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A  
SYSTEM  
OF  
RELIGION.

TREATING OF THE FOLLOWING HEADS:

- I. Of the Nature of GOD, and that Jesus Christ is the Only One and True GOD.      notion of an immaterial Soul distinct from the body, is an inconceivable philosophical absurdity, and against the whole tenor of the Scripture.
- II. Of the Trinity, in a manner wholly differing from either the *Athasians* or *Arians*, nearer to the plain literal Text of the Scripture, and less liable to philosophical objections.      V. That there are in man two *principles* natural to his constitution, a good and a bad, which *necessarily* determine his actions, and are at enmity with each other; and how to know which is predominant.
- III. Of the Devil; that he is no where to be found, but incarnate in man.      VI. Of Predestination.
- IV. Of the Soul's dying with the Body until the Resurrection, shewing that the      VII. A philosophical manner of accounting for the Resurrection.

FAITHFULLY COLLECTED FROM A CURIOUS MANUSCRIPT FOUND AMONG THE PAPERS OF

THOMAS TOMKINSON, GENT.

LONDON:

RE-PRINTED BY T. GOODE, 30 AYLESBURY STREET,  
CLERKENWELL.

1857.





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therein.

III. Of the Nature of the  
Soul, and its Immortality,  
and its Union with the  
Body.

IV. Of the Nature of the  
Heavenly Kingdom, and  
the Manner of its  
Establishment.

V. Of the Nature of the  
Church, and its  
Manner of its  
Establishment.

VI. Of the Nature of  
the Christian's Duty,  
and the Manner of its  
Performance.

VII. Of the Nature of  
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ISAAC FROST, WILLIAM CATES AND JOSEPH GANDAR

1857.



## PREFACE.

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It is the great blessing and privilege of Protestant liberty, that the right of interpreting and reasoning upon the Holy Scriptures, is not only preserved in its *natural channel* of private judgment, but *freed* from the *slavery* of implicit faith, and usurped claims of infallible authority; which will plead for any *seeming particularity* in the following treatise. And, as its designs being to reconcile some difficult points of religion, in a manner that appeared the most rational, in order to vindicate religion itself, from the bold and shocking treatment of some modern pretenders to free thinking, so this will be a sufficient defence of the undertaking.

The ensuing treatise, as by the title we are already informed, presents us

with a system of religion, having Uniformity in its parts, perfectly consistent with itself, and consonant to the literal tenour of the Scriptures, especially as they are translated into the vulgar tongues. Yet is here no notion of any *immaterial being* at all; but the author proves the *mind*, or *soul of man*, to be material and mortal till the resurrection; that there is no *spirit devil* distinct from *man*; and that there are two Seeds a good and bad, which are originally and by generation, in a man's constitution.

So that, I think, every one who professes himself a Christian, (let his manner of worship be what it will) ought to hold himself highly indebted to him, for this honest attempt to rescue the text of the Scriptures (by giving it a direct, plain, and simple construction) from the darkness in which abundance of atheistical enthusiasts have always, to some degree or other, artfully and assiduously endeavoured to cloud and involve it; and



for his asserting, by the virtue of mere faith, the literal meaning of the sacred writings, in opposition to the proud and perplexing spirit of factious Reason, whose assistance he would scorn, though it would make for his purpose.

However this is evident, that he hath accounted for *Scripture-predestination*, by his principle of the two Seeds:—And that by showing, that it is only a part of the wicked Angel himself, produced in the generation of mankind, which is punished, he has, in some measure, made it more reconcileable to justice, than the common predestination : and I do not see, but that he has done this with great force.—And if you admit, with him, that *reason* must not interpose with *Holy Writ*, but that the Scripture is in its own plain sense, an indisputable authority ; and allow him only to take the fall of man in an allegorical sense, (which I think he has strongly justified from Ezekiel xxxvii. 3 to the end) I say, I cannot see it will be easy to refute him.

The other principle of the Soul's sleeping, might have been supported by the same arguments; as also a philosophical turn might have been given to his excluding all immaterial beings out of his system of religion: For some Philosophers teach, by many strong arguments, that man can have no notion of an immaterial substance: And some go so far as to say, it is nonsense, since all our ideas are of what our external senses see, or compounded of what they have seen, which can be nothing but matter.

Now, who could have expected that these principles could be consistent with Christianity, or with any religion at all? Yet, you see here, he hath a complete *system of Christianity*, agreeable to the Soul's sleeping, and that there is no Immaterial Being; and has proved, that the Soul of man lives not, but during the life of the body till the resurrection.

The aforesaid principles are so strongly supported by the plain literal



words of several texts of Scripture, that admitting him what no Christian can deny him, with the absolute authority of the Scripture, without the interposition of Human Reason, and there can be no answering him.

There is something in his accounting for the scriptural appearances of the Devil, which seems liable to some small objection; but when we consider the surprising turn he has given to the temptation of Christ, by declaring the tempter to be a subtle ruler of the Jews, one cannot help being amazed to see so unexpected a system made so perfect, and so strongly defended.

The resurrection answers all the purposes of the Christian religion, and therefore makes this scheme perfectly orthodox. And his expecting, that a *new body* will be struck out of some particle of the *old*; containing the spark of life or fire, as a grain of wheat does the vegetative life of its kind, which brings forth a new

plant, yet visibly dies itself; this, I say, hath again given a very agreeable and strong turn to the whole. And if he had thought proper to have had recourse to the philosophy of the infinite Divisibility of matter, it would greatly have helped him.

But I have nothing to do to assist him; neither would he give me any thanks for it, was he capable of knowing it: for he had, what he strongly believed, a much greater dictator, and therefore declined all Helps from Reason and Philosophy.

The treatises which have of late been published against all revealed religion; and the scurrilous and profane ridicule, which it has particularly suffered from the madness and buffoonry of a late author, ought to make the publication of this work esteemed the more by every impartial and considerate Reader.

A

# SYSTEM

OF

# RELIGION,

SINGULAR AND SURPRISING:

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MAT. xiii. \* 37, 38, 39, 40, 41, 42, 43.  
He answered, and said unto them,  
He that soweth the good Seed, is  
the Son of Man.

The Field is the World: The good  
seed are the Children of the King-  
dom; but the Tares are the Children  
of the wicked One.

The Enemy that sowed them is the  
Devil: The Harvest is the End of  
the World; and the Reapers are the  
Angels.

---

\* The above general text commences Matthew xiii. 3,



As therefore the Tares are gathered,  
and burnt in the Fire: So shall it be  
in the End of this World.

The Son of Man shall send forth his  
Angels, and they shall gather out of  
his Kingdom all Things that offend,  
and them that do iniquity:

And shall cast them into a furnace of  
fire; there shall be wailing and  
gnashing of teeth.

Then shall the Righteous shine forth  
as the Sun in the Kingdom of their  
Father: Who hath ears to hear let  
him hear.

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## CHAP. I.

The first Doctrine which is taught in  
this Text, is, *That this Son of Man*  
*is the Lord Jesus Christ; who is the*  
*only true God*: and though he is call-  
ed by several titles, as Father, Son  
and Spirit, yet he is not, nor can he  
be proved to be, any other, than  
ONE personal Glory in the Form  
of a Man; nor was he any other

before time, in time, and to all eternity will remain so.

**T**HAT the Son of Man should be the Eternal God is a great mystery to know, and to declare ; yet the knowledge thereof is revealed to us so far, that to our understanding it appears, that he who made Man, became MAN, and dwelt among us.

He that was the Seedsman became seed himself ; therefore called (Gen.iii) the seed of the woman, because he took *Seed* of the Virgin Mary, which was that of Abraham, which was that of Adam, which was the *seed* of God : So that he took upon him his own nature, but changed into the condition of mortality, by dying unto his own nature which was made mortal, and so quickening in that mortal nature, he became the Son of Man as to the human nature ; but as to the divine nature he was the very God as well as very Man.

John xvii. 3, it is written, It is Life

eternal to know the true God, and Jesus Christ whom he hath sent.

These two distinctions, (viz.) The true God and — he hath sent; doth not divide the titles into two persons any more than those other sayings of Paul: Phil. iv. 20. 1 Thes. i. 3 and iii. 11. [Now unto God] and [our Father be Glory] but it is so expressed, referring to the twofold appearance of God.

Hence the meaning of these words is no more than if it were read thus, “It is eternal life to know that Jesus Christ is the true God.” Thus that Scripture is unfolded, and joins and twists itself with this other Scripture, He that hath the Son hath life, 1 John v. 12. Now these two sayings joined together with a third become impregnable. He that hath the Son hath the Father also, 1 John ii. 23.

God was from eternity: That is, He was without all beginning, and before all time; therefore let none



ask these questions, What was before God? Or how God came to be God? For nothing can be before or after Eternity; nor is there any knowledge of the beginning of what had no beginning. Therefore a Being that is from eternity cannot know its own beginning. God was himself alone, before any sensible living creature appeared in his sight, and yet did he not want company to associate himself with, because he was a kingdom in himself. For this we are to mind, that our God is a kingdom himself, and a kingdom in himself; therefore in his mortal state He called himself the kingdom. Luke x. 11. And John calls him after his glorification, the new Jerusalem, and the City of God. Rev. xxi. 2.

And our Lord may most fitly be called a kingdom and city, if we seriously ponder in our minds, the variety of those divine qualifications that are inherent in his blessed person: For these glorious and heavenly properties, operating in the person of God, do

make him become a city in himself; for what necessity of much company without, when there is such society within, and in such harmony; and it must needs be, in that it all proceeds from one divine voice.

A taste of this is most livelily felt by many of these children of the kingdom; for as their Lord is, so are they in their measure; for the divine nature in them came from the same fountain. Now those that have these companions within, have many times more variety of pleasures, than if they had an hundred companions without, unless they be such that in wisdom and nature answer to the spiritual companions within; then, if they do, there is a blessed union. Even thus it was with God, he having these divine properties infinitely dwelling in him, must needs possess full satisfaction in himself; and not only so, but, from his heavenly and blessed nature of unutterable infinity, he must, of necessity, abound with continual new joys and new ravishing glories.

Wherefore from his divine revelation of himself to himself, and increase of new wisdom, power and glory, he did see that his unsearchable wisdom lay hid in the infinite power of his word speaking; the knowledge of his mighty power, together with his royal will and pleasure, was the glorious wheel, that moved him to form living creatures to appear in his sight.

Which, upon the counsel of His will, he did most abundantly. *Angels* and *men* were the chief, being made purposely for his spiritual society; and then did the Creator take pleasure in the works of his hands: The word hand is used, because the hand is an emblem of power. But the Creator's work in the creation of everything, was without bodily labour; it lay in the virtue of his word, speaking only.

And now, had the most high God enlarged his kingdom, and got spiritual companions without him, men and angels; but man is the chief, he having the nearest fellowship. 1st John i. 3.



## CHAP. II.

- I. That there is no Nature without a Form.
- II. That the Creator is God of a glorious Form from all Eternity.
- III. That God is in the form of a Man.

