1] De Vitando aere Al. p. 830.

[2] It is an ancient tradition of the heathens, that the evil demons envied good men, Plutarch. in Dio, p. 958.

[3] It was a notion of the Chaldeans, that the air is full of demons, Laert. Proem. ad Vit. Philos. p. 5. and of Pythagoras, ibid. Vit. Philosoph. l. 8. in Vita ejus; and of Plato, Apuleius de Deo Socratis; and of the Jews, so R. Joseph Ben Gekatilia in Shaare ora, fol. 4. 1.

03-06 Of the Honour and Happiness of Man

A Body of Doctrinal Divinity Book 3—Chapter 6 Of the Honour and Happiness of Man In a State of Innocency.

Having considered the first and principal events of providence respecting angels, I shall proceed to consider such as respect man, as soon as created, and when in his first estate, and the honour and happiness of that estate; not what regard his internal honour and excellency, being created in the image and likeness of God, which lay in his wisdom and knowledge; in his holiness and righteousness; in the right use of his rational powers, his understanding, will, and affections; in communion with God, and in his frequent appearances to him, which have been treated of; but what regard his external honour and happiness; as,

1. First, His being placed in the garden of Eden; for an habitation to dwell in; for the support of his animal life; and for his exercise in the culture and dressing of it,

1a. First, For his habitation; "And the Lord God planted a garden eastward in Eden"; and there he put the man whom "he had formed" (Gen 2:8). Indeed, the whole earth was made to be inhabited by man, as it has been ever since the creation of it; "the heaven", even "the heavens are the Lords"; he has reserved that part of his creation for himself, for the habitation of his holiness; and for his attendants, the holy angels; "But the earth hath he given to the children of men", for them to dwell in; (see Isa 45:18; Psa 115:16). And though Adam was heir and lord of the whole world, yet there was one particular spot more excellent than all the rest, assigned him for his residence; even as a king of a large country has his royal seat, palace, and court, in some particular part of it: and it appears that this garden of Eden was not the whole world, as some have thought, which, for its delightfulness and fertility, might be called a garden; but though it was exceeding delightful and fruitful, in comparison of what it is now; yet it is certain, that the garden of Eden was a distinct spot from the rest of the world; this is clear from the man being said to be put into it when created, which shows that he was formed without it, and when made, was removed into it; as also from his being driven out of it when he had sinned. To which may be added, that we read of a land that was at the East of it; (see Gen 2:8; 3:24; 4:16). It is called the garden of God, because of his planting; and of Eden, because of the pleasantness and delightfulness of it, as the word signifies; hence any spot that was uncommonly fruitful and delightful, is compared unto it (Gen 13:10). Where this garden was, cannot be said with any certainty; whether in Armenia, Assyria, or in Judea; most probably it was in Mesopotamia, since we read of an Eden along with some places in that country (Isa 37:12). However, it is not to be known at this day; and there are many things that contribute to the obscurity of it; as its being left without any to cultivate it, upon Adam's being ejected from it, and so, in course of time, must become ruinous and desolate; and from the curse taking place upon it, as no doubt it did, and upon it chiefly and in the first place, as being man's peculiar habitation; "Thorns and thistles shall it bring forth": besides, fire might spring up out of the earth, and destroy the trees and ornaments of it; or they might be washed away afterwards by the waters of the flood; and what through the change it might then undergo, as the whole earth did; and

through the alteration of the course of the rivers of it, it is no wonder it should not be known at this day where it was. However, it was so delightful a spot, at its first plantation, that the church of Christ is compared unto it, and is called, in allusion to it, "a garden enclosed"—and her plants, "an orchard", or "paradise of pomegranates" (Song of Solomon 4:12, Song of Solomon 4:13). Moreover, it was an emblem of the heavenly state, which is therefore called paradise (Luk 23:43; 2Co 12:3, 2Co 12:4; Rev 2:7).

1b. Secondly, Adam was put into the garden of Eden for the support of his animal life; where grew trees, not only pleasant to the sight, but good for food; and Adam was allowed to eat of them all excepting one (Gen 2:9, Gen 2:16, Gen 2:17), there are two trees particularly taken notice of; "the tree of life, in the midst of the garden, and the tree of knowledge of good and evil": the former is so called, because with the other trees of the garden, it was a means of maintaining Adam's animal life, and perhaps the chief means of it; and so of the continuance of his life, so long as he stood in his integrity; for notwithstanding his body was gifted with immortality, this it had not from the constitution of it, but from the gift of God; and was to be continued in the use of means, and by eating of the fruit of this tree in particular; though what it was, and its fruit, are not now to be known by us: not that it had such a virtue in it as to prevent diseases; to which Adam's body was not, as yet, subject; nor such as to give and preserve immortality, and continue it, as Adam vainly thought it would, after he had sinned; which seems to be supposed in Gen 3:22 spoken according to his sense of things; but this tree was planted and pointed at, and called by this name, because it was a token that Adam had his natural life from God, the God of his life; and that it depended upon him, and that he might expect the continuance of it so long as he kept his state of integrity: it was also an emblem of Christ, who is therefore called the tree of life (Pro 3:18; Rev 2:7; Rev 22:2). But not then to Adam, unless of him as his Creator, from whom, as such, he had his life and being; but not of him as Mediator, who, as such, is the author and giver of life, spiritual and eternal; but of him, as such, Adam had no knowledge; and so could not be a symbol of spiritual and eternal life to him, its that his then present state, though it might be after his fall. There was another tree, called "the tree of knowledge of good and evil": what that tree was, cannot be said; it is generally thought to be the apple tree; founded upon a passage in (Song of Solomon 8:5). Others have thought of the fig tree, because that Adam and Eve immediately plucked the leaves of that tree, to cover their naked bodies with; but after they had suffered so much by eating the fruit of it, it can hardly be supposed, if this was the tree, that they would have so much as touched its leaves, and much less have wrapped their bodies with them; and there is no sufficient foundation for either of them; nor for any other suggested; as the vine tree, stalks of wheat, &c. and though this tree might be as good for food as any other of the trees, yet it was forbid to be used for that purpose, as a trial of man's obedience. It had its name, not from any virtue that it had of ripening the rational powers of man, and of increasing and improving his knowledge, as say the Jews and Socinians, who take Adam to be but a great baby, an infant in knowledge;^[1] whereas his knowledge of God, and of things natural and moral, was very great: and besides, had he wanted knowledge, this tree could not be the means of accelerating and increasing it, since he was forbid to eat of it; nor was it so called from the lie of the serpent; "God doth know that in the day ye eat thereof, ye shall be as gods, knowing good and evil". But this tree had its name before that lie was told, or any temptation was offered to Eve (Gen 2:9, Gen 2:17; Gen 3:5). But it was so called, either because God hereby tried and made known, whether Adam would obey his will or not; or eventually, since hereby Adam knew by sad experience, what the good was he had lost, and might have enjoyed; and what a

bitter and evil thing sin was, and what evil it had brought on him and his posterity; otherwise Adam full well knew before, in the theory, the difference between good and evil; but by his fall, or eating of the fruit of this tree, he knew these things practically; to his great grief and distress.

1c. Thirdly, Adam was put into the garden of "Eden to dress it and to keep it" (Gen 2:15), for the culture of it; not to worship and serve God in it, as some give the sense of the word: indeed as Adam had a right knowledge of God, and knew it was his duty to worship, serve, and glorify God, he took every opportunity of doing it in the garden; and the various trees and plants, and beauties of it, must needs lead him into adoring views of the great Creator; and he might often take his walks in the garden to contemplate the perfections of God displayed in it; even as Isaac went into the field to meditate on divine things. But the sense of the passage is, that he was put into the garden to cultivate it and keep it in good order, and keep out of it everything that might be injurious to it; and this was a proper exercise for man in his state of innocence; for it was never the will of God that men should in any state live an idle and lazy life; nor indeed any of his creatures, the most exalted; the angels are "ministering spirits", employed in the service of God, and in ministrations to their fellow creatures. Yet the work of man in the garden was without toil and fatigue, he did not eat his bread with the sweat of his brow, as after the fall; but his service in it was attended with the utmost delight and pleasure; nor was it at all dishonorable to him, nor inconsistent with the high, honorable, and happy estate in which he was.

1d. Fourthly, What added to the delight and fruitfulness of the garden of Eden, was a river that went out of it to water it; which was parted into four heads or branches, the names of which were Pison, Gibon, and Hiddekel or Tigris, and Euphrates; which may be symbols of the gospel and its doctrines, which, like a fountain or river, went forth out of Zion the church, and makes it cheerful and fruitful; and of the ordinances of it, those still waters of the sanctuary; or of the Spirit and his grace, which are rivers of living waters which flow from them that believe; or rather of the everlasting love of God, that pure river of water of life, a river of Eden, or of pleasure; the four heads and branches of which are election, redemption, effectual calling, and eternal life (Rom 8:30).

2. Secondly, Another remarkable event in providence, relating to the honour of man in his estate of innocence, is the bringing of all the creatures to him to give names unto them, and whatsoever names he gave them they were called by (Gen 2:19), which was a proof and instance of his great wisdom and knowledge, part of the image of God he was created in; for to give names to creatures suitable to their nature, required a large share of knowledge of them; insomuch that Plato^[2] said, that it seemed to him that that nature was more than human that gave names to things; and besides, by the creatures being brought unto him for such a purpose, whether by the ministry of angels, or by an instinct in them, it was putting him into the possession of them, as being their lord and proprietor; whose dominion over them was declared when created, and now confirmed by this act.

3. Thirdly, Another providential event, and which shows the care of God over Adam, and his concern for him, is providing an help meet for him, and a partner with him in civil and religious things, man being a sociable creature; and whereas no suitable one could be found among the creatures, he cast man into a deep sleep, and took out a rib from him, and of that made a woman, brought her to him and joined them together in marriage, by whom he could propagate his species

and live a social life; which shows that marriage is honorable, being instituted in paradise, and not at all inconsistent with the pure state of man in innocence; and it was also typical of the marriage of Christ, the second Adam, and his church; and of their mutual union and communion; (see Eph 5:31, Eph 5:32).

ENDNOTES:

[1] Vid. Joseph. Antiq. 1. i. c. 1. s. 4. Socinum de Stat. Prom. Hom. c. 4. Et Smalcium apud Peltii Harmon. Remonstr. et. Socin. art. 6. p. 39.

[2] In Cratylo, p. 268-270.

03-07 Of the Law Given to Adam, and the

A Body of Doctrinal Divinity Book 3—Chapter 7 Of the Law Given to Adam, and the Covenant Made with him in his State of Innocence; in which he was the Federal Head and Representative of his Posterity. The manner in which God governs rational creatures is by a law, as the rule of their obedience to him, and which is what we call God's moral government of the world; and as he gave a law to angels, which some of them kept, and have been confirmed in a state of obedience to it; and others broke it, and plunged themselves into destruction and misery: so God gave a law to Adam, and which was in the form of a covenant, and in which Adam stood as a covenant head to all his posterity. And I shall endeavour to show what that law was, that it was in the form of a covenant, and that Adam was a federal head in it.

1. First, The law given him was both of a natural and positive kind. God, who is the Creator of all, Judge of all the earth, and King of the whole world, has a right to give what laws he pleases to his creatures, and they are bound as creatures, and by the ties of gratitude, to observe them. The natural law, or law of nature, given to Adam, was concreated with him, written on his heart, and engraved and imprinted in his nature from the beginning of his existence; by which he was acquainted with the will of his Maker, and directed to observe it; which appears from the remains of it in the hearts of all men, and even of the Gentiles; and from that natural conscience in every man, which, if not by some means lulled asleep, that it does not perform its office, excuses men from blame when they do well, and accuses them, and charges them with guilt when they do ill (Rom 2:14, Rom 2:15), and likewise from the inscription of this law, in a spiritual and evangelic manner, on regenerate persons, according to the tenor of the covenant of grace; "I will put my law in their inward parts, and write it in their hearts" (Jer 31:33), so that they become the epistle of Christ, having the law as from him, and by his Spirit written in them, and the Spirit put into them, to enable them to walk in his statutes, and keep his judgments, and do them; and this law that was written on Adam's heart, and is re-inscribed in regeneration, is the same with the Decalogue, as to the substance of it; and, excepting such things in it as were peculiar to the Jews, all of a moral nature; and which is comprised in these two precepts, to which it is reduced by Christ; "Thou shall love the Lord thy God with all thou heart; and thou shall love thy neighbour as thyself"; this was binding on Adam, and on all his posterity.

Besides, This natural law, or law of nature, given to Adam, there were others of a positive kind, which were positive institutions of God, such as man could never have known by the light of nature; but were made known by the revelation of God; such as relate to divine worship, and the manner of it; that there was a God, and that he was to be worshipped, Adam knew by the light of nature; but how, or in what manner, and with what rites and formalities he would be worshipped, this he could not know, but by divine revelation. In all dispensations there have been ordinances of divine service; there now are; and there were under the former dispensation; and so in a state of integrity; which were appointed of God, and revealed to man; for the law that forbid the eating of the fruit of a certain tree, is not the only positive law of God; however, it is certain that was one; "Of the tree of the knowledge of good and evil thou shalt not eat" (Gen 2:17), which was given as a

trial of man's obedience to the will of God, whether he would observe it or not; for the evil of the act of eating did not arise from the nature of the tree, and its fruit, which was as good for food as perhaps any tree in the garden; but from its being disobedience to the will of God. And be it what it may, in which God is disobeyed, it matters not; and by so much the lesser that is which is forbidden, by so much the greater is the sin of disobedience, the more aggravated, and the more inexcusable.

2. Secondly, This law given to Adam, taken in its complex view, as both natural and positive, was in the form of a covenant; the same to be both a law and a covenant, is not at all inconsistent; so the law given to the people of Israel from mount Sinai, is also called a covenant (Exo 24:7; Deu 5:1-3), yea, the covenant of grace is called a law, the law of Christ's mediatorship, which was in his heart to fulfil; even the covenant he made with his Father, and his Father with him (Psa 40:8). The law given to Adam, as it was a law, sprung from the sovereignty of God, who had a right to impose a law upon him, whatsoever he thought fit; as it was a covenant, it was an act of condescension and goodness in God, to enter into it with man, his creature; he could have required obedience to his law, without promising anything on account of it; for it is what God has a prior right unto, and therefore a recompence for it cannot be claimed; if, therefore, God thinks fit, for the encouragement of obedience, to promise in covenant any good, it is all condescension, it is all kindness.

Moreover, It may be observed, that the law given to Adam is expressly called a covenant, as it should seem in Hos 6:7 "but they, like men", (or like Adam) "have transgressed the covenant": the sense of which seems to be, that as Adam transgressed the covenant God made with him; so the Israelites had transgressed the covenant God made with them; for as well may Adam's transgression of the law or covenant be referred to here, as his palliating his sin, after the commission of it, is referred to in Job 31:33. Besides, the terms by which the positive law given to Adam is expressed, manifestly imply a covenant; as that if he eat of the forbidden fruit, he should surely die; which implies, that if he abstained from it, he should surely live; which formally constitute a covenant; even a promise and a threatening. To which may be added, the distinction of two covenants of grace and works, called the law of faith, and the law of works; and a twofold righteousness and obedience yielded to the one, and to the other, the righteousness which is of faith, and the righteousness which is of the law (Gal 4:24; Rom 3:27; Rom 10:5, Rom 10:6), for without the law of Adam, as a covenant, two covenants cannot be fairly made out; for though in Heb 8:7, Heb 8:13 we read of a first and second, an old and a new covenant; yet these respect one and the same covenant, under different dispensations; and though in the passage referred to, the covenant at Sinai may be intended as one, yet as a repetition, and a new edition of the covenant made with Adam. This covenant is by divines called by various names; sometimes a covenant of "friendship", man being in friendship with God when it was made with him; of which there are many instances; as the placing him in the garden of Eden, putting all the creatures in subjection to him, and providing an help meet for him; appearing often to him, and talking friendly with him, and granting him communion with him; and it was an act of friendship to him to enter into covenant with him; and while Adam observed this he remained in friendship with God; and it was the breach of this covenant that separated chief friends. Sometimes they call it a covenant of "nature", it being made with Adam as a natural man, and a natural head of his posterity; and promised natural blessings to him and his; was coeval with his nature; and was made with all

human nature, or with all mankind, in Adam. it is also called a covenant of "innocence"; because made with man in his innocent state; and who, as long as he kept this covenant, continued innocent; but when he brake it, he was no more so. And it is frequently called the "legal" covenant, the covenant of "works", as the Scripture calls it, "the law of works", as before observed; it promised life on the performance of good works; its language was, "Do this and live". And it sometimes has the name of the covenant of life from the promise of life in it; though not in such sense as the covenant with Levi, as a type of Christ, is called, the covenant of life; for it is life of a lower kind that was promised to Adam, than what was promised to Christ, for his people, as will be seen hereafter.

