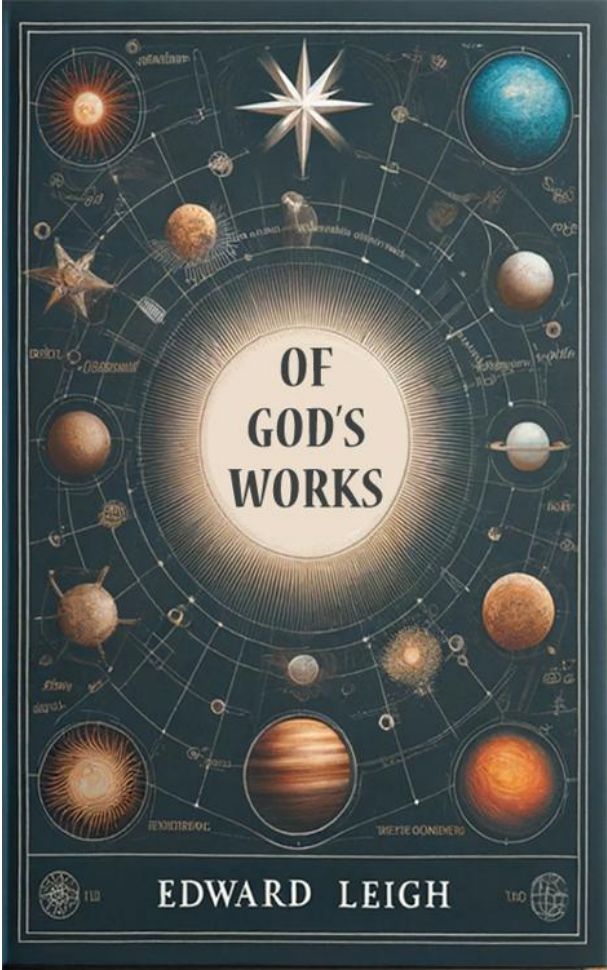




**OF
GOD'S
WORKS**

EDWARD LEIGH



Of God's Works

**From A System or Body of Divinity: Consisting of Ten
Books**

Wherein the FUNDAMENTALS and main Grounds of RELIGION are
OPENED: The Contrary ERRORS REFUTED: Most of the
CONTROVERSIES Between US, the PAPISTS, ARMINIANS, and
SOCINIANS Discussed and handled.

SEVERAL SCRIPTURES Explained and vindicated from corrupt
Glosses.

A Work seasonable for these times, wherein so many Articles of our
Faith are questioned, and so many gross Errors daily published.

By EDWARD LEIGH

Esquire, and Master of Arts of Magdalene Hall in OXFORD.

*Quisquis bonus verusque Christianus est, Domini sui esse intelligat,
ubicunque invenerit Veritatem.*

August. de Doctrina Christiana l. 2.

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CHAP. I.

Of God's Decree, and especially of Predestination, and the Parts thereof, Election and Reprobation

Having spoken of the Scripture, and God, the works of God are next to be handled, which some divide into two categories: the Decree and the Execution of the Decree; others into three: Decree, Creation, and Providence. The works of God, by which he moves himself to his creatures, are three: Decree, Creation, and Providence—not three individually, for they are innumerable, but in their species and kinds.

The works of God are:

1. **Before time or eternal:** his Decree.
2. **In time:**
 1. **Past:** Creation of all things.
 2. **Present:** Gubernation and Sustentation, Government and Preservation.

Or thus:

God's Works are:

1. **Internal:** These are in the very will of God from eternity and are called the Decrees of God, by which God determined from eternity what he would do in time. We follow the received phrase of Divines when we call the Decrees the works of God and speak of God after our capacity. Therefore, we call the Decrees of God his Works because the Decrees of man are works or actions from man and really distinct from his understanding and will, by which we conceive the Decrees of God, or rather God decreeing.
2. **External:** Creation and Providence.

1. Of God's Decree

Decree is a term taken from the affairs of men, especially Princes, in the determination of causes between parties at variance, whose sentence is called a Decree. Secondly, it is a resolution of things consulted on, either negatively or affirmatively. According to the latter use of the phrase, it is applied to God, as in Isaiah 46:10.

Decretum in Latin is indifferent, signifying either in the abstract, God's Decree, or in the concrete, a thing decreed.

God's Absolute Decree is that whereby the Lord, according to the counsel of his own will, has determined with himself what he will do, command, or forbid; permit, or hinder, together with the circumstances of the same (Acts 2:23; Acts 4:28; Luke 22:22; John 7:30).

Or, God's Decree is an eternal and infinite act of the Divine Essence, by which he determines to do, or not to do, whatsoever is or shall be done, from the beginning to all eternity, that good is; and to permit or suffer whatsoever evil is done or shall be.

God's Decree is called Counsel because it is done most wisely; all things being so ordered as is most agreeable to the truest reason, as if things had been long debated or consulted before, though the Divine Nature is free from all need of consulting. It is called the Counsel of his Will because his will determines all things agreeably to that counsel.

It is an eternal determining of all things which have been, are, or shall be, so as he himself saw fittest to have them, upon the best reasons known to him, though not to us.

The Decree of God extends to all things, both good and bad, and the rule of it is his own wisdom and good pleasure guided by his wisdom. The end is for his glory, that is, the manifestation of his excellencies. His mercy moved him to decree, his wisdom orders the decree, his power perfects it, and brings it to pass.

The Properties of God's Decree

1. It is complete, that is, it comprehends the determination of everything whatsoever the creature itself works, or God concerning it, that was decreed from eternity to be so. Matthew 10:29. It reaches to greater matters, such as the Incarnation and coming of Christ (Psalm 40:6-8 compared with Hebrews 10:5-7), and the Kingdom of Christ (Psalm 2:2), and to lesser matters, in things which befall the Church, such as the ordering of things in Egypt when the Israelites were in captivity. Nothing comes to pass but what God has decreed shall come to pass; and nothing comes to pass otherwise than as he has decreed it shall come to pass. We do not only subject *res ipsas* but also the *modos rerum* to the will and decree of God. Neither has God decreed only good things, but even justly the evil works of evil men; for evil, in respect of God's ordering it, *habet rationem boni*, that by it

the glory of God may be revealed in his justice and mercy. He does order, determine, and direct the sinful actions of men, but not effect them.

2. It is most wise (Ephesians 1:11, 1 Timothy 1:17, Romans 11:33).
In decretis sapientum nulla litura.
3. Just (Romans 9:13-14).
4. Free (Romans 9:18). Nothing moved the decree of God without, or beyond, himself. “Even so, O Father,” says Christ, “because it pleases you.”
5. Certain, firm (2 Timothy 2:19), infallible, unchangeable (Matthew 18:14).
6. Eternal (Acts 15:18, Ephesians 1:4, 2 Timothy 1:9). It was one of Vorstius’ prodigious doctrines to maintain that God's decrees are not eternal; then he would be changeable.
7. Absolute; not so as to exclude means, but causes, merits, and conditions.

The Decree is Twofold

1. **Common and General**, which concerns all creatures: the decree of creation and government, or providence. So that nothing comes to pass unawares, but it was ordered by an eternal decree (Zechariah 6:1). Mountains of brass; that is, stable and eternal decrees.
2. **Special**, which belongs to reasonable creatures, angels and men, and orders their eternal estate. It is called the decree of predestination (Psalm 135:6) and consists of two parts: a decree

of election about saving, and of reprobation about damning some angels and men.

The Execution of the Decree is Twofold

1. **Common:** the execution of the decree of creation, which is creation; and of government, called providence.

2. **Special:**

1. The execution of the decree of election in good angels, their confirmation in that state, and in elect men: redemption and restoration, and all the gracious works of God.

2. The execution of the decree of reprobation, partly in evil angels, casting them out from their state and condition and their punishments in Hell; partly in men, their rejection, obduration, and all effects of divine anger upon them.

But I shall handle the special decree first, called predestination, and speak briefly concerning the two parts of it, election and reprobation, and then proceed to treat likewise of creation and providence.

Of Predestination

To predestinate is to decree the attainment of some end, by such means as counsel shall prompt us with. It differs from election; election is in the will, predestination in the understanding (Acts 4:28). Election is only of the end; this is of the means also.

By divines, predestination is used to signify the decree of God concerning the eternal and supernatural state of angels and men, or of men elect and reprobate. Although predestination concerns angels and men alike, yet the Scripture especially inculcates to us men the predestination of men.

Predestination in Scripture (say some) is all one with election almost everywhere, as in Romans 8:30. When they are distinguished, election is especially and properly referred to the end itself, predestination to the means. With the ancient Latins, *destinare* is used of punishment as well as reward; and ancient divines make a predestination to punishment, as well as to glory.

Predestination is the sentence or decree of God, according to counsel, determining with himself from all eternity to create and govern mankind for his special glory, viz. the praise of his glorious mercy or excellent justice.

Or thus:

Predestination is the secret and immutable purpose of God, whereby he has decreed from all eternity to call those whom he has loved in his Son Christ, and through faith and good works, to make them vessels of eternal glory.

Or thus:

Predestination is the infallible purpose of God, whereby he has made choice of some and rejected others, according to the pleasure of his own will.

It is part of providence (1 Peter 1:2). There is a double difference between predestination and providence:

1. In respect of the object; all things are the object about which providence is conversant; reasonable creatures only are the object of predestination.
2. In respect of the end; providence directs all things, as well to natural as supernatural ends, but predestination only directs

reasonable creatures to their supernatural ends.

The Lord has not only decreed in general that he will save some who believe and condemn those who continue in infidelity, but he has determined whom and how many he will bring to holiness and life eternal, for the praise of his grace, and how many he will leave to themselves and punish for sin, for the praise of his justice. The ancient fathers call that verse (Romans 8:30) the golden chain of our salvation.

Election and Reprobation

The parts of predestination are two: election and reprobation.

This doctrine of election is profitable to be taught in the Church of God; for it sets forth the profound depth of the Lord's love, the glory and riches of his grace and mercy, ascribing the whole praise of our vocation, justification, adoption, and glorification to the mercy of God. It holds forth the wonderful wisdom of God (Romans 11:33). It sets out his power and sovereignty (Romans 9:20).

The word Election signifies:

1. The choosing or taking of one into some office (1 Samuel 10:24, Luke 6:13 and 17:12) either in the commonwealth (Psalm 78:70) or church (John 6:70).
2. The making choice of a nation to be God's peculiar people, upon whom (passing by others) he will bestow his laws, ordinances, and singular pledges of his love (Deuteronomy 4:37; 7:7; 10:15; 32:8; Romans 11:5, 25).
3. It is put for the elect themselves (Romans 11:7).
4. It notes *electionem et salutem*, the eternal decree of God, separating some men to holiness and glory, for the praise of his

rich grace (Ephesians 1:4, 11; 2 Timothy 1:9; Titus 1:2). *Particularis et completa electio, neminem spectat nisi morientem*, say the Arminians.

5. It is taken for the execution of God's eternal decree, or the separation of certain men in time by effectual vocation (Luke 18:7, Colossians 2:12, Revelation 17:14).

Election is the decree of God's good pleasure, according to counsel, whereby he has from eternity chosen and determined with himself to call some men to faith in Christ, to justify, adopt, sanctify, and give them eternal life, for the praise of his incomprehensible grace and rich mercy.

Or, it is an action of God ordaining some men out of his mere good will and pleasure to eternal life, which is to be had by faith in Christ, for the manifestation of his grace and mercy.

Or it is an unchangeable decree of God, whereby he has, out of his own free will in Christ, appointed some angels and men to holiness and happiness for the praise of the glory of his grace.

1. **A Decree of God in Christ:** Ephesians 1:4 and 3:11. Christ is first elected as the Head, we as the members.
2. **Of Certain Angels and Men:** They are called elect angels; "Jacob have I loved"; Moses' name was written in the book of life (Revelation 13:20 and 8:17). It is unchangeable (Zechariah 6:1-4). It is to the means as well as the end (Ephesians 1:4; 1 Peter 1:1-2), a decree founded on God's free will (Ephesians 1:11).

The general nature of it:

1. **It is an action of God ordaining.**

2. **The impulsive cause**, of his mere good will (Ephesians 1:6; Romans 9:16, 18). There can be no other reason given, when men have wearied themselves out in disputes, but only God's will: "Even so, Father, because it pleases you" (Matthew 11). God will have mercy on whom he will have mercy. God's mere free will makes us differ in naturals; you are a man, and not a toad; how much rather must it make us differ in supernaturals? To fly to a *scientia media*, or a *congrua motio divina*, or to the preparation and use of free will, is to wander, and to say anything in man makes a difference.

3. **The object of election**, whether man absolutely considered, or respectively, as good by creation; miserable by sin. Some make *homo condendus*, man to be made, the object of election; some man made, but not fallen; some man made and fallen. But these opinions may be reconciled, for those who hold *homo condendus*, or *massa pura*, to be the object, do extend election further than the latter do, even to comprehend in it a decree to make man, and to permit him to fall; but as for that actual election and separation, Augustine, Calvin, Beza, Rivet, hold it to be from the corrupted mass; and so does Bishop Carleton and others. Of which opinion these reasons may be given:

1. We are chosen that we might be holy and unblameable; this supposes that we were considered in election as sinners (Ezekiel 16:6, 9). Election is of God, who shows mercy, and we are called vessels of mercy; mercy presupposes misery.

2. We are elected in Christ as our head, and he is a mediator and saviour, which presupposes sin; he came to save sinners (Matthew 20:16). The means of salvation are given to few; few are holy, the effect of election (Matthew 7:13).

3. Man simply considered is the object of predestination in respect of the preordination of the end; but man corrupted, if we respect the ordination of the means which tend to that end; or man absolutely, in respect of the supreme or last end, not in respect of this or that subordinate end.

4. The end of election is twofold:

1. Near and immediate: eternal life.
2. Farther off and ultimate: the glory of his name (Ephesians 1:3-6).

5. The means to bring about these ends: Christ's merits apprehended by faith.

Consider also the adjuncts of this decree: the eternity, immutability, and certainty of it. There is a certain and determinate number of the elect, which cannot be diminished or augmented.

Christ prayed to his Father that the faith of his elect might not fail (John 17:16, 20). It is impossible they should be deceived (Matthew 24:24).

The Papists think that the certainty of immutable election begets in a man carnal security and profaneness, but Peter thinks far otherwise (2 Peter 1:10).

God was not moved by anything outwardly to choose us to eternal life, but it was only the mere will of God.

Some of the Papists say, God did choose man to eternal life upon the foresight of his good works and his perseverance in them.

The Lutherans say for faith foreseen, not because of any dignity in faith, but for Christ apprehended by it.

Objection: If God should not predestinate for something in us, he is an acceptor of persons, for all were alike; Judas was no more opposite than Peter. Why then should one be elected and not another?

Answer:

1. This makes the doctrine of election such a depth, that God loves Jacob and hates Esau; among the angels, some are elected, and some have fallen.
2. To accept persons is when we prefer one before another and ought not to do so. Now that God chooses some, it is of his mere grace, for all deserve eternal damnation. (Vide Dav. Dissert. Praedest. p. 132, 133.)

Objection: Predestination or election is grounded on God's foreknowledge (Romans 8:28-29; 1 Peter 1:2). Therefore, say the Papists, God out of the foresight of man's good works did elect him. And the Arminians say that God elected them out of the foresight of men's faith and perseverance; so election and predestination shall be grounded on the will of man.

Answer:

1. The foreknowledge of God is:
 - Permissive: He foresaw all men's sins, the fall of angels, and Adam.
 - Operative: He foreknows all the good that is in men by working it. God foresees to give men faith, and then they shall believe; perseverance, and then they shall hold out. There can be no difference until elective love makes it:

When God has decreed to give grace, he foreknows that man which believes.

2. Predestination is not only an eternal act of God's will but also of his understanding (Ephesians 1:5; Acts 2:23).
3. There is a twofold foreknowledge of God:
 - General: whereby he foreknew all things that ever were.
 - Special: a foreknowledge joined with love and approbation (1 Peter 1:21; Matthew 7:23).

Arguments against the Papists and Lutherans:

1. That which is the effect and fruit of election cannot be a cause or condition, for then a thing should be a cause to itself. But these are effects (Ephesians 1:4). According to them, it should be "he has chosen us because we were foreseen as holy" (Acts 13:48). A man is not ordained to eternal life because he believes, but he believes because he is ordained to eternal life (Acts 2:27; 13:48; Romans 8:30).
2. Then we should choose God, and not he us, contrary to John 15:19.
3. Infants are elected, who cannot believe or do good works. This argument (saith Rivet, Disputat. 4. de causa electionis), although puerile by reason of the subject, is virile if we respect its weight; for the adversaries cannot avoid it without running into many absurdities, such as denying that infants are saved (contrary to Matthew 18) and affirming that some are saved who are not elected (contrary to Romans 11).

4. If man were the cause of his own election, he would have cause to glory in himself, and election would not be of grace. See Master Bailey's Antidote against Arminians, p. 26-46.

All the sons of Adam without exception are not elected; for election supposes a rejection. He who chooses some refuses others. See Isaiah 41:9; John 13:8. Whom God elects, he also glorifies (Romans 8:30); but all are not glorified (2 Thessalonians 1:10; 2:13). Chosen out of the world (John 15:19), therefore he chose not all in the world, but some.

2. Saving faith is a true effect of God's election, peculiar to the elect and common to all the elect who live to the age of discretion, but many are destitute of faith forever; therefore, they must be out of God's election.
3. The Scripture says expressly that few were chosen (Matthew 20:16; Romans 11:5, 7). Few are saved (Luke 13:23). The elect, considered apart by themselves, are a numberless number, and exceedingly many; in comparison to the wicked, they are but few, even a handful (Matthew 7:13-14; 22:14; Luke 12:32).

Though some of the places of Scripture may be expounded to refer to the small number of believers in the days of our Saviour, some are more generally spoken, showing plainly that only few do find the way to life.

Today, if the world were divided into thirty parts, nineteen of them live in infidelity, without the knowledge of the true God. The Mohammedans possess another six parts of the world. Among those who profess Christ, scarcely one part of the remaining five embraces the true religion: And many more profess with the mouth than believe with the heart unto salvation.

The Arminians say there is an axiomatic election, not a personal one. They acknowledge that there is a choice of this or that particular means to bring men to salvation. God, they say, has revealed only two ways to bring men to life: either by obedience to the Law or by faith in Christ. But they deny that there is an election of this or that particular man. God has set down with himself from all eternity, not only how many but who shall lay hold on Christ to salvation and who shall not. 1 Peter 1:10 speaks of a personal election, Romans 9:11-12 of both elections, axiomatic and personal (see John 10:3; 2 Timothy 2:19). Some hold that God's election is so uncertain and changeable that the elect may become reprobates, and the reprobate elect. They say there is a constant and frequent interchange of members between Christ and Satan: today a member of Christ, tomorrow a member of Satan. Romans 8:28 says, "All things work together for their good," then nothing shall work for their greatest hurt, that is, their damnation. And in verse 30, he says, "Those whom he predestined, he also called, justified, glorified;" not others, but those whom he predestined, these he called and justified. God's election is most firm, certain, and unchangeable (John 6:37; 10:28; Matthew 24:24). By the Arminian doctrine, there can be no certainty of election, for they hold that absolute election only follows final perseverance in faith, and that faith may be totally lost, and fail finally. So much concerning election.

In the Scriptures, "reprobate" and "to reprobate" refer rather to the present conditions of wicked men than God's eternal ordination concerning them. But the decree of reprobation is expressed in such terms as these: God is said not to have given them to Christ, not to show mercy on some, and not to have written the names of some in the Book of Life.

Reprobation is the purpose of God to leave the rest of men to themselves, that he may glorify his justice in their eternal destruction. *Est decretum aliquod quo destinavit alicui Deus damnationem.* (Twisse)

The Schoolmen and others distinguish between a negative and positive or affirmative act of reprobation. The negative act is called preterition, non-election, or a will of not giving life. The positive or affirmative act is called pre-damnation or a will of damning the reprobate person. So there are two parts of election: 1. The decree of giving grace, by which men are freed from sin by faith and repentance. 2. The decree of rewarding their faith and repentance with eternal life.