THERE is an absolute necessity for God to continue and remain in his own divine centre, and so for ever be a distinct glorious Being; that as in time he gave being to every creature, so there should still be, and remain an everlasting distinction between the changeable creature and the unchangeable Creator. For if it were, as some have imagined, that the Creator was an infinite Spirit, that is, of *Infinite Immensity*, without any body or form; and that this formless Spirit infused itself into the whole Creation, then could there be no God at all,

unless the creature were God, it all participating of his spirit, in that its life were God's life and spirit, and then there would be as many gods as living creatures, and the ox and ass were more noble than an angel.

We are, nevertheless, not to imagine, that the uncreated majesty, before he became flesh, did consist of elementary matter, but was a bright shining glory of uncompounded purity, of so unutterable a nature, as that it was swifter than thought, clearer than crystal, more pure than the purest gold, and infinitely more glorious than the sun.

Moreover, although the body of the uncreated Majesty was of so pure, thin, soft, light and sweet a nature; yet was it absolutely, from the crown of his glorious head to the sole of his divine feet, like unto the first man Adam; it was not the Visibility of their persons that differed, but the Glory of them only. Behold, and

wonder, that this infinite spiritual body should change itself into flesh ! Yea, be wrapt up in flesh, and remain now in a body of flesh and bone ! But this body being now glorified is as glorious, yea, this his body of flesh and bone is more glorious than it was before, when it was a spiritual body ; for a very glimpse of this his now body of flesh and bone glorified, struck Paul blind ; and so it would have dazzled John's eyes too, if his eyes had not been strengthened above nature, or the person of Jesus presented unto him with a part of his glory veiled. And though the Creator did in time change his god-head glory into flesh ; yet the purity of his nature neither was, nor could be changed, but only his infinity laid down into flesh for a season, that he might, for an everlasting astonishment unto men and angels, clothe his god-head spirit with pure human flesh.

And although the uncreated Majesty was of so pure, thin, light, soft and



sweet a nature when a spiritual body, and in this glorified body of flesh and bone more glorious, yet was it before time, in time, and to all eternity no other than ONE personal glory in the form of a man ; for (as is said before) it is absolutely from the crown of his glorious head to the sole of his divine feet, like unto the first man Adam ; not the visibility of their persons that differed, but the glory of them only.

For do you not find it written, Phil. ii. 6 and 7, that Christ is not only EQUAL with the Father, but in the VERY FORM of God ? then must God be in the very form of man, if Christ was in the form of a man.

Again doth not the Scripture abundantly prove this ? What is the meaning of Moses, when he said, that God created Man in his own image, and in his own likeness ? Had not these words relation to Adam's body as well as his spirit ? It is indeed written, Ephes iv. 24, that, *we are*

*created after the image of God in righteousness and holiness.*

Can righteousness and holiness act forth themselves without a body? Or do you ever read, that righteousness and holiness were ever acted forth, in, or by any other form but the form of a man? When God said, *Be ye holy as I am holy*; what! must the Souls run out of the bodies to be like him? If they did they would be nothing. Where would mercy and justice, meekness and humility be found? There could be no such virtues known, or have being, were they not found to centre in a body. It is said, *We are created into Christ Jesus unto good works*; can good works be done by the soul without the body?

The reason of this doctrine's being so resisted by the learned philosophers, is through the narrowness of their understandings, in not being able to conceive, that because they themselves have vile and vicious lusts,

that therefore whatsoever is in the form of a man must have all the evils and frailties of themselves.

And though it may be true, that several of the great heathen philosophers, and also the Jews, have opposed this doctrine; and that also many of those who pretend to Christianity, have mixed their own carnal reason with the Scriptures, and thereby corrupted the meanings of the texts, and resisted the truth; yet this doth nothing avail, for antiquity and tradition cannot make error and falsehood TRUTH, notwithstanding custom and practice may have for a time established them; for there have been wrong principles ever since Cain, therefore in matters of religion there is no pleading of antiquity, custom and tradition; for Antichrist was in Cain before Christ was in Abel.

This is the doctrine and language of Moses, and all the true prophets; that God hath a glorious body, and that body in the form of a man.



Moses's testimony is, that God created man in his own image, similitude and likeness: He also saith, that God *talked* with Adam, and *walked* with Enoch; and Abraham, Isaac and Jacob *talked* with God; and it was God that *wrestled* with Jacob; not that God's spiritual body was changed from its nature, but only veiled with a solid substance. Much as the angels, when they appeared to our forefathers; they then, as it were, divested themselves of their glory, and appeared as mortalized for a season, and so did eat and drink with men as if they had been mortal; when as it is certain, that they remained spiritual, and the meat they eat did not pass through them as it doth with man, but was dissolved or swallowed up in their own nature; for their internal fiery glory did convert it into its own substance, as we find the nature of fire is to diminish a substance and take it into itself.

Thus when the great Jehovah hath appeared unto man, he hath either

vailed himself, or vailed the eyes of his servants, that his glory might appear, but as their spirits might be capable to behold it; for no mortal eye is able to behold God in the glory of his essence and person.

Therefore when the glorious God, upon the request of Moses, would manifest unto him his personal presence in his form and glory; yet nevertheless was he constrained to cover the eyes of Moses, whilst his face and fiery flaming eyes were towards him; to the end that Moses might have power in the organ of his external eye, to behold the glory of his backparts. Wherefore the Lord put Moses in the clift of a rock, and laid his hand on Moses's face, until he had passed by, because his face was too glorious for mortal eyes to behold.

Moses saith, that God *looked* down from Heaven; that God *came* down from Heaven; that God *went up* to Heaven; that God *heard*; that God *saw*; that God had *eyes, ears, hands*

and *mouth*, whereby he *spake* the ten words of the law; and not only so, but he *wrote* them with his *fingers*.

Moreover, doth not David attribute *hands, ears, mouth* and *tongue* unto God. And in the 94th Psalm he proveth undeniably, that God hath all these parts of a body. In that Psalm David was troubled to see wickedness so much abound, and he shows the cause wherefore it was; that the hearts of wicked men were fully set in them to do evil; and it was because they thought God was some infinite formless spirit, that could neither hear nor understand. But for this their wicked imagination David calls them fools and brutish people; and convinces them of their ignorance, telling them; that he that made the eye, shall he not see; that he that planted the ear, shall he not hear; and he that teacheth man knowledge, shall he not have a heart of his own to understand?



## CHAP. III.

The Father, Son and Spirit are one  
Essence.

**T**he first doctrine which we have before observed to be taught in this text, is, that the Lord Jesus Christ, who is there called the Son of Man, is the true God: And though he is called by several titles, as Father, Son and Spirit, yet is God but ONE personal glory in the form of a man.

As the *soul*, *body* and *spirit* of man are united and knit together, making one essence, or individual substance, distinct in itself; so are *father*, *son* and *spirit* as truly joined together; and this the Scripture, and all true prophets do positively affirm.

For may it not as well be said, that man doth consist of three persons,

because Paul prayed the soul, body and spirit might be kept blameless? How can God, who is one in himself, be divided into three persons?

If the Creator was one eternal being, distinct from all other beings, is it not necessary that he should so continue in his own divine centre? Infinity hath power to change its glory into flesh, but not to create other deities out of himself; because that would be against his glory.

And the most wise creator can make nothing against his glory, but for his glory only.

For if he should make out of himself other two gods, as Son and Holy Ghost, and they both being distinct from him, they would on necessity require sovereignty; for God can be no God without sovereignty.

Where would his Prerogative be? There can be but one prerogative, for

if there be three, the kingdom is divided and cannot stand, Mark iii. 24.

But this kingdom of one God will stand: because there is but **ONE SOLE KING**, and he hath said, He will not give his glory to another; yet all glory was given unto Christ, because he was the sole God: Men and angels, principalities and powers, yea all things in Heaven and Earth did, and for ever shall bow to him, and to no other.

If by the titles Father, Son and Holy Ghost, were not meant one individual, substantial, personal God; but that instead thereof we were to understand a Son and Holy Ghost distinct from the Father; then what kind of God would the Father be? For if he hath invested the Son with all power in Heaven above, and in the Earth beneath, and hath made the Holy Ghost co-operator with the Son, in order to the sanctification and government of the church, the Son



being made head of it, and of all things else ; I say, what kind of God do you make of the Father ?

Do you make any God of him at all ? Do you not make him useless, seeing he hath nothing to do, nothing to govern. Surely you think, that one of your Gods grew weary with governing, as Pharaoh king of Egypt did, who made Joseph sole governor of his kingdom, and he himself did nothing : Or else you think, that he is old, and willing to be at rest ; and therefore having made a son out of himself, and an Holy Ghost, that he hath begot out of his son and himself, doth therefore dispose of the government to them wholly and absolutely.

If there be a Son and Holy Ghost distinct from a Father, they can be no more than creatures, because they receive their being and perfection from the Creator and not from themselves.

How can there be any affinity, or

essential *Oneness*, betwixt a spirit without a body, and a spirit with a body? Can the Son, that is a corporeal person, and hath a body, be said to be in the Father, if the Father hath no body, shape, or form?

If the Holy Ghost is a person proceeding from the Father and the Son, how can he be co-equal and co-eternal with the Father and the Son? Can that which receives its being from another, be equal with that which hath its being of itself?

Can time be equal with eternity? If the Holy Ghost proceeded from a Father and a Son, then is he but a God of Time, and not a God of Eternity; and such a God may end in time.

Again, if the Son was from *eternity*, how could he be *begotten*? and if the Holy Ghost was from *eternity*, how could he *proceed*, and take his original from Father and Son, if the three persons were each of them eternal,

that is, without all beginning; then they could not give being one to another.

If the Son was begotten by the Father from all Eternity, and begotten again, when he was incarnate of the Virgin Mary, in a body of flesh, then it seems he was a *double Son*, and *Twice* begotten, or *Twice* made by the Father, and yet this Son must be said to be *Equal* with the Father, though it is nevertheless confessed he was made *Lower* than the Angels.

From hence it is, that those who hold this Doctrine, worship a DIVIDED GOD, or THREE DISTINCT GODS: and therefore do they make their Prayers in *Distinct* Forms, and pray to one of their Gods after one Manner, and another after another Manner; making in reality three Gods, as distinct from one another as three men, John, James and Peter; but this divided God, or God with three heads is a monstrous god, no where to be found but in



their own idle dreams, and is not the true God ; for there is no such double begetting, nor proceeding as they imagine, for though God is in a sense said to be one in three, and three in one, yet is he not in three persons, he is only *one God* with three titles ; *We worship a God in one person with three titles, Father, Son and Spirit* ; but it is a self-begotten God, and not a God begotten by another.

Oh, the darkness that lies upon some of the learned ! Did they heed the Scriptures, they would see that the Son was but once begotten or made ; and that was God's begetting himself into a Son, according as it is written, *God became flesh*, it is not said, that God sent a Son to become flesh, that was begot by him before.

But the meaning of those words are no other, than that God sent forth Himself to be made of a woman, to redeem us from the curse of the law,

according as it is written, I lay down my life of myself.