3. Thirdly, As in all covenants there are contracting parties, so in this.

3a. God is one of the parties in this covenant; nor was it unworthy of God to enter into a covenant with Adam; for if it was not unworthy of God to make a covenant of conservation with Noah; a covenant of circumcision with Abraham; and a covenant of royalty with David; a covenant respecting the kingdom, and the continuance of it in his family; men in a fallen state; then it could not be unworthy of God to make one with Adam in his perfect state; yea, even since, on the behalf of his people, he makes a covenant with the beasts of the field, the fowls of heaven, and the creeping things of the ground, #Hos 2:18. Besides, to make a covenant with Adam, was a display of his goodness to him. As he was the work of his hands, he must have a regard to him; as every artificer has for his work; and would not despise him, but be concerned for his good; and therefore in covenant promised good things to him, in case of obedience to his will: this his covenant also flowed from his sovereignty; since all his good things are his own, and he can do with them as he pleases; make promises of them in a covenant way; in like manner he disposed of some of them in such a way to Adam.

3b. The other contracting party was Adam; who gave a full and hearty assent to what was proposed to him. The stipulation on the part of God, was proposing and promising good, on condition of obedience. The stipulation, or restipulation on the part of man, was his free and full consent to yield the obedience proposed, in expectation of the promise fulfilled; and this may be concluded from the law he was to obey being written on his heart; which he had full knowledge of, approved of, and assented to; for which he had the most sincere affection; and the inclination and bias of his will were strongly towards it: and as for the positive law, which forbid him to eat of a certain tree; his will was to observe it; his resolution to keep it; as appears from what Eve said to the serpent, tempting her; "God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die" (Gen 3:3), which shows, that she and her husband believed what God had said; judged it to be reasonable to hearken to it; and were determined to observe it: and man had also power to keep this covenant; being made after the image, and in the likeness of God; pure and upright, possessed of a clear understanding of it, a strong affection for it, and a full resolution to keep it; for it was not till sin took place, that the nature of man was weakened, and he unable to keep the law; "For what the law could not do, in that it was weak through the flesh", &c. or what man could not do in fulfilling the law, his nature being weakened by sin; for then, and not before, was it in such an incapacity. Though it should be observed, that man was not left to his liberty; it was not at his option, whether he would assent to the proposal in the covenant, and the condition of it; he had not an alternative given him, to agree or not agree, since obedience was due to God, whether he promised him anything or not. Wherefore this covenant differs from any covenants among men; in

which the parties not only freely agree to make a covenant, but it is at the option of the one, whether he will accept of and agree to the proposal of the other. So that this covenant made with Adam, is not strictly and properly a covenant, such as is among men; but is rather a covenant on one side, as a covenant of promise is; and a covenant of God with man, rather than a covenant of man with God. The obedience required of man in this covenant, was personal, perfect, and perpetual. It was personal; it was to be performed in his own person, and not by another for him; as is the obedience of Christ, which is not personal to them, who are made righteous by it; or as would have been the obedience of Adam, had he stood, as reckoned to his posterity; which, though personal to him, would not have been so to them; as his disobedience, by which they are made sinners, is not personal to them (Rom 5:19). It was "perfect" obedience that was required of him, both as to parts and as to degrees; it was to be yielded to all the commandments of God, without exception, and to be performed in the most perfect manner; as to matter, all the commands of God, natural and positive, were to be observed; and as to manner, just as the Lord commanded them. And then this obedience was to be "perpetual"; it was not to be done for a time only, but always; life, and the continuance of it, depended on it; otherwise, if a stop was made in it, the law condemned, and the man became accursed; "Cursed is everyone that continueth not in all things written in the book of the law to do them" (Gal 3:10). So that man was bound by it for ever, as a law; but as considered as the condition of a covenant, it was to be yielded to as such, until man was confirmed in his estate, as the angels are; and, as some divines think, until he had children arrived to an age capable of obeying or sinning.

4. Fourthly, The law given to Adam, as it had the nature of a covenant, it contained a promise in it, and had a sanction annexed to it.

4a. It contained a promise; which was a promise of life, of natural life to Adam, and of a continuation of it so long as he should observe the condition of it; just as life was promised to the Israelites, and a continuance in it, in the land of Canaan, so long as they should observe the law of God; for neither the law of Moses, nor the law of nature, made promise of any other than of a natural life. Some divines, and these of great name and figure in the churches of Christ, think, and indeed it is most generally received, that Adam continuing in his obedience, had a promise of eternal life. I cannot be of that mind. There is, indeed, an ambiguity in the phrase "eternal life"; if no more is meant by it than living for ever in his present life, it will not be denied; but if by it is designed such a state of glory and happiness, which saints shall enjoy in heaven to all eternity; that must be denied for the following reasons:

4a1. Adam's covenant was but a natural covenant; and which was made with a natural man, as Adam is called by the apostle (1Co 15:46, 1Co 15:47), and which covenant promised no supernatural blessing, neither grace nor glory; for as for spiritual blessings, these the elect are blessed with only in heavenly places in Christ (Eph 1:3).

4a2. It was in another covenant more early than that of Adam's, in which eternal life was promised and secured; God, that cannot lie, promised it before the world began; and this promise was put into Christ's hands, even from all eternity; and the blessing itself was secured in him for all for whom it was designed (Tit 1:2; 2Ti 1:1; 1Jn 5:10).

4a3. Eternal life is only through Christ as the Mediator of the covenant of grace; it comes by no other hands but his; it is "through Christ Jesus our Lord"; he came to open the way of it, that "we

might have life, and that more abundantly"; a more abundant, durable, and excellent life, than Adam had in innocence: Christ, as Mediator, had a "power to give eternal life" to as many as the Father has given him; and he does give it to all his sheep, that know his voice, hearken to him, and follow him (Rom 6:23; John 10:10; John 17:3; John 10:28).

4a4. If eternal life could have been by Adam's covenant, it would have been by works; for that covenant was a covenant of works; and if by works, then not of grace; it would not have been the gift of God, as it is said to be; "The gift of God is eternal life", carisma, a free grace gift. Eternal life is no other than consummate salvation in the future state; and that is said to be of grace, and denied to be of works; (see Rom 6:23; Eph 2:8, Eph 2:9). Should the question of the young man in the gospel, and Christ's answer to it, be objected (Mat 19:16-22). "Good Master, what good thing shall I do that I may inherit eternal life thou wilt enter into life, keep the commandments"; it may be observed, Christ answers him, and deals with him on his own principles; the man was upon the bottom of his own good works, and seeking for eternal life by them; and since he sought for life that way, Christ directs him to keep the commands, there being no good thing better than keeping them; the young man asked him what they were; he tells him; upon which he was very alert, and thought himself in a very good way for heaven: but Christ, further to try him, and to convince him that eternal life was not to be enjoyed by any good thing done by him, bids him, if he would be perfect, sell all that he had, and give to the poor; on which he went away sorrowful, unwilling to part with his possessions; and so found that eternal life was not to be had by doing.

4a5. Life and immortality, or an immortal, eternal life, and the way to it, are only brought to light by the Gospel (2Ti 1:10), not by the light of nature, nor by the law of Moses; only by the Gospel of Christ.

4a6. There is no proportion between the best works of man, even sinless obedience and eternal life; wherefore, though the threatening of death to Adam contains in it eternal death, it does not follow that the promise of life includes eternal life; since, though eternal death is the just wages and demerit of sin; yet eternal life is not the wages and merit of the works of men; it is the free gift of God (Rom 6:23).

4b. The sanction of the law and covenant made with Adam, was death; "In the day thou eatest thereof thou shalt surely die" (Gen 2:17), which includes death corporal, spiritual, or moral, and eternal.

4b1. A corporal death; which lies in a separation of soul and body; as this was threatened, so the sentence of it was pronounced on the day man eat of the tree; "Dust thou art, and to dust thou shalt return" (Gen 3:19). Adam was at once stripped of the immortality of his body, that gift was at once withdrawn from him, and he became a mortal man; the seeds of death took place in him; and he was immediately subject to diseases, disorders, and miseries, which issue in death.

4b2. A spiritual, or rather moral death seized upon him; which lies in a separation of the soul from God, and communion with him; in an alienation from the life of God; in a deformation of the image of God; in a corruption and defilement of the several powers and faculties of the soul; in an impotency and disinclination to that which is good; he became dead in trespasses and sins, as all his posterity are.

4b3. An eternal death, which lies in a separation of soul and body from God; in a loss of the divine presence, and in a sense of divine wrath; both which are contained in these words, "Depart from me, ye cursed, into everlasting fire"; a symbol of which was the ejection of Adam out of paradise; as eternal life is the gift of God, so eternal death is the wages of sin (Mat 25:41; Rom 6:23).

5. Fifthly, In this covenant Adam acted not as a private person for himself only, but as a federal head [1]and representative of his whole posterity; and in this he was alone; Eve was not a federal head with him, he was alone, before an help meet was found for him; yet she was included in it, being formed out of him; and all his posterity, who spring from him; but the man Christ Jesus is to be excepted, since he descended not from him by ordinary generation, and was a Mediator, the Head of another and better covenant. But as to his natural posterity, it may be observed, there were many things which were common to him and them; and in which they had an equal concern; as in dominion over the creatures, the increase and propagation of their species, the food granted them, and the law of marriage (Gen 1:28, Gen 1:29; Gen 2:24). However, that in the covenant with him he was the federal head of them, appears,

5a. From Adam being a figure or type of him that was to come; that is, of Christ (Rom 5:14). Now in what was Adam a type of Christ, but in his being the federal head of his posterity? Not as a man; so all his sons might be: nor on account of his extraordinary production; for though that of both was in an uncommon way, yet in a different way; the one was created out of the earth; the other, though not begotten of man, was born of a woman, as other men be; but they were both covenant heads to their respective offspring; and the parallel between them as such, is formed by the apostle in the context of the place referred to; that as the one, Adam, as an head, conveyed sin and death to all his natural seed; so the other, Christ, as an head, conveyed grace, righteousness, and life to all his spiritual offspring.

5b. From Adam being called the first man, and the first Adam, and described as natural and earthly, in distinction from whom, Christ is called the second man, and the last Adam, and described as spiritual, and the Lord from heaven; and these are represented as if the only two men in the world, because the two heads of their respective offspring.

5c. From the threatening taking place upon the sin of Adam, not on himself only, but on all his succeeding offspring; as they were in him, they sinned in him; and death, the sentence of death, passed on them in him. In him they all died; through his offence death reigned over them, and judgment came upon them all to condemnation, and by his disobedience they were made, accounted, and charged as sinners (Rom 5:12, Rom 5:15-19; 1Co 15:22).

5d. It was no unusual thing with God to make covenants with men, and their posterity, unborn; thus God made a covenant with Noah, and all that should descend from him, that he would no more destroy the earth with a flood; and with Abraham, and his natural seed, a covenant of circumcision, which should continue till the Messiah came; and the covenant at Horeb, with the children of Israel, was not only with them that were then present, and on the spot, but with those that should be hereafter descendants of them (Gen 9:9; Gen 17:4; Deu 29:14, Deu 29:15). And so the covenant of grace was made with Christ, as the Head of his chosen ones, who were considered in him, and had grace and all spiritual blessings given them in him before the world was.

5e. Nor have any of Adam's posterity reason to complain of such a procedure; since if Adam had stood in his integrity, they would have partook of all the blessed consequences of his standing, and enjoyed all the happiness that he did; and therefore should not murmur, nor esteem it any injustice in God, in putting their affairs in his hand, that they share in the miseries of his fall; for if they would have received good things through him, had he stood, why should they complain of receiving evil things through his fall? And if this does not satisfy,

5f. Let it be considered, that since God in his infinite wisdom, thought proper that men should have an head and representative of them, in whose hands their good and happiness should be placed; who so fit for it as the first man, the common parent of mankind, made after the image of God, so wise, so holy, just, and good? and could it have been possible for all men to have been upon the spot at once, and it had been proposed to them to choose an head and representative for themselves; who would they, who could they have chose, but the first man, that was their natural parent, of whose blood they were made; and who, they might reasonably think, had the most tender affection for them, and would take the greatest care of them, and of their good, put into his hands? so that it is reasonable to conclude, they would all to a man have united in the choice of him. But,

5g. To silence all complaints and murmurings, let it be observed, that what God gave to Adam, as a federal head, relating to himself and his posterity, he gave it in a way of sovereignty; that is, he might, and might not have given it; he was not obliged to it; it was his own that he gave, and therefore might choose whom he pleased in whose hands to deposit it; and who can say to him, What dost thou?

ENDNOTES:

[1] The Jews had a notion of Adam being a head to all mankind; see Gill on "Rom 5:12" and some think Plato, who borrowed many of his notions from the Jews, gives an hint of it, when he speaks of a corruption en kefalh, in an head, derived from the first birth, in Timaeo, p. 1087. ed. Ficin.

03-08 Of the Sin and Fall of our First Parents.

A Body of Doctrinal Divinity Book 3—Chapter 8 Of the Sin and Fall of our First Parents. The law that was given to our first parents, and the covenant that was made with them, were soon broken by them; "They like men" (or like Adam) "have transgressed the covenant" (Hos 6:7), they continued not long in their obedience to it, and in that state of integrity in which they were created; but sinning, fell from it, into an estate of sin and misery.

1. First, I shall consider the persons sinning, the same to whom the law was given, and with whom the covenant was made; the common parents of mankind, Adam and Eve; first Eve and then Adam; for Eve was first in the transgression, and then Adam; though Adam was formed first, Eve sinned first (1Ti 2:13, 1Ti 2:14).

1a. First, Eve, she was beguiled and deceived by the old serpent the devil, to eat of the forbidden fruit, by which she sinned and fell from her original state; her sin may be thought to begin in holding a parley with the serpent; especially on such a subject as the forbidden fruit; she might have suspected that there was some design upon her, by introducing such a subject of conversation, and by so extraordinary a creature; and therefore should have broke off at once, and have abstained from all appearance of evil, from everything that tended, or might be a leading step unto it; though there is what may be said in excuse of her, that she took the question put to liar, to be a very harmless and innocent one; and to which, in the innocence and integrity of her heart, she gave a plain and honest answer: some have thought she failed in the account she gave of the law concerning the tree forbid to be eaten of; both by adding to it, saying, "neither shall ye touch it"; and by diminishing the sense of it, "lest ye die", or, "lest perhaps ye die"; as if it was a question or doubt with her, whether they should die or not, if they eat of it; whereas God had said, "Thou shalt surely die" (Gen 2:17). But she is to be defended in all this; for though touching is not expressed in the prohibition, it is implied; since the fruit could not be plucked from the tree, nor taken in the hand, nor put to the mouth, without touching; besides, this may be considered as an argument of Eve's from the lesser to the greater, that if they might not so much as touch the fruit, then most certainly not eat of it. And as for the other phrase, "least", or "lest perhaps ye die", this does not always express a doubt, but the certainty of the event that would follow; (see Psa 2:12). But her sin lay in giving credit to what the serpent said, "Ye shall not surely die"; in direct opposition to the word of God, "Thou shalt surely die"; which she now began to doubt of, and disbelieve; and for the strengthening of which doubt and disbelief, the serpent might take of the fruit, eat of it himself, and not only commend it as a most delicious fruit, but observe to her, that she saw with her eyes that no such effect as death, or any symptom of it, followed upon his eating it; and he might further suggest, that that superior knowledge and wisdom to the rest of the creatures he had, was owing to his eating this fruit; and that if she and her husband did but eat of it, they would increase and improve their knowledge, as to be equal to angels; and which, he observed, was known to God. Now upon all this there arose a lustful inordinate desire of eating the fruit, it being of so lovely an aspect, so good for food, and having such a virtue in it as to make wiser and more knowing; so that at once there sprung up in her, "the lust of the flesh, the lust of

the eye, and the pride of life": hence she inwardly sinned, before she eat of the forbidden fruit. Much the same progress may be observed in her sinning, which the apostle James observes of sin in common; "When lust hath conceived, it bringeth forth sin" (Jas 1:15), for lust being conceived, she could no longer abstain, but took of the fruit, either from the serpent or from the tree, and eat of it, and so finished her transgression; and not content with eating it herself, but she gave to her husband to eat of it also; who either was with her, or at some distance, to whom she went directly, with some of the fruit in her hand, as may be supposed, eating it all the way she went; and when she came to Adam, held it up to him to look at, as most lovely to behold, and commended the deliciousness of it; and no doubt used the same arguments with him to eat, the serpent had made use of with her; and he hearkening to her, eat of it, and sinned also. For,

1b. Secondly, That Adam sinned as well as Eve, is most certain; for though it is said, "Adam was not deceived"; the meaning is, that he was not first deceived, that he was not deceived by the serpent, but by his wife; and when she is said to be "in the transgression", the sense is, that she was in the transgression first; but not only in it; for Adam was also; hence we read of Adam's "transgression" (Rom 5:14). And if he was with his wife when she eat of the fruit, as seems from the letter of the text (Gen 3:6), he sinned in not attempting to detect the sophistry of the serpent; in not defending his wife from his assaults; in not persuading her not to eat of the fruit: in not warning her of her danger; yea, in not using his conjugal authority, and laying his commands upon her not to eat; for if he was present and silent, he must be criminal and accessory to her sin; but perhaps he was not with her. But his sin lay in "hearkening" to his wife, to her solicitations and requests, upon which it is put (Gen 3:17). And she might urge, that they must be mistaken about the sense of the law; that God never meant by it that they should certainly die for eating the fruit, since she had eat of it, and was alive and well; by such insinuations Adam was prevailed upon to eat also. Though some think that he was not deceived by her; that he knew what he did, and what would be the consequence of it; he sinned with his eyes open; knew full well the sense of the law, and what would be the effect of it; but what he did was in complaisance to his wife, and from a vehement passionate love and affection for her; because he would not grieve her; and that she might not die alone, he chose to eat and sin and die with her: but then this was all very criminal; it was his duty to love his wife, as his own flesh; but then he was not to love her more than God: and to hearken to her voice more than to the voice of God. However Adam sinned, and his sin is more taken notice of than the sin of Eve; and it is to his sin that all the sad effects of the fall are imputed; sin entered into the world by him, and death; in Adam all died; for he being the federal head of all his posterity, he sinned not as a single private person, but as the common head of all mankind (Rom 5:12-19; 1Co 15:21, 1Co 15:22). Some have thought, that if Eve only had sinned, and not Adam, her sin would have been personal, and only affected herself, she not being a federal head with Adam; but she could not have been the mother of a sinless posterity; for "Who can bring a clean thing out of an unclean?" and she must have died for her offence; indeed God could have created another woman for Adam; from whom an holy seed might have sprung, had he stood. But this is all conjecture; nor is it so clear a point that Eve had no concern in federal headship; since though the law was given to Adam, and the covenant was made with him before she was formed; yet it was made known unto her, and she assented to it, and looked upon herself as equally bound by it, and shared in the same privileges Adam did; particularly in having dominion over the creatures; and she was, as he, the common parent of their posterity, the mother of all living; was one flesh with him, and both the one Adam (Gen 5:2), the head of all mankind.