The word "reprobation" is taken three ways, says Bishop Davenant out of Junius:

1. For preterition and damnation jointly.
2. For the decree of damnation alone: to be reprobated is to be appointed to eternal torments.
3. As it is opposed contradictorily to election: it is taken for preterition only or non-election. (*Daven. Dissertat. de Praedestinat. c. 7*)

The object of it is some sinful men, or the greatest part of sinful men, who are called vessels of wrath fitted for destruction (Romans 9:22). That there are more damned than saved is proved in Matthew 20:16 and 7:14.

The end of reprobation is the declaration of God's justice in punishing sin.

There is no cause of reprobation in the reprobate, that they rather than others are passed by of God; that is wholly from the unsearchable depth of God's good pleasure. But the damnation to which they are adjudged is for their own sins.

There are five dreadful consequences of reprobation or preterition:

1. Such whom God passes by, he never calls, or not effectually; calling is according to purpose.
2. He deserts them, leaving them to follow their own corrupt lusts.
3. He hardens them (Romans 9).
4. They shall prove apostates (1 Timothy 2:18).
5. They are liable to that dreadful sentence (Matthew 25:41).

Objection: 1 Timothy 2:4 - "Who will have all men to be saved."

Answer: That is, God would have some of all sorts of men to be saved; so "all men" is taken in verse 1: "Let prayers be made for all men," that is, all manner of men; he instanced in one kind, viz., Kings. "All" is likewise here to be taken, not *pro singulis generum*, but *pro generibus singulorum*. So Augustine expounded this place over a thousand years ago. All manner of men of all nations and qualities. "All" in this place does not signify universally every man in every age and condition, but "all" as opposed to the Jews only, all indefinitely, and that in the times of the New Testament, of which the Apostle speaks.

Objection: 2 Peter 3:9 - "Not willing that any should perish, but that all should come to repentance"; therefore, there is not an election of some and reprobation of others.

Answer: He speaks there only of the elect, and he would have none of them perish. He speaks that for the comfort of the godly and

includes himself amongst them, "longsuffering to us-ward": therefore, he means those in the same condition with himself. He shows why God delays the execution of his wrath: because all his elect are not gathered. See 1 Peter 2:8.

There is nothing that more sets out the glory, excellency, and sufficiency of God than his decree. Oh, the infinite depth of the wisdom of God, which has foreseen, decreed, and determined with himself the innumerable things that ever did or shall come to pass. We should not search into the depths of his counsels (Deuteronomy 29:29), but in all things profess our dependence on him and refer all to his decree (Psalm 37:5).

They are justly blamed who ascribe anything to chance, fate, fortune, or good luck, as also such as are impatient under any cross.

Admiring the methods of God's eternal counsel and the execution of it for the salvation of our souls will be a great part of our work in heaven.

That is a desperate inference: "If I be predestinated, I shall be saved, though I neglect and scoff at sanctity." God has predestinated the means as well as the end; he has decreed us to be holy as well as happy (2 Peter 1:3; Ephesians 1:4). Christ laid down his life not only to save us from the guilt of our sins but to sanctify us (Titus 2:14). The Spirit of God is a Spirit of sanctification (2 Thessalonians 2:13). In good things, the Devil strives to sever the means from the end; in evil, the end from the means. We must not reason whether we are predestinated but use the means, proving our election by our calling. We should judge of our predestination not so much *descendendo*, by prying into God's secret counsel, as *ascendendo*, by searching our own hearts. It was good counsel that Cardinal Poole gave to one who asked him how he might most profitably read the Epistle to the

Romans: he advised him first to read the twelfth chapter to the end, and then the beginning of the Epistle to the twelfth chapter. Because in the twelfth chapter, the Apostle falls on matters of duty and sanctification, which is the only way to attain to the knowledge of those great mysteries handled in the beginning of predestination.

Take heed of abusing this doctrine.

1. Do not quarrel with God's justice because he has determined not to give grace to some (Romans 9:14). That any are saved is from God's mercy; there can be no injustice in refusing when it is the mere mercy of God to take any. As if of many traitors, the King spares some and hangs up the rest. Neither have the elect a just cause to glory, nor the reprobate to complain; since undeserved grace is shown to the one, and due punishment inflicted on the other. It shows no more lack of mercy in God that he takes but some, than it did lack of power because he made not many worlds; since the exercising of one and the other is determined by his wisdom.

It would be unjust (say the Polish Churches in their Catechism) to punish anyone because he has not done that which by no means he could do. But when God punishes the wicked and those that are refractory to his word, what does he do but punish those who do not do what they cannot do? See more there, cap. 10 of the same branch.

2. This may comfort the people of God, who may be certain of their election and salvation (Romans 8:38-39). Paul had not this by immediate revelation because he concluded upon such arguments as are general to all the godly (see 1 John 3:14). The certainty of man's election and salvation is not such as we have of arts and sciences, yet the truths of God are more to be adhered to than any human principle.

3. Nor is it such as we have of doctrinal truths. We are not so persuaded of God's favour in particular to us, as that there is a God and that there is Jesus Christ, because the dogmatical truth is contained in the Scripture; the other is but a practical conclusion drawn from the general.
4. It is not such an assurance as expels all doubting and wavering (Mark 9:24). Yet doubting is a sin, and we are to bewail it. But the Papists teach doubting and praise it under the name of humility, and say it keeps us from presumption. They say we can have but a conjectural and wavering knowledge of our salvation; justly, therefore, did Luther term the Romish doctrine concerning the uncertainty of salvation, *Non Doctrinam fidei sed diffidentiae*, no doctrine of faith but distrust.
5. It is not such as presumption and carnal security, excluding all use of the means. Work out your salvation with fear; those who have been most persuaded of God's love to them have been most active for him: the love of Christ constrains us.
6. It is more than probable, conjectural, or moral.
7. It is not of our own conscience and spirit only, but enabled by the Spirit of God thus to conclude and determine (Romans 8). The Spirit witnesses with our spirit.

Those who find this in themselves should feed upon this eternal comfort. It is absolute, eternal, and immutable; nothing shall oppose it. Who shall lay anything to the charge of God's elect? It is full of love and grace. We may make our election sure by our calling (Romans 8:29-30) and our effectual calling by two things:

1. By a new light.

2. By a new life (2 Corinthians 4:5; 1 Peter 2:9; John 12:36; Ephesians 5:8).

We have a new knowledge wrought in us:

1. Of ourselves: we see our misery by sin and our inability to help ourselves (Romans 2:23).
2. Of God: God in Jesus Christ is revealed to us (2 Peter 1:3). We see our need of Christ and know him to be a mediator who must reconcile God and us.

A new life is wrought in us (Ephesians 2:1). We now die to sin and live to God:

1. By faith (Revelation 17:14). These three are put together: faithful, chosen, and called.
2. By new obedience.
3. It is every man's duty to give diligence to make his election sure, both for the glory of God and the comfort of his soul, but in God's way and according to his ordinance: first calling, then election.
4. When he has used his utmost diligence, if he cannot make it sure, it is his misery, not his sin.
5. When the Spirit of God reveals to a man either the truth of his own graces or God's eternal love to him, then a man is bound to believe it. It is:
6. A certain assurance.
7. Secret (Revelation 2:17).

8. Exceedingly sweet: rejoice that your names are written in the Book of Life.
9. An imperfect assurance: the assurance of faith, not of sight; it may be eclipsed.

CHAP. II.

The Execution of God's Decree

God executes his decree by actions, creation, and providence. God's works are in time:

1. **Past:** Creation of all things.
2. **Present:** Government and preservation.

Creation is taken:

1. Strictly, when God makes any creature out of nothing, purely out of nothing, not as if nothing were the matter but the term. Thus, the souls of men and angels are created out of nothing.
2. Largely, when a creature is made from some preexisting matter, though very unfit and indisposed, as Adam from the earth.

Creation is the action of God, whereby out of nothing he brought forth nature itself and all things in nature, both substances and accidents, in and with the substances, and finished them in the space of six days, both to his own glory and the salvation of the elect.

Or, it is an action whereby God the Father, by his word and the Holy Spirit, made all things exceedingly good for the glory of his name.

Or thus: Creation is a transient or external action of God, whereby in the beginning he made the world by a mere command out of his own free will in six days' space to the glory of his name.

1. **An action:** not a motion or change. Motion implies some succession, but in the things created, the *fieri* and *factum esse* are all one. Nor is it a change, because that supposes some alteration in the agent.
2. **Transient:** it passes from the agent to the thing created, whereas in immanent actions, such as God's will, decrees, and personal actions, they abide in himself.
3. **Of God:** The efficient cause of all things is God the Father, Son, and Holy Ghost. Creation is the proper work of God alone, so that he is God who created the world, and he created the world who is God (Jeremiah 10:11). It is without controversy that the work of creation agrees to God the Father. The same is expressly given to the Son (John 1:3; Colossians 1:16) and to the Holy Ghost also (Psalm 33:6). He brooded on the waters (Genesis 1:1-2).

Aquinas, in *Summa Theologica*, part prima, question 44, article 1, asks, "Whether it is necessary for every being to be created by God?" The Schoolmen much dispute whether God may not give a creating power to a creature and answer that no creature can be so elevated as to concur in the execution of an almighty act. In Scripture, it is always made the work of God (Genesis 1:1; Proverbs 16:4; Psalm 33:6, 8-9). Creation is an act of omnipotence. The Apostles, when they dealt with the heathens, urged the works of creation (Acts 14:10; 17:26; Romans 1:19-20).

4. **In the beginning:** by the Scripture, it is a matter of faith to hold that the world was not from all eternity. "In the beginning" does not note that there was time first, and then God created the world (for time is a creature and concreated), but it denotes order, that is, at first.
5. **The world:** that is, the heaven and earth and all things contained in them (Acts 4:24; 17:24). The well-ordered, decent, beautiful, and comely frame of heaven and earth.
6. **By his mere command:** as appears in Genesis 1, "Let there be light, let there be heavens," which argues his omnipotence.
7. **Out of his own free will:** for God did not need the world and therefore created it no sooner. He was happy enough in himself without men or angels (Psalm 115:5; Proverbs 8:30).
8. **The final cause:** to the glory of his name (Romans 2:30).

Three attributes especially manifest themselves in this work of creation: God's power, wisdom, and goodness. His power in that he made all things by a word and out of nothing (Isaiah 40:16). His wisdom is seen in the order and variety of his works (Psalm 136:5) and their exceedingly wonderful and particular uses. His goodness is shown in that he would communicate being to the creatures.

Plutarch writes that the old philosophers, the ancient divines among the pagans, were wont to depict their gods with musical instruments in their hands, not because they believed the gods were fiddlers or pipers, or used to amuse themselves with lute or viol, but because they held nothing more fitting or answering to the nature of God than to do all things in sweet harmony and proportion; which the wise man calls in number, in measure, and in weight. Montague against Selden, Chapter 1.

The work of creation, say some, is set out generally in a general proposition: "In the beginning, God created the heavens and the earth," which proposition He later explains by its parts.

That the world was not from eternity, but was made by God, these arguments may persuade:

First and principally, faith (Hebrews 11:3), which is grounded upon various places of Scripture, such as the first and second chapters of Genesis, chapters 38 and 39 of Job, and some Psalms almost in their entirety, such as Psalms 104 and 136. This is also the first article of our Creed, that the world was created in time by God. The Apostle Paul, in Acts 14:15 and 17:24, 28, points out God to the heathen by this work above others.

The doctrine of creation is a mixed principle, partly discovered by nature and chiefly in the Word. Consider it:

1. **Ex parte rei:** the thing itself was known to the heathens.
2. **Ex parte modi:** faith only teaches what it is. The manner and circumstances of the creation, how and why the world was made, were wholly unknown to them because these things are not matters of sense but depend on the limitation of God's will; nor are they matters of reason but depend on the exuberance of his power.

The same individual assent to the same truth may be both *Cognitio Scientiae* and *Cognitio Fidei*. By faith, we know that the worlds were made and assent to it. And by demonstrations, it may be proved that the world was made; and these also are sufficient to persuade assent. Now we from both grounds (jointly) assent to this proposition, that the world was made. This assent, in respect of the ground (*propter evidentiam rei*), is an assent of science or natural knowledge. In

regard of the other ground (*propter auctoritatem dicentis*), it is an assent of faith or supernatural knowledge. Mr. Wallis, *Truth Tried*, Chapter 8.

Secondly, and probably, the light of nature shining in these reasons:

1. The original of nations laid down by Moses (Genesis 10 and elsewhere), which could not be feigned by him, since some memory of them was then extant among many, which yet in the progress of time was extinguished.
2. The beginning of arts, the first inventors of which are known, and in what time they flourished. For it is not probable that for so many ages before, mankind lived without arts, and that in these last times they were all both invented and perfected.
3. The newness of all heathenish histories, the most ancient of which tell of nothing before Noah's flood or the beginning of the Assyrian Empire under Ninus. The holy history itself is only of 4,000 years or thereabout, which nevertheless is the greatest monument of antiquity. Now it would be a most unworthy reproach and contumely cast upon all those men who had lived so many infinite ages ago, to say they were so ignorant that they could not, or so slothful that they would not, deliver in writing what was done in their times.
4. The decay of man's body and age, which from great strength, quantity, bigness, and length of life, has now come down to a narrow span. If it had always decreased so in infinite ages, it would by this time have been brought almost to nothing.
5. The certain series and order of causes and the impossibility of their proceeding infinitely: for it must needs be that there should be one first, which is the universal cause. But it is not first unless it is one, nor one except it is God.

6. As a thing is, so it works. But God does not depend upon another in his being, therefore neither in working does he require preexistent matter.
 7. Art presupposes nature, and nature matter; but God in working is a more excellent cause than art or nature, therefore presupposes nothing in working.
 8. The first cause, viz. God, is infinite, therefore he can do whatsoever does not imply a contradiction. But the creation of things in time does not imply a contradiction.
 9. Whatever perishes had a beginning: the world perishes because all its parts decay and are subject to corruption, therefore the whole. The angels and souls of men are changeable by nature, as appears by the fall of the Devil and man's fall.
 10. Either the world was eternal or had a beginning; it could not be eternal.
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1. Because it is composed of diverse parts, and those in nature contrary to one another, which could not meet together in that order by themselves, therefore it was made by something. Either it was made by itself, which could not be, for that which makes is before that which is made, and the same thing cannot be before itself, or it was made by some creature, which could not be, because that is but a part of the whole and therefore meaner than it considered as a whole, and not able to make it.
 2. The world could not be eternal because it is limited in respect of place, quantity, and power; therefore it is not infinite in time. That which is eternal is the first thing, and consequently the best, therefore God is only so, having no parts, nor being subject to corruption.

By these reasons, it is evident that the world is not eternal but was created by the chief workman of all things in time. But concerning the time of the year when the world was made, whether in summer, autumn, or spring, we will not raise any curious and unprofitable questions. See Sarsan's *Chronologia Vapulans*, page 123. Let it suffice to know that it was created by God in the beginning (Genesis 1:1), that is, in the beginning of time, or rather together with time, then in time; for the instant and moment of creation was the beginning of all following but not the end of precedent time.

Hitherto concerning the efficient cause, there follows the matter of creation.

In the first and immediate creation, there was no matter at all; the Divine power drew out nature itself, not out of any pre-existent matter, but out of mere nothing.

Materiam noli quaerere, nulla fuit. "Nothing but nothing had the Lord Almighty, Whereof, wherewith, whereby to build this City."

Thus were created all incorporeal and immaterial substances: the angels, the reasonable soul, and the highest heaven (as some say), for those things which are void of matter cannot be framed out of matter.

2. The mediate creation is when a thing is brought forth out of preexistent matter, yet so rude and indisposed that it may be accounted for nothing: so Adam's body was created from the dust or slime of the earth (Genesis 2:7), beasts and birds out of the earth (Genesis 1:19). God did this merely out of his good pleasure, no necessity compelling him, nor the matter he took any way helping him in working; it was nothing privatively, as they call it.

Divines observe four things in God's creation:

1. **His Command:** whereby he said, "Let there be light," and there was light. God's words are things.
2. **His Approbation:** whereby all things are acknowledged as good. God saw they were good. They were so in respect of their own kind and nature. In respect of the universe, they were apt for the end for which they were made, free from all defect and deformity. God made all the creatures to be serviceable to one another, especially to man (1 Timothy 4:4). I cannot tell by what logic we call a toad, a bear, or an elephant ugly, they being created in those outward shapes and figures which best express those actions of their inward forms. Having passed that general visitation of God, who saw that all he had made was good, that is, conformable to his will, which abhors deformity and is the rule of order and beauty. (D. Browne, *Religio Medici*)
3. **Ordination and Appointment:** whereby he assigned to all creatures their use (Jeremiah 52:15). He made nothing in vain.
4. **A Sanction of a Law and Decree:** which the creatures must always observe, called a covenant with day and night.

Hitherto of the efficient cause and the matter, there follows the form of creation, which may be considered either in respect of God or in respect of the things created.

1. The manner of creation in respect of God is this: He did not create the world by a necessity of nature but according to the eternal and immutable, yet most free decree of his will.
2. By his word and command alone, without any change, weariness, or toil, he made and established all things.

The form of creation in respect of the things created is twofold.

1. **Internal:** the very force and power of nature imprinted by God both in all things in a common manner and respect, and in the several kinds according to the particular essence and condition of everything, by which they are made powerful to proper or common operations.
2. **External:** This is twofold, partly a sudden and momentary production of all things, partly a most beautiful disposing and excellent order of all things produced, both in themselves and among one another (Genesis 1:3).

There is order:

1. **In making them:** In simple things such as the elements, God began with those that are most perfect, the light or fire, the purest creature (Psalm 104:2), and then went on to the less perfect. In mixed bodies, he began with things more imperfect: first making things that have being and no life, then plants, and after that, beasts and men.
2. **In disposing all things in their proper places for the beauty and service of the whole:** the beasts on the earth, the fishes more numerous and greater in bulk in the sea. The world has its name in Greek from beauty. God could have created them all at once, but he made them in the space of six days, that he might show:
 1. His power in producing whatever effects he would without their general causes, while he enlightened the world, made the earth fruitful, and brought plants out of it before the sun and moon were created.

2. His goodness and liberality while he provided for his creatures not yet made, and brought the living creatures into the earth filled with plants and nourishment, and men into a world abundantly furnished with all things for necessity and delight.
3. That we might thereby more easily conceive that the world was not made confusedly or by chance, but orderly and by counsel, and might not perfunctorily but diligently consider the works of creation. How should we deliberate in our actions which are subject to imperfection? since it pleased God not out of need to take leisure.

So much for the form of creation; there remains in the last place the end, which is twofold:

1. **The last and chiefest:** the glory of God the Creator, in manifesting his goodness, power, and wisdom. These excellencies of God, shining forth in the existence, order, and wonderful workmanship of all creatures, and in the wise government and administration of them, God would have acknowledged and praised by reasonable creatures (Psalm 19:1; 104:24; Proverbs 16:4; Isaiah 40:26; Romans 1:20, 36).
2. **The next end for the work itself:** that all things should serve man and be useful to him, especially to further the salvation of the elect (Genesis 1:28; Psalm 8:4-6; 1 Corinthians 3:21-22).

It serves to confute several errors:

1. The Arians, who said the world was made by Christ as the instrument and secondary cause. Romans 11:36 does not prove an inequality of persons.