Now where Christ saith, that of himself he can do nothing; and that he bears not witness of himself; and that he came not of himself, and the like; that self he speaks of is but his human nature, and that makes him but man; that is as much as to say, not of myself in my mortal, weak nature.

It is said, that he gave himself for us, is it not wrong then to say, that God sent forth any Son but himself? Again it is said, I have sworn by myself, that unto me every knee shall bow. Now who was this that sware so by himself? Paul saith it was Christ, and he sware by himself, because there was none greater than himself. Heb. vi. 13.

For Christ's nature, which is divine, is that self which can do all things; and which is equal with himself now.

since his Incarnation with what he was before; and is the very Father, and hath power to do all things, having glorified himself in his new body of flesh, which was conceived of the Virgin by his almighty power, that could live and die, and live again, and now he lives for evermore; being one personal majesty, distinct from Heavens, Earth, Angels, Men, and all things for everlasting.

Now where was there a Father but in that Son? Where was there a Son but in that Father? One God and Father in one person alone, the glorious body, wherewith the divine Godhead (which is the everlasting Father) is cloathed, in his dearly beloved Son, in whom his spirit eternally delighted.

And this is the faith of the holy seed, and which was long since taught, and believed; viz.:

That God was in the form of a



Man, that *Christ Jesus* was that *God*, his GODHEAD is the *Everlasting FATHER*, his now glorified BODY the SON, and his powerful SPIRIT the HOLY GHOST.

Thus then you have what is to be understood by One in Three, or Three in One; which is no more than that these denominations, Father, Son and Spirit are *three Titles*, according to the different appearances of the One God.

## CHAP IV.

That the Man, *Jesus Christ* is this only *One* and True God, we shall further prove by the following strong and unanswerable arguments.

## Argument the first.

Prop. I. **T**here is but one God, which was a substantial, sensible life and light in form from all eternity.

Prop. II. Christ Jesus was a substantial, sensible light and life in form from all eternity.

Concl. Therefore Christ Jesus is the only true God.

The first proposition, viz. That there is but one God, and he was in form



from all eternity, is already proved. The Second is clear from Scripture, as in Isaiah lxiii. 16. *O Lord! Thou art our Father, and Redeemer, thy name is everlasting.* See also Psalm xciii. 2. Here the Prophet expressly makes God the Father and the Redeemer to be the same,

David in the 45th Psalm 6, alluding to Christ, says, *His throne was for ever and ever.* And to this the Author of the Epistle to the Hebrews refers in Heb. i. 8, with this compare Rev. iii. 21.

Moreover in Tim. i. 17. and vi. 15. Paul salutes Jesus Christ by the titles of King eternal, immortal, and only wise God,

Christ himself, in John 8. 58. saith, before Abraham was, *I am.* And in John xvii. 5. In his prayer to his Divinity, he tells us of a Glory, which he *had before all worlds.*



So that we see Christ was God from Eternity; and there can be but one God from Eternity.

The second Argument.

Prop. I. He that is Creator<sup>r</sup> of the World, and all things therein, must be God.

Prop. II. Christ is the Creator of the World, and all things therein.

Concl. Therefore Christ is God.

The First needs no proof, nobody denying it. The second is thus proved: In the 43rd. of Isaiah you will find these words, Thus saith the Lord who created thee, O Jacob, and redeemed thee, O Israel; fear not, for I have redeemed thee. So also, chap. xlv. 24. Thus saith the Lord thy Redeemer, and he that formed thee from the womb, I am the Lord that maketh all things by *myself*.

But a most invincible and clear proof, taking off all possibility of objection, is in the beginning of St. John's Gospel, where he expressly says, that Christ was the **WORD**, and by *this word* all Things were made that were made; and *this word* was made *flesh*, and came down, and dwelt among us, &c. John i.

### The third argument.

Prop. 1. He that hath all power in Heaven and Earth is God.

Prop. 2. Christ hath all power in Heaven and Earth.

Concl. Therefore Christ is God.

The first Proposition is universal, and objected against by nobody. The second hath been abundantly proved already; and it would be an unnecessary repetition to do it here. The consequence is natural.

The fourth argument.

Prop. I. He that was the Lord God of the holy Prophets and Apostles, was the true God.

Prop. II. Christ Jesus was the Lord God of the holy Prophets and Apostles.

Concl. Therefore Christ Jesus is the true God.

Both these, first and second propositions, are universal, and will admit of no objections; nor is there any objection possible to be made, without destroying the authority of the whole Scripture, and the whole Christian system: Therefore no stronger proof can be required.

The fifth Argument.

Prop. I. Divine Worship is due to none but the true God.



Prop. II. Divine Worship is due to Jesus Christ.

Concl. Therefore Jesus Christ is the true God.

The first proposition is clear from the whole tenour of the Old Testament, but more expressly in the Ten Words of the law. Thou shalt have NONE other Gods but me. Thou shalt not bow down to them, nor worship them, See Exodus xx, Mat. iv. 10. and Luke iv. 8. Thou shalt worship the Lord, thy God and him ONLY shalt thou serve. In Isaiah xlii. 8, God saith, He will not give his glory to another. So also in Deut. xi. 13. and 1 Sam. vii. 3. that God ONLY was to be worshiped with all the soul and all the heart.

The second proposition is clear from the whole tenour of the New Testament, viz. That all glory by men and Angels was given to Jesus Christ. See Paul's words; Phil. ii. 10. At the name

of Jesus every knee shall bow. See the same doctrine also in Rom. xiv. 9. 10. Paul also in Acts xxiv. 14. tells the Jews, that *in the way which they called Heresy so WORSHIPED he the God of his Fathers*; which was the God of Abraham, Isaac and Jacob; for these were Paul's fathers, and Jesus was the God whom he worshiped, and which every thing in heaven and earth did likewise. See Heb. i. 6. See more in Eph. v. 14. Phil. ii. 10. Rev. iv. 10. and 7. 11. and 14. 3. 4.

### The sixth argument.

Prop. 1. He that can pardon, and take away Sin by his own power, is the true God.

Prop. II. Christ Jesus hath the Power in himself to pardon, and take away Sin.

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NOTE,—God was in Christ reconciling the world unto himself,  
2 Cor. v. 19.

Concl. Therefore Christ Jesus is the true God.

The first proposition is universally acknowledged, and needs no proof. And the second is disputed by none who call themselves *Christians*; for it was for this reason Christ came into the world, *to seek and to save those which were lost*; and indeed, the whole Christian doctrine of man's Salvation depends on it.

In Mat. i. 21. it is written, And she shall bring forth a Son, and they shall call his name Jesus; and he shall save his people from their sins. And in Mat. ix. 2. to the man sick of the Palsy he said, Go thy way, thy sins are forgiven. And when the Jews murmured, saying, who is this that forgiveth sins? Christ expressly said it was done on purpose to let them see, that He, the Son of Man had power on Earth to forgive sins.

And it was Jesus Christ, who was



the Lamb of God, who took away the sins of the world.

Now, how God gave himself for us, and how he begat himself into Flesh, is already proved at large, and to prevent needless repetition see pages 18, 19, 20, aforegoing.

We might here bring many more arguments to prove *Christ to be the Only true God*; such as these which follow.

That He is the Only giver of all true saving Faith and Grace.

That He is the Only giver of Eternal Life.

That He knows men's hearts, and did know their secret thoughts while he was on earth.

That all the Miracles which he performed, of healing the diseased, raising the dead, and the like, he did them all by his own power, and in his own

name. And that the Apostles did the same in his name only ; but these are such well known and indisputable things, and have already been said under other heads in this treatise, that there is no occasion for more arguments, to prove that *Jesus Christ is the Only One and True God.*

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NOTE. Acts ii. 36. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus whom ye have crucified, both Lord and Christ.

OF THE  
**ORIGINAL**  
OF THE  
**DEVIL**

AND

That He is no where to be found but  
in Man.

**T**he *Wicked* one, in our text, who sowed the tares, was the serpent who was cast out of Heaven, as it is written in Rev. xii. 12. Woe unto the inhabitants of the earth; for the devil is come down amongst you; and this was that serpent which tempted Eve.



This serpent angel overpowering Eve by his subtilty, caused her to consent unto him (she being left to her own strength) upon whose condescension he entered her womb; for that he was a body, though a spiritual one, and therefore capable so to do, though he was not a gross substance.

Wherefore as soon as he had entered her womb, he became united to her soul and body; his serpentine nature dissolved itself in her, and defiled her throughout, corrupting her pure nature whereby when she conceived naturally, it was a Serpent-Dragon-Devil in a Man-child: this was her first begotten Son, and was called Cain.

From hence it is, that Cain became the Father of all Reprobates; and that the scripture fathereth all wickedness upon him, as Christ himself said to the Scribes who resisted him, Ye are of your Father the Devil, who was a liar and a murderer from the beginning. It is also written, Not as Cain, who was

of the *wicked one*, and slew his brother, &c. For he was of that wicked one, or rather, he was *the wicked one* himself, the Serpent-Angel by transmutation became seed, and thus transferred, and transmuted himself into Flesh.

Thus was the race of Mankind corrupted, and this corruption was brought more into conjunction, when the Sons of God (that is to say, the sons of Seth) took wives of the daughters of men (that is to say of the daughters of Cain.)

Thus then the seed of the Devil is in man, growing up in his wicked nature and where then shall we look for the true Devil, but in man?

And now, you seed of the wicked one, be not angry with me for showing you the Devil; for the sight of him will not make you afraid,

The Devil is not a spirit in the air, but a lying, lustful spirit in the heart, he comes not flying into a man's mouth

as a bird into a nest ; it is the conception of Sin is the *entrance* of Satan. See, and compare Pslam xviii. Acts, v. 4. James i. 12. 14. 15.

The Devil springs out of his own seed, which is in Man's heart, as the thorn and thistle, out of their corrupted mother, the earth.

This is taught by Christ, Mark iv' 19. The word of Faith is seemingly scattered into corrupted Man's nature, which is called *thorny ground* ; but in come several Devils, and repulse it. (Remark now.) What are these Devils ? and from whence do they come ? These Devils are *cares* of the world, *Riches, Deceit and Lusts*, which produce Ambition, Adultery, Murder, &c.

These are the Devils which enter into a man, and defile him ? they do not come from without : It is that which is *within* man, being of his natural constitution, as the Scriptures do abundantly declare.



Which was by the *Serpent-Angel* generating himself into FLESH, and it is THIS Flesh, which is the Poison and Venom, and Dragon-devil, which *streamed* through the loins of Cain, and his offspring, and by conjunction (as before said) This became *Poison* in the bodies of men and women, in all the sons and daughters of Adam.

It is this fallen Angel's nature in man, which is the Original of all sin and evil.

*Pride, Envy, and Lust* are the fallen Angel's nature in man, when this fallen Angel's nature moves, (that is, when Lust moves) and the motion is nursed by the heart, and puts forth to act, then is sin produced, and the fallen Angel's nature is predominant. Therefore is man said to be tempted by the Devil, when he is enticed and drawn aside by his own *Lust*, which is the Devil's nature *within* him.