2. Secondly, How creatures, so wise and knowing, so holy, just, and good; made after the image and likeness of God, came to sin as they did, deserves an enquiry: To what could their sin and fall be owing? Not unto God; he is not the author of sin, nor tempts unto it; nor is he tempted by it: nor to Satan, only as an instrument, enticing and deceiving; but to themselves, to their own will, it was their own act and deed.

2a. First, Not to God; he forbade it; was displeased with it; and resented it to the highest degree. Those who are differently minded from us, represent our sentiments about Adam's sin, as chargeable with making God the author of sin; which we abhor and detest. Let us therefore a little consider what concern God had in this affair; by which it will appear that the charge is false and groundless. And, 2a1. What he did not do.

2a1a. He did not restrain the serpent from tempting; nor withhold man from sinning. He could have kept the serpent out of the garden, and laid his commands on Satan, not to tempt our first parents; and he could have hindered the temptation from having any influence upon them; but this he did not: nor did he withhold Adam from sinning, which he could have done; as well as he withheld Abimelech from sinning against him, as he told him he had; and Laban and Esau from hurting Jacob; and Balsam from cursing the people of Israel; he could have done the one as well as the other; but he did not; nor was he obliged to it. And on the other hand, he did not force nor impel either Satan to tempt, or man to sin; they both acted their part freely, without any force or compulsion. Satan, full of spite and malice, and moved with envy at the happiness of man, most freely and voluntarily entered into a scheme to destroy him, and with all his heart pursued it, and carried it into execution; and our first parents, with the full consent of their wills, and without any force upon them, took and eat the forbidden fruit; none of Adam's sons and daughters ever eat a heartier meal, and with more good will, or with greater gust, than our first parents eat the forbidden fruit; stolen waters are sweet, and bread eaten in secret pleasant.

2a1b. God did not withdraw any favour from man he had bestowed upon him, nor any power and strength to stand which he had given him; for when God does anything of this kind, it is by way of punishment for a preceding sin or sins; but no such punishment could be inflicted on Adam, because as yet he had not sinned; but God left him in the full possession of all the powers and abilities he had conferred upon him; so that he could have stood if he would; he did not indeed grant him new favors, nor give him additional power and strength, which he was not obliged unto; he gave him enough, had he made right use of it, to have continued in his integrity; and to have resisted every temptation. Now these negative acts of God could never make him chargeable with being the author of Adam's sin and fall.

2a2. There are other things which God did do, or acts which are ascribed unto him, relative to this affair.

2a2a. He foreknew the sin and fall of Adam; as he foreknows all things that come to pass in this world, which none will deny that own the omniscience and prescience of God; and if God foreknew the most trivial and contingent events that befall any of his creatures; then surely such an event as the fall of Adam, so important in its consequences, could never escape his foreknowledge; now God's foreknowledge of things future flows from the determinations of his will; he foreknows that things will be, because he has determined they shall be. Wherefore,

2a2b. God predetermined the fall of Adam; this fell under his decree, as all things do that come to pass in the world; there is nothing comes to pass without his determining will, "Who is he that saith, and it cometh to pass, when the Lord commandeth it not?" (Lam 3:37), nothing is done, or can be done, God not willing it should be done: that the fall of Adam was by the determinate counsel and foreknowledge of God is certain; because the sufferings and death of Christ, by which is the redemption of men from that sin, and all others, were ordained before the foundation of the world; and which must have been precarious and uncertain, if Adam's fall was not by a like decree (Acts 2:23; Acts 4:28; 1Pe 1:20), but then neither the foreknowledge of God, nor any decree of God, laid Adam under a necessity of sinning; it is true, there arises from hence a necessity of immutability, that is, that the things God has decreed should unchangeably come to pass, but not a necessity of co-action or force; as Judas and the Jews sinned freely, the one in betraying, the other in putting Christ to death; so Adam sinned freely, without force or compulsion, notwithstanding any decree of God concerning him; so that these do not make God at all chargeable with being the author of his sin; he and he alone was the author of it.

2a2c. God permitted or suffered Adam to sin and fall, which permission was not a bare permission or sufferance; God was not an idle spectator of this affair; the permission was voluntary, wise, holy, powerful, and efficacious, according to the unchangeable counsel of his will: he willed, and he did not will the sin of Adam, in different respects; he did not will it as an evil, but as what he would overrule for good, a great good; he willed it not as sin, but as a mean of glorifying his grace and mercy, justice and holiness: and that this was not a bare and inefficacious permission, but attended with influence, is clear; because,

2a2d. There was a concurrence of divine providence attending this action, and influencing it as an action, without which it could never have been performed; as divine providence supports every wicked man in his being throughout the whole course of his vicious life, and so while he is sinning; the same providence upheld Adam in his being, while he was eating the forbidden fruit; otherwise, as Eve could not have stretched out her hand and taken of the fruit of the tree and eaten it, so neither could Adam have put forth his hand and taken it of her. The influences of divine providence concur with every action, be it what it may, as an action, since all live, and move, and have their being in God; every action, as an action, is from God; but the obliquity, irregularity, and sinfulness of the action, is from the creature: wherefore God is not the author of any sin; as he is not the author of sin in any man, notwithstanding the concurrence of his providence with every action of his, as an action, so neither of the sin of Adam.

2a2e. God may be said, by planting a garden, and that particular tree of the knowledge of good and evil in it, and by forbidding him to eat of that fruit, to afford an occasion of sinning to Adam; but had he not a right, as the Lord of the world, to plant a garden; and as a sovereign Lord to plant what tree he pleased in it, and to forbid the eating of it, without being blamed for it? especially when he gave to Adam a power to abstain from it, had he made use of it; and God can no more on this account be chargeable with being the author of Adam's sin, than by giving wealth and riches to a wicked man, which are occasions of his sinning, by consuming them on his lusts.

2b. Secondly, The concern that Satan had in this affair may next be considered; and what he did was not by force or compulsion, but by persuasion; he acted the part of a tempter, and from thence he has that appellation (Mat 4:3; 1Th 3:5), he enticed and seduced by lies and false

reasonings, and so prevailed; he is said to beguile Eve, and to deceive the whole world, the representatives of it (2Co 11:3; Rev 12:9), in order to which he made use of a serpent, and not a mere form and appearance of one that he assumed; as is clear from its being reckoned one of the beasts of the field, and said to be more subtle than the rest, for which this creature is notorious; and from the curse denounced on it to go on its belly: and eat dust all its days; and yet it was not merely a serpent, or a serpent only, but Satan in it; as appears not only from its having the faculty of speech, which such creatures have not; but from its being possessed of reasoning powers, capable of forming an artful scheme, and of conducting it and carrying it into execution, so as to gain his point; and from the seduction and ruin of men being ascribed to the old serpent the devil (John 8:44; 2Co 11:3; Rev 12:9).

Satan showed great craftiness and cunning throughout this whole affair; in making use of the serpent, the most subtle of all creatures, which could easily creep into the garden unobserved, which some other creatures could not; and it might be a very lovely creature to look at, adorned with beautiful spots, and of a bright shining golden color, which, when the rays of the sun struck on it, made it look very lovely, as such creatures in those parts are said to be; all which might recommend it to Eve: she might take particular notice of it, and have a particular fondness for it; it might be very familiar to her, she might wrap it or suffer it to wrap itself about her arms; and what might make her still more fond of it, was its faculty of speaking; whereby she could converse with it about indifferent things; and this familiarity might continue some time before Satan in it made his attack upon her; so that she was used to it, and it was no surprise to her to hear it speak. Satan's cunning also appeared in going to work with our first parents so early, as soon as they were well settled in their state of happiness, and when they had but just tasted of the pleasures of it, and before the habits of virtue and goodness were more strengthened, when it might have been more difficult for him to have worked upon them, and gained his point; as also in making his attack on Eve first, and when she was alone, and her husband not with her, to aid and assist, counsel and protect her. Nor did he discover himself to be what he really was; had he declared himself to be an apostate spirit, that had left his first estate, not bearing to be under the government of God, he was so cruel and tyrannical; had he set out with such outrageous blasphemy against God as this, the woman would have fled from him at once, with the utmost abhorrence and detestation of him, which would have marred his scheme at once; but he begun, seemingly with owning the authority of God; and that he had power to forbid the use of any of the trees of the garden; and only questioned whether he had done so or not; he could scarcely believe that a God so good as he was, and particularly to Adam and Eve, had planted a garden for them, and stored it with all manner of fruit, that he would ever restrain them from eating the fruit of any of the trees, and especially would never inflict death upon them for so slight a matter as that; they must surely misunderstand him, and mistake his meaning: and after this, and more conversation, the woman began to doubt whether God had said so or not; or, however, that her husband had mistook his meaning, and had made a wrong report of it to her, who was not present when the law was given. Satan perceiving that he had gained ground, boldly affirmed, that though they eat, they should not die; and that God knew that such was the virtue of the fruit of that tree, that it would make them wiser and more knowing, even as knowing as God, at least as the angels of God: the woman by this finding that there were an order of creatures superior to them in knowledge, what with the lovely sight of the fruit, and the usefulness of it, especially to make wiser, took of it and eat, and prevailed upon her husband to do so likewise. And thus they sinned and fell, not through any force

and compulsion, but through the temptation of Satan, and his seduction. Therefore,

2c. Thirdly, The sin, fall, and ruin of man were of himself. It was not through ignorance and want of knowledge that Adam fell; he was created after the image of God, one part of which lay in wisdom and knowledge; he had no darkness, blindness, nor hardness of heart; he knew God, his Creator and Benefactor; he knew his will, he knew his law, and what would be the consequence of disobedience to it; indeed, he was not so perfect but that he might be imposed upon by the appearance of a false good, presented to his understanding, which his will made choice of, under a show of good: nor was it through a defect of holiness and righteousness in him; for "God made man upright", endued him with rectitude and holiness of nature, with a bias to that which is good, and with an aversion to that which is evil; but as he was made mutable, which he could not otherwise be, he was left to the mutability of his will, and so sinned and fell; which is that folly, or rather weakness, which the highest rank of creatures, in their original estate, are chargeable with in comparison of God, the Creator: should it be said, Why did God make man mutable? it might as well be asked, Why did not he make him God? for immutability, in the strict sense of it, is peculiar to God. Should the question be altered, Why did not he confirm him in the state in which he was created, as he confirmed the elect angels? to which it may be replied, That it is not improbable but that he would have confirmed him, had he continued a little longer in his state of probation. But the truest answer is, that it did not so seem good in his sight; and to show his sovereignty, he confirmed the elect angels; but did not confirm, as not the rest of the angels, so neither man. And this should satisfy.

03-09 Of the Nature, Aggravations, and Sad

A Body of Doctrinal Divinity Book 3—Chapter 9 Of the Nature, Aggravations, and Sad Effects Of the Sin of Man.

1. First, The nature of this sin: It seems to have been brought on through inadvertency, thoughtlessness, and being off of guard; it began with doubting and disbelief of what God had said; appeared in an inordinate desire after the forbidden fruit; and in an unlawful curiosity of knowing more than he did: and in pride, affecting to be as God; at least to be upon an equality with angels. The nature of it may be learnt in some measure from the names it goes by; it is called "sin", and the "sin", the grand "sin", the first and fountain of all sin among men (Rom 5:12). It is called a "transgression" (Rom 5:14), a transgression of the law, as every sin is defined (1Jn 3:4), a transgression of the covenant, a breach of that; and what is more heinous than covenant breaking? to break covenant with men is a great evil; but to break the covenant with God is a greater still. It is called "disobedience" (Rom 5:19), disobedience to the will of God, and to his law; and as obedience to God is well pleasing to him; so disobedience, in any case, is highly resented by him. It is often called the "offence" (Rom 5:15, Rom 5:17, Rom 5:18, Rom 5:20), it being in its nature, and in all its circumstances, very offensive to God, and abominable in his sight, as all sin is; and in the last mentioned places the word used signifies a "fall"; and hence it is common with us to call this sin the "fall of Adam"; it being that by which he fell from a state of integrity, honour, and happiness, into an estate of sin and misery.

2. Secondly, The aggravations of this sin were, the place where it was committed, and the time when, with other things.

2a. With respect to place; it was committed in the garden of Eden. Here man was put when he was formed; nor was he cast out of it till after he had sinned, and for that reason: here were all manner of trees for his use; and he was allowed to eat of them all excepting one, which was forbidden him; and not to attend to that prohibition was great ingratitude to his Creator and Benefactor, who had so richly provided for him; and in the midst of all which plenty he sinned. Had it been in a remote part of the world, or in a desert, where this tree grew, and where scarce anything else was to be had, it would in some measure have extenuated the crime; but in a garden, where he had enough of everything, it was a very aggravated crime; and by how much the less that was which was forbidden him, by so much the greater was his crime in not abstaining from it.

2b. With respect to the time when it was committed; that is, how long after the creation of our first parents. This cannot be precisely determined: some make the time after it too long, and others too short. Some think that the first Adam kept his state of integrity as long as the second Adam lived here on earth; but this is a mere fancy, without any foundation. Some have fancied that he fell on the tenth day of September, and they suppose the creation of the world began with that month; so that as Adam was created on the sixth day, his standing could be no longer than three or four days; and this is supposed for no other reason, but because the Jews in later times had their grand fast on that day; but that was not for Adam's sin, but their own; and had it been for that, it

should have been general, and kept by all mankind, if at all. And others are of opinion that he fell the same day he was created; but the text of which it is founded will not support it (Psa 49:12), since it speaks not of the first man, but of his sons, and those in honour, whose continuance in it is not long; and the word for "abideth" or "lodgeth", as some choose to render it, signifies often a longer duration than a night's lodging. However, it must be very early that man fell, since the account of his fall is very closely connected with what was done on the first day of his creation; and Satan is said to be a "murderer", that is, a destroyer of mankind "from the beginning" (John 8:44). Now this was an aggravation of Adam's sin, that he should be guilty of it so soon, having just received his being from God; placed in so happy a situation; and blessed with so much honour, power, and authority, and with so many indulgent favors; he and his consort taking their walks in the garden, no doubt, often "sung the praises" of their great Creator and kind Benefactor, in tuneful lays, in melodious strains; but, like some of their sons afterwards, "soon forgot his works". (He may have fallen toward the end of sabbath day or the seventh day after creation. Then Christ, the second Adam, could truly be said to have preeminence in all things, including the keeping of the sabbath. (Col 1:18).