2. The Manichees, who held two beginnings contrary to themselves: God the author of good things and the Devil the author of evil. This is blasphemy against God and is contrary to what Moses says in Genesis 1:31.
3. Aristotle, who held that the world was eternal (as Ludov. Vives in *De Veritate Fidei Christianae* l.1 c.10 says), though some say he did not. Democritus held that the world was made by a casual concourse of atoms and that there were infinite worlds, whereas the Scripture speaks of only one. God sent his Son into the world, not worlds. See *The Discovery of the World in the Moon*, Proposition 2. Mr. Ross opposes those atoms in his *Refutation of Dr. Browne's Vulgar Errors* c.17. "Where are they, or whence come these little bodies, why has no one but Leucippus, from whom Democritus learned, dreamt of them, leaving this foolishness to Epicurus?" Lactantius in *Divine Institutes* l.3 *De Falsa Sapientia* p.190. See more *ibid.* & 191. Galen, who having read the fifth chapter of Genesis, said, "Moses said much, but proved little."

It condemns:

1. Those who set their affections on the creature. If there is beauty in that, what is in the Creator?
2. Those who abuse the creatures by cruelty or pretended lordship.
3. Those who mock the parts of any man if born lame or deformed; this is to despise the Workman, to murmur at the Potter.

It shows that God has first, chief, absolute, and perpetual sovereignty over all his creatures, so that he can use, command, and do with them as seems good to his heavenly wisdom.

When we behold the heavens, the earth, air, and sea, how they are filled, and what use and commodities they have, we should contemplate God in these things we see with our eyes. We should learn what God is:

1. **Eternal:** He who made heaven and earth is more ancient than both.
2. **Almighty:** Great works cannot be brought to pass without great strength. He must be infinite in power, who made heaven and earth and hangs the earth as a ball without any pillar to support it.
3. **Most Wise:** Strength separated from wisdom is little worth. God knows all things, the nature of the heavens, earth, and water perfectly, because he put such a nature into them. Understand that God is a wise, understanding essence, and can order all to the best.
4. **Exceedingly Good:** He has infused goodness into the heavens, waters, and earth; they are helpful and serviceable to man. How much more goodness is there in God! He is good and does good (Psalm 119).
5. See his love in making man the best of the creatures here below. We should honor God in our minds, consider him the chief and only good, and his favor the greatest felicity. We should bring our wills to long after him, to desire him above all other things, choosing him as our happiness, loving him, and desiring to enjoy him fully. Learn to fear him above all, not daring to offend him (Acts 4:24), and obey and please him. What more agreeable to reason than that the Maker of all should be the Ruler of all? We are more his than a child is of his parents, or a servant of his

masters. We should also acknowledge that he made us (Psalm 100) and praise him. God's great works call for great praise. Commend him with our tongues and speak well of his name (Psalm 19:2). The heavens declare the glory of God, i.e., they give occasion to man to declare it.

This is a comfort to those who acknowledge God to be such a one as he is. Is he not rich enough to maintain them? Wise enough to direct them? Strong enough to protect them? If you lack goodness, he can create in you a new heart. It may comfort the godly in regard to the resurrection; God can raise them up at the last day.

It is a great terror to the wicked, who do not fear but despise him. God will hate, despise, and destroy them. God can do it; he made heaven and earth, and he will do it because he is true and has threatened it. Oh, the misery of that man who has him for his enemy!

We may learn from all creatures in general:

1. To bewail our rebellion against God, which all of them reprove, for they all stand in their kind and station in which God set them at first. The sun rejoices to run his course; the sea keeps her bounds; the earth stands upon her foundation; the heavens keep their motion and declare God's glory; even the winds and seas obey him.
2. All of them teach the invisible things of God (Romans 1:20), as was previously shown.

We should make proper use of the creatures:

1. **Devoutly:** 1 Timothy 4:5, in faith (Romans 14:14 and end) with prayer and thanksgiving (Matthew 15:36; Acts 27:35).

2. **Soberly:** 1 Corinthians 10:31.

3. **Thankfully:** 1 Timothy 4:4.

Having handled the works of creation in general, I now proceed, according to Moses' method, to a more particular narration of each day's work.

The whole first chapter of Genesis may be thus divided:

1. The author of the world's creation: God.
2. The work.
3. The approbation of it.

Verse 1: In the beginning of time or being; therefore, the world was not eternal. John begins similarly, taking it from here. But "beginning" there may mean from eternity or, as here, Christ did not begin then but was then (Proverbs 8:22).

Bara Elohim: God's created. The difference between the noun plural and verb singular (says Rivet) signifies not the mystery of the Trinity but is an idiom of the Hebrew tongue, in which such enallages are frequent, as in Numbers 32:25. Most of our men take the joining of a singular verb with the plural Elohim for a mystical expression of the Holy Trinity. But the Jewish grammarians make it an enallage of number, chiefly to express excellency in the persons to whom it is referred (Mr. Selden's *Titles of Honor*, part 1, chapter 6). However, there is no difference in the thing itself; for the name of God being taken here essentially (not personally) is common to the three persons. God's created is as much as the Father, the Son, and the Holy Ghost created. For elsewhere it is manifest from Scripture that not only the Father but the Son and the Holy Ghost also created the world.

Created signifies an act of infinite power and is not communicable to any creature. *Ex nihilo fecit, & quidem potentissime ac magnificentissime* (Junius).

Heaven and Earth: On the first day were created heaven and earth, as it were the foundation and roof of the building (Psalm 104:5; Isaiah 40:21-22).

The work of the first day was:

1. **Heaven:** Under this name are comprehended partly the Empyrean first and immovable heaven, which is called in Scripture the third heaven and heaven of heavens (Ephesians 4:10; 2 Chronicles 6:18; Acts 1:11), and partly the celestial spheres, which it is probable were made the first day but without those lights of the stars with which, at length, on the fourth day, they were adorned. The Hebrew word for heaven being of the dual number may imply both. The heavenly intelligences or angels, the inhabitants of the invisible heaven, were then made, as is probable, says Chemnitz, *Coelum, id est, extimum illum hujus universitatis ambitum cum super coelestibus incolis illius & spiritualibus formis atque intelligentiis* (Genesis 2:1; Job 38:7; Junius in loc.).
2. The four first simple things or elements, as some think: earth, water, air, fire, and the fitting of them for use by making day and night. Though others hold that the air and fire are comprehended under firmament, the work of the second day. For the earth, there is *He* emphatical; this earth which we dwell in, though then unpolished. The earth is described in the second verse: It was without form and void, informity and vacuity in the original, without inhabitants and without ornament. The earth and waters were joined together among themselves; the waters

at first did encompass and cover the earth roundabout, as it were a clothing and garment (Psalm 104:6). Darkness was on the face of the deep; that is, the waters, which enclosed the earth in themselves.

Verse 3: There is an extraordinary light mentioned; (the ordinary fountain of light is the sun) which in what subject it did inhere is not certain. Some say water in the thinner parts of the superficies, some the heavenly spheres, others say the element of fire; for that (say they) is either included under light, or we know not where to refer it, and God created not accidents without subjects.

The works of the second day were twofold:

First, that most vast firmament, viz. the space between the earth and sky. The Hebrew word signifies the extending of anything, or the thing itself.

Secondly, the division of the waters above from the waters below, that is, of the clouds which are in the middle region of the air, from the fountains, rivers, and sea, which remain under the lowest region. But by the name of clouds and waters above the firmament, we may understand all the meteors, both watery and fiery, which were created then in their causes (Jeremiah 10:13).

The approbation given of other days is here omitted in the Hebrew, not because hell was created on this day, as the Hebrews say, but because this work of distinguishing the waters was yet imperfect and finished on the third day.

The work of the third day was threefold:

First, the gathering of the waters below into one place in regard of the greater part of them, called the sea, so they might not overflow the earth. By this command of God, they still continue so. Luther said well that all a man's life upon the earth is as great a miracle as the Israelites passing through the Red Sea.

Secondly, the drying of the earth to make it habitable and fit for nourishing plants and living creatures.

Thirdly, the producing of herbs and trees of all kinds.

The works of the fourth day were the lights: both greater, as the sun and moon; and lesser, as the other stars, placed in the heavens as certain receptacles or vessels wherein the Lord gathered light, which before was scattered in the whole body of the heavens.

Secondly, the use of them: they were to give light to the world, to distinguish the night from the day, the day from the week, and also to distinguish seasons: summer and winter, spring and autumn, seed-time and harvest. They are signs:

1. **Natural:** By them, we may guess the weather (Matthew 16:2-3). From the color and figure of the moon, some will conjecture what weather is likely to be.
2. **Civil:** Husbandmen, gardeners, fishermen, and mariners gather observations from them.
3. **Ecclesiastical:** To know the new moons, and strange apparitions in them are signs of God's anger, such as extraordinary eclipses and blazing stars.

The works of the fifth day were:

The fishes of the sea and the fowls of the air, diverse in nature, shape, qualities, virtues, and manners of living. The fishes were appointed to increase, multiply, and fill the waters; and the fowls to increase, multiply, and fly in the air.

The work of the sixth day is twofold:

1. All terrestrial brute creatures: beasts, cattle, and everything which creeps upon the earth in their kind, having virtue and power from God to increase and multiply.
2. Man, male and female: Adam's body was made from the dust of the earth, that he might have in his own bosom an argument and incentive of humility, lest for his excellency he should become proud against God. Eve's body was made from a rib of Adam, as a sign of the most near conjunction and love between man and wife. The creation ceased in man, as in the masterpiece of God's skill and as in the end to which all other things were destined. For all other creatures, by the bounty of the Creator, were to serve Adam as their lord and prince.

CHAP. III:

Of the Creation of the Heavens, the Angels, the Elements, Light, Day, and Night

I shall now dwell more extensively on the particular creatures and draw some conclusions from them, saying little of the rational

creatures, angels, and men, because I intend to treat them more fully by themselves.

The creation of the heavens is a great and wonderful work of God. The heavens were not always, nor did they come by chance or any other way, but by the wonderful power of God creating them. So the Scripture tells us often: Psalm 102:15, Isaiah 40:12, 22, 42:5, 45:2, 48:13. God frequently claims the glory of this exceedingly great work, alleging it as an effect of his wonderful power and greatness. The excellence and greatness of this work appear in several things:

1. The obscurity of the matter.
2. The perfection of the form.
3. The exceeding vastness of its quantity.
4. Its height.
5. Its swift motion.
6. The excellent usefulness of it for the creatures here below, and all other things contained in it.

Firstly, the matter of the heavens is dark and hidden and goes beyond the power of mortal creatures to certainly determine. Philosophers know not what to say here; some think that the upper heavens are made of the same matter as these inferior bodies, and some again deny it, thinking it consists of another, which they call the fifth essence, because they perceive it to be of such different working and qualities from the things below.

Secondly, the perfection of the figure of the heavens and all the stars of heaven marvelously grace it. It is of an orbicular or round form, a circle encompassing the earth and waters round, which are themselves also mainly orbicular. This, concerning the stars, our senses declare, and concerning the whole heavens, the motions of the stars tell us; for the sun rises every morning over against the place it

set the evening before, proving its course is round. The round figure is the most beautiful, strong, perfect, and capacious figure, reminding us of God's infiniteness, perfection, and unchangeableness.

Thirdly, consider the vastness of its quantity: who can measure the backside of heaven or tell how many miles that mighty circle contains? The globe of earth and water is very great, but all that is, as it were, an undiscernable point compared to the whole globe of heaven. How incomprehensibly great is He who has made a building so vast? The whole circuit of the heavens, wherein are the fixed stars, is reckoned by astronomers to be at least one thousand and seventeen million miles.

Fourthly, it is a high and stately building, Job 22:12, one hundred and sixty million miles high from earth to heaven, according to the astronomers' rules. It is a wonder, says one, that we can look up to such an admirable height, and that the eye is not tired in the way. If this ascending line could be drawn right forward, some who have calculated curiously have found it a five hundred years' journey to the starry heaven. This reminds us of the infinite mercy and goodness of God, Psalm 103:3, and of his majesty; the highest heavens are a fit palace for the Most High, Psalm 104:3.

Fifthly, its admirable swift motion and revolution in twenty-four hours, which our minds cannot follow, teach us that God is far more swift and ready to help us in our need. A bullet from a musket flies swiftly; it will fly one hundred and eighty miles an hour according to its motion. The sun moves swifter, one million one hundred and sixty thousand miles in one hour; the fixed stars, some of them, forty-two million miles each hour.

Macrobius says that by Hercules, the driver away of evils, is meant the Sun. Hence, Porphyry interprets those twelve labours of his, so often celebrated by the poets, to be the twelve signs of the Zodiac yearly run through by the Sun. The philosophers have ascribed certain intelligences to the orbs to move them, but there is no warrant for it in Scripture. They say the orbs move regularly, which cannot be without some understanding mover: there is the same order in inferior creatures, and that which works by nature works equally always. Archimedes, the great mathematician, did make a *sphaeram automatam*, a sphere to move itself, which many yet imitate. "Could a man move his sphere without angels, but God could not?" says Ludovicus Vives. Vossius also denies it.

Lastly, the use of it is admirable; the motion of the heavenly bodies is the cause of generation and corruption here below. If they should cease moving, the being of sublunary bodies would cease. The inferior heavens are fitted for the generation of meteors, rain, snow, thunder, lightning, by their fit distance, as it were, from the earth and stars. Here is room for the making and showing of them all. The lower part of it, also, by reason of its thinness and subtlety, is fit for the flying of birds and for the breathing and living of man and beast. It is fitted to be enlightened by the sunbeams and to receive that illumination and heat, without which the creatures here below could not subsist. The stars, chiefly the Sun, are placed at a convenient distance, and it is fitted for the swift motion of the heavenly bodies, in regard to its rarity and subtleness, which, if it were thick and gross, could not have such speedy passage through or about the same. Especially the highest heavens are fitted for the habitation of those immortal persons; some of whom do, and others shall, inhabit a being so spacious, bright, and every way glorious, that the multitude of those happy persons may have space enough to see the beauty of God.

The philosophers divide the region of the world into two regions: the celestial and elementary region. The celestial they divide into diverse orbs or globes: for the Heaven of heavens, *sedes Beatorum*, the seat of the blessed saints and angels, they had little knowledge of, if any at all. The first moveable, as they termed it, the highest orb, by the unspeakable swift circumrotation of which, they thought all the other orbs were carried from east to west in the space of 24 hours. This is the tenth globe or orb; the next they call the crystalline or watery orb, because it is clear, bright, and apt to shine through as water. The next is the starry heaven, which has eight spheres: one for the fixed stars, and seven others for the planets, each planet having (as they say) its distinct orb. Saturn is the uppermost, next Jupiter, then Mars; in the midst, the Sun; then Venus, next Mercury; the last and lowest of all is the Moon. So is the division of the heavenly region. The elementary they divide into the region of fire next to the Moon, and of air next to that; and that they distinguish into three regions: the highest, middle, and lowest; then that of the water and earth, compounded together. So they divide it. But now the Scriptures divide the world into two parts: heaven and earth, as you read in the first words of the Bible, "In the beginning God made heaven and earth." By earth, it means this globe of earth and water, where men, beasts, and fishes are. By heaven, it means all the space from the earth upward. Of this heaven, it makes three parts:

1. The highest heaven, the Heaven of heavens, 1 Kings 8:27, the habitation of God himself, and all his saints and angels, John 14, where God reveals his glorious presence to them forever. This is called by Paul the third heaven, 2 Corinthians 12:4, for its situation above the air and sky, both of which have the name of heaven, and paradise, 2 Corinthians 12:4, because the earthly paradise was a figure of it, and because it is a place of endless joy and pleasure.

2. The starry sky, where the stars are; it is described in Job to be firm as a molten looking-glass.
3. The lower heavens; all that place above our heads to the starry heaven. Hence, the clouds are called the clouds of heaven, and the fowls of heaven, and birds are said to fly in the face of the heavens.

Everyone is to fall out with himself and blame himself for slighting and neglecting the consideration of this work that offers itself so constantly to our eyes, even this so curiously wrought curtain, which God has spread forth. Especially, let us blame ourselves for not seeing God in the workmanship of heaven, for not noticing him as the author of it, and for not raising our hearts higher than the heavens, to him who measures them forth as with a span. We should believe that he is as great, good, and wise as this heaven proclaims him, the maker thereof, to be.

Let us see and bewail this blindness; there is no place on earth which does not have the heavens spread over it. Oh, that we could remind ourselves of him who spread out the heavens and remember that he sees us everywhere. For where any work of his is to be seen, surely there he himself is to be seen, and there he sees all things that are there. Especially, let us learn to press this knowledge upon our will and affections, that it may generate in us obedience, love, fear, joy, confidence, and other holy virtues. Without these, all talking and even thinking of God is idle and fruitless. Let us press ourselves to become subject to him who has the heavens at command because he made them, to love him who has formed, for our use, so excellent a house, so richly vaulted above. See the invisible things of him that made all in these things which you behold. Your conversation should be there where Christ is, Col. 3. There is your Father's house, your

own country, your inheritance. It is a great deal of comfort to God's people that they have such a Father, who can so easily stretch out heaven. Trust in him for house-room, who can build a world with so much ease.

Regarding the angels (because I intend to speak more extensively of them afterwards), I shall here only answer one question about them.

Why are they not spoken of in the creation, where man and beasts are mentioned, and why is not the special day named wherein they were made?

Answer: Not so much for fear the Jews, a people prone to idolatry, should have worshipped them. For then, by the same reason, Moses should have refrained from mentioning them in the whole story of Genesis, which was published at the same time and to the same people as the first part of it. But it may be to give us to understand that God did not use any of their help in the creation, and had no need of them at all, but made the whole world without them. Or because he relates the making of sensible things only. However, it is clear that they were created, as it appears in Col. 1. 16.

The Scripture has not so clearly expressed the precise time and day of their creation. Therefore, Ambrose and Danaus confess that they do not know when they were created. But it is probable they were made with the highest heaven, on the first day of the week.

As man was then first made, after his habitation the earth was made and adorned, so it is probable that the angels were made together in a great multitude, after the heavens, their habitation, was finished. (Chemnitz, in loc. commun.)

Gen. 2. 1. The heavens and all the host of them. It is plain from Job 38. 7 that they were made before the earth. When God laid the foundations of the earth and laid the cornerstone thereof, then the sons of God (that is, the angels, Job 17) shouted for joy.

An element is that whereof anything is compounded, and is itself uncompounded. Each element is superior to the other, not more in place than dignity.

The dry land is called earth, which is a firm, cold, and dry element, round and heavy, hanging immovably in the midst of the world, fit for habitation.

The Psalmist describes the creation of the earth in Psalm 104:5, "Who hath laid the foundation of the earth, or founded the earth upon its basis, that it should not be removed forever." The earth is the heaviest and lowest element. It is so made that it stands firm in its place, so that neither the whole earth is moved out of its place, nor yet the great parts of it. This is an exceedingly wonderful work of God to settle the earth so upon certain foundations that it is not shaken out of its place.

Take a little piece of earth not bigger than one's fist, nay, than one's eye, or the apple of it: hold it up in the air, let it fall, it will never cease moving till it comes to lie upon some solid body that may hold up and stay the motion of it. Now, how is it that this whole lump of earth, the whole body, I say, of the earth, hangs fast in the wide and open air, and does not sway and move now hither and now thither? What is it that holds it up so steadfast in the very midst of the air? It is God's work who has founded it on its basis that it cannot be moved. This work is often mentioned in Scripture, Job 26:7. There is nothing which might hold it up, and yet behold, it hangs still and quiet, as if it had some pillar or base upon which to rest itself.

The Lord, in larger words, commends it to the consideration of Job when He Himself comes to speak with him, Job 38:4-6. God there compares Himself to a builder who lays the foundation and then sets up the building by line and measure and convinces Job of his weakness, who knows not how this earth should be set up or founded, whereas the Lord Himself effected this building long before Job was. David tells of it in Psalm 24:2 as a ground of God's right to it and to all things that are in it: for, he says, "He hath founded it upon the seas, and established it upon the floods." Solomon mentions it in Proverbs 8:29 and 30:4, and Ecclesiastes 1:4.