For whosoever serves Lust serves the Devil; and when a man is given

up to his *own lusts*, he is given up to the Devil; for God gives no one up to any other Devil.

Wherefore Peter speaking of the most wicked people that should be in the latter ages, he gives them the Epithet of *walking after their own Lusts*. 2 Pet. ii. 18, & 3. 3.

It is said, God gave the murmuring Israelites up to their (own) Hearts Lusts; it is not said, that God gave them up to Lust, but their (own) Hearts Lust, to show that sin or evil is from man's own nature, and so Paul preaches.

The original of false worship springs from man's *own Lusts*. 2 Tim. iv. 3. Compare Mark iv. 19. John viii. 44.

This Lust is a grand Devil, or the Father of all evil; for Peter saith, *the corruption of the world came in by it*: Therefore when it is said, that man is tempted to evil, you may know it is

meant of his being delivered to *himself*, for every man of himself is a Devil.

Therefore watch for the devil *within*, and look not for him *without*; examine your hearts, and see if Pride, Lust, and other such like spirits be not in you; if they be, down with them with all speed, or they will down with you, and then would you be tormented with them for ever.

For know, that every *reigning sin* is a *raging spirit*; therefore so many sorts or kinds of sin, so many sorts of foul spirits are there; every evil motion and action makes a wicked spirit.

There is the spirit of jealousy; the spirit of treachery, the spirit of whoredom, the spirit of giddiness, the spirit of sorcery, the spirit of fear, the spirit of the world. Acts xvi. 16. Rom. viii. 15. 2 Tim. i. 7. 1 Cor. ii. 12.

Now all these spirits are but man's own spirit, Ezek. xiii. 3. and this spirit



is the spirit of the Devil; and when several of these are together in man, then is that man called a *cage of unclean birds*, an *hold of foul spirits*, and an *habitation of devils*.

For this is clear, that if man conceives sin from his own nature, and is enticed from his *own lusts* which are natural to his constitution, then is his own lust the DEVIL who tempts him to evil,

Thus you see that lust is an evil spirit, and a devil which is to be resisted, and all other actions of corrupt nature are evil spirits, and must be fought withal, and mortified by spirits of a contrary nature; which are as follows.

The \*spirit of Wisdom, Judgment, and Knowledge.

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\* Deut. xxxiv. 9. Eph. i. 17. Isa. xxviii. 5. 1 Peter iv. 14  
Psalm ix. 4.

The \*spirit of praise, the spirit of comfort, the spirit of joy, the spirit of humility.

The spirit of love, charity, and Holiness, the spirit of truth, or true faith.

This truth, or true faith is the glory of all, because it compriseth all virtue, and so it hath the single name of the good spirit of God; as lust compriseth all vice, and from its original seed and operating nature, bears the name of wicked one, devil, or evil spirit.

Thus you see how the spirit of *truth*, and the spirit of *lust* do branch forth themselves, and what their weapons are on each side. Also you may see what soldiers are raised out of these two men or two natures, who are in arms against each other till one is subdued; therefore, if you will live in peace, gain to yourselves these

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\* Is lxi, 1, 2, 3, & 66 2. Mat. v. 3. 1 Cor. iv. 21, Gal. vi. 1.  
1 Pet. 3, 4.



good spirits, and you will easily overcome all your domestic enemies.

For hope not to have pardon by lessening of sin and saying, "I am sorry for what I have done, and that it was not myself, but the temptation of the devil, who crept into my will and understanding and seduced me."

For it is evident, there is no other Satan, but man's own lust and pride; nor any *invisible* Devil or *formless* spirit that can suggest an evil notion, but man's own spirit.

It was not an invisible devil or Satan distinct from David, Peter and Judas, which caused them to sin; nor was it God that either did, or could tempt them to sin.

It was Peter himself, in his proper person, that was called Satan, when his pride had got to that head, to persuade Christ from suffering death.



And David might as well have been called Satan, for *numbering the people*; for it was his own seed of the angel's fallen nature, which was the satan that stood up in his heart, and tempted him. It was this spirit of pride which looked on its own strength, thinking that victory was to be got by numbers, not remembering that God had promised that he would fight for them, and *one man should chase a thousand*.

But after this was done David's heart smote him. Observe well it was *his heart* smote him; by that which he sinned by that was he punished; he doth not charge any Satan or evil spirit with the sin that he had done; no spirit without him, or distinct from him, but he chargeth his own soul with the evil.

And notwithstanding the Scripture saith, that on Judas's taking the sop, the devil entered into him. It is plain, it was not an evil spirit distinct from

his own spirit which entered into him, for three reasons : First, Christ called him [the man Judas] a devil. Secondly, Judas himself charged his own sin wholly on himself, and did not excuse himself by saying, An invisible devil without him, seduced him to it. Thirdly, He had no partner to share his punishment, or bear part of his sorrow.

The Devil that entered into him at the receiving the sop, was a motion of covetousness, treachery, and a resolution to betray his Lord and Master.

This was the Satan that entered into Judas, for the conception of sin is the entrance of Satan.

And why may not the Devil which tempted Christ be a man ? A Scribe, or Lawyer of great subtilty, and the end of his temptation was, that he and the rest of the rulers of the Jews, might be Lords of the earth.

For if Christ would have submitted to become a temporal king, the Rulers would have gloried in it; for they saw his power was so great, that if they could have prevailed with him to have submitted (which they called worshipping) they knew they should have been able to conquer the whole world.

And who need to doubt this after they see that Christ told this devil tempter; It is written, *thou shalt worship the Lord thy God and him only shalt thou serve.\**

Now where is it written, that invisible bodiless Devils should worship God? but in Deut. iv. you will find that to the PEOPLE of Israel it was said, Thou shalt worship the Lord thy God, and him only shalt thou serve.

Certain it is, that there ever was a diabolical Power reigning in the world from the days of Cain; but this diabolical Power was never acted forth

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See Mat. iv. 10. & Luke. iv. 8.



against God, or his saints, by any invisible spirit, or devil, but by MAN-devil only.

All the evil in the world proceeds from this *diabolical power*, derived to man from Cain, by the SEED of the *fallen angel*. What devils were those that afflicted the Israelites in Moses's time, and persecuted the Christians in the primitive time, were they not men devils? Was not Pharaoh a man? Senacherib a man? Herod a man, though John calls him a red dragon? And were not the Scribes and Pharisees men; though Christ calls them Serpents? Judas a man, though called a devil? And was not Nero a man, though Paul calls him a Lion? These were not invisible spirit-devils.

What was it that put Pharaoh in action? Was it not his own spirit? As is clear from these words, I have stirred thee up, saith God, (thee up) not another to tempt thee, but *thee* only, thy own Spirit; and to that end, have I hardened *thy* heart.

Which is as much as to say, "I have withheld good motions from it, and have left him to take counsel of his own wicked heart where the seed of rebellion is present; and from hence it was, that Pharaoh resisted God, saying, What is the Lord, that I should obey his voice?"

This was a proud devil in Pharaoh's heart, which made him resist all the miracles which Moses wrought; whereas Darius was converted by one miracle, and acknowledged Daniel's God.

Observe, it is no where said, a devil was commanded to enter into him, but his own heart was hardened: The evil is not produced from without them, but from within, being engendered from the seed of whence they come, and the Evil is hid in them, as fire is in a flint, and brought to life by striking upon it.

But God hath power over man's heart, and when man hath displeased

him, and he would give him plagues in this life, he can stir him up enemies, as he did to Solomon, not invisible, formless spirits, but men adversaries.

Neither can there be worse devils than wicked men. Are not the haters of God and his workmanship men-devils? Are not murderers of mankind great devils? The cruel barbarous tormentors and murderers of the Saints are greater devils, but the greatest dragon-devils of all were the murderers of Christ the Eternal God, yet these devils were men devils.

The Saints in all ages prayed against no other devils but wicked men without them, and their own corrupt hearts within them.

Therefore let not a wicked man flatter himself; for of himself he is a devil, and without Grace a damned devil too.

A wicked man's own soul runs mad



to Sin ; there needs no other devil to compel him to evil.

The worst of men are forced to acknowledge that their sin is of themselves ; I *have sinned*, says Judas, in betraying innocent blood, Mat. xxvii. 4. I have sinned, says Pharaoh. There was no laying their sins at the doors of any other devils.

This made David cry out against himself, and water his couch with his tears, so did Peter likewise.

Paul also, exclaimed against himself for his evil actions in persecuting the saints, saying, O ! wretched man that I am, &c. I am the chief of sinners. I was mad against the saints.

Thus we see that saints and reprobates do both of them acknowledge, that sin issues from themselves.

God doth not (as appears by Scripture) charge man's sin upon any other creature or devil. Every man must suffer for his own sin.

For, O! man, I tell thee thy sins are begot by thine *own* invention, hatched in thine *own* heart, and acted by thine *own* will; so that thou weavest the web of thine *own* woe, and spinnest the thread of thine *own* thralldom.

Therefore shun naughtiness, and kill the devil by good works; learn to know the Angels and Spirits of the Lord, which we have before showed you, from the Angels and Spirits of Satan; for if you cleave to wicked spirits, you shall be tormented of the spirits whom you serve; but if you acquaint yourselves with the angels and spirits of love, peace, humility, and truth, you shall have comfort.

As the Apostle James saith, God giveth grace unto the humble; submit yourselves therefore unto God! Resist the Devil and he will fly from you; that is to say, there is grace and favour held forth unto you, if you can but condemn yourselves for your sin.

If you can but humble yourselves for your iniquities, and receive the grace of faith and love which is preached unto you, whereby you may gain power to resist the Devil, which is lust, pride, and envy, and then God will not reject you; for he resisteth the proud and envious Devil; but He giveth grace to the humble and penitent soul, that warreth against lust, pride and envy, by beating down those motions when they arise in the heart.

So that when any evil motion is conceived in your heart, then mind the grace which is given you, which will be stirred up by meditations on it, and the good motions arising from this Grace will be a power sufficient to expel the evil before it become a stinging serpent; and then have you not only resisted the devil, but he will fly from you, as a mist doth from the sun, as not being able to bear its heat and light.



OF THE

# S O U L.

**W**hen God made Adam, he formed his body of dust, then breathed upon it, and immediately it became a living soul.

Adam's soul was never sensible of its existence, nor was it complete but in a body: it was the breath of the immortal God, and the dust of the earth which became one essence, that is, a living soul, which was the man Adam.

We are nowhere told in Scripture, that the Creator made *souls* without *bodies* neither in Heaven or earth, the soul and body was always an

individual essence, One distinct living creature.

The soul is the author and cause of every action; it is that which acts and lives, thinks and perceives: All our motions of walking, talking, eating drinking, sleeping and waking, are from the soul as the first mover; for it is in every part of the body of a sound person: So that a man cannot be pricked by a pin, but the *soul* feels it.

No action is done by the body without the soul, except by some external, superior force; as a virgin may be ravished by violence, and her body defiled, but this is none of her actions, because her soul consented not; therefore it is not her sin.

What the soul wills the body performs, and what the body acts the soul wills.