2c. The sin of Adam was a complicated one; he sinned against light and knowledge, and when he was in full power to have resisted the temptation; he could neither plead ignorance nor weakness in excuse of his sin; it was the height of ingratitude to his Maker; it was affronting him in the highest degree, by disbelieving his word, and thereby making him a liar; it was intolerable pride, an affectation of deity, or of equality to God; a want of thought, of care, concern, and affection for his posterity, with whose all he was entrusted. In short, it included all sin in it. For the laws of God are so connected together, that he that "offends in one point is guilty of all" (Jas 2:10).

Some have labored to make it appear, that Adam by his sin transgressed the whole Decalogue, or the law of the ten commandments, and no doubt but many, the most, if not all, were broken. Dr. Lightfoot [1] expresses it thus, "Adam, at one clap, breaks both the tables, and all the commandments.

1. He chose him another God, when he followed the devil.
2. He idolized and deified his own belly, as the apostle's phrase is; his belly he made his God.
3. He took the name of God in vain, when he believed him not.
4. He kept not the rest and estate wherein God had set him.
5. He dishonored his Father which was in heaven; wherefore his days were not long in that land which the Lord his God had given him.
6. He massacred himself and all his posterity.
7. In eyes and mind he committed spiritual fornication.
8. He stole that (like Achan) which God had set aside not to be meddled with; and this his stealth is that which troubles all Israel, the whole world.
9. He bore witness against God when he believed the witness of the devil above him.
10. He coveted an evil covetousness, which cost him his life, and all his progeny. "

3. Thirdly, The sad effects and consequences of this sin. The account of what befell Adam after his fall, is so short, that much is not to be expected from it; and besides, he was so quickly recovered by the grace of God, and brought to repentance for his sin, and had a better image restored to him than what he had lost; and had so early the revelation of the seed of the woman, as a Saviour from this and all other sins; so that the mischiefs that personally accrued to him, are not so manifest; but appear more clearly in his posterity. However, there are so many things said, and hints given, as may lead us plainly to observe some of the sad effects of this sin.

3a. A loss of original righteousness followed upon it. God made man upright; but sinning, he lost the uprightness and rectitude of his nature; or the righteousness in which he was created; so that he became unrighteous, nay, full of all unrighteousness; hence it is that there is none of his posterity righteous, no not one. Now this was signified by the nakedness of our first parents, which was immediately perceived by them after their fall; for though it primarily respects the nakedness of their bodies, which was the same before the fall, but then was no occasion of shame to them; but afterwards it was; the reason of which was, because of the loss of their inward clothing, the righteousness and holiness of their nature; the want of which the nakedness of their bodies was now an emblem to them of: and as Adam immediately betook himself to get something to cover himself with, so natural it is for men to seek to obtain a righteousness of their own, to cover their naked souls with; for to be self-righteous is as natural to man as to be sinful; and what men do attain to as a righteousness by their own works, is of no more avail than Adam's fig leaves were to him; cannot cover a body from the sight of divine Justice, nor shelter him from the stormy winds of divine wrath and vengeance; nor justify him in the sight of God; nor entitle him to heaven and happiness, nor introduce him into it.

3b. Guilt on the consciences of our first parents presently appeared, and that in an endeavour to hide them selves from the presence of God among the trees of the garden. Guilt is the consequence of sin in all men; the whole world of Adam's posterity is guilty before God; and this is sometimes intolerable, and nothing can remove it but the blood of Christ. And from this consciousness of guilt, flow shame, fear, and hiding themselves from God; they were ashamed to appear before him; and sin causes shame in everyone, more or less, unless hardened, stupefied, and past all sense, and are like those that declare their sin, as Sodom: hence men choose to commit sin in secret, in the dark, that their sins may not be seen; nor do they care to come to the light, lest their deeds should be reproved. Fear followed upon a consciousness of guilt in Adam; "I was afraid because I was naked"; as there is in every man, more or less, a fearful looking for of judgment and indignation, even in the more audacious; yea, those daring creatures the devils themselves believe and tremble; and through guilt, shame, and fear, Adam hid himself, but to no purpose; there is no fleeing from the presence of God, to whom the darkness and the light are both alike; of what avail could the shade cast by the trees in the garden be to Adam, to hide him from the all seeing eye of God? and yet such a notion possesses his posterity; (see Amo 9:2, Amo 9:3; Rev 6:15-17).

3c. Loss and want of knowledge and understanding were soon perceived in him. The last instance, of hiding himself, betrays his ignorance and folly; as if the trees in the garden could secure him from the sight and vengeance of the Almighty; instead of gaining the knowledge he unlawfully sought after, he lost much of what he had; hence he is ironically and sarcastically upbraided with it; "Behold, the man is become as one of us, to know good and evil!" and his posterity are

represented as foolish, ignorant, and devoid of understanding; "There is none that understandeth" (Rom 3:11). Though they may understand natural things and civil things, and somewhat of moral things, though not clearly and distinctly, at least so as to do them; to do good they have no knowledge: but they understand not spiritual things, the things of the Spirit of God, which they neither receive nor know, because they are spiritually discerned. They know not God, so as to glorify him; and much less as in Christ: they know not Christ, nor the way of peace, life, and salvation by him: they know not the Spirit of God, his person, office, and operations; yea, men are as stupid as the beasts of the field, and in some things more so; man is born like a wild ass's colt, and is more ignorant, and less knowing, than the ox and ass, which know their owner; and than birds of passage, which know the time of their coming and going, when men know not the Lord and his judgments (Job 11:12; Isa 1:3; Jer 8:6, Jer 8:7).

3d. Our first parents, upon their sinning, were immediately obnoxious to the curse of the law, and it was pronounced on them, along with the serpent; though it is expressed as if it only concerned the body, and temporal things; in which strain run the several curses of the law afterwards; "Cursed shalt thou be in the city", &c. (Gen 3:16-19; Deu 28:15, Deu 28:18), yet they extend further, even to the wrath of God on the soul, both here and hereafter; for the curse of the law is no other than the sanction of it, death; and which, as has been seen, is death corporal, spiritual or moral, and eternal; Adam, upon sinning, was at once stripped of the immortality of his body, which God had bestowed on it, and became mortal, subject to diseases, and a corporal death, and so all his posterity; "In Adam all die"; and a spiritual or moral death seized on all the powers and faculties of his soul; his understanding darkened; his mind and conscience defiled; his affections inordinate; his will biased to that which is evil, and to every good work lifeless and reprobate, until restored by the grace of God; as every man is dead in trespasses and sins, until quickened. And eternal death is the just wages of sin, which is no other than the wrath of God revealed against all unrighteousness, and which comes upon the children of disobedience: and there are none of the sons of Adam but as such, and in themselves, are obnoxious to it; even God's elect are "by nature children of wrath as others" (Eph 2:3). This is the grand curse, the flying roll in Zechariah's vision, that goes over the face of the whole earth, and cuts off the sinner on this and the other side; and which the wicked will hear at last denounced on them, "Go, ye cursed!" But the righteous will be saved from it, because Christ has redeemed them from the curse of the law, and delivered them from wrath to come.

3e. Ejection out of paradise is another thing which followed on the sin of Adam; "So he drove out the man" (Gen 3:24). An emblem of that alienation from God, from the life of God, and communion with him, which sin has produced, and which has set man at a distance from God; hence Christ suffered to bring his people near unto him; and by his blood they that were afar off were made nigh unto God. And besides these, There are many others, which are the effects of the sin and fall of Adam; as a general corruption and depravity of all the powers and faculties of the soul, which are all immersed in sin, and full of it; and all the members of the body yielded as instruments of unrighteousness; a propensity and proneness to all that is sinful; an inordinate desire after the lusts of the flesh, and of fulfilling them; a serving of various lusts and pleasures; a serving lusts as pleasures, being lovers of sinful pleasures more than lovers of God. There is, moreover, a disinclination to all that is good, yea, an aversion to it; an hating the good, and loving the evil; yea, the carnal mind is enmity itself to God, and all that is good; and there is also an impotency, an

inability to do that which is good; hence man is represented as without strength, having lost it, and become unable to do anything that is spiritually good; to which may be added, that sin has brought man into a state of slavery to sin, Satan, and the world; this is what we commonly call the corruption and depravity of nature, the effect of the first sin of Adam. This is the "pandora" from whence have sprung all spiritual maladies and bodily diseases; all the disasters, distresses, mischiefs, and calamities, that are, or have been in the world.

ENDNOTES:

[1] Works, vol. i. p. 1027, 1028.

03-10 Of the Imputation of Adam's Sin to All his

A Body of Doctrinal Divinity Book 3—Chapter 10 Of the Imputation of Adam's Sin to All his Posterity

Having considered the disobedience of our first parents, and the sad effects of it to themselves, I shall next consider the concern their posterity have in it, and how much they are affected by it. There are two things follow on it with respect to them; the imputation of the guilt of it to them, and the corruption of nature derived to them from it.

I shall begin with the first, as being previous to the other, and the foundation of it, and which is expressed in very strong terms (Rom 5:19). "For as by one man's disobedience man were made sinners, so by the obedience of one shall many be made righteous". The apostle is upon the doctrine of justification by the righteousness of Christ; and whereas it might be a difficulty in the minds of some, how any could be justified by the righteousness of another; and he had to do greatly with Jews as well as Gentiles; the former of which might better understand the doctrine of the imputation of Adam's sin to his posterity; or how all men are made sinners by his sin, than the doctrine of justification by Christ's righteousness; he observes, it is as easy to conceive how men may be made righteous by the obedience of another, namely, through the imputation of that obedience to them, as it is to conceive how all men are made sinners by the disobedience of one man, even through the imputation of that disobedience to them. To set this doctrine in the best light I can, I shall, 1) Observe the act of disobedience, by which men are made sinners.

2) Who they are that are made sinners by it.

3) In what sense they are "made" so through it.

1. First, The act of disobedience; whose it is, and what.

1a. Whose it is: it is sometimes expressed by "one that sinned"; and more than once called, the "offence of one" (Rom 5:15-16, Rom 5:18), and yet more clearly; "By one man sin entered"; and is called, "one man's offence", and "one man's disobedience" (Rom 5:12, Rom 5:17, Rom 5:19), for it is not the sin of one of the apostate spirits, by which men are made sinners; but the sin of one of their own species, one of the same nature, even the common parent of all mankind, and who is expressed by name (Rom 5:14), where this offence and disobedience is called "the transgression of Adam"; and so in (1Co 15:22). "In Adam all die", being all in him, and having sinned in him, death comes upon them for it; but then this is to be understood of Adam not to the exclusion of Eve, who was also in the transgression, and first in it, and was the mother of all living. They both have the same name, the same appellative name, "man"; the same proper name, Adam (Gen 5:1-2), were of the same nature; nay, Eve was formed out of a rib of Adam; was flesh of his flesh, and bone of his bone; a part of himself; and by their marriage relation became one flesh (Gen 2:21-24), they had the same law given them, which forbid the eating of the fruit of a certain tree; the same covenant was made with them, and they were both guilty of the same act of disobedience; and had a sentence of punishment pronounced on them both; and which did not

rest on their own persons only, but is common to all their posterity, and still continues; which shows that their posterity had a concern in their act of disobedience, in the guilt of it, since they share in their punishment, as all the sons and daughters of Adam and Eve do; as in the toil and labour of the one, and his return to the dust; so in the pains of childbearing in the other, and subjection to the man.

1b. What this disobedience was; which appears from what has been already said, it was disobedience to the law and will of God, in eating the fruit which he had forbid; so disbelieving the word of God, and giving credit to the serpent. Now it was this one act of disobedience, by which Adam's posterity were made sinners; and therefore is sometimes called the one sin, and the one offence; so in Rom 5:16 some copies read *enoV amarthmatoV*, "by one sin"; and so in Rom 5:17 *en tw eni paraptwmati*, "by one offence"; and so Rom 5:18 may be translated as it is in the margin of our Bibles; it was a single sin, and the first sin committed in our world; I say in our world, because sin was committed before in the world above, in heaven, by the apostate spirits, the angels that sinned; but with their sin men have no concern; or they are not made sinners by it; but by that sin which first entered into our world, by the one man, Adam; and this the only one of his sins, and that which was first committed by him, and not any after sins of his; it is what, and it is the only one that was committed by him, while he stood the federal head of his posterity: that he was a covenant head to us has been proved already; and that he was such when this was committed by him is plain, because his posterity were then considered in him, as a federal head, and sinned in him, which brought death upon them all (Rom 5:12). But no sooner had Adam committed this first sin, by which the covenant with him was broke, but he ceased to be a covenant head; the law given him, as a covenant of works, was no more so; the promise of life by it ceased; the sanction of it, death, took place; and he was no more in a capacity of yielding sinless obedience; and so could not procure life for himself and his; wherefore he no longer standing as a federal head to his posterity, they had no more concern with his later sins, than with his repentance and good works, both of which, no doubt, were performed by him; yet by his repentance they are not reckoned repenting sinners; nor are his good works accounted to them.

2. Secondly, Who they are that are made sinners by the disobedience of Adam. They are said to be many; not only Adam and Eve, who were transgressors, and so became guilty and polluted sinners, through their disobedience, as they most certainly did; as appears from their consciousness of nakedness; from the shame and confusion of face that covered them; from the fear and dreadful apprehensions of the wrath and vengeance of God; and from their fleeing from his presence, and hiding themselves; but even all their posterity, descending from them by ordinary generation, were made sinners hereby; for though they are only said to be "many", these many signify "all"; the reason of the use of this word, is to answer to the next clause, to the "many" that are "made righteous by the obedience of one Man"; and yet the "many" there, signify all that are in Christ, as their covenant head; even all his spiritual seed and offspring, given to him and chosen in him: and so all the natural seed and offspring of Adam, to whom he stood as a federal head, are all made sinners by his disobedience; which is thus strongly expressed, "As by one man sin entered into the world, and death by sin; and so death passed upon all men, for that or in whom all have sinned" (Rom 5:12. And again, "By the offence of one, judgment came upon all men to condemnation (Rom 5:18). I say, all descending from him by ordinary generation, are made sinners by his sin, and none else. Had God made more worlds than one, as he could if he

would, and worlds of men too; yet as these would not have descended from Adam, they would have had no concern in his sin: had God raised up children to Abraham out of stones, which he could have done; yet such so raised up, in such a miraculous manner, and not descending from Adam, could not be affected with his sin; and for a like reason the human nature of Christ must be excepted from any concern in it, and from any effect of it, guilt, or pollution; for though he was a partaker of the same human nature, of the same flesh and blood with other men, and made in all things like unto them, yet not by ordinary generation; he was made of a woman, but not begotten by man; God, his Father, prepared a body for him in covenant; and in the fulness of time his human nature was formed by the Holy Spirit, in a wonderful manner; it was an extraordinary production; it was a new thing, which God created in the earth, and so an holy thing; was holy, harmless, and separate from sinners, without spot and blemish, and any consciousness of sin; and thus as it was clear of the taint and corruption of nature from Adam's sin, so it was exempt from the guilt of it; (see Luk 1:34-35). And besides that, Christ not descending from Adam by ordinary generation, could not be a federal head to him on that account [1]; so neither because of the dignity of his person; the human nature being personally united to the Son of God, could never be under a creature as its federal head, or be represented by one. Moreover, Christ was the head of another and better covenant than Adam's, and was previous to it, even before Adam and his covenant were in being. Christ was an head to Adam, as he was chosen in him, given to him in covenant to be redeemed and saved by him; but Adam was no head to him; "The Head of Christ is God", and he only (1Co 11:3).

3. Thirdly, In what sense all Adam's posterity are made sinners by his disobedience.

3a. Not by imitation, as say the Pelagians; men may become more sinful by imitation, but they do not first become sinful by it: men may, by example, be drawn in to commit sin more frequently, and to commit greater ones; and therefore the company of wicked men is to be shunned, since "Evil communications corrupt good manners"; especially persons of power and authority, their examples have great weight and influence; as civil magistrates, ministers, parents, and masters. So Jeroboam caused Israel to sin, was the occasion of it, and drew them into it by his authority and example. But this cannot be the case here; for,

3a1. Death, the effect of Adam's sin, and the punishment inflicted for it, takes place on such who never "sinned after the similitude of Adam's transgression" (Rom 5:14), namely, infants dying in their infancy; who, though not without the corruption of nature in them, yet without any actual sin committed by them, like to that of Adam's transgression; dying so soon, they have neither capacity nor opportunity of committing any sin similar to his; that is, any actual transgression; and therefore said, in that respect, to be innocent (Jer 19:4), not free from the taint, but from the act of sin. Now since death, which is the punishment of sin, takes place on them, that supposes guilt, or otherwise punishment could not in justice be inflicted on them; and as they are not made sinners by Adam's sin, through imitation of it, they must become guilty, or be made sinners in some other way.