This is a great work because it is both necessary and unsearchable. It is necessary, for it is the cause of the order of things in all the world, and of their not being jumbled and confounded together. If the lowest part of any building is not firm, all that is built upon it will totter and tumble and come down quickly. So, if the earth, this lowest part of the world, should shake or reel, and be apt to move hither and thither, the things that are upon it by nature or that are built upon it by the workmanship of man could not possibly subsist or endure. Rivers and channels would be daily altered; dry ground would ever and anon become sea, and sea dry ground. Trees would often totter and fall, or else be changed from place to place. Buildings and houses would still be falling and tumbling down off the earth, did it not keep its own place. Nay, heaven and earth would come together, utter confusion would overcome the face of the earth, and men, beasts, and all things below would come to nothing. So needful it was for this great architect to set the cornerstone of the earth fast, firm, and immovable.

But the cause of it is unsearchable. Who can fully find out the reason for this so necessary a work? Every heavy thing we see must have something to keep it up, something on which to rest itself, that it may

go no further but abide where it is. But what does this earth rest on? How is it held so even in the very midst and swayed neither one way nor another? Who can tell me a full, just, satisfactory reason in nature? We must not think that God holds it up by an immediate, violent, supernatural, or miraculous working, but in a natural way, by ordering the principles of nature so that they shall necessarily concur to effect this settledness. Philosophers give this reason for it: they say the simple bodies were made, some of a light, subtle, thin, and spiritual nature, and their property is to ascend, to go upward still, so as the light still flies higher; and some of a more gross, thick, and heavy nature, and the property of these is to move downward, and still the heavier to make its way through the lighter and to press toward the centre, that is, the middle point of the whole round of the world; for it must be confessed that the world is round. Therefore, seeing every part and portion of the earth presses toward the very middle point of all, it cannot be but that all must stand fast in the midst, seeing each part throngs the other and leans upon the other toward the very middle: all will be quiet if the parts are evenly poised.

But now, how heavy things should be made so to move toward the centre, and how each part should so evenly move, and a number of other questions more, let those answer who are able, especially seeing the earth does not carry in itself, to sense, a perfect, even, and smooth roundness. It is hard then to answer the question which God propounded to Job, "Upon what are the sockets of it fastened?" It is a work of God exceeding our capacity and must therefore quicken and call up our admiration.

We should blame ourselves for so seldom putting ourselves in mind of this great work, to stir up ourselves to magnify the author of it, and make it an argument for our blessing His name, for which David

speaks of it in Psalm 104, or of humbling ourselves before Him in acknowledgment of His power and wisdom, and of our weakness and folly, to which end it is mentioned in other places, or indeed to any good purpose of informing ourselves the better, either of His nature or our duty.

Oh, how brutish and blockish are we! So strange and so mighty a work is done and continued in our sight. Here it was done before I was here, and here it will remain and be continually done after I am gone hence. I enjoy the benefit of it as well as any other, and with all others. And yet, when did I take it into consideration? When did I once offer it to the serious meditation of my mind? When did I say to myself, "How does this great ball of earth remain immovable in the midst of this wide and spacious heaven? Why does it not reel or totter toward the north or south, the east or west, or now upward, now downward? What hand holds it up, and that so steadfastly, that for thousands of years it has not moved? Surely some potent and intelligent workman has in such a wonderful manner reared up and founded this building. This is he whom we call God. Why do I not fasten in myself a more sure and firm notion of His being, and a more lively, firm, and effectual acknowledgment of His excellency?"

We are worthy of great blame for scarcely ever directing our minds to the contemplation and fruitful meditation of this great act of God among the rest, for any good, spiritual, and holy intent. Scholars sometimes, in their philosophical studies, stumble upon these questions and set their wits to work to find out the natural reason for them, but alas, in such an unsanctified manner, so as not to enforce the thing upon their souls, to make them more thankful and obedient! But for the plain man who is no scholar, though he has wit enough for all things else, yet he has no wit to enter upon these cogitations. When he finds the matter so far above his reach, he

should tell himself that this is one of God's works, and call on himself to fear, know, and obey Him. This is what we must each lament in ourselves, as a just and due cause why the Scripture should ascribe brutishness to us, and we to ourselves, and why we should present ourselves before the divine Majesty with bashful and lowly confessions of our wrong done to God, in robbing Him of the honour due to Him for His works from which we ourselves benefit. Secondly, we should lament depriving ourselves of the best and most excellent fruit of these works, which is to be led by them above themselves to Him.

This may exhort every one of us to take this work of God from David and to make it, as it were, our theme or the object of our meditations. Whoever applies himself to raise up such thoughts shall find a great reluctance in himself and a kind of weariness, with a strong inclination to entertain other fancies. The Devil will take occasion hence to dissuade him from doing the duty at all, as if it were as good to omit it as to perform it so weakly. This is a false tale which Satan tells, for God has promised acceptance to the weakest endeavours, in calling Himself a Father, but to accept the non-performance, He has never promised, for even a father cannot do that.

Lastly, we must learn to seek God and trust in Him for spiritual stability of grace in our souls and must thus importune Him: "Lord, when there was no earth, Thou madest one, and didst lay the foundation of it so sure that no force nor skill can move it. O, Thou canst also create a frame of holiness in my heart and soul, and so establish, settle, and confirm it that it shall never be moved. I beseech Thee, do it, and trust that Thou wilt do this as Thou hast done the former." One prime use to which we must improve these natural benefits is to quicken our prayers and confirm our faith in begging and expecting such as are spiritual. When God will confirm

the faith of His people and win them to call upon Him for good things, He puts them in mind of these wonders in nature; they must make use of them, therefore, for this purpose.

The second element is water, so necessary a creature that nothing can be more dangerously or uncomfortably wanting to the life of man. It is an element moist in some degree and cold in the highest, therefore it cools the body and tempers the heat so that it does not grow excessive. It has manifold uses constantly. *Triplex maxim aquarum est usus: in irrigando, in abluendo, in navigando, Vossius.*

1. We and our cattle drink of it, and neither can continue without water or something made from it. Our bread must be kneaded with it, and our meat boiled with it.
2. It serves to wash our bodies and the apparel we wear: if our hands and feet were never washed, what an evil smell we would carry about!
3. It makes the earth fruitful. The husbandman loses his labour if, after sowing, there comes no rain.
4. It is of large and common use, no country can do without it, neither rich nor poor, man nor beast.
5. It is of constant use, we must have it daily, or something made from it, and our beasts also.
6. It is very profitable, we drink it, wash with it, and our meat is prepared by it, and beasts drink it.

Because of so many good things in water, God Himself in His word has so often compared the grace of His Spirit to it, Isaiah 55:1, John 4:14, Revelation 22:17. Divine grace purges the soul from sin,

extinguishes the heat of anger, lust, and other perturbations, and satisfies the desires of the soul thirsting after God.

It rebukes us that we so ungratefully enjoy and devour this benefit without lifting our hearts up to God and praising Him for it. A secret atheism prevails in our hearts, which is the cause of this great blockishness and ingratitude, and corrupts all things to us, and forfeits them, and provokes God's justice against us. Say, "Lord, Thou mightest justly choke me for the time to come, for want of water, as I have not been particularly thankful to Thee for this mercy." We should bring in the parcels of God's goodness for bread, water, fire. When thou washest thy hands, let thy heart be lifted up to God who made the element. Say, "O that I could praise, love, and obey Him, who has done this for me."

The usefulness, abundance, and ease of access highly commend this benefit and the giver of it, showing water to be very good, and ourselves greatly indebted to Him who provides it.

Anciently, in those warmer countries especially, water was the usual drink of men. Therefore, in the description of the cost of families in housekeeping, when we read of so many oxen and sheep slain, and so much meal and fine flour, we do not read of any wine, which would have been mentioned if it had been commonly consumed.

The air, or all the void space between the clouds and the earth, giving breath of life to all things that breathe, is the third element. It is light and subtle, moving upward, not downward, because it has no heaviness in it.

It is divided into three regions or stages. The highest is said to be exceedingly hot and also dry because it is near the fiery element and stars, by the force of whose beams it receives heat, which is much

increased by following the motions of the heavens. The lowest region is, they say, hot and moist: hot by the reflection of the sunbeams meeting with the earth, and moist from its own proper nature, and by reason of the vapours exhaled out of the earth and water. Or rather, it is variable; now hot, now cold, sometimes temperate, differing according to times and seasons of the year, and places also, or several climates. The middle region of the air is cold in respect of the two others, because it cannot follow the motions of the heavens (as the upper region does), being hindered by the tops of mountains. Secondly, it is free from the reflex beams of the sun, by which the lower region of the air is made hot.

The air is most thin, without light or colour, but apt to receive heat, light, and cold; heavier than fire, lighter than the earth or water, placed in the midst of them, fit for breathing, seeing, smelling, and moving.

This element also leads us to God. For, firstly, it truly and really exists, though it is not seen. So also the Lord, the maker of it, has a real but invisible existence. Secondly, it is everywhere, within and without us, so is God everywhere present. Thirdly, it is the preserver of my life, and we may say of it truly, as the Apostle says of God himself, in it (under God) we live, move, and have our being.

Fire, which is, some say, to be understood in light, is an adjunct and quality of it. Scaliger would prove a fiery element because fire tends thither. Firstly, God made the elements of the earth and water, which in geography make one globe. Others say light neither is that element nor proceeds from it but from the sun. However, I shall handle it here among the works of the first day.

Without light, God's other works could not have been discovered by men. Light is an excellent work of God, tending to manifest His

excellency to men. It is a comfortable thing to behold the light, Psalm 104:2, "Who coverest thyself with light as with a garment," that is, created the light, thereby showing His excellency as a man does by making and wearing a rich and glorious suit of clothes. He made and maintains the light in its perfection.

God expresses his greatness above Job in that he could not make light, nor knew what it was. It is as if He is saying, "Job, you are a mere creature. You do not create or order the light, nor do you understand its nature and working." The greatness of this work appears principally by two considerations.

1. The hidden, abstruse, and difficult nature of it. Philosophers cannot tell what to say of it, whether it is a substance or accident. If a substance, whether corporeal or incorporeal and spiritual. They say it is a quality which makes other things visible, which is the effect of it. This word, light, in English signifies both what the Latins call "lux" and what they call "lumen," which are two distinct things: the first being in the sun or moon properly, the second in the air, an effect of the other.

Some think that it is a substance, and one of the simple substances they call elements, of which compounded substances are made by mixing them together, and is nothing but the element of fire, which philosophers speak of, being more subtle than the air. As water compassed the earth, and the air the water, so did light the air, and was far greater than the air, as that was than the water and earth, making this the highest of all the elements. See Sir Kenelm Digby's "Treatise of Bodies," chapter 7.

2. It is very useful, needful, and beneficial. Firstly, it carries heat in it, and conveys heat and celestial influences to all other things.

Secondly, it distinguishes day and night from each other; without it, what would the world be but a dungeon?

3. It is exceedingly necessary for the dispatch of all business.
4. It makes the beautiful works of God visible, heaven and earth, and dissipates those sad thoughts and sorrows, which the darkness both begets and maintains.
5. We cannot see light without light, nor know God without His teaching.
6. This serves to condemn ourselves for not seeing God in this light, though we see it with content. We should lament this blindness. When the day begins to peep in at your windows, let God come into your thoughts, for He comes clothed and attired in light. Tell yourselves how beautiful and excellent He is.
7. It may exhort us to labour to raise up our hearts to God in hearty thankfulness for the light. How merciful and gracious art Thou, who givest me light and the sight of it! Take heed of abusing it to sin, and your eyes, by which you discern it. Especially magnify God that giveth you spiritual light and sight. Christ is the light of the world; natural darkness is terrible, light is comfortable, but what is spiritual light?

Light is so pure, fair, and clear that nothing can pollute it, a resemblance of God's infinite purity.

The creation of day and night, and the distinction and succession of both, is the last thing in the first day's work.

Day is the presence of light in one half of the world, and night the absence of it in the other. So the dispute over whether day or night

was first seems superfluous, seeing they must needs be both together. For at what time the light is in one half of the world, it must needs be absent from the other, and vice versa. For all darkness is not night, nor all light day. But darkness distinguished from light, that is night, and light distinguished from darkness, that is day. Unless we take day for the natural, not the artificial day; that is, the space of 24 hours in which the sun accomplishes its diurnal motion about the earth. Darkness is nothing but the absence of light. Night is the space of time in every place when the light is absent from it. Day is the space of time in every place when the light is present with it. It is not simply the presence of light, but the presence of light in one half of the world when the other is destitute of it. And night is not simply the absence of light, but the absence of it from one half of the world when the other half enjoys it. God made the sun the chief instrument of continuing the course of day and night forever, by its diurnal and constant motion. This is a wonderful work of God and to be admired.

The Scripture notes it: "The day is thine, and the night also is thine," saith the Psalmist, and the ordinances of day and night cannot be changed.

The greatness of this work appears in its cause and its beneficial effects.

First, for the cause, it is the incredibly swift motion of the Sun, which goes round about the world in the space of 24 hours. That is, the space of 60 miles every hour on the earth, but how many thousand 60 miles in its own circle or circumference? For the earth is a very small thing compared to the Sun. The body of the Sun is 166 times (as it is thought) greater than the earth; therefore the circumference that it goes must be at least so much larger than the compass of the

earth. Hence, its course must be at least 160 times 60 miles every hour, that is, almost 16,000 miles every hour, which is 166 miles every minute.

The speed of this motion is incredible; it goes beyond the thoughts of man to conceive distinctly of its passage through every place. If a man should divide the circumference of the circle of the Sun into certain parts, he could not so soon think of them as the Sun runs through them. God does this great work. It is thought to be caused by the turning round of the highest sphere or the firmament, which, pulling along with itself the inferior orbs, makes them move according to its course. But who can give a reason why that sphere itself should go so swiftly, even much more swiftly than the Sun, because it is far higher than the Sun, as much as that is higher than the earth? It is the immediate power of God who moves all in moving this one. But that God should make the Sun fulfil such a daily race to make day and night highly commends the work.

Again, the usefulness of it is great. For if it should always be night in any place, what could they do? How should they live? How would anything grow, seeing the nights are cold, light and heat being companions, and cold and darkness companions? If no light had been in the world, the world would not have been a place fit for living things. But if only one half of the world always had light, it would cause excessive heat, burning up and consuming all things, and be as harmful as the lack of heat. But now the succession of light and heat to darkness and cold tempers them by a kind of mixture, making it such in every place as is necessary to bring forth all sorts of living things, especially the fruits of the earth. So God has assigned such a way and race to the Sun, which by its presence makes day, and by its absence night, as is fit and only fit for the quickening, enlivening,

and comfort of every kind of living creature, so that upon this course the well-being, indeed the very being, of almost all things depends.

We should lament and bewail our exceeding great blindness, living day after day, and night after night, yet not busying ourselves about this work, nor seeing God in it, though it is so constant it was never stopped but twice since the beginning of the creation: in Hezekiah's time by the going back of the Sun, and in Joshua's time by stopping the Sun for a certain period by the immediate power of God.

We have the profit of the day and of the night, but neither in one nor the other do we mark the wisdom, goodness, and power of God. At night men rest and refresh their bodies with sleep, while wild beasts wake and hunt for their prey. By day, men and tame creatures make and dispatch their business, eat and drink, while wild beasts rest in their dens. God is still working for us, but our thoughts are idle towards Him. This is proof of our atheism and estrangement from Him; it is the blindness of our minds, an inability to discern things by reasoning and understanding, for which just and plain reasons are offered to us. There is natural blindness of the eye, unable to discern things by the light of the Sun; this is felt and complained of. But spiritual blindness of mind, when unable to discern supernatural truths concerning the soul and another and better life, by the use of reason and help of those principles which are as light unto it, is not felt nor lamented. It is not felt because it is so natural to us, and because we brought it into the world. The beginning of the cure of spiritual blindness is to see it; let us see it therefore and be troubled by it. Why do I not see God's great work in making night and day succeed each other?

Let us look up to God in this work and meditate on it at fitting times. In the morning, as soon as we are awake, begin to see the darkness

vanquished, and the light conquering, and that the Sun is raised above our horizon, coming to visit our parts again. It would be fruitful to think thus: How great a journey has the Sun gone in this little time wherein I have been asleep and could observe nothing, and now returned again as it were to call me up? Say, "Lord, thou hast made night, I have the benefit of it, and now light visits me. O that I could honour thee, and magnify thy power and the greatness of thy hand and use the light of the day to do the services that are required of me in my place." Again, in the evening, a little before we sleep, we should think of the great work of making day. For these many hours, the Sun has been within our sight, shown its beams and light to us, and run a long race for our good, bringing with it lightsome cheerfulness, the companion of the day. Now it has gone to the other part of the world to visit them, so that God might show His goodness to one place as well as another. Where a multitude of things concur to one effect, with which none of them in particular is acquainted, there we cannot but know that one common wisdom rules them all. So it is in the working of the Sun, Moon, and Stars to make the seasons of day and night, and of summer and winter. Therefore, some common wisdom must overrule all of them. There is a spiritual light in our horizon: whereas Judaism and Turkism is darkness, and Popery, a glimmering light. We should pray to God to give us spiritual light and be thankful for it. He makes day and night also in respect of prosperity and adversity: weeping may continue for a night. This vicissitude keeps the soul in growth, in good temper, as the other is profitable for the body. Pray to God to send Christ to those who sit in darkness and in the shadow of death, and vouchsafe to make it day with them as well as with us. He has said in His word that He will discover the glory of His Son, and all the earth shall see it together.

CHAP. IV:

Of Some of the Meteors, but Especially of the Clouds, the Rain, and the Sea, the Rivers, Grass, Herbs, and Trees

By the name of "clouds and waters above the firmament" in Genesis 1, we may understand all meteors, both watery and fiery, which were then created in their causes. Thus, by "clouds and winds" in Psalm 104:3 must be understood all the meteors, the great works of God by which He shows Himself and works in this lower heaven.

They are called meteors because most of them are generated aloft in the air. Zanchius says there are four sorts of meteors, while others make but three sorts:

1. Fiery, which in the supreme region of the air are so inflamed by the fire that they are of a fiery nature, such as comets and thunder.
2. Airy, which, being begotten of dry vapours of the earth, come near the nature of air, such as winds.
3. Watery, which retain the nature of water, such as snow and rain.
4. Earthly, which, being begotten of earthly vapours, are also dug out of the earth, such as metals and stones.

The efficient cause is God, according to the Psalmist: "Hail, snow, ice, wind, and storm do His will."

The remote matter of the meteors are elements; the next matter are exhalations, which are twofold: fumus (smoke) and vapor. Smoke is of a middle nature between earth and fire, vapor between water and

air. If it comes from the earth or some sandy place, it is fumus, a fume or kind of smoke. If it comes from the water or some watery place, it is a vapor.

Vapours or exhalations are fumes raised from the water and earth by the heavenly bodies into one of the three regions of the air, whence diverse impressions are formed according to the quality and quantity of the exhalations.

Thunder is a sound heard out of a thick or closely compacted cloud. This sound is caused by hot and dry exhalations shut within the cloud, which seek to get out with great violence and rend the cloud, from whence proceeds the tumbling noise we call thunder.

The earth sends out, partly by its own innate heat and partly by the external heat and attraction of the sun, certain hot and dry steams, which the philosopher calls exhalations. These, going up in some abundance, are at last enclosed within some thick cloud consisting of cold and moist vapours. Finding themselves constrained, they violently seek a vent and break through the sides or lower part of the cloud. There is first a great conflict and combat of the contrary qualities, a great rumbling and tumbling and striving of the exhalations within the cloud, until it breaks forth into a loud and fearful crack. The exhalation, by its heat incensed in the strife, proves all aflame as it comes into the air, and that is lightning.

Lastly, the exhalation falling down upon the earth is so violent that sometimes it breaks trees, sometimes it singes and burns what it meets with. It kills men and living creatures, and in the most abundance of it, there is a thunderbolt begotten through exceeding great heat, hardening the earthly parts of it.