Therefore it is the soul which sins,

because the body cannot sin without the soul, neither can the soul sin without the body:

For a man can say no ill thing, nor do any ill action without a tongue to speak, and the members of the body to act. Hence arises these two conclusions.

1st. The soul cannot sin without the body.

2nd. The body cannot sin, nor live without the soul.

Neither can a good man show his goodness without a body. How can it be said such an one is a wise, a just or an holy man, if there were not some action seen of his Wisdom, Justice, and Holiness? And can such an act be done without a body? Or can the body be wise, just, and good without the soul?

If the soul and body were not always



one individual essence, but that the soul was infused in the mother's womb, then how could the soul be capable of sin, seeing it came immediately from Heaven? if you say evil comes by imitation, try it, lock up a child from evil company, and see if the corrupt seed of its own evil lust and appetites will not bud forth and produce evil.

A learned *Rabbi* of the Jews being asked when sin entered into man? answered, at the time of formation; therein agreeing with David, who said, *in sin had his Mother conceived him.*

If men did but understand the scriptures, and had faith to believe them, they would find that the body and soul of man is but *one essence*, both living and dying, and proceeds according to the course of nature by generation, and by virtue of the word of the Lord to Adam and Eve; be fruitful, and multiply, and replenish the earth. Now if they had generated only bodies, and not souls, how could

the earth have been replenished with men and women?

If they generated, and brought forth nothing that had life and breath in it, it could not be mankind, but stupid, senseless matter in the images only of men and women, unless it had a power and virtue to quicken into life.

If as some learned men say, God infuses the soul, then it will be necessary to ask them some questions; as, whether it is by breathing into this babe (if a mass of flesh may be called so) as he did into Adam's body of dust? Or is one made on purpose for this body at that time? Or is it one that hath been formerly made, and pre-existed, which God now sends down to enliven and animate this body?

Further, it might be requisite for them to tell us, whether it is a *good* soul or a *bad*? If it come from Heaven, and be *good*; or breathed in as Adam's was, how comes it to sin? If

they say by Adam's fall, that cannot be.

If Adam did not generate the soul as well as the body, then is there not one *soul* related to Adam; for they came from Heaven as well as Adam; and if they had not of Adam's spirit, then they could not fall in Adam.

But whether these souls are made already, or whether they be then made on purpose, the notions are equally absurd; for this makes God's work not to be finished the sixth day, and that he now enjoys his rest, as the scriptures say; but God at this rate must attend at the begetting every child; nay, he must assist every lascivious person in his unlawful lusts; and after the manner these wretches talk, a bastard cannot be begotten without he joins issue. Is not this to make the Holy God, who is *of purer eyes than to behold iniquity*, co-partner with every wicked man in his worst actions.



This is the consequence of not attending to what the scriptures teach us; there we shall find it written, that Abraham took Sarah his wife, and Lot, his brother's son, and the SOULS that he had got in Haran, and went for to go into the land of Canaan.

Again, it is written, that all the SOULS which came into Egypt, which came out of his LOINS, were in the whole sixty six. Here we see, that SOULS came out of their LOINS as well as bodies.

But to this some very learnedly reply, that souls here signify no more than persons. Blind reasoning! Would they have a senseless lump of matter without a soul be a person? what is a person, but a substance of body and soul together?

For the body and soul being but one, it must necessarily follow, what is attributed to the one belongs to the other also; therefore where the body

is mentioned in scripture, except it be expressed a dead body, both body and soul is to be understood as in Judges, viii. 30. it is said, Gideon had seventy sons of his body begotten ; the whole man of body and soul is here meant ; for a dead body cannot get a living body or soul : As John saith.

And this is clear from Mat. xxvii. 52. where it is said, that *many dead bodies arose out of their Graves*. Did therefore their bodies arise without their souls ?

Thus have we seen, that the soul of man is by traduction, and not by infusion ; that both soul and body are begotten together, and never did exist asunder, nor can they be separated one from another : No, not in death ; for the soul must die with the body the *first* death.

The Apostle prays, that the *soul, body and spirit may be kept blameless unto*

*the coming of the Lord.* Observe here two things.

*First,* That the soul, body, and spirit are in one essence, and one man ; as father, son, and spirit are but one God.

*Secondly,* That this one essence of soul, body, and spirit is to remain here on earth until the coming of the Lord : for if the soul could have gone to Heaven without its body, the Apostle had no need to have prayed that it might be kept blameless until the Lord's coming.

Can a soul be faulty after it is immortalized in heaven? There was no need of praying for it after the death of the body.

The Lord, in comforting his Disciples at his departure, tells them, *After* he had prepared thrones for them in heaven, and made all things ready, he



would *come again*, and *fetch* them to him.

OBSERVE, Christ doth not tell them that their souls should follow him *presently*, but ordered them to wait for his coming; as if he should have said, "Lie down, and rest till all things  
"are completed in their proper time."  
As in the parable which is our text, it is said the *tares and wheat must both grow together until they are ripe for the harvest*.

It is said of David, that he SLEPT with his fathers, and was buried in his city; it is not said he went to heaven; but on the contrary, the Apostle said, that David was *not* ascended into heaven. Christ was ascended, but David remained in the grave. Acts ii. 34.

David also was himself well acquainted with this doctrine, therefore he saith, Psalm civ. 33. He would praise God whilst he had a being; for

when I go down to the pit shall the dust praise thee?—xxx. 9.

In Psalm lxxxix. 48. he saith, What man is he that liveth, and shall not see death? Shall he deliver his soul from the grave? \*

So king Hezekiah on his recovery saith, I said in the cutting off of my days, I shall go to the gates of the grave; but the Lord hath spoken to me, and done it! O Lord, by these things do men live, and in all these things is the life of my SPIRIT. For thou hast in love to my soul delivered it from death; the grave cannot praise thee; death cannot celebrate thee: They that go down into the pit cannot pray, or hope for thy truth. The living praise thee, as I do this day. All the scriptures are full of the proof of this.

Every soul *that sins shall die.* Sin is

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\*See further Psalm. xlii. 2. & xvii. 15. & vi. 5.



the author of death. It is this which gives it strength and predominancy. It is obedience to sin which brings obstruction to life ; therefore he, and none but he, who can clear himself from all sin, may free himself from all death. But, who can do this ?

It is said, that Adam *was made a living soul* ; but Christ *was made a quickning spirit* of that soul. Now this quickning, or quickning of the elect, is used in the scripture in a twofold sense ; one more mystical, as when it is meant of the quickning from the death of sin : The other is meant a quickning into life, from the death of nature, as at the resurrection.

So also by the *second death* is meant in scripture, *the death of sin* ; and the future punishment which sin brings on the wicked, is called the *second death*.

These two quicknings are also the two resurrections mentioned in scripture. It is said, *blessed is he who hath*



*part in the first, of such the second death shall have no power.*

So where the scripture saith, that *every sin is not unto death*, it is meant of this second death.

After this manner is to be understood that scripture, which saith, *he that believeth in me shall never die*; that is, he shall never die the second, or eternal death. It is plain, it hath this mystical meaning from that other place, which saith, *he that eateth of the bread of life shall never die.*

Where the word of God hath given assurance of eternal life, that assurance is looked on as eternal life itself, because they who believe the word know nothing can prevent it: Therefore compare the texts aforegoing with John. xi. where it is said of Lazarus, that *though he were dead, yet should he live*; also that other scripture which speaks of *eternal life abiding in them.*

And the scriptures do for two great reasons, in some places, intimate an *immediate glory after death*.

The first is, The faithful at their death do by their faith see, and live in eternity ; and thus link time and eternity together.

The second is, There is no time to the dead ; the next thing after death is judgment.

Therefore, though a *soul* should lie in the grave five thousand years, yet at the resurrection it would not be conscious of any time it had lain there.

The scripture-language is not of souls going to Heaven, but when it speaks of men departing this life, it saith, *they die*, or *fall asleep*. It is said, that Abraham, Isaac, and Jacob are dead, and fallen asleep ; that Stephen *fell asleep*, that others slept with their fathers ; but there is not one word of souls going to Heaven.

When Lazarus died, it is said *he fell asleep*; and that he was dead: Therefore when Christ came to raise him to life, he looked down into the GRAVE, and with a loud voice said, Lazarus come forth.

Observe, the Lord called him not from Heaven, but from the GRAVE.

So likewise, when Christ was risen from the dead, some of the Saints which slept in the grave, arose also, and appeared unto many.

It is not said, that souls came from Heaven, but that they arose from the GRAVE; which was done by virtue of Christ's resurrection, it having an influence upon them, did cause them to rise as a *specimen* of his mighty power.

Paul, reproving the Thessalonians for their immoderate bewailing the death of their friends, tells them, that *they must not mourn as men*



*without hope ; for, saith he, these your friends that sleep in Jesus will God bring with him when he cometh.*

Now the Apostle doth not comfort them by saying, *Your friends souls are in Heaven,* but he comforts them with the doctrine of the resurrection.

In 1 Cor. xv. Paul preacheth the *Resurrection of Saints to life at the last day,* and proves it by the resurrection of Christ from the dead by undeniable evidences ; as, by Peter, then of the twelve, by himself with five hundred brethren besides ; of whom, saith he, the greater part remain to this present time, but some are fallen asleep. He doth not say they were gone to Heaven, or their Souls were in Heaven, but they *were fallen asleep.*

And it is certain, that Paul knew very well that they were not in Heaven ; for observe diligently his words, verse 12. He there reproveth them which deny the resurrection of the

dead, saying, And if there be no resurrection of the dead, then Christ is not risen; and if Christ be not risen, then is our preaching vain, and you are yet in your sins; and those which are fallen asleep in Jesus are perished.

Is it not plain, that Paul taught if there was no resurrection their *souls* were perished as well as their *bodies*; for if the souls of these saints had been in Heaven, then could not their faith and the Apostles preaching have been in vain; for what great matter were it, if there bodies did lie and rot in the grave, so that their souls were happy?

Therefore doth he go on in the next verse, saying, If in this life only we have hope, we are of all men most miserable. For the saints through their faith in the resurrection of soul and body do deny themselves temporal pleasures, and willingly suffer the reproach of the world; so that if there should not be a resurrection they are of all men most miserable; and the

Atheists have the advantage of the saints ; they speak and act boldly as they think, saying, Let us eat, drink, and be merry ; for to morrow we shall die, and there's an end.

Therefore if the Apostle had spoken only of the resurrection of the body, and not of the soul, he needed not to have said, that their Faith, holiness, Worship, Baptism and Suffering had been all in vain, and of no effect ; but Paul knew well there could be no happiness without a resurrection.

And this was Daniel's knowledge and faith likewise ; therefore says he chap. xii. Many of them who sleep in the dust of the earth shall awake. Their souls were neither in happiness nor misery, but with their bodies in the dust ; and at the resurrection the *just shall awake and shine as the stars* ; and therefore it was, that he was bid to go his way also into the dust until the end, for till then he should not appear ; but at the fulness of time, he



with the rest should arise, and stand in his lot with the just, to receive the reward of Eternal Life.