3a2. Death, the effect of Adam's sin, and the punishment of it, takes place on such who never heard of it, and consequently cannot be made sinners by it, through imitation of it; for death passes upon all men, all nations of the world, and all individuals in it, through the sin of one man, Adam; even on such who never heard of the law which forbid the eating of the fruit of the tree of knowledge; nor, indeed, ever heard of the law of Moses, and the sins forbidden by that; are

acquainted only with the law and light of nature; the law written in their hearts, according to which their minds, consciences, and thoughts, accuse or excuse one another; and yet they that are without law, perish without law, being sinners; and therefore as they cannot be made sinners by Adam's sin, through imitation of it, they must be made so another way; (see Rom 2:12-15).

3a3. This sense makes a man no more a sinner by Adam's disobedience than he is by the disobedience of his immediate parents, or any other whose ill examples he follows. Adam seems to be too remote an ancestor to imitate; more likely immediate parents; and yet this is not always the case; children do not always follow the examples of parents, bad or good. Some may have evil parents, and, like the Jews, fill up the measure of their fathers' sins, and do as they did, and appear to be a generation of vipers: and others have good parents, who give them a religious education, and set them good examples, and yet they take very bad courses; and so not by imitation, at least of their parents. And indeed, sin in general does not come by imitation; but it is from a corrupt nature; and there are many sins which are never seen committed, yet are committed by those who never saw them; as murder, acts of uncleanness, &c. Did Cain sin by imitation when he murdered his brother? Did Lot's daughters sin by imitation when they contrived to commit incest with their father, and did? It is possible that all these defects in nature may meet in one man, as to be born blind, deaf, and dumb; and so not capable of seeing and hearing, and knowing what sins are committed, and yet be as vicious as any of the sons of Adam.

3b. Nor is the sense of the phrase, "made sinners by one man's disobedience," what the more modern Pelagians and Arminians give into; that by a metonymy of the effect, sin being put for the punishment of it, men become sufferers, or are obnoxious to death, and suffer death on the account of Adam's disobedience; but this is to depart from the common and constant sense of this word, "sinners". Nor can any instance be given of the apostle's use of the word in this sense, either in the context or elsewhere; it always signifying a sinful, guilty, and defiled creature; one that is guilty of a crime, and obnoxious to death for it; it is contrary to the apostle's scope and design in the context, which was to show how death came into the world, namely, by sin; and to the distinction he all along makes between sin and death; the one he represents as the cause, the other as the effect; whereas this sense confounds cause and effect, sin and death, together; and makes the apostle guilty of such bad reasoning as can never be charged upon him, and which a man of such large reasoning powers, abstracted from his being an inspired writer, could never be capable of; for then the sense of these words (Rom 2:12). "Death passed upon all men, for that all have sinned", must be, death passed upon all men, because it has passed upon all men; or all men are obnoxious to death, and suffer it, because they are obnoxious to it, and suffer it. Besides, it is granting us too much for themselves; it makes their cause indefensible, and even destroys it, and cuts the throat of it; for if men are obnoxious to death, even though but a corporal death, which is what they mean, and suffer such a death on the account of Adam's sin, they must have a concern in it, and be, in some way or other, guilty of it; or such a punishment, in justice, could not be inflicted on them. What greater punishment is there among men, for the most enormous crime, than death? And why should men suffer death for Adam's sin, of which they are in no sense guilty? Let this be reconciled, if it can be, to the justice of God.

3c. Nor is the sense of the phrase, "made sinners by one man's disobedience," that Adam's posterity derive a corrupt nature from him, through his sin; this is indeed a truth, but not the truth of this passage; it is true that all men are made of one man's blood, and that blood tainted with sin;

and so a clean thing cannot be brought out of an unclean; what is born of the flesh is flesh, carnal and corrupt; every man is conceived in sin, and shapen in iniquity, as David was; but then there is a difference between being "made" sinners, and "becoming" sinful, the one respects the guilt, the other the pollution of nature; the one is previous to the other, and the foundation of it; men receive a corrupt nature from their immediate parents; but they are not made sinners by any act or acts of their disobedience. Wherefore,

3d. It remains that the posterity of Adam are only "made" sinners through the imputation of his disobedience to them. And this imputation is not to be considered in a moral sense, as the action of a man committed by himself, whether good or bad, is condemned and reckoned unto him as his own, whether in a way of praise or dispraise; as the zealous good work of Phinehas in slaying two persons in the very act of sin, was "counted unto him for righteousness"; that is, was judged, reckoned, and esteemed a righteous, worthy, and commendable action; but in a "forensic", judicial, and legal sense; as when one man's debts are in a legal way placed to the account of another, as if they were his, though not personally contracted by him. An instance of this we have in the apostle Paul, who said to Philemon, concerning Onesimus; "If he hath wronged thee, or oweth thee anything", ellogei, "let it be imputed to me", or placed to and put on my account. And thus the posterity of Adam are made sinners by Adam's disobedience, that being imputed to them, and put to their account, as if it had been committed by them personally, though it was not. And this sense is to be confirmed and illustrated, —

3d1. From the signification of the word here used, *hatestaqhsan*, "constituted" in a judicial way, ordered and appointed in the dispensation of things, that so it should be; just as Christ was made sin, or a sinner by imputation, by the constitution of God, laying upon him, reckoning, placing to his account the sins of all his people, and dealing with him as though he was the guilty person, and as if he had committed the sins, though he had not; and not imputing trespasses to them, though they were the actual transgressors; (see Isa 53:6; 2Co 5:19, 2Co 5:21).

3d2. From its being the disobedience of another, by which men are made sinners; and therefore they can in no other way be made sinners by it, than by the imputation of it to them; just as the righteousness of Christ being not our own, but his, another's; we cannot be made righteous by it, but by the imputation of it to us.

3d3. From the punishment inflicted on persons for it. The punishment threatened to Adam in case of disobedience to the law and will of God, was death (Gen 2:17), which includes death, corporal, moral, and eternal; a corporal death has been taken notice of already, and which is allowed to be suffered on account of the sin of Adam; and if so there must be guilt; and that guilt must be made over to the sufferer; and which can be done in no other way than by the imputation of it. A moral death is no other than the loss of the image of God in man, which consisted in righteousness and holiness; and particularly it is a loss of original righteousness: in the room of which succeeded unrighteousness and unholiness; and is both a sin, and a punishment for sin: it is a sin as it has malignity in it, and a punishment for sin; and so it was threatened to Adam, and came upon him as such; and so to all his posterity, by the ordination and appointment of God; for which there can be no other foundation but the imputation of Adam's disobedience to them; nor can anything else vindicate the righteousness of God; for if the law of nature was sufficient, why should this original taint infect men, rather than the sins of immediate parents? Now if this comes upon men as a

punishment, it supposes preceding sin; and what can that be but Adam's disobedience, the guilt of which must be made over to Adam's posterity, or it could not in justice take place; and that could no other way be made over to them but by imputation. And if eternal death is taken in to the punishment, as it must be; for the wages of sin is death, even death eternal; and this can never be inflicted on guiltless persons; if men are thus punished for Adam's sin, the guilt of that sin must be imputed to them: in Rom 5:18 it is said, "By the offence of one, judgment came upon all men to condemnation"; that is, the righteous sentence of God passed upon the whole posterity of Adam, to the condemnation of them for his offence; be that condemnation to a corporal, or to a moral, or to an eternal death, to any or all of them, it supposes them guilty of that offence, and that the guilt of that offence is made over to them, and reckoned as theirs; which can only be done by imputation; or they cannot be righteously condemned and punished for it in either sense.

3d4. That this is the sense of the clause, "made sinners by the disobedience of one", appears from the opposite clause; "So by the obedience of one shall many be made righteous": now the many ordained to eternal life, for whom Christ died, and whom he justified, are made righteous, or are justified only through the imputation of his righteousness to them; and he is made sin by the imputation of their sins to him (2Co 5:21). In like manner are Adam's posterity, or all men, made sinners through the imputation of his disobedience to them. And this is the sense of this clause, notwithstanding what may be objected to it.

It is no objection, that Adam's disobedience or sin is not now in act; as soon as it was committed as an act, it ceased; and therefore not to be imputed. The same may be objected to the obedience of Christ; or rather a course of obedience, a series of actions, which when performed, ceased to be in act; but then the righteousness arising from them continues; and is in Christ, The Lord our Righteousness; and is unto all and upon all that believe. And so Adam's sin, though it ceased to be in act, the guilt of it continues, and is imputed to all his posterity. In like manner the sins of the saints, before the coming of Christ, ceased to be in act as soon as committed; and yet Christ died for the redemption of transgressions that were under the first Testament, and the sins of all the people of God were laid upon him by imputation. Nor is it any objection to this truth, that Adam's posterity were not in being when his disobedience was committed, and so could have no concern in it: but though they had not an actual being, yet they had a virtual and representative one; they were in him both seminally and federally; and "sinned in him" too (Rom 5:12), as Levi was in the loins of Abraham, and paid tithes to Melchizedek (Heb 7:9, Heb 7:10). I say, both seminally and federally; and it is their being in him seminally that is the foundation of their being in him federally, and makes it reasonable that so they should be; and this may be greatly illustrated and confirmed by modern philosophy, according to which all kinds of plants of the same sort to be produced in all following ages, were actually formed in the first seed that was created; and that all the "stamina" and "semina", not only of plants but of animals, and so of men, were originally formed by the almighty Parent, within the first of each respective kind, and to be the seed of all future generation [2]: thus all mankind being formed in the first man, in this manner, it easily accounts for it, how they came to have a share in the guilt of his sin, and that to be imputed to them; as also to have the corruption and pollution of it derived to them. Nor does this act of imputation of Adam's sin to his posterity, make God the author of sin; since this act makes men sinners not inherently, but imputatively; it puts no sin in them, though it reckons sin to them; and though this imputation is God's act, it makes him no more the author of sin, than the imputation of Christ's obedience,

makes God the author of that obedience; as not God, but Christ, is the author of the obedience imputed; so not God, but Adam, is the author of that disobedience imputed to his posterity: nor is this doctrine chargeable with cruelty and injustice; it has never been reckoned either, that children should suffer for the sins of their parents; or rather, that parents should be punished in their children; God describes himself as a God visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate him; and yet it is impossible that he should be guilty either of a cruel or unjust action: when Achan sinned, his sons and his daughters, and all that he had, were ordered to be brought forth, and they were all burnt with him. The Amalekites, for the injury they did to Israel, when they first came out of Egypt, Saul had orders, some hundreds of years after, to go and smite them, and utterly destroy all they had, men and women, infants and sucklings, and all their cattle: the blood of all the righteous persons that had been shed from the beginning of the world to the times of Christ, was then avenged on the wicked Jews. And such a procedure in subjecting children to penalties for the sins of their parents, is justified by the laws, customs, and usages of all nations, who make treason punishable in the posterity of men. A nobleman, when he commits treason against his sovereign, he is not only stripped of his titles, honour, and estates himself, but his children are also, and reduced to poverty and misery, until the attainder is taken off. And if treason against an earthly king is punishable in this manner, then much more treason against the King of kings, and Lord of lords, as Adam's sin was. The text in Ezekiel 18:2-4 is not to the purpose; that the proverb, "The father's have eaten sour grapes, and the children's teeth are set on edge", should be no more used in Israel, but the soul that sins should die; since this speaks not a word of Adam, and his sin, nor of his posterity suffering for it; nor even of such men that commit the same sins their fathers have; but of good men and just men, that do not follow their fathers evil ways, and so shall not be punished for any sins of theirs, and is restrained to a certain case and time. The case of the man born blind, is also quite impertinent; since that also respects not Adam's sin, but the sin of the man and his parents, and a particular disaster, blindness. The disciples put this question to Christ upon it; "Who did sin, this man or his parents, that he was born blind?" Christ's answer is, "Neither hath this man sinned, nor his parents": not but that they had both sinned, but their sin was not the cause and reason of his blindness; but the sovereign will and pleasure of God, "That the works of God should be made manifest in him"; that there might be an opportunity for Christ to give proof of his Deity and Messiahship, by performing such a cure as was never heard of before (John 9:2, John 9:3). To close this point; let it be observed, that the ground of the imputation of Adam's sin to his posterity, is not his being the natural head, and common parent of them; for so are immediate parents to their respective offspring; but their particular sins are not imputed to them; Adam, being the common parent of mankind, may be considered as the ground of the derivation of a corrupt nature to them; and yet the justice of that will not clearly appear without their being considered as made sinners by the imputation of Adam's sin to them: but the ground of this imputation is the federal headship of Adam, or his standing as a covenant head to all his posterity; so that what he did as such, is reckoned as if done by them; which is not the case of immediate parents; and therefore their sins are not imputed: that Adam stood in the relation of a federal head to his posterity, has been proved in a former chapter, and vindicated from exceptions to it.

ENDNOTES:

[1] See more of this in Vol. II. of this Work, Book II. Chap. 1. See 4 Topic on "Incarnation" 950

[2] See the Philosophical Transactions abridged, vol. ii. p. 912. Nieuwentyt's Religious Philosopher, vol. ii. contempl. 23. s. 13. p. 711. ed. 5. Wolaston's Religion of Nature, s. 5. p. 160, 164. ed. 8.

03-11 Of The Of The Corruption Of Human Nature.

A Body of Doctrinal Divinity Book 3—Chapter 11 Of The Of The Corruption Of Human Nature.

Having proved the imputation of the guilt of Adam's sin to his posterity, what follows upon this is, the corruption of nature derived unto them from him; by which is meant, the general depravity of mankind, of all the individuals of human nature, and of all the powers and faculties of the soul, and members of the body.

1. First, I shall prove that there is such a depravity and corruption of mankind.

1a. The heathens themselves have acknowledged and lamented it; they assert, that no man is born without sin [1]; that every man is naturally vicious [2]; that there is an evil disposition, or vicious affection, that is implanted and grows up in men [3]; and that there is a fatal portion of evil in all when born, from whence are the depravity of the soul, diseases, &c. [4] and that the cause of viciousness is rather from our parents, and from first principles, than from ourselves [5]: and Cicero [6] particularly laments that men should be brought into life by nature as a stepmother, with a naked, frail, and infirm body, and with a mind or soul prone to lusts.

1b. Revelation asserts it; the Scriptures abound with testimonies of it, affirming that no man can be born pure and clean; that whatever is born of the flesh, or comes into the world by ordinary generation, is flesh, carnal and corrupt; that all men, Jews and Gentiles, are under sin, under the guilt, pollution and dominion of sin; that the imagination of the thoughts of man's heart is only evil, and that continually; that the heart is deceitful and desperately wicked; and that out of it proceeds all that is vile and sinful (Job 14:4; John 3:6; Rom 3:9; Gen 6:5; Jer 17:9; Mat 15:19).

1c. Reason confirms it, that so it must be; that if a tree is corrupt, it can bring forth no other than corrupt fruit; that if the root of mankind is unholy, the branches must be so too; if the fountain is impure, the streams must be so likewise; if immediate parents are unclean, their posterity must be unclean, since a clean thing cannot be brought out of an unclean; and if God has made of one man's blood all nations that are upon the face of the earth, and that blood is tainted with sin, all that proceed from him by ordinary generation must have the same taint.

1d. All experience testifies the truth of this; no man was ever born into the world without sin; no one has ever been exempt from this contagion and defilement of nature, "there is none that doeth good, no not one" (Rom 3:10) that does good naturally and of himself; the reason is, because there is none by nature good; of all the millions of men that have proceeded from Adam by ordinary generation, not one has been found without sin; there is but one individual of human nature that can be mentioned as an exception to this, and that is the human nature of Christ; and that is excepted because of its wonderful production, and did not descend from Adam by ordinary generation.

1e. The necessity of redemption by Christ, and of regeneration by the Spirit of Christ, shows that men must be in a corrupt state, or there would have been no need of these. The redemption of

men from sin, and from a vain conversation, supposes them to be under the power of sin, and the influence of it, to lead a vain sinful life; and if men were free from the pollution of sin, the blood of Christ to cleanse from all sin would have been unnecessary; his being made wisdom, righteousness, sanctification, and redemption to them, implies that they were foolish and unwise, that they were unrighteous and unholy, and slaves to sin and Satan: regeneration and sanctification are absolutely necessary to a man's enjoyment of eternal happiness; "except a man is born again, he cannot see the kingdom of God"; and "without holiness no man shall see the Lord" (John 3:3; Heb 12:14), but what occasion would there have been for man's being born again, or having a new or supernatural birth, if he was not defiled by his first and natural birth; or of being sanctified, if he was not unholy and unclean? (see 1Co 6:9-11).