God has power over the thunder. He commands it, rules it, and orders it for time, place, manner of working, and all circumstances. The thunder in Egypt at the delivering of the law proves this. Therefore, in the Scripture, it is called the voice of God, and the fearfulness and terribleness thereof is made an argument of the exceeding greatness of God, who can at His pleasure destroy His enemies even by the chiding of His voice. In Egypt, He smote them with hail, lightning, thunder, and stormy tempest

At the delivering of the Law, mighty thunderclaps made way for the Lord's appearance and were His harbingers to announce His coming, preparing the hearts of the people with exceeding great awe and obedience to receive directions from Him. The Lord challenges Job in Job 40:9 with this question: "Can you thunder with a voice like God, speak terribly, and with as big and loud a voice as you can?" If Job's voice could match the terribleness or loudness of thunder, then God would acknowledge him as an equal. Elihu also reasons for God by considering this great work.

David, in Psalm 29, shows the greatness of God in the greatness of this mighty sound. But it pleases God to effect this work not immediately but mediately, using natural and ordinary causes according to His own good will and pleasure.

There arise from the ends of the earth, as the Scripture speaks, from all quarters of this inferior part of the world consisting of earth and water, certain steams or fumes partly drawn up by the heat and influence of the Sun and other planets or constellations, and partly breathed out of the earth by its natural heat. Some of these are hot and moist, being of a middle nature between water and air; others are hot and dry, of a middle nature between fire and air, as some philosophers think. From these two, as from the matter, come forth

these strange things we see in the air, and among the rest, thunder. Though thunder is first in nature, being by the violent eruption it makes out of the cloud the cause of fulgurations, we see the lightning before we hear the thunder, because of the swiftness of the fire above the air, and because the eye is quicker in perceiving its object than the ear.

This is done for the benefit of the world, that by shaking the air it might be purged and made fit for the use of man and beast, being cleansed from those ill and pestilent vapours, which otherwise would make it too thick, gross, and unwholesome for our bodies. This is one special end of winds, thunders, and the like vehement works that are in the air, besides the particular work for which God assigns them. Therefore, thunder is often accompanied by much rain, as the cloud is dissolved at the same time, and sometimes by violent winds and tempests, because the exhalation inflamed snatches with itself such windy fumes as it meets in the air. By violently stirring the air, it purges it and opens the parts of the earth by shaking and moving it.

1. We must turn all this to a spiritual use, to instruct us in the fear of Him who is the Lord of Hosts, who shows His greatness in these mighty deeds of His hand, to which purpose the Scripture always speaks of it, exhorting the mighty to give unto the Lord glory and strength in regard to this.
2. We must observe God in this and all His great works, causing our minds to increase in the knowledge of His excellency, and our hearts in the love and fear of Him. All His works are therefore exhorted to praise Him, because through them we should learn His praise and greatness. How able is God to destroy sinners! How quickly and in a moment can He bring them to ruin! Let Him but speak to the thunder, hail, tempest,

and they will beat down and consume His adversaries before His face. O, then tremble before Him.

3. We must learn to put our confidence in God and boldly promise ourselves deliverance when He promises it.

God is wonderful in making and ruling the clouds. This is a work which God often cites in Scripture to prove His greatness. In Job 37:26, He "binds the waters in a garment," Proverbs 30:4, that is, makes the clouds. How, as it were by an even balancing of one part with the other, God makes these clouds hover a great while over the earth before they dissolve, is a thing worthy of admiration and greatly surpasses our knowledge. See Job 38:34, Psalm 14:78, Proverbs 8:28, and Psalm 104:3. The cloud is water rarefied, drawn upward until it comes to a cold place, and then it thickens and drops down.

They are but nine miles (say some) from the earth, but they are of unequal height, being lower in winter than in summer. When the Sun has greater force, they ascend higher, and with lesser force, they hang lower. (See Vossius, *De Origine et Progressu Idololatriae*, Book 2, Chapter 83).

Let us consider the causes and uses of these clouds.

The efficient causes are thought to be the heat and influence of the Sun and the stars, which rarify the water and draw from it the matter of the clouds. As you will perceive if you hold a wet cloth before the fire, a thick steam will come out of it because the fire thins the water, turning it into a kind of moist vapour. The earth also has some heat mixed with it through a certain quantity of fire dispersed in its bowels, which causes similar steams to ascend. The coldness of the

middle region condenses and thickens these steams or breaths, turning them back into water and eventually into thick clouds.

The matter consists of the steams that the waters and earth yield forth through this heat.

The uses of clouds include producing rain and snow (snow is nothing but rain condensed and whitened by the excessive cold in winter as it descends) for watering the earth and making it fruitful. Alternatively, they can excessively moisten the earth to hinder its fruitfulness if God sees fit to punish. The earth, without moisture, cannot bring forth fruit as it should, and some parts of the earth have so little water nearby that they could not be sufficiently moistened to make them fruitful. God has therefore commanded the Sun, among other duties, to make the vapours ascend from the sea and earth, so that He may pour them down again upon the forsaken wilderness or other places, whether for punishment or otherwise.

Objection: How can it be conceived that the clouds above, being heavy with water, do not fall to the earth, seeing every heavy thing naturally descends and tends downward?

Answer: No man by wit or reason can resolve this doubt, but only from the word of God, which teaches that it is by virtue of God's commandment given in the Creation that the clouds do not fall. Genesis 1:6: "Let the firmament separate the waters from the waters." By force of this commanding word, the water hangs in the clouds, and the clouds in the air, needing no other supporters (Job 26:7, 8). In setting out the majesty and greatness of God in His works, it begins here: He hangs the earth upon nothing, binds the waters in the clouds, and the cloud is not rent under them. Philosophy is too defective to yield the true reason for this great work

of God, commonly attributing too much to *natura naturata* (nature) and too little to *natura naturans* (the God of nature).

We must also blame our own carelessness and folly for failing to consider this work that hangs over our heads. The clouds are carried from place to place in our sight, covering the Sun and hindering its excessive heat from scorching the earth, yet we never think about what strange things they are and what a merciful Creator prepared them. Not seeing God in the works of nature shows great stupidity and should make us lament. Let us endeavour to revive thoughts of God in our minds through His works. When we see the clouds carried up and down, sometimes one way, sometimes another, swiftly, let us set our hearts to think, "There goes God's coach; here He rides above our heads to mark our way and to reward or punish our good or bad courses with seasonable rain for our comfort or excessive showers for our terror." O seek Him and labour to please Him, that He may not find cause for anger and provocation against us.

When the clouds either favour or chastise us, let us take notice of God's hand in these comfortable or uncomfortable effects, and not attribute it all to the course of nature.

By means of the clouds, God waters the earth, even the dry wilderness. Without moisture, there can be no fruitfulness; without clouds, no rain; without that, no corn or grass, and thus no man or beast.

Rain is, as it were, the melting of a cloud turned into water, as stated in Psalm 104:13.

It is a great work of God to make rain and cause it to descend fitly and seasonably upon the earth. This work is often mentioned in

Scripture: Deuteronomy 11:14, 28:12, Leviticus 26:4, and Jeremiah 5:24. It is noted in Job several times, such as in Job 36:27: "He maketh small the drops of water." God proposes this work to Job as a demonstration of His greatness (Job 38:25, 34). See also Jeremiah 30:13 and Psalm 137:8. This work is noteworthy for several reasons:

1. The necessity of it in regard to the good it brings if it is seasonable and moderate, and the evil that follows the lack, excess, or untimeliness of it.
2. Man's utter inability to procure or hinder it. In the days of Noah, all the world could not hinder it; and in the days of Ahab, none could procure it. The Hebrews say God keeps four keys in His own hand: 1) Clavis Pluviae, the Key of Rain (Deuteronomy 28:12), 2) Clavis Cibationis, the Key of Food (Psalm 145:15-16), 3) Clavis Sepulchri, the Key of the Grave (Ezekiel 37:12), 4) Clavis Sterilitatis, the Key of the Womb (Genesis 38:22).
3. The greatness of the work in the course of nature, for which many wonders concur.

First, without this drink afforded to the fields, we would soon find the world pined and starved, with man and beast consumed for want of food. Rain is the cause of fruitfulness, and the lack of it causes barrenness and thus the destruction of all living creatures that are maintained by the earth's increase. As terrible as famine is, rain that prevents famine is equally good and beneficial.

Secondly, it procures plenty of all necessities. When the heavens give their drops in due time and measure, the earth sends forth her offspring in abundance and due season, allowing men and beasts to enjoy all things according to their natural desires. This comfortable

state of plenty is a worthy work of God and the effect of rain in due season and proportion.

Thirdly, the greatness of the works required for making and distributing rain magnifies the work. The Sun, by its heat, draws up moist steams and breaths from the earth and water. These ascend to the middle region of the air, which is somewhat colder than the lower, and are thickened and turned into water, dropping down by their own weight as drops, not all together like bucketsful. This happens partly because of the height from which they fall, causing the water to disperse into drops, and partly because it thickens and turns into water gradually, descending in small portions.

The Sun and other stars, the earth, the water, winds, and all of nature toil together to prepare these clouds, for the waters that make our showers are drawn from the ends of the earth.

God is the first efficient cause of rain (Genesis 2:5): "God had not caused it to rain," (Job 5:10; Jeremiah 14:22; Zechariah 10:1).

1. The material cause of rain is vapor ascending from the earth.
2. The formal cause: by the force of the cold, the vapors are condensed into clouds in the middle region of the air.
3. The end of rain is to water the earth (Genesis 2:6), which generation and use of rain David has elegantly explained (Psalm 147:8).

The cause of the rainbow is the light or beams of the Sun in a hollow and dewy cloud, of a different proportion, directly opposite to the Sun-beams. By the reflection of these beams and the diverse mixture of light and shade, the admirable rainbow is expressed as it were in a glass.

We should be humbled for our ingratitude and failure to make proper use of this mercy. We complain when it is lacking, yet we neither praise God nor serve Him better when we have it (Jeremiah 14:22). This verse implies that without God's omnipotence working in and through them, natural elements cannot function. If God does not actuate the course of nature, nothing happens by it; therefore, let us keep our hearts and eyes fixed on Him when we behold rain. Sometimes it drizzles gently, sometimes it falls in larger drops, sometimes with violence. This arises from the greater or lesser quantity of vapor, the more or less heat or cold in the air that thickens or melts it, the greater or smaller distance of the cloud from the earth, or the purity or grossness of the air due to other concurring accidents. We feel the benefit or the lack of rain at least once every month. Let such an admirable thing not pass by us without prompting us to improve ourselves. The lack of moisture from above should produce praying, confessing, and turning to God (1 Kings 8:35-36).

The colours that appear in the rainbow are principally three:

1. Cerulean or watery colour, which signifies the destruction of the world by water.
2. Grassy or green colour, which shows that God preserves the world for the present.
3. Yellow or fiery colour, indicating that the world shall be destroyed by fire.

Dew consists of a cold moist vapor which the Sun draws into the air. When it is somewhat thickened through the cold of the night and the place from which the Sun exhaled it, it falls down in very small and indiscernible drops, greatly refreshing the earth. It falls only in the morning and evening.

"Has the rain a father? Or who has begotten the drops of dew? Out of whose womb came the rain and the hoary frost of Heaven? Who has generated it?" asks God to Job (Job 38:28-29).

Frost is dew congealed by excessive cold. It differs from dew because frost forms in cold conditions and dew in temperate conditions. Both are made when the weather is calm and not windy and are generated in the lowest region of the air.

Hail and ice are essentially the same: water bound with cold. They differ only in form: hailstones are spherical, formed from little drops of rain falling, while ice is made from water congealed in rivers, seas, fountains, pools, or any vessels, retaining the shape of the water.

Though ice is not crystal, some say crystal comes from ice. When ice hardens into the nature of a stone, it becomes crystal. More degrees of coldness, hardness, and clearness give ice the denomination of crystal. The name crystal implies water contracted into ice by cold. Pliny in his "Natural History" states that its origin is from ice vehemently frozen, but Dr. Brown in his "Enquiries into Vulgar Errors" doubts it.

The winds are also a great work of God; He made and rules the winds. They come not by chance but by God's particular power, causing them to exist and to be as they are. He brings them out of His treasures. He caused the winds to serve Him in Egypt to bring frogs, then locusts, and then to remove the locusts. He caused the winds to divide the Red Sea for Israel to pass. He made the winds bring quail. The winds are said to have wings for their swiftness; their nature is very abstruse.

The efficient causes of winds are the Sun and stars, by their heat drawing up the thinnest and driest fumes or exhalations. These, beaten back by the cold of the middle region, slide obliquely with great violence through the air this way or that. The effects of winds are wonderful: they sometimes carry rain hither and thither, make frost and thaw, and are sometimes exceedingly violent. A man observing their workings can hardly satisfy himself with what philosophers say about their causes. **"The wind blows where it wishes, we hear its sound, but do not know where it comes from or where it goes."** It is a phenomenon that far surpasses our understanding to fully grasp its causes.

They blow most frequently in spring and autumn. There is not as much wind in winter because the earth is bound with cold, preventing the vapor that forms the wind from ascending. Nor in summer, because the Sun's great heat raises the vapors and consumes them.

These winds alter the weather, some bringing rain, some dryness, some frost and snow, all of which are necessary. There is also a universal benefit that arises from the mere movement of the air. If the air were not continually stirred, it would soon putrefy and infect all that breathe upon the earth.

It serves to condemn our blindness that we cannot see God in this great work. The wind comes down to us, it is near us, we feel its blasts, and yet we do not sense the power and greatness of God in it. When God so plainly and in so many ways reveals Himself to us, we blind wretches still do not perceive Him. We must now stir up our minds to consider God in this mighty work of His. See Him walking through the earth and visiting it on the swift wings of this creature.

The wind also has an apt resemblance and image of God:

1. In the subtlety and invisible nature of it. The swiftness of the wind may signify His omnipresence, as He is said to ride on the wings of the wind.
2. In its powerful motion and efficacy, which no man can hinder or resist.
3. In the freedom of its motion (John 3:8).
4. In the secrecy of His workings, performing mighty works invisibly.

Considering the winds leads us to introspection:

1. For Humiliation: Who knows the nature of the wind, its place, or its path? In it, we see our own vanity (Job 7:7; Psalm 78:39).
2. For Instruction: Shall such a fierce creature be obedient, and shall not I? See the miserable state of wicked men, on whom destruction and fear shall come as a whirlwind (Proverbs 27:18). They shall be as stubble or chaff before the wind (Psalm 1).

Metals are mineral substances, fusible and malleable. They are commonly distinguished into perfect and imperfect; perfect because they have less impurity, such as gold and silver; imperfect because they are full of impurities, such as iron, copper, tin, and lead.

Gold, of all metals, is the most solid and therefore the heaviest. It will lose none of its substance, neither by fire nor water; hence, it will not make broth more cordial when boiled in it. Silver is considered the second most valuable metal because it is the most durable after gold and is least damaged by fire.

Precious stones (in Latin, *gemmae*) are esteemed for their rarity, or for some virtue fancied to be in them, or for their purity and transparency. Those pearls are preferred which are most white,

bright, round, and light, especially if naturally pierced (Rueus, l. 1, c. 13, *de Gem*).

The Psalmist declares the great work of God in distinguishing the waters from the earth and making sea and dry land. Initially, the waters encompassed and covered the earth like a garment, overflowing the highest parts so that no dry ground was seen. This was their first constitution, as Moses relates in Genesis 1:2. The deep was the whole orb of waters which enclosed the earth. But then God divided the waters from the earth, making dry land appear. For this end:

1. He drove the waters into one place, spreading the earth over them and founding it upon them (Psalm 104:6-7). By His mighty power, compared there to a thundering voice, God made the waters gather into the place He had appointed under the earth, raising hills and mountains and causing dales and valleys. Then God appointed the waters their bounds, ensuring they would remain in these hollows under the earth and not return to cover it, as they naturally would.

There are several profitable questions about these matters:

1. **Whether the sea would not naturally overflow the land, as it did at the first creation, were it not withheld within its banks by divine power?**

The answer is affirmative, and the reason is evident. Water is lighter than the earth, and heavier things are apt to pierce through the light, while the light will take a higher place and give way to the heavier things to descend through them. Mix a great deal of dirt and water, let it stand for a while and take its natural course, and the dirt will sink to the bottom, leaving the water

above it. Aristotle and others say that the sea is higher than the earth and can render no reason why it (being apt to run abroad) should be kept from overflowing the land, thus proving God's providence. However, Vossius in "De Origine et Progressu Idololatriae" (Book 2, Chapter 67) and others deny that the sea is higher than the earth.

2. Whether there is more sea or land?

The multitude of waters made by God at first covered the earth and enclosed it round; therefore, the sea must be far greater than the earth. Maps show it to be greater in quantity than the earth.

3. Whether the depth of the sea exceeds the height of the mountains?

It was a great work of God to make mountains and valleys, hills and dales. The Scripture often mentions it (Proverbs 8:25; Psalms 65:6; 95:4; 90:2; 104:8; Amos 4:13). Therefore, the mountains are exhorted to praise God (Psalm 146:9; Isaiah 40:12). He is said to have weighed the mountains in scales and the hills in balances, that is, to have poised them evenly so that the earth might remain immovable in its parts as well as in the whole. The greatness of this work appears in:

1. The strangeness and hiddenness of it.

How should so heavy a thing as the earth thus heave itself up into such great ascents, to give place to the waters under it? The immediate power of God is the cause of it (Psalms 24:6; 136). Some hills may have been made by the fury and violent motion of the waters during Noah's flood, but most

and the greatest were created on the third day (Genesis 7:20).

2. The usefulness of it.

1. **For beauty and ornament.** It is more delightful to see hills and dales than to look upon a flat, even piece of ground without any such risings.
2. **For the fruitfulness of the earth.** The valleys are much more fruitful than if they were flats without hills, because of the dew and moisture that descend upon them from the hills. Some things grow better on higher places, on the sides or tops of mountains.
3. **For creating space for waters.** Without such hills and mountains, there could not have been room for the waters which previously swallowed up the earth in its bowels, and the dry land could not have appeared.
4. **For rivers and springs.** Without such hills and dales, there could not have been rivers and springs running with a constant course.
5. **For resources.** Hills and mountains are the receptacles of principal mines for metals and quarries for all kinds of useful stones (Deuteronomy 8:9; 33:15). They also serve as boundaries between countries and kingdoms.

We should tell ourselves how admirable and useful this kind of frame and situation of the earth is.

4. Whether islands came into existence since the flood?

See Dr. Brown's "Vulgar Errors" refuted by Mr. Ross (Chapter 13).

5. What is the cause of the saltness of the sea?

The water of the sea is salt, not by nature but by accident. Aristotle attributes the salty quality of seawater to the Sun as the chief cause. The Sun draws up the thinner and fresher parts of the water, leaving the thicker parts to suffer adustion from the Sun's beams, consequently becoming salt. Two things chiefly contribute to the generation of saltiness: drought and adustion. Therefore, in summer and under the torrid zone, the sea is saltier. Our urine and excrements are also salty for the same reason, as the purest part of our nourishment is used by the body. Lydiat attributes the saltness to under-earth or under-sea fires of a bituminous nature, causing both the motion and saltness of the sea (see Vossius, "De Origine et Progressu Idololatriae," Book 2, Chapter 68).

The sea is salt:

1. To prevent putrefaction, which is not necessary in rivers due to their swift motion.
2. For the breeding and nourishing of great fish, as it is both hotter and thicker.

6. What is the cause of the ebbing and flowing of the sea?

There have been many opinions about the cause of the ebbing and flowing of the sea.

Some say it is the breathing or blowing of the world, as Strabo and Albertus Magnus. One said it was because the waters getting into certain holes of the earth were forced out again by spirits remaining within the earth. Macrobius said it was by the

meeting of the East and West Oceans. Cicero seems to ascribe it solely to the power of God. Others mostly attribute it to the varying light or influences of the Moon, which rules over all moist bodies. Some attribute it to certain subterranean or under-sea fires. The final cause of the sea's motion is the preservation and purging of the waters, as the air is purged by winds. Isaiah alludes to the ebbing and flowing of the sea (Isaiah 57:20).