Job is a witness of this, though the authority of the book is questioned by some, yet all admit it to be a true history, that there was such a person, and that he was an holy man, and *one that feared God*, he hath most strongly taught this doctrine.

In Chap. xxi, it is said, The wicked do spend their days in wealth, but they go suddenly down to the grave; one dies in his full strength, another dies in the bitterness of his soul, and never eats in pleasure as the other did; but, saith he, they shall both sleep in the dust, and the worms shall cover them. Mind here, he doth not say, their souls shall go into eternal torment, and their bodies to the grave; but they must sleep in the dust. v. 30. The wicked, (saith he) must be kept till the day of destruction; and they are to be brought forth in the day of

wrath; but until then they are to be brought to the grave, and remain in the heap.

Chap. xiv. he saith, Are not man's days determined? Also there is hope of a tree if it be cut down, and the stock thereof remain in the ground, yet by the ascent of water it may bud and bring forth bows again; but man is sick, dieth, and perisheth; and where is he? Man sleepeth and waketh not from his sleep, till the heavens be no more.

Job prayeth, that God would take away his life, and hide him in the grave until his wrath was passed over, and then to bring him out again. Here is it not plain, that Job knew nothing of the body's going into the grave by itself, and the soul's going out of it? This would not have evaded God's wrath.

Ver. 14. talking interrogatively, *If a man die shall he live again!* He an-

swereth affirmatively, that *he shall*, and that *he will wait till his change cometh*. The Lord shall call me, and I shall answer him, though now he numbers my steps, and scourges me for my sins.

His faith was strong in the resurrection, his hope was there, and his love was great to his Redeemer. I know (says he) that my Redeemer liveth, and though I die, and worms destroy my body, yet I shall see him at the LAST DAY. Chap. xix.

Job doth not expect eternal happiness till the last day, nor to see his Redeemer till the end of the world; but after death the grave must retain him until then. And his trouble makes him wish for death as for hid treasure, because death is insensible of pain, and is to the just as a sweet sleep.

But the notion of the soul's going immediately to heaven, puts men on



other means of flying from the miseries of life; they have no need to wait for God's time, and the manner of dying which he hath appointed; for they are taught to believe that death doth not kill, it doth only fetch the soul out of the body, as the stroke of a steel upon a flint fetcheth out the fire; so death at one stroke snatches the soul out of the body, and carries it straight to the Elisian Fields to heaven into Abraham's bosom.

This makes many desperate, and lay violent hands on themselves; and others, through fiery zeal in wrong principles, run headlong to dungeons, to fire and faggot, and bid defiance to death; for *death doth not kill*, say they.

Ambitious men, who aim at supreme power, and to be sole lord's of the world, have been the principal promoters of this doctrine; they preach it themselves to their armies in fine orations, and with rhetorical

flourishes to make themselves admired as Gods, and life despised, when it is lost in such an hero's cause. They procure, also, men, who excel in philosophy, and are skilled in logical subtilties, to inculcate a notion so useful to their ambition, and by this means it is propagated in the world; for who will not fight, and kill, or be killed to obtain glory? What signifies a little pain in a plausible cause, where there is no death, nor life cannot be lost; nay, where the soul only ESCAPES, by this means, out of a prison.

For the heathen philosophers, as *Thales*, *Democritus*, *Plato*, and others taught, that the body was a prison to the Soul; and that at death the soul slips out of it into another world, either of pleasure or misery; that of *pleasure* they called the *Elisian Fields*.

Origen also, as well as Plato and the Chaldean philosophers taught, "That souls were made all together at  
"some one time beforehand, and af-

“terwards sent into bodies as into so  
“many dark lanthorns; and according  
“to the behaviour of these naked spi-  
“rits before they were embodied,  
“there were suitable mansions prepar-  
“ed for them.

“That a soul who had walked ac-  
“ceptably with God, was put into a  
“finer prison, and was cloathed with a  
“more elegant and amiable body;  
“and the soul which had displeased  
“God, and provoked his Creator, was  
“put into a darker dungeon, a more  
“obscure and uncomely body.

“The soul only is the man, say they,  
“the body is only the case or cover of  
“it; and that God, as they hold, is a  
“SPIRIT without a *body*, so *souls* must  
“leave their *bodies* entirely before they  
“can be joined with God.

But Job was of another opinion,  
though it may be, he was no more than  
a Philosopher too; he did not expect  
eternal happiness, nor to be with God



till the end of the world, any more than Paul did.

It is also further evident, that the soul doth not partake of eternal happiness until the last coming of Christ, for the saints are bid to be in a waiting and watching posture, until the very time of Christ's SECOND COMING, as is set forth in the parable of the *Five wise virgins*.

There are two things which the saints in all ages of the world have waited for: The first is *Their God's becoming flesh*; and the second is, *For his coming in glory*. We that live now near the end of the world, and have known of his coming in flesh, and of the virtue thereof, are waiting for his *second coming*; because our happiness in eternal glory comes not until our Lord comes to fetch us, according to his promise and our faith.

We, who are of the true CHURCH, do wait with the CHURCH, for the PERSONAL

appearing of the most high and mighty God the Lord Jesus, in Heaven, in order to our felicity, joy, and glory.

Those who expect a God here upon this earth, after any other manner than a personal Jesus, seated on a throne of eternal glory in the Heaven above, will never find him; and whoever looks for a God to come before the end of the world, or a God without a personal form, will find their hopes vain.

Because it is as much out of the way of truth, as the *mosaical Jew*, who is yet gazing for his first coming.

Therefore did the apostle say, that *the Saints waited for the Lord from Heaven*. 1 Thes. i. 10. Phil. iii. 20. And in Heb. x. 36. The Apostle exhorts them to patience, and tells them, that they shall enjoy the promise after they have done the will of God; for, saith he, a little while, and the promise comes; wait a little while, and he that shall come, will come, and will not tarry.

As if he should have said, “ Have  
“ you not faith? If you have, live by  
“ it; and let it cause you to wait, for  
“ his promise of coming is sure. Ap-  
“ ply it to yourselves then, and by  
“ virtue thereof possess your souls with  
“ patience, waiting for your Lord; who  
“ will come in a little time, and then  
“ he will deliver you from all your  
“ troubles, and give you felicity, joy,  
“ and glory with himself for ever.

Thus we see, that the scriptures are full of exhortations hereunto; and hence it is, that the very last words in the bible of the second record hath this petition of the Saints put up unto their God, saying, *Come Lord Jesus, come quickly*; because the afflicted Saints knew they could never be avenged on their persecutors, nor attain to a personal happiness until the coming of their God, the Lord Jesus Christ blessed for ever, Amen.

Further evidence of the soul's resting with the body is, that the scripture



hath no where attributed to the Saints *Eternal Joy, Felicity, and Glory*; but at the RESURRECTION day, when the Saints BODIES are changed from *corruption* to *incorruption*; from *mortality* to *immortality*; then comes the rejoicing day.

For though the divine part of the man was breathed, by the immortal God, yet it was made one essence with a body taken out of the dust; therefore it must either change to mortality, or change mortality to it; for mortality and immortality cannot dwell together.

The soul cannot rejoice while the body is in the grave; for the scriptures do no where say, that the soul can go to Heaven, and rejoice there, and leave the body behind it to rot, and stink in the grave.

It is not possible to conceive, that the soul can be conscious of its existence, it cannot be sensible of itself if

it center not in a body ; there is no such thing ; but life to one, life to both ; death to one, death to both.

Did ever any man read in either Prophet or Apostle, that the soul should have any particular joy at the end of this life under the death of its body, and then a further joy at its resurrection, at the end of the world ?

That saying of Christ to the believing thief on the cross, contains nothing against our doctrine ; for the PARADISE in which both Christ and the converted thief was in, was in the peace of their own minds, in the assurance and knowledge of life everlasting by faith.

Nothing is more evident than this, for Christ himself did not ascend from the grave till the third day after, nor into Heaven till forty days after.

The day of CONVERSION is a joyful resurrection day, because it is the seal of the other ; but there is no entering

into our Lord's *immortal* joy, till the *resurrection* at the end of the world.

Therefore saith Paul, We are your rejoicing, even as you are ours in the day of the Lord Jesus.

In Phil. ii. 16. he encourageth the saints to stand fast to their faith, and that for two causes. First, For that his own labour might not be in vain. And secondly, That he might rejoice in the day of the Lord Jesus. Paul doth not speak here of any joy he should have at the coming of DEATH, but at the *coming of Jesus*. So also in 1 Thes. ii. 19 & 20., he saith, the Believers will be their (the Apostles) hope, joy, and crown; yet it is but in the Day of the Lord Jesus, and not before.

The saints joy of salutation with one another doth not come in at the coming of death, but at the coming of Jesus: Therefore, saith Peter, rejoice, in as much as you are partakers



of Christ's suffering, that when his glory shall be revealed, you may be glad also with exceeding joy.

Thus we see that *joy* and *Jesus* come together. When the saints die, they are said to rest in their graves for a while, there to remain till *the harvest be ripe*. Rev. vi. 11.

So that some saints joys must not be made perfect until all be made perfect. One must not go to heaven this year, and another the next: but all will be made happy together.

The day of glory is at the glorious appearance of the great God; and this is the day of goal delivery, the *All Saints day*; *This is the Holy day which the Lord hath made*, or will make in order to all saints glory.

Paul waited for a *crown*, and said, *there was one laid up for him*; yet did he not expect to wear this crown until the day of the Lord's appearance.

1 Thes. ii. 19. So Peter also says, that when the chief Shepherd should appear, then the believers in him should receive a *Crown of Life*, but not before.

For what reward soever the saints were promised after death, the scripture does not say that any is given till the end of the world.

Therefore it is written Rev. xxii. 12. *Behold I come quickly, and my REWARD is with me.* Here we see every man will have his reward given him when Christ comes. And this is agreeable to that saying concerning the *Talents given to the Servants*, that after a *long time* the Lord cometh, and reckoneth with them. This *long time* was until the end of the world, and the reckoning day is the resurrection day; then will he reckon with him that had the *one talent* of the law, and with the other that had the *five talents* of *Grace*, and will crown his own gifts with a Come

ye blessed of my Father, inherit the kingdom prepared for you.

Paul also tells us, that we shall reign in life; for by JESUS, DEATH shall be swallowed up through life. Rom. v. 17. 2 Cor. v. 4. 1 Cor. 15.

He also further says, that Our life is hid with Christ; and When Christ shall appear we shall appear with him.

Our life is HID, saith the Apostle; and this is a comfort to the Saints, that though they are dead in themselves, yet are they alive in Christ's breast, and hid there.

This is the *Book of Life*, wherein the *Saints names are written*; therefore though they are dead in nature, yet they may be said to be alive; because they are in the memory of Christ, which is the *Book of Life in which their NEW NAMES are written with the white stone*;



and this they know in their life-time, and see and live through faith.

Another evidence of this doctrine is, that When Christ comes to Judgment, all that are in the grave shall hear his voice and come forth; those that have done *good* to the resurrection of life, and those who have done *Evil* to the resurrection of condemnation. John v. 28 & 29.