2. Secondly, The names by which this corruption of nature is expressed in scripture deserve notice, since they not only serve to give more light into the nature of it, but also to confirm it; it is often called "sin" itself, being a want of conformity to the law of God, and contrary to it; it is represented as very active, working all manner of concupiscence, and death itself; deceiving, slaying, killing, and as exceeding sinful, even to an hyperbole, being big with all sin, and the source of all (Rom 7:8, Rom 7:11, Rom 7:13). It has the name of "indwelling sin"; the apostle speaks of it as such with respect to himself, "it is no more I that do it, but sin that dwelleth in me" (Rom 7:17, Rom 7:20), it is not what comes and goes, or is only a visitor now and then, but an inhabitant, and a very troublesome one; it hinders all the good, and does all the evil it can; and it abides, and will abide, as long as men are in this tabernacle, the body, and even in the saints, until the earthly house of this tabernacle is dissolved; it is like the spreading leprosy in the house, which was not to be cured until the house was pulled down, and the stones and timber carried into an unclean place: so the tabernacle of the body will not be rid of the corruption of nature, until it is unpinned and taken down, and carried to the grave. It is said to be the "law of sin", and a "law in the members"; which has force, power, and authority with it; it reigns like a king; yea, rather as a tyrant; for it reigns unto death, unless grace prevents it; it enacts laws, and requires obedience to them; and obedience is yielded to the lusts of it; men serve divers lusts and pleasures (Rom 7:23; Rom 8:2; Rom 6:12; Rom 5:21; Tit 3:3). Sometimes it is called the "body of sin", because it consists of various parts and members, as a body does; it is an aggregate, or an assemblage of sins, and includes all in it (Rom 6:6; Col 3:5). Sometimes it goes by the name of the "old man", because it is the effect of the poison of the old serpent; it is near as old as the first man; and is as old as every man in whom it is; it exists as early as man himself does (Rom 6:6; Eph 4:22). Very often it is called flesh, because it is propagated by the flesh, and is carnal and corrupt, and is opposed to the spirit or principle of grace, which is from the Spirit of God; and in which no good thing, nothing that is spiritual, dwells (John 3:6; Gal 5:17; Rom 7:18, Rom 7:25). Once more, it is named, "lust" or "concupiscence"; which is sin itself, and the mother of all sin; it consists of various branches, called fleshly lusts, and worldly lusts, the lust of the flesh, the lust of the eyes, and the pride of life (Rom 7:7; Jas 1:15; 1Jn 2:15). The Jews commonly call it, the evil figment, or imagination.

3. Thirdly, This corruption of nature is universal,—

3a. With respect to the individuals of mankind. Our first parents were, and all descending from them by ordinary generation are tainted with it. This corruption immediately upon the sin of our first parents, took place in them; as appears from the shame, confusion, and fear they were at once

filled with; from their gross stupidity and folly, in thinking to hide themselves from God among the trees of the garden; from their attempts to conceal, palliate, and excuse their sin, the woman by laying the blame on the serpent, the man on the woman, and ultimately on God himself. Their immediate offspring took the contagion from them; the first man born into the world, Cain, the corruption of nature soon appeared in him, in his wrathful and envious countenance, when his brother's sacrifice was preferred to his; nor could he be easy until he had shed his brother's blood, which he did: and though Abel is called righteous Abel, as he was, through the righteousness of Christ imputed to him, and on account of the new man created in him unto righteousness and true holiness; in consequence of which he lived soberly and righteously; yet he was not without sin, or otherwise why did he offer sacrifice, and by faith looked to the sacrifice of Christ, which was to be offered up to make atonement for his sins, and those of others? In the room of Abel, whom Cain slew, God raised up another seed to Adam, whom he begot in his own likeness, after his image; not in the likeness and image of God, in which Adam was created; but in that which he had brought upon himself, through his sin and fall: the posterity of this man, and of Cain, peopled and filled the whole world before the flood. And what is the account that is given of them? It is this, that the earth was corrupt through them; that all flesh had corrupted his way on the earth; and that only one man found grace in the sight of God; and that the imagination of the thoughts of man's heart was only evil continually (Gen 4:25; Gen 5:3; Gen 6:5, Gen 6:8, Gen 6:11, Gen 6:12). And as for the inhabitants of the new world, who sprung from Noah and his three sons, who descended in a right line from Seth, much the same is said of them (Gen 8:21). In short, all nations of the earth, which may be divided into Jews and Gentiles, and which include the whole, are all under sin, under the guilt and pollution of it; not the Gentiles only, whose times of ignorance God winked at, and whom he suffered to walk in their own ways, which were sinful ones; but even the people of Israel, whom God chose to be a special and peculiar people, these were always rebellious, from the time they were a people; all the while Moses was with them; in the times of the Judges; and when under the government of Kings; as their several captivities testify; they were a seed of evil doers, a people laden with iniquity; in every age or period of time, whenever God took a survey of the state and condition of mankind, this was the sum of the account; "They are corrupt", &c. (Psa 14:1-3; Rom 3:9-12). The contentions, quarrels, and wars which have been in the world, in all ages, are a strong, constant, and continued proof of the depravity of human nature; "for these come of lusts that war in the members" (Jas 4:1), which, as it is true of the war between flesh and spirit in the soul; and of the animosities and contentions among professors of religion; so of wars among nations, in a civil sense; and which have been from the beginning, and still continue: a quarrel there was between the first two men that were born into the world, which issued in bloodshed; and as soon as kingdoms and states were formed, and kings over them, we hear of wars between them. Look over the histories of all ages, and of all nations in them, and you will find them full of accounts of these things; all which have risen from the pride, ambition, and lusts of men. Yea, this depravity and corruption of nature has appeared, not only among the men of the world in all ages, but even among the people of God, and after they have been called by grace: there never was a just man that did good, and sinned not; in many things, in all things, they sin and offend; in them, that is, in their flesh, their corrupt part, no good thing dwells: such that say they have no sin, deceive themselves, and the truth is not in them.

3b. This corruption of nature is general, with respect to the parts of man, to all the powers and faculties of his soul, and to the members of his body.

3b1. To the powers and faculties of the soul of man, to all that is within him; his heart is deceitful and desperately wicked; his inward part is wickedness itself; the thoughts of his heart are evil, vain, and sinful; yea, the imagination of the thoughts of his heart, the very substratum of thought, the first motions that are in man that way; the mind and conscience, are defiled, and nothing can remove the pollution but the blood of Jesus: the understanding is darkened through the blindness and ignorance that is in it; so that a mere natural man cannot discern the things of the Spirit of God; whatever knowledge men have of things natural and civil, they have none of things spiritual; wise they are to do evil, but to do good they have no knowledge; they know not, nor will they understand: the will is averse to that which is good; the carnal mind is enmity to God, and not subject to the law of God; nor can it be, without his grace; it is hard, stiff, obstinate, and perverse, until the stony heart is taken away, and a heart of flesh is given. The affections are inordinate, run in a wrong channel, are fixed on wrong objects; men hate what they should love, and love what they should hate; they hate the good, and love the evil; they are lovers of pleasures, of sinful lusts and pleasures, rather than lovers of God, good men, and good things. In short, there is no place clean, no part free from the pollution and influence of sin.

3b2. All the members of the body are defiled with it; the tongue is a little member, and is a world of iniquity itself, and defiles the whole body; the several members of it are used as instruments of unrighteousness; several of them are particularly mentioned in the general account of man's depravity, (Rom 3:1-31 as the throat, lips, mouth, and feet, all employed in the service of sin.

4. Fourthly, The time when the corruption of nature takes place in man; the lowest date of it is his youth; "The imagination of man's heart is evil from his youth" (Gen 8:21), that is, as soon as he is capable of exercising his reason, and of committing actual sin; and which, at this age, chiefly appears in lying and disobedience to parents; and this is said, not of some particular men, or of some individuals, but of men in general; and not only as in the times of Noah, but in all succeeding generations to the end of the world. This depravity of nature is in some passages carried up higher, even to a man's birth; "The wicked are estranged from the womb"; that is, from God, alienated from the life of God; being under the power of a moral death, or being dead in trespasses and sins; "They go astray as soon as they be born, speaking lies" (Psa 58:3), that is, as soon as they are capable of speaking; and the sin of lying, children are very early addicted to; and this is said, not only of such who in the event turn out very wicked, profligate and abandoned sinners, but even such as are born of religious parents, have a religious education, and become religious themselves, are "called transgressors from the womb" (Isa 48:8), that is, as soon as capable of committing actual transgression. David carries the pollution of his nature still higher, when he says; "Behold, I was shapen in iniquity; and in sin did my mother conceive me" (Psa 51:5), which he observes, not to extenuate, but rather to aggravate, his actual transgression he was confessing, in that he had been so early and so long sinful; and that whereas he was not ignorant of the corruption of his nature, and how prone he was to sin, that he should be no more upon his guard against it. He does not say, "my sin, and my iniquity", though it was his, being in his nature; but "sin" and "iniquity", being what was common to him with the rest of mankind; and what had attended him at the formation of him in the womb, and so before he could commit any actual sin; and therefore must design the original corruption of his nature; and that as soon as soul and body were united together he was a sinful creature. To this sense of the words it is objected, that David speaks only of his mother's sin; and broad hints are given that her sin was the sin of

adultery. This shows how much the advocates for the purity of human nature are pinched with this passage, to betake themselves to such an interpretation of it, at the expense of the character of an innocent person, of whom nothing of this kind is suggested in the sacred writings; but, on the contrary, that she was a pious and religious person; David valued himself upon his relation to her, and pleads to be regarded for her sake (Psa 86:16; Psa 116:16). Besides, if this had been the case, David would have been illegitimate; and, by a law in Israel, would have been forbid entering into the congregation of the Lord, and could not have bore any office in church or state; nor did it answer the scope and design of David, to expose the sins of others, especially his own parents, while he is confessing and lamenting his own; nor does the particle "in" belong to his mother, but to himself; the sense is not, that his mother being in sin or that she in and "through sin" conceived him; but that he was conceived being in sin, or that as soon as the mass of human nature was shaped and formed in him, and soul and body were united together, he was in sin, and sin in him; or he became a sinful creature. Some who do not go the above lengths, yet suppose that the sin of his immediate parents, in begetting and conceiving him, though in lawful wedlock, is meant; but this cannot be; since the propagation of the human species by generation, is a principle implanted in nature by God himself, and so not sinful. It was the first law of nature, "Increase and multiply"; given in the state of innocence. Marriage was instituted in Paradise, and has been always esteemed honorable when the bed is undefiled. Besides, one of the words used, translated "shapen", is in the passive form, and respects what neither David nor his parents could be active in; and the whole refers to the amazing work of his formation, which he so much admires, (Psa 139:14-16. It is objected by others, that he goes no higher than his mother; and takes no notice of Adam. Nor was there any need of it; for since the corruption of nature goes in the channel of generation, he had no occasion, in speaking of that, to take notice of any other but his immediate parents, through whom it was conveyed to him: it is further urged, that David speaks not of other men, only of himself. But that all mankind are corrupted in the same manner, other passages are full and express for it (Job 14:4; John 3:6; Psa 58:3; Eph 2:3). And if David, a man so famous for early piety and religion, one after God's own heart, whom he raised up to fulfil his will, was tainted with sin in his original formation, then surely the same must be true of all others; who, after him, can rise up and say, it was not so with him? Lastly, some will have these words to be figurative and hyperbolic, and only mean, that he had often sinned from his youth: but men, in confessing sin, do not usually exaggerate it, but declare it plainly, ingenuously, just as it is; and, indeed, the sinfulness of nature, cannot well be hyperbolized; and, if such a figure was attempted, it might be allowed of, without lowering it; (see Rom 7:13).

5. Fifthly, The way and manner in which the corruption of nature is conveyed to men, as to become sinful by it.

5a. It cannot be of God, or by infusion from him; he is of purer eyes than to behold it; he has no pleasure in it; it is abominable to him, and therefore would never infuse and implant it in the nature of men. Some of the ancient heretics fancied, there were two first principles, or beings; the one good, and the other evil; and that all that is good comes from the one; and all that is evil from the other: but this is to make two first causes, and so two gods; and those diametrically opposite to each other.

5b. Nor can it be by imitation of parents, either first or immediate; there are some who never sinned after the similitude of Adam's transgression, and yet die; which they would not, were they

not guilty and polluted; there are many born into the world who never knew their immediate parents, and therefore could not imitate them. Some their fathers die before they are born; and some lose both parents before capable of imitation; and if the taint is at their formation, and before their birth, it is impossible to be by imitation.

5c. Nor does this come to pass through souls being in a pre-existent state. Some of the heathen philosophers, as Pythagoras and Plato, held a pre-existence of souls before the world was; and which notion was adopted by Origen, who held, that souls in this pre-existent state sinned each separately for themselves; and for their sins were thrust in time into human bodies, or into others, in which they suffer. Some think this notion was embraced by some of the Jews in Christ's time, and even by some of his followers; as is urged from John 9:1-3 but then it is not allowed of by him. And some modern Christians have imbibed the same heathenish and Jewish notion; who, observing that some passages of scripture speak of the pre-existence of Christ, in his divine nature, or as a divine Person, have interpreted them of the pre-existence of his human soul; and have proceeded to assert the pre-existence of all souls, but without any color of reason or scripture authority.

5d. Nor is this to be accounted for by the traduction of the soul from immediate parents; or by the generation of it, together with the body, from them. Could this indeed be established, it would greatly remove the difficulty which attends the doctrine of the propagation of the corruption of nature by natural generation; hence Austin was once inclined to it on this account; but it is so big with absurdities, as has been seen in a preceding chapter, that it cannot be admitted; as, that spirit is educed out of matter, and generated from it, and therefore must be material, corruptible, and mortal; for whatever is generated is corruptible, and consequently the soul is not immortal; a doctrine never to be given up: and, besides, according to the Scriptures, the soul is immediately created by God (Zec 12:1; Heb 12:9). That this corruption of nature is conveyed by generation, seems certain; (see Job 14:4; John 3:6; Eph 2:3), for since nature is conveyed in that way, the sin of nature also must come in like manner. But how to account for this, consistent with the justice, holiness, and goodness of God, is a difficulty, and is one of the greatest difficulties in the whole scheme of divine truths; wherefore some have thought it more advisable to sit down and lament this corruption, and consider how we must be delivered from it, than to inquire curiously in what way and manner it comes into us; as a man that is fallen into a pit, does not so much concern himself how he came into it, as how to get out of it, and to be cleansed from the filth he has contracted in it. But a sober inquiry into this matter, with a due regard to the perfections of God, the sacred Scriptures, and the analogy of faith, may be both lawful and laudable. The difficulty is chiefly occasioned by the manner in which the case is put; as, that a soul that comes pure and holy out of the hand of God, should be united to a sinful body, and be defiled by it; blot if it can be made out, that neither of these is the fact, that the body is not properly and formally sinful, when the soul is first united to it, nor the soul pure and holy when created by God; that is, not in such sense as the soul of Adam was when created; the difficulty will be greatly lessened, if not entirely removed.

5d1. Let it be observed, then, that the contagion of sin does not take place on the body apart, nor on the soul apart; but upon both when united together, and not before: it was not the body apart in the substance of Adam's flesh that sinned; nor was the soul apart represented by him; but both as in union, and as one man, one person; for not bodies and souls separately, but men, were

considered in Adam, and sinned in him; and so as the imputation of the guilt of his sin is not made to the body apart, nor to the soul apart, but to both as united; when, and not before, it becomes a son of Adam, a member of him; so the corruption of nature, derived from him, takes place on neither apart, but upon them as united together, and constituted man. The body, antecedent to its union to a rational soul, is no other than a brute, an animal, like other animals; and is not a subject either of moral good or moral evil; as it comes from a corrupt body, and is of a corruptible seed, it has in it the seeds of many evils, as other animals have, according to their nature; but then these are natural evils, not moral ones; as the savageness, fierceness, and cruelty of lions, bears, wolves, &c. But when this body comes to be united to a rational soul, it becomes then a part of a rational creature, it comes under a law, and its nature not being conformable to that law, its nature, and the evils and viciousness of it, are formally sinful. It has before a disposition, an aptitude to what is sinful; and contains fit fuel for sin, which its vicious lusts and appetites kindle, when these become formally sinful, through its becoming a part of a rational creature; and these increasing, operate upon and gradually defile the soul. Should it be said, that matter cannot operate on spirit; this may be sooner said than proved. How easy is it to observe, that when our bodies are indisposed through diseases and pain, what an effect this has upon our minds; from the temperament and constitution of the body many incommodities and disadvantages arise unto the soul: persons that have much of the "atra bilis", or black choler in them, a melancholy and bodily disorder, what a gloominess does it throw upon the mind! and to what passion, anger, and wrath, are men of a sanguine complexion subject? and to what is insanity owing, but to a disorder in the brain? and to a defect there must it be attributed, that some are idiots, and others of very mean capacities, and very short memories; and where the bodily organs are not well attuned and accommodated, the soul is cramped, and cannot duly perform its functions and offices; and a man must be inattentive to himself, if he does not observe, that as by thoughts in the mind motions are excited in the body, whether sinful, civil, or religious; so motions of the body are often the means and occasion of exciting thoughts in the mind.