Coelius Rhodiginus writes that Aristotle, after studying this issue for a long time, eventually died through weariness of such an intricate doubt. Some say he drowned himself in Euripus because he could find no reason why it had such a varied flux and reflux at least seven times a day, adding before his death, "Since Aristotle could not comprehend Euripus, Euripus should comprehend Aristotle." However, Dr. Brown in his "Enquiries" doubts the truth of this story, and Vossius in "De Origine et Progressu Idololatriae," Book 2, Chapter 69, denies that Decumani waves are greater than the other nine, stating that he and his friends often observed at the sea that they were no greater than the others.

Other Questions Concerning Rivers

What is the origin of springs and rivers? What is the manner of motion in running rivers, whether straight or circular?

As one part of the waters, the greater part, is gathered into one place, much of it is hidden in the bowels of the earth, imprisoned or stored by making the sea and dry land. Another part of the waters was appointed to run within and upon the earth in springs and rivers. Rivers are nothing but the assembly of waters into various great channels from the fountains and

springs. The Psalmist describes this by its matter and use or effect: "He sendeth the springs into the valleys which run along the hills" (Psalm 104:10). This means God made the springs and fountains to convey waters from place to place. The use of this is to give drink to the beasts, even to the wild asses who quench their thirst there (verse 11).

There are many other uses of springs and rivers, but this is noted as the most manifest and evident. Another use is for the fowls, which have their habitation in the trees that grow near these springs, where they sit and sing (verse 12). These springs bring up enough moisture to the upper parts of the earth, causing trees to grow for fowls to build and sing in. Some of the waters are drawn up into the middle region of the world and changed into clouds, which are then dissolved and poured down again upon the hills and other places that cannot be watered by the springs. In this way, the whole earth is satisfied with the fruit of God's works.

John Baptista Scortia, a Jesuit, has published two books on the River Nile. Wendelin has written a book called *Admiranda Nili*. It seems not without reason that the name "paper" is derived from *papyrus*, which grows in the Nile, as so much paper has been written about it (*Purchas his Pilgrimage*, Book 6, Chapter 1).

The soil of Egypt is sandy and unprofitable, with the river both moistening and fertilizing it. If five thousand people die of the plague in Cairo the day before, yet on the first day of the river's increase, the plague not only decreases but ceases entirely, with not one person dying the day after (*ibid*). The name *Nachal*, a torrent, is given to this river in the Bible (Numbers 3:5; Joshua 15:47; Isaiah 27:12; 2 Chronicles 7:8). The name Nile is derived from this.

The poets feigned that Jupiter, Neptune, and Pluto divided the universe, and that Neptune had the sea for his part, called Neptunus, either from *nando* (navigation) or from *nubendo* (covering), because the sea covers the earth. Pontus was used for the sea in general because the nations around Pontus thought there was no other sea in the world like their own.

The sea is a wide and spacious place (Psalm 104:25), the great deep, the womb of moisture, the well of fountains, the great pond of the world. The reason for its greatness and width is the multitude of waters made by God at the beginning. These waters covered the earth and enclosed it, necessitating very large and deep caverns to hold them when God saw fit to distinguish the dry land from the sea. Hence, the earth is said in Scripture to be spread out upon the sea because a large part of it is so, in respect to the waters beneath it.

The principal use of the sea and its waters is to supply vapours for forming clouds by the attraction of the Sun and the native heat of the sea. If the surface of the sea were not very large and wide, the Sun could not have the power to draw out sufficient vapours for watering the earth with showers. The multitude of waters and the necessity of drawing up much of them for rain required a vast and spacious receptacle, which we call the sea. *Oceanus*, the ocean, is the general collection of all waters that encircle the world on every side. *Mare*, the sea, is a part of the ocean, accessible only through straits.

In the sea are innumerable creatures, small and great; there walk the ships, and there play the leviathans. What living mountains, such as whales (some of which have been found six hundred feet long and three hundred and sixty feet broad), roll up and down in those fearful billows! For the greatness of number, hugeness of quantity,

strangeness of shapes, and variety of forms, neither air nor earth can compare with the waters.

Another use of the sea is for navigation. The prophet speaks of this with a kind of wonderment: "There go the ships." The whole art of navigation is a marvel. The Lord fitted the sea for this purpose, making it useful to transport men and goods from country to country. Men build movable houses, travelling through the waters on dry ground. They fly through the sea with the help of winds gathered in sails, like birds through the air. Learning from birds, they steer themselves in the sea with a helm. The swiftness of a ship's motion is remarkable; some say that with a strong wind, ships can travel nearly as fast as an arrow from a bow.

The Lord has given man understanding to build huge wooden vessels, join them so tightly with pitch and resin that they let in little or no water, carry heavy burdens, and yet not sink. He has given wisdom to make sails to catch the wind, cords to move them, masts to hang the sails on, and dexterity to climb these masts using cords fashioned like ladders, which can amaze ordinary onlookers. All this serves the excellent purpose of maintaining commerce between nations and conveying necessary goods from one place to another, allowing all places to enjoy each other's commodities.

To this art of navigation, kingdoms owe most of their riches, delights, and choice curiosities. A great part of Solomon's wealth came this way; it is the easiest, safest, and quickest way of transporting goods.

How much we are at the mercy of God! Therefore, we should not be bold in offending Him. How much danger we stand in if He should let the waters take their natural course and rise above the mountains!

At the flood, He allowed the great deeps to break their bounds and permitted the waters to take their own place, making them rise some seven yards higher than the tops of the highest mountains. He can do the same now to demonstrate His just wrath. Although He has promised that the waters shall never again overflow the whole earth, He has not promised that they shall never overflow England, which also stands in the sea.

Let us praise the goodness of God, which preserves the whole world alive by a kind of miracle, keeping the water from overflowing the earth. God would have us understand that we live by His mere favour, and that His special power and goodness keep us. If left to their natural propensity, the waters would soon overwhelm the earth again, but God has locked them up in the places provided for them. This work is mentioned in various places (Job 38:8; 26:10; Psalm 37:7; Proverbs 8:29; Jeremiah 5:22).

First, it is absolutely necessary for the preservation of all things that live and breathe outside the sea.

Second, it is a strange and hidden work. God effects it by some established reason in the course of nature, but we cannot discover it by searching. Perhaps this is it: the natural motion of every heavy thing is toward the centre, where it will rest when it has reached its proper place. The earth is stretched over the floods, and a large part of them may fill the very bowels and concavity of the earth at the centre or middle point of it.

Thus, the waters will not be drawn up again, nor follow the upper parts that toss themselves up and down, but rather pull down those rising waves again. It is evident in nature, by many daily experiments, that it is impossible for there to be a vacuum, a mere empty place containing nothing at all. Such a vacuum would divide

the contiguity of things, causing the world to no longer be an orderly frame of diverse things together. The parts would not be contiguous and united if such a vacuum occurred. Therefore, water will ascend, air will descend, and all things will even act contrary to their nature rather than allow such a thing to happen.

The Lord may have hidden the water in the earth with such turnings and windings, some places being larger, some less so. The larger places, having no open vent for air to succeed the water, cannot be filled from below as quickly as they would empty themselves upward. Hence, there must be a vacuity if they do not return back and stop their course, so they must stop in the midst of their career. This may also be a principal cause of the ebb and flow of the sea. Without this, the waters, having their course always one way, would eventually return to cover the earth. If this is the cause (as is probable), it is wonderful that God has set such an inclination in all parts of the world that they will allow any crossing of their own particular natures to maintain the general course of nature in the close joining of things. If things could be separated from one another, the whole must eventually fall out of frame, leading to general confusion.

We must chide and reprove ourselves for our extreme stupidity in being so little (if ever at all) affected by this work, so great in itself and so essential for our life and being.

How are we daily and hourly preserved from the swelling waves! How is it that the sea has not broken in upon us and over-topped the earth in all this time? We do not remind ourselves of our debt to God for commanding the waves not to drown us.

This should exhort us to fear Him who has appointed the sands as a boundary for the sea and will not let the waves prevail over us despite their tossing and tumbling. He is of great power and can

overrule such a furious element. Do not fear, though the waters roar and the mountains are cast into the midst of the sea.

This commends to us God's greatness, who infinitely surpasses the sea's vastness and who has created so much water and a place to contain it. Let us consider this specifically and dwell on it, that we may understand our insignificance. What a vast entity the sea is in itself! What is this island in comparison to the sea, and yet we call it Great Britain? The sea must be greater than the earth, for the waters originally enveloped and encompassed the earth. What then is the entire globe of earth and water? And yet, that whole globe is insignificant compared to heaven, and even heaven is nothing compared to God. Oh, how great He is and how much to be admired! Great not in quantity and dimensions but in the perfection of essence. How great is He who is beyond earth, sea, world, and all creation, more than these are beyond nothing!

Let us compare ourselves with this vast and wide sea. The sea is but a part of this globe, yet it contains enough water to drown all the people in the world, whether it were allowed to overflow, as in Noah's flood, or if they were cast into it. All humanity is but a small, trifling thing compared to this sea. Then, what am I, each of us must ask ourselves, compared to God, the maker of the wide sea and this wide world? How insignificant is man, am I among other men, and why am I not humble before God? Why do I not abase myself in His presence and conduct myself as a poor, mean, and small creature should before an infinite and great Creator? Let us use the things we see morally, or else natural knowledge will do us no good at all.

We can see in the sea a map of the misery of human life. It ebbs and flows, seldom quiet, but after a little calm, a tempest suddenly arises. So must I expect storms upon the sea of this troublesome world.

For the great work of navigation and the transportation of goods by sea, and for the sea's suitability for this purpose, we must praise God. Everyone benefits from it. Through it, we have pepper, cloves, and mace; figs and raisins; sack and wines of all sorts; silks and velvets; and all the commodities of other kingdoms distant thousands of miles from us. And through this, they receive from us the commodities our land affords above theirs.

There is no art that helps more to enrich a nation and to furnish it with things for state, pomp, and delight. Yet how is it abused by mariners, who behold God's wonders in the deep, being the worst of men, and never good but in a storm, and when that is gone, as bad or worse than ever?

The materials of a ship are wonderful.

First, it is made of the strongest and most durable wood, the oak and cedar. It is a marvel of God's work to create such a great tree from the earth.

Second, the nails are made of iron to closely compact the pieces.

Third, tar and pitch are used to seal every crevice, preventing water or air from entering. This they learned from God Himself, who instructed Noah to plaster the ark inside and out with pitch.

Fourth, cords made of flax. A multitude of strange things converge to create this work.

What a pity it is that soldiers and mariners, who are so subject to dangers and have such frequent experience of God's goodness and mercy in their preservation, should generally be so profane and forgetful of God. As the old saying goes for soldiers, *Nulla fides*

pietasque viris qui castra sequuntur. And for mariners, *Nautarum vota* has grown into a proverb.

In the third day's work, God created grass, herbs, plants, and trees.

The first is grass, or green herb, which springs up by itself without setting or sowing.

Second, herb-bearing seed refers to all herbs which are set or sown and increase through man's industry.

Third, trees and plants are of a woody substance, bear fruit, and have seeds that turn to fruit within themselves.

God, by His powerful word, without any help from man's tillage, rain, or the Sun, made them immediately out of the earth, and each one perfect in its kind. Grass and herbs, with flowers and seeds, and trees with large bodies, branches, leaves, and fruits, grew up suddenly, as it were in a moment, by God's word and power.

The great power of God appears in this: He is able to work above nature without means. The fruitfulness of the earth does not depend on the labor of the husbandman but on the blessing of God. He also caused the earth to yield nourishment for various herbs and plants, even herbs of contrary qualities, which will grow and thrive close to one another, while those of a nearer nature will not.

Herbs were initially given for man's use as well as for beasts (Genesis 1:29; Psalm 104:14). Herbs are a wonderful work of God. The greatness of this work appears in several particulars:

1. The variety of kinds of herbs.

2. The variety of their uses, shapes, colors, manner of production, and growth. Some come forth without seed, some have seed, some grow in one place, some in another. Some are for food, some for medicine, and some for both.

That out of the earth, by the heat of one Sun and the moisture of one and the same water, such an infinite variety of things should proceed, differing so much from one another, is a wonder. Some are hot in operation, some cold, some in one degree, some in another. Some will draw, some heal. Some are sweet, some sour, some bitter, some of mild tastes.

In the bowels of the earth, the Lord created gold, silver, and precious stones, while the surface of the earth was beautified with grass, herbs, and trees, differing in nature, qualities, and operations.

Plants grow until they die, which is why they are called vegetables.

Initially, herbs were the ordinary food of men (Genesis 1:29), and they have continued ever since to be of necessary use, both for food to maintain life and for medicines to recover health.

Solomon's wisdom and knowledge were such that he could speak of the nature of all plants, from the cedar tree in Lebanon to the hyssop that springs out of the wall. Not that he spoke of the greatest tree and the smallest plant, as some interpret it, because some trees are greater than the cedar and some plants smaller than the hyssop. Rather, he discoursed on both noble and humble plants. It is likely (says Bartholinus in *De Latere Christi*, Chapter 8) that Solomon had respect to the Cross of Christ and his contempt, represented by hyssop.

We must condemn our stupidity and blindness of mind that are not often provoked by these particulars to magnify the name of God. When a man has occasion to travel through a field or meadow, how many herbs does he see whose nature and even names he is ignorant of? Yet, he does not admire God in them nor confess His power and goodness.

Secondly, we are to lament the fruit of our sin, which has made us blind. There is nothing harmful to man's body that some herb or other, rightly applied, would not cure.

It is a great and worthy work of God to make grass on the earth (Psalm 104:14-15; 147:8). "He maketh grass to grow upon the mountains." The omnipotent power of God was exercised to create this creature; otherwise, it could not have been, and at His command, it came forth. This is one of the benefits God promises to His people upon their obedience (Deuteronomy 11:15; Zechariah 10:1). There are many considerations in this work of making grass.

First, the plenty, store, and commonness of it. It grows everywhere and in abundance, covering the face of the earth and hiding the dry and naked surface.

Second, the colour of it. It is green, somewhat of a dark green, which is neither too light nor too dark, but of an intermediate nature. This makes it most suitable to content and delight the eye, refresh, and preserve the sight.

Third, the usefulness of this creature for cattle. It is a soft covering, making the lodging of the poor beasts more comfortable, almost like a mattress for them to lie upon. It has a sweet juice and verdure, making it pleasant to the taste of the beasts, as any dainty meat is to

us, and it is fit to nourish them, turning to blood and flesh, making them fat and well-favoured.

Fourth, the ways, means, and manner of bringing it forth for this use. The entire course of the heavens, Sun, Moon, and stars, which run a large race daily with great swiftness, and the great works done in the air for producing various meteors, all tend in large part to the bringing forth of this grass. The grass itself has a life and vigour in its root, drawing moisture from the earth that is agreeable to it and dispersing it accordingly.

1. We are dull and blind, failing to see God in this great work when we go into the fields and can hardly step without treading on it. We do not consider God's greatness and goodness in making something so beneficial so common. We let this work of God perish regarding any spiritual use we make of it, failing to improve our souls.
2. Let us stir up ourselves to observe God's hand in this work and others, and confess our debt to Him, who gives us commons and pasture for all our cattle.

Trees are certain plants springing from a root with a single trunk or stem (for the most part), shooting up in height, and delineated with limbs, sprigs, or branches.

Leaves are the ornaments of the tree and protect its fruit. They serve to grace the tree, making it pleasant to behold, and defend the fruit from the injury of the weather.

The philosopher said, "Homo est arbor inversa," meaning a man is a tree turned upside down. A tree has its root in the ground, and its branches spread above ground, but a man's root is in his head, where the fountain of sense and motion is, and where he takes in

nourishment. The arms and legs are branches of this tree, spreading downward. The Psalmist compares a good man to a tree (Psalm 1:3).

The palm tree grows in Egypt along the shores of the Red Sea. It is said to yield everything necessary for the life of man. The pith of it is an excellent salad, better than an artichoke, which it much resembles in taste. The branches are used to make bedsteads and lattices; the leaves, baskets, mats, and fans; the outer part of the stalk, cordage; and the inner part, brushes.

This tree has a nature, no matter how huge or ponderous a weight is placed upon it, never to yield to the burden. It continually resists the heaviness, endeavouring to lift and raise itself more upward. For this reason, it was given to conquerors as a token of victory. Hence, figuratively, it is used for victory itself, as in the phrase "plurimarum palmarum homo," and for the sign of it:

"—Palmaque nobilis Terrarum Dominos evehit ad Deos."

Revelation 7:9 describes people with white robes, symbolizing their innocence, and palms in their hands, symbolizing their victory.

It is reported that the arms of the Duke of Rhoan in France, which are lozenges, can be seen in the wood or stones throughout all his country. If one breaks a stone in the middle or cuts a bough of a tree, the grain of it (by some secret cause in nature) appears diamond-shaped or streaked in the fashion of a lozenge (*Fuller's Profane State*, l. 5. c. 6).

It was a great work of God in making all sorts of trees to proceed out of the earth (Psalm 104:16-17). The nature of trees is wonderful in several respects:

First, the way and manner of their growing and being. An oak comes from an acorn, and an apple tree from a kernel. What kind of power and virtue has God put into a kernel, being such a small thing, that it should draw to itself, by an unknown way, the juice of the earth? It sends some of this juice downward into small roots to fasten itself in the earth and some upward to spread above the ground. It distributes the moisture so fitly as to grow proportionately within the earth and above it. It forms a body and various branches, buds, and leaves, and produces fruit or seeds in great numbers, each capable of making another tree, which in turn yields even more.

Second, the great variety of kinds of trees. In our country, we have various oaks, elms, ashes, beech trees, chestnut trees, sallow, willow, maple, sycamore, apple and pear trees of different kinds, cherry trees, hazel, and walnut trees. Some trees grow to huge sizes, like oaks, cedars, and elms; some are low, like the thorn and the nut. Some have one shape, colour, and manner of growth; others have another. This diversity shows the great wisdom of the Creator.

The uses of trees are manifold:

1. They provide fruit. What a variety of pleasant and wholesome fruit do they yield! Some are summer fruits that quickly disappear, some are winter fruits that last most of the year, and some last all year.
2. They are used for building, both on land and sea, to make houses that are strong, stately, warm, dry, and cool. These houses shelter us from scorching heat in summer and from the cold and stormy weather in winter. With wood, we also make floating houses, allowing us to dwell on the waters and traverse the sea as if on dry ground.

3. They provide fuel, which we use to prepare our food and keep warm in winter and during times of sickness. Without something to burn, we could neither bake our bread, brew our beer, cook our meat, nor enjoy it as we do now.
4. For delight: How comfortable is the shade from a spreading ash or oak in the hot summer, refreshing both man and beast! How pleasant was Paradise, made so by the artificial order, fashion, and growth of all sorts of trees fit for food and shade.

We must acknowledge our faultiness with sorrow and humility for not observing more seriously and usefully this work of God. We have perpetual use of timber and fuel. We eat much fruit from these trees and benefit from God's work continuously. We sit on wood, feed on wood, and dwell under wood fashioned for our use. Every step outside brings us in view of some tree, great or small. Yet, we do not notice God in this work nor praise His name for making all these trees.

Let us correct this fault and stir ourselves to consider God in this work. Praise Him for fruitful trees and all other kinds of trees. Acknowledge His power, wisdom, and goodness in them, and His exceeding bounty and tender care for humanity in furnishing the world with innumerable sorts of trees.

Let us be careful to preserve these works of nature for our own use and for posterity. Let us plant trees for future generations.

CHAP. V.

Of the Sun, Moon, and Stars

On the fourth day, the Sun, Moon, and Stars were made, which are like vessels where the Lord gathered the light that was previously scattered throughout the heavens. The Hebrew word translated as "lights" signifies lamps, torches, or other objects that shine forth and give light.

It was a great work of God in making and ordering the Sun, Moon, and other heavenly bodies. This work is often spoken of in Scripture: Genesis 1:14, Psalm 104:19-23, Psalm 136:7-9, Psalm 148. He calls upon the Sun, Moon, and Stars of light to praise God. In Psalm 19, he says of the Sun, "God has set a tabernacle for the Sun." In another place, he says, "He guides the stars and calls them by their names."