Observe, That the souls of men go not to either *sensible* joy or sorrow at their death, but into the *grave*, and in the *grave* Christ finds them, and from the Earth and Sea he raiseth them up.

Rev. xx. The SEAS gave up the dead which were in it; and Death and Hell, and the Grave delivered the dead which were in them; and they were judged every man according to his works; and Death and Hell were cast into the Lake of Fire: And this is the second death.

See also 1 Cor. xv. 52. and 1 Thes. iv. 16. saith Paul, The trumpet shall sound, the Lord shall descend with a shout, with the voice of the Arch-Angel, and with the trump of God.

This trumpet will be the great voice of God, therefore it is said, The Seas shall cast forth their dead at the command of Jesus.

Where then, or from whence do their souls come, but with their bodies? For, observe, AFTER their resurrection they have their everlasting doom.

The *reward* of works is then given, and not before. See 2 Cor. v. 10. So that it is clear, the *body* and *soul* are raised together, and have their sentence given them together.

It is contrary to sound reason as well as to scripture, to believe that the wicked should stand twice before God to be judged; once at death, and again at the resurrection.

From henceforth let no sober man oppose this doctrine of the *Soul's sleeping with the body*; seeing the scriptures do so abundantly demonstrate the same; but let them give glory to the Lord God Almighty, who can, and will give every dead soul his life again.



OF THE  
TWO NATURES

WHICH ARE IN

M A N.

That they proceed from a Good and  
Bad seed : Of their Enmity, and  
their Original.

**E**XPERIENCE shows us, that  
there are in the present constitution  
of mankind two natures or dispositions,  
directly opposite to each other ; which  
are discovered by inclinations to good,  
and inclinations to evil.

And as the scripture saith, James iii. 11. One fountain cannot bring forth a sweet water, and a bitter ; so one nature cannot bring forth sin and sanctity ; but they must proceed from two several roots or causes.

Know then, that the *tree of knowledge of good and evil*, which stood in the midst of the garden of Eden, is to be understood in an allegorical and spiritual sense, as is also, the *fruit of that tree*, which the serpent is said to have tempted *Eve* to eat of.

For the eating of an apple could not have contracted an hereditary evil, as is generally said by those who take this in the vulgar manner.

But we are here taught by this allegory to understand, that by the eating of this forbidden fruit is meant *Eve's* receiving the Serpent, who was the fallen Angel, into her womb ; where he transferred himself, and be-

came transmuted into flesh, for she conceived on this, and bare Cain.

And when *she had eaten of this forbidden fruit*, that is, when she had taken his evil nature into her; she gained the knowledge of the good she had lost, and of the evil she had procured for herself, and all her posterity; but after her firstborn son Cain was born, she was willing to conceit he was of her husband's begetting, until she saw his actions as he grew up, and then she perceived he was of the seed of that evil tree.

It is expressly said in 1 John iii.12. that Cain was of the WICKED ONE. Now the scripture calls Adam, the Son of God; therefore Adam was not the WICKED ONE, and Cain consequently was not of his begetting.

The scripture in many places seems to delight in describing men under the similitude of trees; such as the *good and wild Olive Tree*, of the *Vine*,



and many other such like. But in Ezek. xxxi. we have the very same allusion unto trees, and of trees also in the GARDEN of GOD, and the GARDEN of EDEN, in the following manner.

Ezek. xxxi. 2. Son of man speak unto Pharaoh, King of Egypt, and to his multitude, whom art thou like in thy greatness?

Ver. 3. Behold the Assyrian was a Cedar in Lebanon with his branches, and with a shadowing shroud, and of an high stature; and his top was among the thick boughs.

Ver. 4. The waters made him great, the deep set him on high, with her rivers round about her plants, and sent out her little rivers unto all the trees of the field.

Ver. 5. Therefore his height was exalted above all the trees of the field, and his boughs were multiplied, and

his branches became long, because of the multitude of waters when he shot forth.

Ver. 6. "All the fowls of heaven made their nests in his bough, and under his branches did all the beasts of the field bring forth their young; and under his shadow dwell all great nations. Thus was he fair in his greatness, in the length of his branches, for his root was by the great waters.

Ver. 8. The Cedars in the Garden of God could not hide him: The Fir Trees were not like his boughs, and the Chesnut Trees were not like his branches, not any tree in the Garden of God was like unto him in his beauty.

Ver. 9. I have made him fair by the multitude of his branches<sup>s</sup>; so that all the Trees of Eden, that were in the Garden of God, envied him.

Ver. 16. — And all the Trees of Eden, the choice and best of Lebanon, all that drink water shall be comforted in the nether parts of the earth.

Ver. 18. To whom art thou thus like in glory, and in greatness among the trees of Eden? yet shalt thou be brought down with the trees of Eden unto the nether parts of the earth; thou shalt lie in the midst of the un-circumcised, with them that be slain with the sword: This is Pharaoh and all his multitude, saith the Lord.

Is not this just such an allegory as that of Eve's fall, and the Tree of Knowledge of good and evil in the garden of Eden?

But this doctrine is most clearly proved in Gen. iii. 15. where God says, that there shall be *enmity* between the *seed* of the *woman*, and the *seed* of the *serpent*. Now where was the seed of the serpent at that time, but in the womb of Eve in Cain? and



this was the cause of the enmity that is between these two natures: For if Adam had begot Cain, and all mankind had proceeded from him, then evil could not have been hereditarily in the world. For Adam came immediately from God, and was pure and perfect before he was corrupted by conjunction with Eve after her fall; but when the impure deceiver had defiled her, then was there a corrupt, baneful and envious seed warring against Adam's pure seed; for Adam could not have conveyed a nature to his posterity, which was not his own nature: Now his own nature tended to nothing but sanctity, love, purity, and peace.

The original then of this bad disposition, which experience shows us to be in man, is this wicked nature, this evil seed of the fallen Angel, which is transferred more or less into the whole race from Cain.

The original of the good is from

Adam, who was made perfect; and his good seed is transferred into all his race, as Cain's into his.

Now the conjunction of these two seeds in the whole human race, hath been ever since *the Sons of God* (that is to say) the sons of *Seth*, the son of *Adam*, took them wives of the daughters of wicked men, which were the sons of *Cain*, Gen. vi. 2. Thus these two seeds came to be mixed in one person.

And these two natures are often mentioned in scripture by the words, *flesh* and *spirit*, and by many names and distinctions; and men are distinguished into good or bad, according as the seed of *Adam*, or the seed of *Cain* is predominant in them.

Christ calls the wicked a generation of vipers, and a wicked generation proceeding from Cain; in our text they are called the *Children of the wicked one*; in another place, the Lord,

and his beloved Apostle calls them *children of the Devil*; also *children of this world*: Paul calls them *children of disobedience*, and Peter, *covetous and cursed children*. Moses calls them *corrupters of themselves*, saying, their spot and mark is not the mark of the children of God. They are also called *evil seed, children of the devil, and sons of Belial*.

The others are distinguished by contrary names, as in my text, they are called the *seed of the son of man*. Isaiah calls them the *holy seed*. Peter and Paul the *seed of the blessed of the Lord*. They are also called the *children of the highest, children of light, children of the resurrection, sons of God, sons of the living God, dear children of God*. And the whole scriptures are full of proofs of the reality of their being two seeds; and of the names and distinctions by which they are called.



OF

# PREDESTINATION.

**I**N my text mention is made of two seeds : Of which one is said to be the *Children of the Kingdom* ; the other are *Tares*, which the *Evil one sowed*, and they are to be flung into the fire.

The original of these two seeds we have already seen and proved to be from Adam, who was the son of God ; and from Cain, who was the serpent, which is the fallen Angel or true devil.

Now these two had a law of generation ; the one originally in a natural and procreative way ; the other was capable of dissolving himself into seed, as he did in the woman ; and then also in a procreative way into posterity.

And of these two came the whole race of mankind ; so that it is no wonder to find the scriptures set forth so often, and so strongly intimate that there are some pre-ordained to Eternal life, and others to Eternal death.

Adam, and all his true posterity, that is, every one in whom Adam's pure seed is predominant, are pre-ordained by God's decrees to Eternal life.

But for the Devil and his Angels eternal torments are prepared, as in Jude vi. This Devil and his Angels are Cain and his offspring ; for when the Serpent was cursed, all his seed was cursed with him.

And therefore is that saying of Paul, that God *loved* Jacob, *and hated* Esau, *before they had done either Good or Evil.* Rom. ix.

For the Creator, upon the conception of Esau and Jacob, did discern the roots they both sprang from, as Esau from the predominancy of Cain's seed,

and Jacob from that of Adam, which was of God ; and from hence it was they became the objects of love and hatred ; and here are the grounds of mercy and anger, blessing and cursing, life and death, salvation and damnation.

And none who own the scripture can deny this to be the true meaning of it ; for the words are full, clear, and invincible, that the Apostle says, They were loved and hated before they had done Good or Evil.

So also saith Malachy, and in Chap. i. 3 & 4. he calls the children of Esau, *The borders of wickedness, and the People in whom he hath indignation for ever.* And when the scriptures are so express, there is no denying it without denying the authority of the scripture ; nor of explaining it after the humour of some men, who say *it was Jacob's and Esau's good and evil works, which occasioned this love and hatred ;* for the Apostle hath so clearly expressed him-



self, that no such explanation can be justified.

But it is plain, that it was not Esau's works which was the cause of the hatred ; for we see that his father Isaac thought that Esau, his eldest son, had been the chosen of God, therefore he intended to have given him the spiritual blessing, had not Rebecca prevented it.

And if it had been to be obtained by man's diligence, or that man had a freedom of will to choose, or refuse this eternal blessing, then Esau had received it ; for he had a belief that his father was a prophet, and his carriage was so obliging, that his father was deceived by it, and thought that he had been elected of God ; How diligent was he to serve, and obey his father's commands, *He went out forthwith.* How careful also of his father's blessing and how greatly he valued it, is to be seen in the sincere grief of heart which he expressed, when his father had told

him he had *blessed* Jacob, *and he should be blessed.*

Esau cryed out with a great and bitter cry, saying, Bless me, even me also, O my Father! And again, Hast thou not reserved a blessing for me? Even a third time he requested it, saying, Hast thou but one blessing, O my Father! Bless me, even me also; and Esau lift up his voice and wept.

See here now what virtue there was in Esau's good works: Where is the power of free-will? Here is *will*, here is *desire*; but where is the *power*? The heavenly blessing and birth-right are both lost, and will not be gained notwithstanding all this struggle.

And we see by this, that the gift of eternal life depends not on man's will or power, work or wisdom.

There is another turn or explanation, which some please their fancies in giving to these texts of scripture,

which is, that it is in relation to God's *Foreknowledge* of Jacob and Esau, and his *Fore-Seeing* them in men's estate, and perceiving their good or evil actions.