5d2. It is not fact that souls are now created by God pure and holy; that is, as Adam's soul was created, with original righteousness and purity; with a propensity to that which is good, and with power to do it. But they are created with a want of original righteousness and holiness; without a propensity to good, and without power to perform; and a reason will be given presently, why it is so; and why it should be so. And such a creation may be conceived of without any imputation of unrighteousness to God, and without making him the author of sin. It may be conceived of without any injury to the perfections of God; as, that he may create a soul in its pure essence, with all its natural powers and properties, without any qualities of moral purity or impurity, holiness or unholiness; or that he may create one with a want of righteousness, and with an impotence to good, and without any propensity to it; since by so doing he does not put any fulness into the soul, nor any inclination to sin. And that the souls of men should be now so created, it is but just and equitable, as will appear by the following considerations: Adam's original righteousness was not personal, but the righteousness of his nature; he had it not as a private single person, but as a public head, as the root, origin, and parent of mankind; so that had he stood in his integrity, it would have been conveyed to his posterity by natural generation; just as he having sinned, the corruption of nature is derived to them in the same way; what he had, he had not for himself only, but for his posterity; and what he lost, he lost not for himself only, but for his posterity; and he sinned not as a single private person, but as the head, root, origin, and parent of all his offspring;

they were all in him, and sinned in him as one man; so that it was but just that they should be deprived, as he, of the glory of God, that is, of the image of God, which chiefly lay in original righteousness, in an inclination to good, and a power to perform it; and, being stripped of this, or being devoid of it, an inclination to sin follows upon it, as soon as it offers; and in the room of it unrighteousness and unholiness take place; for, as Austin says, the loss of good takes the name of evil; and this being the case, how easily may it be accounted for, that a soul without any fence or guard, wanting original righteousness, be gradually mastered and overcome by the corrupt and sensual appetites of the body. And to all this agrees what a learned author [7] well observes, "God is to be considered by us, not as a Creator only, but also as a Judge; he is the Creator of the soul, as to its substance; in respect to which it is pure when created. Moreover, God is a Judge, when he creates a soul, as to this circumstance; namely, that not a soul simply is to be created by him; but a soul of one of the sons of Adam: in this respect it is just with him to desert the soul, as to his own image lost in Adam; from which desertion follows a want of original righteousness; from which want original sin itself is propagated." Should it be said, that though the justice and holiness of God are cleared from all imputation, in this way of considering things; yet it does not seem so agreeable to the goodness and kindness of God to create such a soul, and unite it to a body, in the plight and condition before described; since the natural consequence of it seems to be unavoidably the moral pollution of them both. To which may be replied, that God in this proceeds according to the original law of nature, fixed by himself; and which, according to the invariable course of things, appears to be this, with respect to the propagation of mankind: that when matter generated is prepared for the reception of the soul; as soon as that preparation is finished; that very instant a soul is created, and ready at hand to be united to it, and it is. Now the law for the propagation of mankind by natural generation, was given to Adam in a state of innocence, and as soon as created, "Increase and multiply"; he after this corrupted and defiled the whole frame of his nature, and that of all his posterity. Is it reasonable now, that because man has departed from his obedience to the law of God, that God should depart from his original law, respecting man's generation? It is not reasonable he should, nor does he, nor will he depart from it: this appears from cases, in which, if in any, he could be thought to do so; as in the case of insanity, which infects a man's blood and family, and becomes a family disorder; and yet to put a stop to this God does not depart from the order of things fixed by him; and so in the case of such who are unlawfully begotten in adultery or fornication; when what is generated is fit to receive the soul, there is one prepared and united to it. And sometimes in this way God brings into the world some that belong to the election of grace; one of our Lord's ancestors came into the world in this way (Gen 38:29; Mat 1:3). What if Adam eats the forbidden fruit, and men drink water out of another's cistern, stolen waters, which are sweet unto them, and thereby transgress the law of God; must he forsake his own stated law and order of things? No; nature itself does not do so: a man steals a quantity of wheat, and sows it in his field; nature proceeds according to its own laws, fixed by the God of nature; the earth receives the seed, though stolen, into its bosom, cherishes it, and throws it out again, and a plentiful crop is produced. And shall nature act its part, and not the God of nature? He will; and the rather he will go on in his constant course, that the sin of men might be manifest, and that sin be his punishment. And in this light, indeed, we are to consider the corruption of nature; a moral death, which is no other than a deprivation of the image of God, a loss of original righteousness, and an incapacity to attain to it, was threatened to Adam, and inflicted on him as a punishment. And since all his posterity sinned in him, why should not the

same pass upon them? and, indeed, it is by the just ordination of God that things are as they be, in consequence of Adam's sin, who cannot do an unjust thing; there is no unrighteousness in him; he is righteous in all his ways, and holy in all his works; and so in this. And here we should rest the matter; in this we should acquiesce; and humble ourselves under the mighty hand of God.

ENDNOTES:

[1] Which Plato calls kakofuia, and defines it kakia en fusei, an evil in nature, Plato, Definitiones. "Nam vitiis nemo sine nascitur—", Horat. Satyr, l. 1. satyr 3. v. 68.

[2] "Unicuique dedit vitium natura creata", Propert. l. 2. eleg. 22 ver. 17.

[3] Laertius, l. 2. in vita Aristippi.

[4] Plutarch, de Consol. ad Apoll. vol. 2. p. 104.

[5] Timaeus Locrus de Natura Mundi, p. 21.

[6] De Republica, l. 3. apud August. contr. Julian l. 4. c. 12.

[7] Sandford or Parker de Descensu Christi ad inferos, l. 3. s. 65. p. 121, 122.

03-12 Of Actual Sins and Transgressions.

A Body of Doctrinal Divinity Book 3—Chapter 12 Of Actual Sins and Transgressions. From the sin of Adam arises the corruption of nature, with which all mankind, descending from him by ordinary generation, are infected; and from the corruption of nature, or indwelling sin, arise many actual sins and iniquities; which are called in scripture, "The works of the flesh" (Gal 5:19), or corrupt nature, in distinction from the fruits of the Spirit, or inward principles of grace and holiness; (see Gal 5:17, Gal 5:22). These are the same with the "lusts of the flesh", and "the desires" or "wills of the flesh" (Eph 2:3). The internal sinful actings of the mind will; even all manner of concupiscence, which lust or corrupt nature works in men, and which war against the soul: they are called sometimes, "the deeds of the body", of the body of sin; which, through the Spirit, are mortified weakened, kept under, so as not to be frequently committed, and be a course of sinning (Rom 8:13; Rom 6:6). And sometimes, the deeds of the old man, the old principle of corrupt nature, to be put off, with respect to the outward conversation, and not be governed by the dictates of it (Col 3:9 Eph 4:21). Sometimes they are represented by corrupt fruit, brought forth by a corrupt tree; such is man's sinful heart and nature, and such the acts that spring from it: if the tree is not good, good fruit will not grow upon it: the heart must be made good ere good works can be done by men, (Mat 7:16-20; Mat 12:33). Those actual sins are the birth of corrupt nature, which is like a woman that conceives, bears, and brings forth; "When lust hath conceived, it bringeth forth sin" (Jas 1:15; Rom 7:5). Corrupt nature is the fountain, and actual sins, whether internal or external, are the streams that flow from it; "Out of the heart", as from a fountain, "proceed evil thoughts", &c. (Mat 15:19), as is the spring, so are the streams; if water at the fountainhead is bitter, so are the streams; "Doth a fountain send forth at the same place, sweet water and bitter?" No.

Actual sins are deviations from the law of God; for "sin is the transgression of the law" (1Jn 3:4). Actions, as natural actions, are not sinful; for all actions, or motions, are from God, the first Cause; from whom nothing sinful comes; creatures depend on him in acting, as well as in subsisting; "In him we move"; or otherwise they would be independent of him; whereas, "all things are of him". But an action is denominated good or bad, from its agreement or disagreement with the law of God, its conformity or disconformity to it; it is the irregularity, obliquity, and aberration of the action from the rule of the divine law, that is sin; and this whether in thought, word, or deed; for actual sins are not to be restrained to outward actions, performed by the members of the body, as instruments of unrighteousness; but include the sinful actings of the mind, evil thoughts, carnal desires, the lusts of the heart, "heresies", errors in the mind, false opinions of things, and "envyings", are reckoned among the "works of the flesh" (Gal 5:20, Gal 5:21). And when we distinguish actual sins from original sin, we do not mean thereby that original sin is not actual. The first sins of Adam and Eve were actual sins, transgressions of the law of God; "Eve was in the transgression"; that is, guilty of an act of transgression; and we read of "Adam's transgression", which designs the first sin he committed (1Ti 2:14; Rom 5:14). And original sin, as derived from the sin of our first parents, is also actual; it is a want of conformity to the law of God, and is very active and operative; as it dwells in men, it works in them all manner of concupiscence; it hinders all the

good, and puts upon doing all the evil it can; and is itself exceeding sinful. But actual sins are second acts, that flow from the corruption of nature. My business is not now to enlarge on particular sins, by explaining the nature, and showing the evil of them; which more properly belongs to another part of my scheme that is to follow, even "Practical Divinity". I shall therefore only treat of actual sins very briefly, in a doctrinal way, by giving the distribution of sins into their various sorts and kinds, reducing them to proper classes, and ranging them under their respective heads.

1. First, With respect to the object of sin, it may be distinguished into sins against God; sins against others, our neighbours, friends, and those in connection with us; and against ourselves; for which distinction there seems to be some foundation in 1Sa 2:25. "If one man sin against another, the judge shall judge him; but if a man sin against the Lord, who shall entreat for him?"—

1a. There are some sins that are more immediately and directly against God; all sin, indeed, is ultimately against him, being contrary to his nature and will; a transgression of his law; a contempt and neglect, and indeed a tacit denial of his legislative power and authority; who is that "Lawgiver that is able to save and to destroy". The sins of David against Uriah are confessed by him to be against the Lord; "Against Thee, Thee only, have I sinned" (Psa 51:4). But there are some sins more particularly pointed at him, committed against him, in an open, bold, and audacious manner; "Their tongues and their doings are against the Lord" (Isa 3:8). Such are they as Eliphaz describes, who "stretch out their hands against God" (Job 15:25, Job 15:26), their carnal minds being enmity against God. Particularly sins against the first table of the law, are sins against God; such as atheism in theory and in practice; which is, a denying that there is a God, and strikes at the very Being of him: blasphemy of his name, his perfections, and providences; which is one of the things that proceed from the evil heart of man: idolatry, having other gods before him, and serving the creature besides the Creator; bowing down to, and worshipping idols of gold, silver, brass, wood, and stone: to which may be added, sensuality, voluptuousness, making the belly a god, and covetousness, which is idolatry: taking the name of God in vain, using it on trifling occasions, and in a light and irreverent manner: cursing fellow creatures in the name of God, and swearing falsely by it, which is perjury: want of love to God, and of fear of him; having no regard to his worship, private and public; a profanation of the day of worship, and a neglect of the ordinances of divine service.

1b. Sins against others, are the violations of the second table of the law; as disobedience to parents; not giving that honour, showing that reverence and respect, and paying that regard to their commands that ought to be: to which head may be reduced, disobedience to all superiors; the king as supreme, the father of his country; subordinate magistrates; ministers of the word, masters, &c. Murder, or the taking away of the life of another, is a sin against the sixth command, as the former are against the fifth; of this there are divers sorts; as parricide, fratricide, &c. which last is the first actual sin we read of after the sin of our first parents: it seems as if the sin of murder greatly abounded in the old world, since at the beginning of the new, a special law respecting it was made; "Whoso sheddeth man's blood, by man shall his blood be shed" (Gen 9:6). All sins of unchastity, in thoughts, and by obscene words and filthy actions, are violations of the seventh command, which forbids adultery, fornication, incest, and all unnatural lusts: taking away a man's property, privately or publicly, by force or fraud, by false accusations, and by circumventing and overreaching in trade and business, are breaches of the eighth command; and not only doing

injury to the persons and properties of others, but to their good name, credit, and reputation, comes under the name of actual sins against others; for taking away a man's good name is as bad as taking away his money, and is next to taking away his life.

1c. There are sins against a man's self; the apostle reckons fornication as sinning "against" a man's "own body" (1Co 6:18), what is a pollution of it brings dishonor upon it, fills it with nauseous diseases, and weakens the strength of it. Drunkenness is another sin against a man's self; it is what deprives him of the exercise of his reason, impairs his health, wastes his time, his substance, and at last his body. Suicide is a sin against a first principle of nature, self-preservation. The Stoics applaud it as an "heroic" action; but it is a base, mean, and cowardly one; and betrays want of fortitude of mind to bear up under present adversity, and to meet what is thought to be coming on. However, no man has a right to dispose of his own life; God is the giver, or rather lender, of it, and he only has a right to take it away.

2. Secondly, With respect to the subject of sin, it may be distinguished into internal and external; sins of heart, lip, and life; or of thought, word, and action.

2a. Internal sins, sins of the heart; the plague of sin begins there, that is the seat of it; it is desperately wicked, it is wickedness itself; and out of it all manner of sin flows; the thoughts of it are evil, they are abominable to God, and very distressing to good men, who hate vain thoughts; the very thought of foolishness or wickedness is sin [1]. The imagination of the thoughts of the heart is evil continually; the very substratum of thought, the motions of sin in the mind, work to bring forth fruit unto death; the desires and lusts of the mind are carnal and sinful, which are various; the lust of uncleanness in the heart; the lust of passion, wrath, and revenge; the lust of envy, which the object of it cannot stand before, and which slays the subject of it; the lusts of ambition and pride; and which are thus summed up by the apostle, "the lust of the flesh, the lust of the eye, and the pride of life" (1Jn 2:15).

Errors in the mind, false opinions of things contrary to the word of God; all unreasonable doubts, even in saints themselves; and all the actings of unbelief, which proceed from an evil heart, come under this sort of sins, internal ones, or sins of the heart.

2b. Sins of the lip, or of words, which are external, openly pronounced, whether respecting God or man, and one another; as all blasphemy of God, evil speaking of men, cursing and swearing, lying one to another; all obscene and unchaste words, every sort of corrupt communication; all bitterness, wrath, anger, clamor, and evil speaking; all foolish talking and jesting, which are not convenient; yea, every idle word, comes into the account of sin, and will be brought to judgment; see (Eph 4:25, Eph 4:29, Eph 315:4; Mat 12:36, Mat 12:37).

2c. Outward actions of the life and conversation; a vain conversation, a course of sin, the garment spotted with the flesh, right eye and right hand sins, and all that the members of the body are used as instruments in the commission of.

3. Thirdly, With respect to the parts of sin: they may be divided into sins of omission and sins of commission; when some things are left undone which should be done, and which are done when they ought not to be; such a distinction may be observed in the words of Christ, or however a foundation for it there is in them (Mat 23:23; Mat 25:42-44), and both these sorts of sins are very strongly expressed in Isa 44:22-24. Sins of omission are against affirmative precepts, not doing

what is commanded to be done; sins of commission are against negative precepts, doing what is forbidden to be done; (see Jas 4:17).

4. Fourthly, Sin may be distinguished by the principle from whence it arises. Some sins arise from ignorance, as in the princes of the world, that crucified the Lord of life and glory; in the apostle Paul when unregenerate, in persecuting the saints, and doing many things contrary to the name of Jesus; and which he did ignorantly, and in unbelief; and in others who know not their master's will, and so do it not, and yet pass not uncorrected; especially whose ignorance is willful and affected, who know not, nor will understand, but reject and despise the means of knowledge, and say to God, depart from us, we desire not the knowledge of thy ways; the sins of others are presumptuous ones, and are done willfully, knowingly, and of choice, and who are worthy of many stripes; (see Luk 12:47, Luk 12:48). Some sins are through infirmity of the flesh, the power of Satan's temptations, and the snares of the world, which men are betrayed into through the deceitfulness of sin, and are overtaken and overpowered at an unawares, and surprised into the commission of them; and which is the case oftentimes of the people of God.

5. Fifthly, Sins may be distinguished by the degrees of them into lesser and greater; for all sins are not equal, as the Stoics say [2]; and some are more aggravated than others, with respect to the objects of them; as sins against God are greater than those against men; violating of the first table of the law, greater than that of the second: and with respect to persons that commit them, and with respect to time and place when and where they are committed, with other circumstances; some are like motes in the eye, others as beams. Our Lord has taught us this distinction, not only in Mat 7:3-5 but when he says, "He that delivered me unto thee, hath the greater sin" (John 19:11). And this appears from the different degrees of punishment of sin, which are allotted in proportion to it; so as our Lord speaks of some cities, where his doctrines were taught, and his miracles wrought, and repented not, that it would be "more tolerable for Tyre, Sidon, and Sodom, than for them" (Mat 11:20-24). According to the laws of Draco, all sins were equal, and all were punished with the same capital punishment; the stealing of an apple, as the murder of a man. Hence it was said, that Draco wrote his laws, not in ink, but in blood [3]. Not such are the laws of God; nor such the nature of sin according to them.