The wonder of these works of God is seen:

1. **In their very matter and substance**, which is wonderful and inexplicable. Who can tell what the Sun is made of?
2. **In their quantity**, both in respect to multitude and greatness. For multitude, they are innumerable. For magnitude, many of the stars are far greater than the Earth.
3. **In their qualities**, which are principally three:
 1. **Their figure**, the fittest for motion and use, round and orbicular.
 2. **Their brightness and shining**, especially the splendour of the Sun and Moon.
 3. **Their durability**; they do not change.
4. **In their motion**, which is very swift and regular.
5. **In their effects**, working so constantly and variously in the seasons of the year.

The most beautiful bodies of the stars, which we see fastened in heaven, are not gods, as Plato in *Timaeus* called the stars. By worshipping them, the blind Gentiles and the Jews horribly polluted themselves. Instead, these are excellent works of God, by the contemplation of which we ought to be stirred up to acknowledge and celebrate the majesty, glory, wisdom, and power of the Creator (Psalm 8:3-4).

First, the Sun is called the greatest light, most truly and properly, both for the body and substance of it, and also for the brightness and abundance of light within it. The most skilful mathematicians have demonstrated that the body of the Sun exceeds the whole Earth in size by 166 times, and others say 140 times.

The Sun is the glorious servant of all the world; therefore, it has its name in Hebrew from serving. The Sun is the fountain of heat and light, the life of the universe, the great torch of the world, and the ornament of heaven.

Its beauty, magnitude, the swiftness of its course, and its force are commended by David:

1. **Beauty:** It comes forth as a bridegroom out of his chamber (Psalm 19:6).
2. **Strength:** It is compared to a giant.
3. **Swiftness:** It goes ten hundred thousand miles, say the mathematicians, in an hour.
4. **Force and efficacy upon the inferior bodies:** There is nothing hid from the heat thereof.

The Sun is fitly situated, being in the midst of the six other planets, neither too high nor too low.

"Altius egressus coelestia tecta cremabit, Inferius terras: medio tutissimus ibis."

(Ovid. lib. 2. Metamorph.)

This placement ensures the Sun can best serve its purpose in the cosmos, highlighting the wisdom and power of its Creator.

The philosophers conceive that the Sun and Moon are not actually hot; rather, they have a virtue, and by way of eminence, they produce heat below without being hot themselves. To contain anything by way of eminence is a property of God; He contains all things eminently. These faculties, which He does not actually, habitually, and subjectively possess in Himself as faculties, He contains eminently, as being able to produce all. No creature can produce anything but by some virtue put into it. — Dr. Stoughton's Burning Light.

If the stars are not fiery, why are waters, says Vossius, placed above the Heaven, as Moses and other Scriptures state, but to temper their burning heat, lest the Heavens should be destroyed by their burning? — Vossius, *De Origine et Progressu Idolatriae*, Book 2, Chapter 39. See also Chapter 38.

Secondly, the Moon is also called a great light, not because of the size of its body, but because it is the lowest of all the planets and nearest to the earth. Therefore, it appears largest of all next to the Sun and gives the earth a greater light than any of the stars, which are far greater in substance and brighter in light.

Some say the Moon is the cause of the ebbing and flowing of the sea, for it agrees exactly with the revolution of the Moon. It causes it:

1. By its motion, as it brings its beams.
2. By its beam, as that brings the influence.
3. By infusion, as that stirs the waters.

It is called in Latin *Luna* from *lucendo*, says Tully, or because *sola lucet nocte*, says Varro. In Hebrew, *Yareach* and *Yerech*, words which signify a month, because it is renewed every month.

A star is the thicker part of Heaven, round and full of light.

In the day, the glistening light of the Sun, say some, obscures all the stars, but at night, how many hundreds of thousands of them do we see, besides those that are hidden from us in the other part of the sphere which is not seen by us? The number of stars set upon the globe is 1,025, and several of them have proper names. Not all the stars of Heaven are numbered nor can they be, since many are so small. But these 1,025 are the principal ones among them, and all that have ever been accounted for.

Philosophers distinguish them into fixed stars and planets. The planets are apparently seven: Saturn, Jupiter, Mars, then the Sun in the midst, as it were the king of all, followed by Venus, Mercury, and the Moon. Neither Moses, Job, nor the Psalms (the most frequent in astronomical observations) mention any of the planets but the Sun and Moon.

Of these stars, some are greater than others and are distinguished into six sorts of quantities. Their proportions are thus delivered: a star of the first bigness or magnitude is one hundred and seven times bigger than the earth.

A star of the second magnitude is ninety times bigger than the earth.

A star of the third bigness is seventy-two times bigger than the earth.

A star of the fourth bigness is fifty-four times bigger than the globe of the earth.

A star of the fifth magnitude is thirty-six times bigger than the earth.

A star of the sixth bigness is eighteen times bigger than the globe of the earth.

We are to lament our own great folly and blindness, that we have not more admired, honoured, feared, and loved that great worker to whom these creatures point us. We do not often enough tell ourselves, this Moon, this Sun, these Stars could not, nor did not make themselves. They could not possibly be without any beginning at all, for they are but parts of the whole world, and no part of any whole can be eternal, because there must be something before that did unite those parts together. Therefore, they were made by some superior essence, more excellent than themselves, and that is God. How great, how wise, how good, how infinitely excellent is He whose hand framed and ordered these things! The Sun rises to us constantly, and the Moon also keeps her course with like constancy. Does not that mighty army of stars, which in a clear night show themselves, even speak to us as it were to consider His incomprehensible excellence, who made and rules them? See Job 38:31-33.

Let us accustom ourselves hereafter to these meditations. If God had not beautified Heaven with these excellent bodies, light and heat could not have been equally and in due quantity conveyed into all the quarters of the world. We must observe this work so as to praise God for it, to inform ourselves of His nature, and strive to work more love, fear, obedience, and confidence in ourselves towards Him. The

Apostle says that in the times before the Gospel, the Gentiles might have found God as it were by groping (Acts 17:27).

Now, we who have the Scripture to direct us as in the daylight, shall we not find God out by these illustrious works of His?

CHAP. VI:

Of the Fishes, Fowls, and Beasts

The fifth day's work was the creation of all living creatures which live and move in the two moist elements, the water and the air; namely, fishes and moving creatures which live and move in the waters, and all kinds of fowls which fly in the open region of the air, diverse in nature, shape, qualities, and manner of living.

The Hebrew verb רמש (ramash), from which the word רמש (remes), translated here as "the moving creature," is derived, is used in other Scriptures frequently. First, it signifies creeping or moving forward without feet, as in Genesis 7:21 and Leviticus 11:19. Secondly, it also signifies to bring forth abundantly, as here and in Exodus 1:7. Fishes breed and bring forth young in great abundance, more than any other creatures do. By the multitude of their spawn, they would increase beyond all measure and number if, by one means or another, the spawn were not devoured and consumed.

Who can render a reason for their ability to swim in the waters, to support themselves in the midst of the waters, and convey themselves up and down in it?

Fishes are in Scripture termed "reptilia" (creeping things), as in Psalm 104:25: "In the great and wide sea, there are things creeping innumerable, both small and great." They are so called because things, when they swim, seem to creep along in the water. As birds have their wings and tails by means of which they cut their way and make a smooth passage through the air, so fishes are furnished with fins, with which they guide themselves in their swimming and cut the current of the streams and waves for their easier passage. Their course is directed by their tails, as ships are conducted by their helms.

The sea provides more and greater delicacies than the earth. Those who most sought to please their palate of old set great store by fishes and paid dearer for them than for flesh. God has furnished them with a strong power of increasing. Birds bring forth some four or five in a nest, some three, and some but two; the most is twenty, as in the case of the little wren. Being so small, the kind would be consumed by things that devour such weak creatures if those that exist did not bring forth very many. But every fish brings forth a great multitude, many hundreds, as we may see in their spawn.

That God should give these creatures a power to multiply so very fast is wonderful, and it is agreeable to reason too, for fishes devour one another more than beasts do, the greater being much more ravenous than any beast, as they are bigger. Their stomachs, due to the cold water, are more vehement in digesting.

They are said to be without number (Psalm 104:25), not simply, but to us, for we cannot tell the number of them, though God, who made them, knows the particular number of them. He can tell how many fishes there are in the sea, though to us they exceed the power of counting. Yet He has the precise and exact number of them.

We do not know the kinds of fishes, much less the particulars!

There are, says Pliny, one hundred seventy-six distinct kinds of fishes and other creatures living in the sea.

What philosopher can tell how many dolphins, herrings, whales, or swordfishes there are in the sea?

A crocodile measures eighteen cubits; it comes from an egg as big as that of a goose. "Nec aliud animal ex minori origine in majorem crescit magnitudinem." — Pliny, Book 8, Chapter 25. From such a small beginning, it increases to eight or ten yards in length. Their bodies are not much longer than their tails, which are of like use to them as the proboscis is to the elephant; their mouths are very wide, capable of swallowing a horse or a man in one gulp. The name is taken from a croceo color, or by antiphrasis, because it fears saffron. The ichneumon steals into its belly and gnaws its guts while it opens its jaws to let the little trochilus pick its teeth, which gives it feeding. — Herbert's Travels, Book 3.

The echeneis, remora, or stop-ship, though only half a foot long, is able to halt the greatest ship under sail. Keckermann attributes this to the cold humour emitted by the remora, which freezes the water around the rudder. — *In Disputationes Physicae*. The cramp-fish, or torpedo, is able to numb and mortify the arms of the strongest fishers merely by touching the end of any part of a fishing rod they hold in their hands, even if they stand aloft and a great distance away. Hence it is named, "quod torpore manus afficiat," because it numbs the hands. — See Vossius, *De Origine et Progressu Idolatriae*, Book 4, Chapter 11, on both the remora and the torpedo.

Naturalists tell us of one fish called the uranoscope, which has only one eye, and that in a vertical point on the top of its head, directed

upward, by which it avoids all rocks and dangers.

There have been known whales six hundred feet long and three hundred and sixty feet broad, some resembling mountains, and some like islands. God himself, speaking of his own power over all creatures, mentions only two: the behemoth, Job 40:15 to the end, which is the elephant; and the leviathan, Job 41, throughout, which is the whale, this being the greatest among fishes, as that among beasts.

The swordfish has a beak or bill, sharp-pointed, with which it will pierce through the sides and planks of a ship, causing it to sink.

The dolphin is said to be a fish of such exceeding great swiftness that it often outstrips a ship under sail in the greatest wind. In this fish, we find an example of charity and kind affection toward our children, as Pliny describes, and Aelianus, Book 5, Chapter 18, also notes. Moreover, it shows singular love towards humans, of which Aelianus provides remarkable examples.

It may seem strange that it should please the Pope to forbid flesh to men rather than fish, the less dainty and luxurious option before the more: for what is alleged, that the curse fell upon the earth and not the seas, is falsely claimed. When it is said, "cursed be the earth," by earth is meant the whole globe, consisting of sea and dry land.

Some fishes are exceedingly small and, for their smallness and the workmanship bestowed upon them, admirable. In the sea, the cockles, a small kind of shellfish, yet very intricate in its construction, somewhat resembling a crayfish, are delicacies for rich men.

These small things are made with so many joints, parts, and turnings, such a proportion and shape, and everything so exact and suitable, as to stir up astonishment in any beholder. God's power is likewise seen in the greatness of some fishes, such as the whale, some of which are eighty yards long. Their eyes are as big as a hogshead, and their mouths so wide that a man sitting on horseback might fit within.

God has created the fowls of heaven among other creatures, Psalm 104:12; Genesis 1:20-21.

The things wherein the fowls differ from other creatures are:

1. They are winged, having feathers and wings by which they are covered, and by which they pass through the air, in the open firmament of this lower heaven. Their creation is wonderful in diverse respects.
2. Their making is wonderful, far different from that of beasts, fishes, and men.
3. They have a great variety of kinds: some wild, some tame; some great, some small; some sea or water birds, and some land birds.
4. Their manner of breeding: they lay eggs and hatch them, and out of a kind of confused substance that to us seems void of life, by the heat of their bodies, they bring forth their young naked at first, which after, by the same cherishing warmth, bring forth feathers to cover them. Many of them are so beautifully adorned with their feathers for colour and are so glorious that one cannot help but look upon them with wonder and delight. Where does nature show more variety and a pleasing composition of colours than in a dove's neck, a peacock's tail, and other similar birds?

5. For their swiftness of flying, they can with great celerity pass through the air.
6. They are useful in many ways: they provide dainty food for weak stomachs, and they pull up many kinds of worms and vermin that would otherwise be harmful to us.

Fowls or birds are more worthy than fishes because they participate more in air and fire (the two noblest elements) than in water and earth. All birds are classified under the name of fowls as their genus.

There are examples of virtues in the fowls for us to imitate, and of vices for us to shun.

In the phoenix, we have an example of the resurrection; in the stork, loving affection; in the dove, innocence and conjugal faith; in the crows and ostriches, unnaturalness.

We should imitate the stork, crane, and swallow in acknowledging the seasonable time of our repentance.

The stork has her name from the Greek word for love, and the Hebrew word is akin to another which signifies bowels of compassion, which indeed are most tender in her. A story is told in the description of the Netherlands of a stork that, when the house where her nest was caught fire, kept the flames off her young ones with her own body and wings until she was burnt herself.

The stork is loving to mankind and delights in building on the tops of houses and chimneys, as is usual to see in Germany.

It is the emblem of a grateful person, for at her departure from the house where she builds, she usually leaves a young one behind. Aelian, in Book 8 of *De Animalibus*, Chapter 19, writes of a stork that

bred on the house of a man who had a very beautiful wife who, in her husband's absence, committed adultery with one of her base servants. The stork, observing this, in gratitude to the man who freely gave him houseroom, flew at the villain's face and struck out both his eyes. It is also recorded of the stork that when the dams are old, the young ones feed them; and when through age they are ready to faint in their flight, the young ones help them; and when they are past flying, the young ones carry them on their weak backs.

The eagle is reckoned the sovereign queen of all fowls, as the lion is reputed the king of all beasts.

It is an *altivolant* bird, a high-soaring bird, that sometimes flies so high as to transcend the view of man, whence the proverb "Aquila in nubibus" (eagle in the clouds). She makes her nest in high trees or rocks, lest her young ones be hurt by lesser birds (Jeremiah 49:16). She also flies swiftly (Job 9:26). She sees acutely when she is so high that men can scarcely see her; she sees, they say, fishes swimming in the sea.

"—tam cernis acutum, Quam aut aquila aut serpens Epidaurius."

She has a tender care for her young. When they are fresh and ready for flight, she stirs up her nest and flutters over them; she even takes them on her wings, soars with them through the air, and carries them aloft, freeing them from all danger. By carrying her young ones upon her wings rather than in her talons, she shows her tender care and love for them (Exodus 19:4, Deuteronomy 32:11).

The Hebrew name ֹפֶּה (oph), translated as "fowl" in Genesis 1:26, signifies every living thing that flies above the earth in the air by means of wings. Therefore, not only birds but also bees, wasps, hornets, and all other winged creatures are included.

Bees are principal among insects and are notable for several reasons:

1. For their industriousness: Bees are very diligent. They fly to every herb and flower, seeking and searching every corner. They so abhor idleness that they punish the idle drone and do not allow it any quiet harbour in the hive.
2. For their thriftiness, another aspect of good husbandry: What they gather in the summer, they carefully lay up in their cells and do not use until absolutely necessary.
3. For their cleanliness and neatness: Bees are the cleanest of all animals; they will not tolerate any filth within their hive if they can go outside, and they cannot endure any unsavouriness nearby (Pliny, Book 11, Chapters 10 and 18).
4. For their care of the common good: Bees are admirable lovers of the common good. They labour, eat, and fight communally, and all their efforts are directed towards the common benefit. They will courageously attack any enemy, no matter how strong, that threatens their community.
5. For their concord: Bees from the same hive are bonded in friendship. Despite their numbers, they know and love each other, maintain peace among themselves, and avoid internal conflicts unless their rulers multiply and cause disorder.
6. For their loyalty to their king or queen: Bees are most loyal subjects. They work for their ruler, build multiple palaces for them—larger and more splendid than their own—and fight for them. They accompany their ruler on expeditions.

The workmanship of God is more excellent in some insects, like bees and other small creatures, than in those of great size. Pliny (Book 7, Chapters 21 and 36) and Augustine prefer a fly (regarding its life) to the sun. However, some things, says Vossius, are valued not so much for their form as for their purpose, which is more excellent in the sun than in any perfect living creature, except for man.

We see and use the fowls, eat their flesh, and lie upon their soft feathers, yet we do not contemplate the goodness of God in them.

We have various kinds of tame fowl in our backyards; they bring us young, we kill and prepare them, and serve them at our tables. They lay eggs, and we eat them. They sit and hatch and nurture their young, and we witness the remarkable process of drawing actual life out of potential life through the working of heat. We also have many wild fowl, but who acknowledges God's wisdom, power, and bounty in giving them to us?

Let us stir up ourselves to give God his due glory in respect of this kind of creature.

Among other creatures, the Lord has filled the world with various kinds of four-footed beasts that move and walk upon the face of the earth (Psalm 104:11-12). These were created on the sixth day (Genesis 1:24).

These beasts are endowed not only with life but also with sense. They excel humans in quickness of sense:

Nos aper auditu praecellit, aranea tactu, Vultur odoratu, lynx visu, simia gustu.

(The boar excels us in hearing, the spider in touch, the vulture in smell, the lynx in sight, the monkey in taste.)

They consist of a body and a sensible soul. Besides the life of vegetation, which is found in plants and by which they grow and are nourished, they also have a soul that discerns diverse bodily objects. They can both discern and follow what is good for them and shun what is evil, thus preserving themselves by using things helpful to them and avoiding the contrary. All these beasts were made to walk upon the ground with four feet, their heads bowing down to the ground to seek their food, without which they could not live and which is provided for them upon the face of the earth.

This work is wonderful in respect to the diverse sorts of these beasts: some great, some small, some of one shape and nature, some of another. We see great variety in our own country, and there is far greater variety abroad in the world which we have never seen. That out of the same earth and water all these kinds should grow by a word spoken with the mouth of God, "Let it be so," is a strange and wonderful thing. By virtue of these words, there were sheep, goats, kine, horses, camels and dromedaries, elephants, lions, bears, dogs, tigers, wolves, foxes, and deer. What are all these but a most artificial mixture of earth and water put into a certain shape or form, having head, feet, back, breast, belly, brain, liver, heart, guts, and other entrails, with the power to see, hear, touch, smell, taste, eat, drink, move, reproduce, remember, have thoughts, imagine, and discern, and with affections and passions? They carry us, feed us, clothe us, and till the ground for us. How full of tedious and toilsome pains our lives would be if we did not have a horse to bear us from place to place, and horses or oxen to convey all manner of things for us!

We must magnify the name of God and frame ourselves to sincere thankfulness to Him who has made such a multitude of creatures inferior to ourselves and given us the use of them. Oh, what a wonderfully skilful workman is He, that out of the earth could produce such a number of creatures! And how good was He to us, that He did not give reason to them as well as sense; for if they had reason to know their own strength and our weakness, we would never keep them under as we do.

Let us not abuse the creatures of God to bad purposes or use them in a cruel and inhumane manner. They are our fellow creatures, made of a little coarser earth; and since they obey us with all cheerfulness, let us be likewise obedient to God.

There is no creature among all the beasts of the world that so aptly demonstrates the power and wisdom of Almighty God as the elephant, both in respect to its proportion of body and disposition of spirit. It is by the Hebrews called Behemoth, by way of excellence, as the Latins for the same cause call it Bellua. In Job 40:15, it is likewise called Behemoth in the plural number: "Behold now Behemoth, which I made with thee; he eateth grass as an ox." The LXX and Chaldee by Behemoth understand all earthly beasts of great bulk, but the Hebrews think the elephant is only meant, whom Thomas Aquinas and Nicolaus Lyranus follow. God stirs Job to consider well this huge beast, as if He had said, "If thou dost not yet understand how weak a man thou art, and how unfit to grapple with me, see how thou canst deal with this great beast." — See Vossius, *De Origine et Progressu Idolatriae*, Book 3, Chapters 50-51. Julius Scaliger wittily calls it "Bestiarum Heros" (Hero of Beasts), and Job in the same chapter, verse 19, calls it "the chief of the ways of God," meaning the greatest, strongest, and most understanding of all earthly irrational

creatures, as Deodate interprets it. — See Fuller's *Miscellanies Sacrae*, Book 4, Chapter 10.