Notwithstanding there are no evil actions of *Esau* recorded in scripture; and it is plain his father knew of none that might cause his rejection. And these pleadings for works, and forced explanations are only the humours and fancies of carnal reasonings, which will not attend to the express tenour of the scripture; for the Apostle hath most clearly foreseen and prevented these objections, and closed the argument, by giving the true reason, in Rom. ix. which is, *That the purpose of God might stand according to ELECTION.*

Now it is not often known who are elected, and who are rejected; for though it lies in the seed, and we see the outward fruit of that seed, yet we cannot give a final judgment of an



eternal state, from some few operations of the seed; for when we see a man wallowing in sin and uncleanness, like the swine in the mire, we may say, that he acts from the seed of the serpent, and so is in the way of the rejected.

But whether he will be damned or no, is not known, he may be a *vessel of honour*, and *called* in time, and the good seed may be stirred up to act in him, and get the preeminence; but if his sin grow so high as to despise the truth, or judge things he knows not of, or to forsake the truth as *Demas* did, then he manifests himself to be of the seed of the serpent, and appointed for wrath. So also an hypocrite may go far in a seeming purity, and outward profession, yet he hath not the holy seed in his heart.

For we have this mark given us to judge by, as appears by *John*, 1 *Epi.* v. 6. who saith, If any man see his brother sin a sin not unto death, he

shall ask, and shall have life *by that means* given unto him. But then it is presupposed that this brother hath the seed of FAITH; and so the FAITH of one, and the PRAYER of the other may produce the effect.

The Apostle tells us what this *sin unto death* is, that we may discover a reprobate by, and that is, *the despising truth*; and for such an one he forbids praying, saying, *there remains no more sacrifice*; but on the contrary to lay the curse.

Good motions are the blossoms of election, and good actions the Fruit; so are also faith, and a belief of the truth. So on the contrary, wickedness proceeds from the wicked and reprobate, the works of darkness and unbelief are inseparable; for infidelity and disobedience are the marks of reprobation.

There are *two daughters* of election, which are FAITH and HOLINESS, these

are *fruits* of election, and belong to it *after* vocation.

Vocation is the confirmation of election, according to the Apostle Peter's words, 1 Pet. i. 2. Elect according to the foreknowledge of God through sanctification of holiness and belief of the truth. So 2 Thes. ii. 13. Paul saith, God hath from the beginning chosen you to salvation through sanctification of the spirit and belief of the truth. Not that sanctification, &c. is the *cause* of election but the *fruit*, and so becomes the *evidence* of eternal life.

For though our election is sure as to God's eternal purpose and foreknowledge, yet do we not know the benefit of it to ourselves, until it be sealed, and made sure to us evidently in our vocation and obedience of faith : For what comfort can any man have, to believe that God is sure in his purposes, and that there are a certain number of elect ; unless he have an



assurance in himself, that he is one of those who are elected, and shall assuredly be saved ?

Therefore though election is before vocation, yet can there not be the knowledge of it without vocation. Although Peter, in 2 Ep. i. 10. exhorts the saints to *make their calling and Election sure* ; let them but make their *Calling* sure, and they need not fear their *Election* ; for *Election* is God's gift, and *Vocation* is the *Seal* which makes the inheritance certain.

It is a good sign of election being sure, when a person is entirely resigned to God's dispensation, and with a true humility of heart submits to the eternal purpose of God, before he knows whether he is elected or rejected, is contented to be disposed of as God hath appointed, and resolved never to speak ill of his name, but sincerely to pray, that His will may be done upon Earth as it is in Heaven ; who is satisfied, and will not dispute

God's sovereignty and power, nor his prerogative will and pleasure, though it be against himself.

And why will man be so proud to contend with God; Hath not the Potter power over the clay, to make one vessel to honour, and another to dishonour? Rom. ix. 21. It is abundantly declared in the scripture, especially by the Apostle Paul, Rom. ix. 18. He will have mercy, on whom he will have mercy, and whom he will he hardeneth.

Is it not as plain as words can express it, that God made all things for his own glory, and the wicked for the day of wrath? Prov. xvi. 4.

And Moses also said to Pharaoh in the name of God, Exod. ix. 16. For this same purpose have I stirred thee up, that I might show my power on thee; and that my name may be declared throughout all the earth.

And is it not also written, Rom. ix. 22 & 23. What if God willing to show his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction? And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory.

And who shall call God to account for his doings! If he hath revealed unto us his pleasure, who shall gainsay it? though it were as in Mat. xiii. 15. referring to the prophet Isaiah, Chap. vi. 10. Make the heart of this people fat, their ears heavy, and their eyes blind, lest they should hear with their ears, and see with their eyes, and understand with their hearts, and be converted, and I should heal them.

And this is for the manifestation of God's justice on the evil seed of the Serpent, and his mercy to Adam's which is his own.



And so full and clear is the scripture in this, that it were endless to turn to all the places; besides all do acknowledge this, who acknowledge the absolute authority of the scripture, and who take it for God's revealed will; but there are some, who by narrow, blind philosophical views, mix their own carnal reasoning with it, or set reason up wholly above it, and expound and stretch the scripture, and distinguish upon it to what they would have it, to make it speak their own minds and not God's. Thus some, who are afraid positively to deny the doctrine of election, because the scripture is so full of it, yet they explain it away by talking of a *secret will* and a *revealed will* of God; and by his secret will he rejects some, and by his revealed will he would have all to be saved.

Now what presumption and absurdity is this? What have they to do with God's secret will? for what is not revealed is unknown; but God's

will in this case is revealed particularly and clearly by the Apostle *Paul*.

And they might bring it clearer to their own philosophical curiosity too, if they would but regard it; for the scripture is perfect and consistent with itself one place with another, and not contradictory as they imagine, but easy to be understood; and it is their mixing their own reason with scripture which blinds them.

For if they did but know that there are two opposite seeds in mankind, and that the wicked seed is the fallen Angel himself transmuted into flesh, they might see that God's hatred is just and good. For it is only punishing the Angel for his rebellion in heaven, and for his inveterate malice, in endeavouring to corrupt the good seed of Adam, by transferring himself into the woman, and mixing his evil nature in the whole race; these must continue together, as in our text, Mat. xiii. 40. *till the end of the world*; when

they shall be separated, and those which the wicked one hath sowed will be thrown into the fire; and the others are the children of God.

Now an Elect Vessel may be filthily polluted, and look like reprobate silver until conversion; therefore it is said in Eph. ii. 3. that the *Elect are the Children of wrath as well as others*. This is not to be understood that the Elect are under the same wrath with the seed of the serpent; but God's wrath is upon the corrupted part of their nature, that is, upon their sin; but if there is the pure seed in the heart, God stretcheth forth his mercy to them, and quickens it, till it grow up to faith; then doth it get predominant, and by an union and sympathy in nature it flies to, and embraceth Christ as its own life; and this is the ground on which Election is founded, *viz.* in *Adam*; for *Adam* was the first object of mercy.

Therefore we are to look no higher



than *Adam* for it; for though *Peter* says, 1 Ep. i. 20. *Elect before the foundation of the world.* This is to be understood of God's purpose to make *Adam*, and his race, whom he decreed should inherit Eternal Life; and *Adam* being created the decree was perfected.

Therefore in whatsoever person the true and pure seed of *Adam* is, the Spirit of God will find it, and quicken it into faith, and bring it into eternal life.

But until God works in us to righteousness, we can do nothing of ourselves; for that which should act forth unto holiness is asleep, as if it were dead in us, until divine grace awakens it.

There is nothing of man's work, but God's gracious will, which works out our salvation. Proud man would be his own Saviour if his will had but power; but man is, in his corrupted

state, averse to goodness, and his repentance from his own natural motion is of no efficacy ; for God is not to be flattered like a Courtier, or to be wrought upon like weak men, who can be diverted from their purposes by pitiful tales and well made speeches.

It is written, Rom. xi. 29. The gift and calling of God is without repentance. Also Isa. lxxv. 1. I was found of him that sought me not. Rom. ix. 16. It is not in him that willeth, nor in him that runneth.

For until the Lord hath presented the crown of glory, there can be no walking in God's way, as David says, Psalm cxix. 32. When thou hast enlarged my heart, then will I run the ways of thy commandments. For the Lord cannot truly be known, till his name and nature be found written in the heart ; when this is done, then the soul, that was backward to all goodness, is now by virtue of that divine

light, made willing to choose the better part, and not before.

Therefore let sin, or seeming sanctity be what they will, it is the *Prerogative, Power, Will* and *Pleasure* of God the Creator, is ALL, who has fixed the state of all things that are already created, and directed their conditions. And *Condemnation* and *Salvation* so determined are consistent with the manifestation of his infinite power and glory.



OF THE

# RESURRECTION.

**T**HE learned in human philosophy do make a jest of the Resurrection; because say they, How can the particles which compose these bodies meet again, and join together, after they have many times changed places, and some of them been in other bodies?

But see how their boasted knowledge deceives them! They frame absurdities themselves, and father them on the scriptures, and then answer them.

We are not told in the scripture, that the very same particles of our bo-

dies which we have here will be gathered together, united, and raised at the last day, but that the seed of the body and soul can never be lost or destroyed; and if we attend to the Apostle Paul, we find that he hath explained it under the similitude of a corn of wheat, which being sowed in the earth, dies of itself; but springs forth in a new one.

The substance of the old grain rots in the earth, but there is an imperceptible life in it, which perishes not, but in its due time is quickened, and springs up into new wheat.

So although the particles, which composed the bulk of this body, are perished and separated; yet is there an invisible principle or seed still remaining, which will spring forth, and have its proper existence in a new body, when it is quickened by the voice of God.

For the spirit of every seed exists always, and at the resurrection the children of God, and of the fallen Angel will each have their own proper bodies without mixture.

And for this cause will the saints bodies be changed, because these old bodies have something of the evil nature in them; but when they are raised again, those vile corrupted parts will be left behind, and they will have bodies, new, pure, and glorious; as the Apostle says, Phil. iii. 21. When our Lord comes, he will change our vile bodies, and make them like unto his glorious body.

And although the spark of fire be hid as in a flint, until it is struck, yet LIGHT shall come forth from where there was once LIGHT; though it hath been extinct in death, the breath of an Almighty God can re-kindle it; this will be done by a word's speaking, for God's all-powerful spirit will make the



spirits of the dead take fire, and live again.

The seed of the serpent will also spring up that day in bodies suitable to their evil nature and wicked lives, they will have the mortification of seeing the saints whom they cruelly used, and despised in this life, mount up to heaven in triumph, while themselves will be left behind on this earth to receive their punishment on the spot where they committed their actions, and with their own malignant spirits and awakened consciences, to torment themselves in a place, which will then be deprived of all light and comfort.

But when the Lord Jesus, who is the most high God, hath spoke forth the powerful word of *Come, ye blessed*, the seed of Adam in glorious bodies, such as his own, will enter with him and his Angels into his everlasting kingdom; where every one of their tongues will be as an harp, to sound forth the praise of the Lord God Almighty.

Even as Christ himself teaches us in the parable which we chose for our text, Mat. xiii. 3. *Then shall the righteous shine forth as the Sun in the Kingdom of their Father.*

FINIS.