6. Sixthly, Sins may be distinguished by their adjuncts. As,

6a. Into secret and open sins. Secret sins are such as are secretly committed, or sins of the heart; which none but God, and a man's own soul, are privy to; and some pass through it unnoticed and unobserved by the good man himself; and are opposed to presumptuous sins; which distinction may be observed in Psa 19:12, Psa 19:13. Others are done openly, publicly, before the sun, and in sight of all, without fear or shame. Some men's sins go beforehand to judgment; they are notorious ones; condemned by all, before the judgment comes; and others more secretly committed, they follow after; for all will be brought into judgment (1Ti 5:24; Ecc 12:14).

6b. The papists distinguish sin into venial and mortal: which cannot be admitted without a limitation or restriction; for though all sin is venial or pardonable, through the grace of God and blood of Christ, and is pardoned thereby, excepting one, that will be hereafter mentioned; yet none are pardonable in their own nature; or are so small and trifling as to be undeserving of death, only of some lesser chastisement; for all sin is mortal, and deserving of death; "The wages of sin", of any and every sin, without distinction of greater and lesser, is death, eternal death, as it must be; for

"Cursed is everyone that continueth not in all things", be they greater or lesser, "written in the book of the law to do them": if, therefore, every breach of the law subjects to the curse of it, which is death, then every sin is mortal. Yet,

6c. Sin may be distinguished into remissible and irremissible. All the sins of God's people are remissible, and are actually remitted. God forgives them all their iniquities, and heals all their diseases, their spiritual maladies: and on the other hand, all the sins of reprobates, of abandoned sinners, that live and die in final impenitence and unbelief, are irremissible; "He that made them will not have mercy on them", to forgive their sins; "And he that formed them will show them no favour that way (Isa 27:11). There is one sin which is commonly called, the "unpardonable sin", which is the sin, or blasphemy, against the Holy Ghost; and of which it is expressly said, that "it shall not be forgiven, neither in this world, nor in the world to come" (Mat 12:31, Mat 12:32). But not every sin against the Holy Ghost is here meant; every sin committed against God is committed against the Holy Ghost, as well as against the Father and the Son; he, with them, being the one God, against whom all sin is committed: nor is it a denial of his deity, and of his personality, though sins against him, yet they arise from ignorance of him, and are errors in judgment; and from which persons may be recovered, and repent of, and renounce: nor is a denial of the necessity of the operations of his grace on the souls of men, in order to their regeneration, conversion, and sanctification, this sin, for the same reasons: men may, and good men too, grieve the Holy Spirit by their sins; yea, vex him, as the Israelites; and yet not sin the unpardonable sin: yea, a man may break all the Ten Commandments, and not sin the sin against the Holy Ghost; it is a sin not against the law, but against the gospel; it lies in the denial of the great and fundamental truth of the gospel, salvation by Jesus Christ, in all its branches; peace and pardon by his blood, atonement by his sacrifice, and justification by his righteousness; and this after he has received the knowledge of this truth, under the illuminations, convictions, and demonstrations of the Spirit of God; and yet, through the instigation of Satan, and the wickedness of his own heart, knowingly, and willfully, and maliciously denies this truth, and obstinately persists therein. So that as he never comes to repentance, he has no forgiveness, here nor hereafter. Not because the Holy Spirit is superior to the other divine Persons; for they are equal: nor through any deficiency in the grace of God, or blood of Christ; but through the nature of the sin, which is diametrically opposite to the way of salvation, pardon, atonement, and justification; for these being denied to be by Christ, there can be no pardon; for another Jesus will never be sent, another Saviour will never be given; there will be no more shedding of blood, no more sacrifice, nor another sacrifice for sin; nor another righteousness wrought out and brought in. And, therefore, there remains nothing but a fearful looking for of judgment and indignation, to come on such persons. Upon all which it may be observed, from what a small beginning, as the sin of our first parents might seem to be, what great things have arisen; what a root of bitterness that was which has brought forth so much unwholesome and pernicious fruit; such a vast number of sins, and of such an enormous size: what a virtue must there be in the blood of Christ, to cleanse from such sins as these, and all of them; and in his sacrifice to make atonement for them; and in his righteousness to justify from them! And how great is the superabounding grace of God, that where sin has thus abounded, grace should superabound!

ENDNOTES:

[1] Prov. xxiv. 9. This is a Christian doctrine; “apud nos et cogitare peccare est”, Minutius Felix in Octavio, p. 39. and yet an heathen poet asserts it, from whom one would not have expected it; “nam scelus intra se tacitum qui cogitat ullum, facti crimen habet----” Juvenal, Satire 13. v. 209. Vid. Alex. ab Alex. Genial. Dier. l. 2. c. 16.

[2] Laert. l. 7. Vita Zeno, p. 510.

[3] Plutarch in Solon. p. 87.

03-13 Of the Punishment of Sin.

A Body of Doctrinal Divinity Book 3—Chapter 13 Of the Punishment of Sin. As to the punishment of original sin on those who, it may be thought, not to have added to it any actual sin and transgression, as infants, dying in infancy, I shall be silent; at least, say little. Not that I doubt of the right of justice to punish that sin on Adam's descendants, who have not actually sinned after the similitude of his transgression; since corporal death, a part of the punishment threatened, does pass upon them, and they are born with a want of original righteousness, a considerable branch of moral death; but if divine justice proceeds further, and inflicts eternal death, or everlasting punishment on them, I think it must be in a more mild and gentle manner than what is inflicted on those who have also been guilty of actual sins and transgressions; seeing, as there are degrees of punishment respecting them, as they are greater or lesser (Mat 11:20-24) so there must be a difference of the punishment of original sin, separately considered; and of that attended with numerous actual transgressions. Many unguarded expressions have been dropped, concerning the punishment of such infants, as before mentioned, which are not at all to the credit of truth. Many conjectures have been made, and schemes formed, that are scarcely worth mentioning. Some have fancied that all such infants are lost; which seems to have something in it shocking, especially to parents. And others think they are all saved, through the electing grace of God, the redeeming blood of Christ, and the regeneration of the blessed Spirit; to which I am much rather inclined, than to the former: but think it best to leave it among the secret things that belong to God; who, we may be assured, cannot do an unjust thing, nor do any injury to any of his creatures: and who, as he is just in his nature, he is merciful in Christ. In this article I have nothing to do with men as elect or non-elect; but as they are all the fallen race of Adam. The elect, as considered in Christ, the Head of the covenant of grace, are not subject, or liable, to any punishment, here or hereafter; "There is no condemnation, to them that are in Christ Jesus": their afflictions are not punishments for sin; nor is corporal death inflicted on them as a penal evil; nor will any curse befall them in a future state. But my concern is with men considered in Adam, as the head of the covenant of works, and the representative of all mankind; as they sinned and fell in him, and were involved in the guilt of his sin; and as they are actual transgressors in themselves; and as they are chargeable with sin, according to the declaration, sanction, and tenor of the law; and considered as such, all mankind descending from Adam by ordinary generation, without any exception and distinction, are subject, obnoxious, and liable to punishment.

Punishment of sin, original and actual, may be considered as temporal and eternal; both in this life, and that which is to come. There is an everlasting punishment into which the wicked go after death; and there is a punishment in this life; "Wherefore should a living man complain, a man for the punishment of his sin?" (Lam 3:37 that is, for punishment in the present state.

1. First, Temporal punishment, or punishment in this life, is due to sin; and is inflicted on account of it; and this is both inward and outward, or of soul and body.

1a. Punishment inward, or of the soul, lies,

1a1. In a loss of the image of God upon it; all have sinned and "come short", or "are deprived of the glory of God"; that is, of the image of God, in which his glory on man lay; one principal part of which image was righteousness and holiness. This man is stripped of, and is become unrighteous; "There is none righteous, no not one" (Rom 3:10, Rom 3:23).

1a2. In a loss of the freedom of will, and of power to do good. Man has not lost the natural liberty of his will to things natural; but the moral liberty of his will to things moral; his will is not free to that which is good, only to that which is evil; and that liberty is no other than bondage. Man's free will is a slave to his lusts; he is a homeborn slave (Jer 2:14). Man has lost his power to do good; how to perform that he knows not; through the weakness of the flesh, or corrupt nature, he cannot do what the law requires; he cannot of himself think anything; and, without the grace of God, cannot do anything as it ought to be done; for he has no principle of life and motion in him to it; he is dead in trespasses and sins.

1a3. In a loss of knowledge of divine things; his understanding is darkened with respect to them; he is darkness itself; he has lost his knowledge by sinning, instead of gaining more; "There is none that understandeth, and seeks after God, and the knowledge of him. Spiritual things men cannot discern; to do good they have no knowledge; they know not, nor will they understand. And many, through an habitual course of sinning, become hardened; and God gives them up to a judicial blindness and hardness of heart; to vile affections, and a reprobate mind, to do things not convenient; to strong delusions, to believe a lie; and to their own hearts lusts; and nothing worse can well befall men than that.

1a4. In a loss of communion with God. Adam sinned, and was drove out of paradise, and was deprived of communion with God through the creatures; and all his sons are alienated from a life of fellowship with him: their sins separate between God and them; and, indeed, what communion can there be between light and darkness, righteousness and unrighteousness? the throne of iniquity, or where iniquity reigns, can have no fellowship with God, who commit sin as though they had a law to do it.

1a5. In being destitute of hope, and subject to horror and black despair. The sinful soul of man is hopeless and helpless: men live without real hope of future happiness, and without God in the world; if their consciences are not lulled asleep, they are continually accusing of sin; the arrows of the Almighty stick in them; the poison of his wrath drinks up their spirits; and his terrors set themselves in array against them: having no view of pardon, peace, and righteousness by another, there is nothing but a fearful looking for of judgment; indignation and wrath, tribulation and anguish, are due to every soul of man that does evil, and to which he is liable; unless the grace of God prevents.

1b. Outward punishments or of the body, or what relate to the outward things of life, are as follow:

1b1. Loss of immortality of the body. Adam's body was gifted with immortality; but sinning, he was stripped of it and became mortal, and so all his posterity are; which arises not from the constitution of their nature, and the appointment of God, barely, but from sin; "The body is dead", or is become mortal, "because of sin" (Rom 8:10), and it is liable, on the same account, to various diseases; they all have their foundation in and their original from sin; God threatens men for it with a consumption, and with a fever, and with an inflammation, and with extreme burning (Deu 28:22),

and these, with many others, are inflicted on account of it. To one cured of a disease Christ said; "Go home, sin no more, lest a worse thing come upon thee" (John 5:14), signifying, that his former disease came upon him for sin, and a worse would, should he continue in it.

1b2. Labour of body, with toil, fatigue, and weariness, is another penal effect of sin. Though Adam dressed the garden of Eden, in his state of innocence, it was done without toil and fatigue; but when he had sinned, the earth was cursed for his sake, and brought forth thorns and thistles; and he was doomed to labour in it, to dig in it, to weed and purge it, to cultivate and manure it; and thereby to get and eat his bread in sorrow, and in the sweat of his brow. And this doom continues still in his posterity; man is born "to labour" as the sparks fly upward; so the word may be rendered (Job 5:7). The earth remains in such a state a requires cultivation, ploughing, sowing, weeding, &c. in which men must work with their own hands, in a toilsome and laborious manner, or in other arts, to get bread for themselves and families, and have wherewith to give to others. And it may be observed, that the punishment pronounced on Eve, that her conception and sorrow should be multiplied; and that in sorrow she should bring forth children, is continued in her daughters; and it is remarked, that of all the creatures, none bring forth their young in so much pain as women; and hence some of the greatest calamities and distresses in life, are described and expressed by the pains of a woman in travail; (see Gen 3:16-19).

1b3. Loss of dominion over the creatures is another sort of punishment of sin. Adam had a grant of dominion over all the creatures, and these were in subjection to him. But by sin man has lost his power over them; and many of them, instead of fearing and serving him, rebel against him, and are hurtful to him; he is afraid of coming near them, unless God makes peace with them for him, and preserves him from them; yea, the noisome beast is one of God's sore judgments with which he threatens to punish sinful men (Hos 2:18; Eze 14:21).

1b4. The many distresses in person, in family, and in estate, are the penal effects of sin; the curses of the law, for the transgressions of it, come upon men, and on what they have; in the city, and in the field; in basket, and in store; in the fruit of their body, and of their land; in the increase of their kine and flocks of sheep; when these are affected, and there is a failure in them, it is for sin (Deu 28:16, Deu 28:20).

1b5. Public calamities are to be considered in this light, as punishments of sin; as the drowning of the old world; the burning of Sodom and Gomorrah; the captivities of the Jews; the destruction of other nations and cities; the devastations made by wars, famines, pestilences, earthquakes, &c.

1b6. Last of all, as to outward temporal punishment, corporal death, which is the disunion of soul and body, is the just "wages" and demerit of sin; it was threatened in case of it, and it is inflicted for it; it came upon Adam, and it comes upon all his posterity; and sin is the cause of it; "The sting of death is sin"; sin gives it its destructive power and force, and makes it a penal evil.

2. Secondly, There is an eternal punishment of sin, or the punishment of it in the world to come for ever. This takes place in part on wicked men as soon as soul and body are separated; their souls, during their separate state, until the resurrection, are in a state of punishment; the wicked rich man when he died, "in hell he lift up his eyes, being in torment" (Luk 16:22, Luk 16:23). At the resurrection the bodies of wicked men will come forth from their graves, to the resurrection of damnation; when soul and body will be destroyed in hell, and punished with an everlasting

destruction from the presence of God (John 5:29; Mat 10:28; 2Th 1:9). This punishment will be both of loss and sense; it will lie in an eternal separation from God, from any enjoyment of his favour, and fellowship with him; but such will have their eternal abode with devils and damned spirits; and in an everlasting sense of the wrath of God, which will be poured forth like fire; and both are expressed in that sentence, "Depart from me, ye cursed, into everlasting fire" (Mat 25:41). Now this punishment is eternal; it is called everlasting punishment, everlasting destruction: everlasting fire; fire that is not quenched; the smoke of it ascends for ever and ever (Mat 25:41,46; 2Th 1:9; Mark 9:42; Rev 14:11). The reasons of the eternal duration of punishment for sin, are, because it is committed against an infinite and eternal Being, and is objectively infinite, and requires infinite satisfaction, which a finite creature cannot give; and this not being given, punishment must proceed on "ad infinitum", and so be eternal. Could satisfaction be made, punishment would cease; but no satisfaction can be made in hell by the sufferings of finite creatures; which, therefore, must be continued until the uttermost farthing is paid, or full satisfaction made, which can never be done. Besides, the wicked in the future state, will always continue sinning, and be more and more outrageous and desperate in their blasphemy and hatred of God; and, therefore, as they will sin continually, it will be just that they be punished continually; to which may be added, that there will be no repentance for sin there, no pardon of it, no change of state; "He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still" (Rev 22:11). But of this more hereafter, towards the close of this work.

Now this punishment of sin, both temporal and eternal, is due to all the fallen race of Adam; to all descending from him by ordinary generation, without any distinction or exception, as they are considered in him, and transgressors of the righteous law of God. All equally sinned in him, and died in him; all are made sinners by the imputation of his disobedience to them; the guilt of which sin, and of their own actual transgressions, they are chargeable with: the whole world is become guilty before God; and which guilt in his sight, and as pronounced by him according to his law, is an obligation to punishment: all the transgressors of the law, as all men are, stand cursed and condemned by it; nay, "by the offence of one", of the one man Adam, "judgment came upon all men to condemnation"; so that all Adam's posterity are under a sentence of condemnation; and as considered in him, and in themselves, are subject, exposed, and liable to the above punishment; being all by nature children of wrath, one as well as another, deserving of it, and so liable to it; that is, to punishment: the reason why this punishment, to which all are subject, is not inflicted on some, is because of the suretyship engagements of Christ for them, and his performance of those engagements; whereby he endured all that wrath and punishment due to their sins in their room and stead; and so delivered them from it, which otherwise they were exposed unto; the dawn of which distinguishing grace the next part of this work will open and display.

Grow in Your Walk with Christ

Listen and read messages that will stir your heart for Christ and point you to deeper repentance and devotion.

- 50,000+ Sermons from speakers past and present
- 3,900+ Classic Christian Books freely readable online
 - 1,200+ Bible Translations and Commentaries
- Over 450k forum posts — Join our vibrant online Christian forum

www.sermonindex.net