Elephants are foreign to us but well-known and common in India and other places. Certainly, in ancient times, they carried towers of armed men into battles. — See Johnston's *Thaumatographia*. Elephants were useful in wars; they carried towers from which ten or fifteen soldiers would cast darts or spears. — See 1 Maccabees 6:37. If by accident in their fury they kill their keeper, they mourn afterward to the point of dying from hunger, says Strabo. Similar accounts have been reported of elephants in England.

Aristotle, in Book 9 of *De Historia Animalium*, Chapter 47, mentions a memorable story to discourage incest. The King of Scythia had a mare of an excellent race, which brought forth superior colts. Among them was one that excelled all. The King desired that this colt might mate with its dam to produce an excellent lineage. However, when the colt was brought to its dam, it refused to mate. The King, seeing this, covered the dam so the colt would not recognize her. But when the colt realized it was its dam, it ran away and cast itself over a steep rock, breaking its neck. — See Vossius, *De Origine et Progressu Idolatriae*, Book 3, Chapter 61.

There are many wonderful things about the dog: his sagacity, docility, and fidelity. Of this creature and the horse, Pliny writes: "Fidelissimi ante omnia homini canes atque equi" (Most faithful to man above all are dogs and horses).

A dog in Epirus, in a great assembly of people, recognised the man who had murdered his master. The dog flew at him with open mouth, barking and snapping so furiously that he was ready to take him by the throat. Finally, the man confessed to the crime, which had caused

the dog to rage and foam against him. — See Vossius, *De Origine et Progressu Idolatriae*, Book 3, Chapter 61.

Alexander the Great, on his voyage towards the Indies, received as a present a very great dog sent by the King of the Albanians, with the advice that he should not set the dog against wolves, bears, or boars, but against lions and elephants. Desiring to see some sport, Alexander made a lion be brought, which the dog overcame and tore to pieces in a trice. Then he commanded an elephant be set upon the dog, eager to see the outcome. The dog, seeing his adversary, began to bustle, bristle his hair all over his body, and with a furious bawling, made the elephant turn tail. The dog proceeded so courageously, to the great applause and astonishment of all who beheld it. — See Pliny, Book 8, Chapter 40; Camerarius, *Historia Meditationum*, Book 2, Chapter 6; and Vossius, *De Origine et Progressu Idolatriae*, Book 3, Chapter 56.

The dogs near the Nile lap from the river while running and never stay while drinking, for fear of the greedy crocodiles. "Aegyptio canes e Nilo nunquam nisi currentes lambitant, dum crocodilis insidias cavent."

It happened that upon a narrow plank used as a bridge, one goat met another, both coming from different directions. The place was so narrow that they could neither pass by each other, turn around, nor retreat backwards blindly, considering how long and slender the plank was, and the swift stream running underneath threatening death if they fell. Mutianus affirms that he saw one of the goats lie flat down, allowing the other to pass over its back.

In Sibaris, there was a young man named Crathis who, unable to control his lust and forsaken by God, committed buggery with a female goat. The master goat, witnessing this act, concealed his mind

and jealousy. Later, finding the young man asleep (for he was a shepherd), the goat made all his force upon him and dashed out the buggerer's brains with his horns.

Alexander the Great had a very strange and rare horse called Bucephalus, either for the greatness of his head or because of a mark resembling a bull's head imprinted on his shoulder. Bucephalus would allow no man to sit on him or come upon his back but Alexander, especially when adorned with the king's saddle and royal trappings. Otherwise, he would permit anyone. When Bucephalus died, Alexander solemnised his funeral sumptuously, erected a tomb for him, and built a city named Bucephalia in his honour.

There is a lofty description of a horse in Job 39:19-26. These words signify that the terrible strength of the horse is from God. His neighing is almost like thunder; his mettle, when unable to stand still, hollows the earth with his hooves. He goes undaunted into battle, unafraid of many darts falling near him and his rider. He runs with such swiftness that he seems to swallow up the earth and rejoices at the sound of the trumpet, stirring up the soldier to battle.

If Banks had lived in older times, he would have shamed all the enchanters of the world. No famous enchanter could ever master or instruct any beast as he did his horse. Banks' horse would restore a glove to its owner after Banks whispered the owner's name in the horse's ear. The horse would tell the exact number of pence in any silver coin shown to him and obey commands to discharge his excrements whenever instructed.

The story of Androcles and the lion is commonly known. — See Aulus Gellius, *Noctes Atticae*, Book 5, Chapter 14. Vossius, *De Origine et Progressu Idolatriae*, Book 3, Chapter 52, relates a strange story from Aelian about the sagacity of a lion. In Thrace, a bear entered a

lion's den and killed the young lions. When the parent lions returned from hunting and saw this, they pursued the bear. The bear climbed a nearby tree. The lioness stayed at the tree while the lion wandered the mountains until he met a carpenter. The carpenter, frightened, dropped his hatchet, but the lion fawned upon him and showed him the hatchet with his foot. The lion then embraced the man with his tail and led him to the den. The lioness showed the carpenter the destruction of their whelps and looked up at the tree where the bear was. The carpenter, guessing that the bear was the culprit, cut down the tree. As the tree fell, the lions tore the bear to pieces. The lion then safely returned the man to where he had been cutting wood. — See more about the lion in the aforementioned chapters of Vossius.

It is a great token of God's goodness to us that even from the very serpents (which are poisonous due to man's sin), a threefold profit redounds to man.

1. In respect of nourishment: In Africa, as Pliny relates (Book 6, Chapter 29), men feed on them.
2. They serve for medicine: See Vossius, *De Origine et Progressu Idolatriae*, Book 4, Chapter 62.
3. They are a preservative against poison: "Amoletum ab amoliendo," or as it is commonly written, "amuletum." Treacle is made from the flesh of a viper, and the oil of scorpions is good against the sting of scorpions. If bitten by a serpent, anointing the wound with spittle will hinder the poison from spreading any further.

Chapter VII:

Of the Angels, Good and Bad

Among the works of Creation, the principal are the reasonable creatures, angels and men.

The name "angel" comes from the Greek ἄγγελος, which signifies a messenger, sent forth from some superior person or state to deliver a message and to declare the mind of the sender. The Hebrew name מַלְאָךְ (mal'akh), which is the name for an angel in the Old Testament, also signifies a messenger, but in a more comprehensive sense: it denotes a messenger who not only delivers and declares a message by word of mouth but also acts and executes the will of the sender, performing his duties as a faithful minister and servant.

Firstly, it signifies that chief and principal messenger and ambassador of God, His Son Jesus Christ, who is called in Malachi 3:1, "The Angel of the Covenant."

Secondly, pastors are called angels in Revelation 2 and 3, being God's messengers sent to the Church.

Thirdly, this word is most frequently used to signify the heavenly spirits, who are so called because they are both ready to be sent on God's message and often are sent out to do the will of God (Genesis 19:1, Psalm 103:20-21, Matthew 18:10).

That there are angels is proven from Scripture, where they are often mentioned (Psalm 68:17, Daniel 7:10, Colossians 1:16 and 2:10, Hebrews 12:22), and by the manifold apparitions of them (Genesis 3:24), where cherubim (angels) appeared in the form of flying men to guard the entrance to the garden. Abraham entertained angels

unawares. They were sent to destroy the sinful Sodomites and the cities around them. An angel stopped Abraham's hand when he lifted it to slay his only son Isaac, as commanded by God. Abraham told Eleazar that God would send his angel with him to ensure success in finding a wife for his son Isaac. An angel of the Lord met Hagar and sent her back to her mistress when she fled in discontent. An angel appeared to Zechariah and foretold the conception and birth of John the Baptist. An angel informed the blessed Virgin that she would conceive our Saviour in her womb by the overshadowing of the Holy Ghost. A multitude of angels celebrated the nativity of our blessed Saviour with a hymn of joy. Angels ministered to Christ after his temptation in the wilderness and during his agony in the garden. An angel set Peter at liberty when he was imprisoned between two soldiers. An angel shook the foundation of the prison where Paul and Silas were confined. An angel showed John the vision of the Revelation at the appointment of our Lord Jesus Christ.

Besides these and many other apparitions of the heavenly spirits, we read that the angels of God are many thousands, even millions, part of the company of innumerable angels, and of angels pitching their tents around the righteous, holding them up in their hands, chasing the wicked, and destroying them.

In addition to the testimony of Scriptures, the heathens also had some notions of angels, as evidenced in their writings, though their understanding was somewhat flawed; they conceived them as petty gods and performed worship to them, misled by evil angels. If there are evil angels, there must also be good ones.

Angels are variously called in Scripture: spirits (Psalm 104:4) to express their nature, and angels to express their office as messengers sent from God. They are called sons of God (Job 1:6 and 38:7), even

Elohim, gods (Psalm 8). Cherubim (Genesis 3:24, Ezekiel 10:1) from the form they appeared in, resembling youths—Caph is a particle of similitude, and rabiah signifies a young man in Chaldee, as noted by R. David. But Ludov. de Dieu in his *Animadversions* upon Mr. Mede's *Clavis Apocalyptica* says, "Hoc est puerile et frivolum" (This is childish and frivolous). Seraphim (Isaiah 6:2), meaning burning, quasi accensi ardore justitiae divinae (burning with the ardour of divine justice), execute God's commands when He sits on the throne of His justice and judges mankind, not from their burning love toward God as some imagine. They are also called watchmen or the watchful ones (Daniel 4:10, 13), being in heaven as in a watch-tower and keeping the world. Stars of the morning (Job 38:7) from their brightness of nature. A flaming fire (Psalm 104:4) because God uses their help to destroy the wicked.

In the New Testament, they are called Principalities for their excellence of nature and estate, and Powers for their wonderful force.

Reasons why God made Angels

The will and power of God is the reason they exist, for God saw it fit to make them. However, two reasons may be rendered for this work:

1. God saw it fit to elevate our thoughts from meaner to more excellent creatures until we came to Him. Some say things were made first which had no life; then living things without sense, such as plants and trees; then sensible creatures, and finally reasonable creatures.
2. It was convenient that every part and place of the world should be filled with inhabitants fit for each realm, such as the air with

birds, the earth with beasts and men, the sea with fishes, the heavens we behold with stars, and the highest heavens with angels.

God is the maker of angels. These glorious creatures, which shall have no end, had a beginning just like the simplest beast, bird, or fish. They owe their existence to God as much as the simplest worm does, if not more, because they have received more excellent endowments. Though Moses does not specifically mention the act or time of their creation, St. Paul says that by Him were all things made, visible and invisible. It is evident by reason that the angels were made by God.

That is too bold an assertion of Mr. Hobbes in his *Leviathan*, Part 3, Chapter 34, where he claims that concerning the creation of angels, there is nothing delivered in the Scriptures. See more there. What can be meant by Thrones and the words following in Colossians 1:16, but the angels? See Grotius on this passage. For they must either be made by God or some other maker, or else they must be eternal. Whatever is not made by some maker cannot be made at all; and whatever is not made at all is eternal. Now, if the angels were eternal, they would be equal with God in self-being. They might be called self-subsisting essences and would be equal with God, standing in no more need of Him than He does of them, owing no more service, homage, and praise to Him than He owes to them. Thus, they would be gods as well as He, and then we would have a multitude of gods, not just one God. Therefore, God would not be the first and best Essence, as there would be many others besides Him, as good and omniscient as He. Hence, the angels must be made by some maker because they cannot be eternal.

If they were made, it must be by themselves or by something else besides themselves. It cannot be by themselves because that implies an absolute contradiction. If by some other thing, it must be either a better or worse thing. It cannot be by something inferior, for the less perfect cannot give being to a more perfect thing; it would have to communicate more to the effect than it has in itself, which is impossible for any efficient cause. Nor could it be by any better thing than themselves, except the Divine Majesty, which is the first and best. There is no better thing than the angels except the humanity of our Lord Jesus Christ, which could not be the maker of them because they were created thousands of years before His humanity was formed in the Virgin's womb or united to the second person in the Trinity.

We are not able to conceive of their essence; they are simple, incorporeal, spiritual substances, and therefore incorruptible.

An angel is a spiritual, created, complete substance, endowed with understanding and will, and excellent power of working.

An angel is a substance.

1. **Spiritual:** That is, void of all corporeal and sensible matter. Hence, in Scripture, angels are called spirits (Psalm 104:4, Hebrews 1:14). Therefore, the bodies in which either good or evil angels appeared were not natural to them but only assumed for a time and laid aside at will, like a man does with his garments. These were not substantial but aerial bodies, not essentially or personally, but only locally united to them, so that the body was moved but not quickened by them.

The Hebrew, Greek, and Latin words for "spirit" signify breath. There is no more subtle being known to us than breath, which, when

condensed by the cold, may indeed be seen. Angels, both good and bad, are spirits because they are:

1. Immaterial and incorporeal.
2. Invisible (1 Timothy 1:17). That was a foolish fancy of the disciples in Luke 24:37. If Christ had been a spirit, He could not have been seen.
3. Impalpable (Luke 24:37, compared with verse 39).
4. Incorruptible and immortal. They do not end of themselves, and no creature can destroy them. God alone has immortality (1 Timothy 6:16), having it inherently and able to communicate it to others.
5. Intellectual beings with understanding.
6. Their spirituality appears in the subtlety of their moving. It is debated whether they can move from one extreme to another without traversing the middle parts, yet they move like lightning.
7. In respect of their strength and power. There is great force in a natural spirit extracted (Isaiah 31:3).
8. **Created:** By this name, they are distinguished from the Creator, who is an infinite spirit (John 4:24). Nothing about God and creatures is said univocally.
9. **Complete:** By this, an angel is distinguished from the reasonable soul of man, which is also a spiritual substance but incomplete because it is the essential part of man.

10. **Endowed with:**

11. An understanding, by which an angel knows God and His works.
12. A will, by which an angel desires or refuses the things understood.
13. An excellent power of working, by which an angel effects what the will commands. This power is great in them (Psalm 103:20, 2 Kings 19:35).

The angels are most excellent creatures. When the highest praise is given to anything, it is derived from the excellence of angels (Psalm 78:25, 1 Corinthians 13:1). They are called holy angels (Luke 9:26, Mark 8:38) and are therefore clothed with linen (Daniel 10:5) to signify their purity. They are called angels of light (2 Corinthians 11:14) to denote the purity in which they were created. All the individual angels were made at once; and as God made Adam perfect at the first, so they were made of a perfect constitution.

They possess all our faculties, except those that are badges of our weakness. They have no body, therefore not the faculties of generation, nutrition, or augmentation. They have reason, conscience, and will. They can understand as much as we do and more. They have a will, whereby they can refuse evil and choose good, and reasonable affections, though not those that depend on the body.

They are endowed with excellent abilities, know more of God, themselves, us, and other things than we do. They love God, themselves, and men, and are obedient to God. The good angels obey God:

1. Universally, in all things (Psalm 103:20).
2. Freely and readily, making haste to do what He would have done, hence they are said to have harps (Revelation 15:2) as a sign of their cheerful mind.
3. With all their might. They serve God with diligence and sedulity, hence they are said to have wings to fly.
4. Constantly (Revelation 7:15, 14:4).

They have incredible strength and are called strong in strength (Psalm 103:20), angels of the power of the Lord Jesus (2 Thessalonians 1:7), and powers (Ephesians 3:10, Colossians 2:10). One angel is able to destroy all the men, beasts, birds, and fishes in the world and to overturn the whole course of nature if God should permit it. They could drown the earth again, make the waters overflow it, push the sun, moon, and stars out of their places, and return everything to chaos. Therefore, we read of the wonderful things done by them: they stopped the mouths of lions so they could not touch Daniel; they quenched the violence of the fire so it could not touch even a hair of the three children's heads or a thread of their garments; they made Peter's chains fall instantly from his hands and feet; they can move and stir the earth, as seen in Matthew 28:2. The angels shook the foundation of the prison where Paul and Silas were laid, caused the doors to fly open, and everyone's bands to fall off. They destroyed the firstborn of Egypt, Sodom and Gomorrah. One angel slew 185,000 men in the host of Sennacherib in one night.

Their Nature in Respect of Bodily Things

Angels are wholly active, not passive. They are of a spiritual nature. Consider what great things a whirlwind or flash of lightning can do. They are swift and possess great agility. Since they have no bodies, they do not occupy space, nor is there any resistance to them. They

move with incredibly quick motion and can be where they will in an instant. They move like the wind, irresistibly and easily, without molestation, and in an imperceptible time. They move more swiftly than the sun, covering in a few minutes the distance the sun traverses in twenty-four hours.

Their Wisdom

They possess admirable wisdom (1 Samuel 18:14, 1 Samuel 14:20). The knowledge of the good angels has increased since their creation. Besides their natural knowledge, they know many things by revelation (Daniel 9:22-23, Matthew 1:20, Luke 1:30), either immediately from God or from His Word (Ephesians 3:9-10, 1 Peter 1:12, Luke 15:7). They also gain knowledge by experience and conjecture (Ephesians 3:10). They are so perfectly knowing that even the Heathen philosophers have called them Intelligences, as if their very being were composed of understanding.

How an angel understands is much disputed. Their understanding is not infinite; they do not know all things (Mark 13:32: "Of that day and hour knoweth no man, no, not the angels"). They cannot know future contingent things beyond what God reveals to them, nor can they know the secrets of man's heart (1 Kings 8:39, Psalm 7:9), for that is proper to the Lord alone. They are said to rejoice at the conversion of a sinner, but that is only insofar as the inward conversion manifests itself in outward actions. They do not know the number of the elect nor the nature of spiritual desertions and the manner of mortifying sin, except through the Church and ministry of the Word.

Their Knowledge

The Schoolmen speak of three degrees of their knowledge:

1. **Natural:** Which they had from Creation (John 8:44: "He abode not in the truth").
2. **Revealed:** (1 Peter 1:12, Ephesians 3:10). The Greek word signifies to look into narrowly, possibly referring to the cherubim who turned their faces toward the mercy seat, a type of Christ.
3. **Experimental:** Which they gain by observing events among us, such as the repentance of the godly (Luke 15:10).

Their Will

The will of angels is such that they desire good things known and forsake evil. Angels would never have sinned if they had not been voluntary. Although the good angels are now confirmed in holiness and can will nothing but good, this does not hinder liberty, no more than it does in God or Christ himself. To be a free agent is a perfection, while to sin is a defect that arises from the mutability of the will, not its liberty.

Their Motion and Place

That angels are in a place is plain from Scripture, which shows that they are sometimes in heaven and sometimes on earth, as their service requires. They are not in a place as bodies are; they are not circumscribed by place. A legion of devils was in one man (Luke 8:30). They are present here and not there, meaning one angel cannot be in many places simultaneously, although many angels can be in the same place. They do not move instantaneously, though they move speedily. They continue in the highest heavens unless sent by the Lord to perform a task. There, free from distractions and human

necessities, they behold God's glorious presence, with their understanding and will focused on Him (Matthew 18:10, Matthew 22:30, Psalm 68:17, Luke 2:13).

Their Society and Communion

It is inconceivable that these glorious spirits should not signify their meanings to one another. However, it is hard to determine how this happens. It is said that angels communicate their minds to one another by their mere will.

Their Multitude and Order

There are many angels, as shown in Daniel 7:10 and Hebrews 12:22, which mention an innumerable company of angels (Revelation 5:11, Matthew 26:53). Jerome computes this number as seventy-two thousand.

The Fathers generally thought that the number of the angels who fell should be made up by the elect saints. Some think that Hebrews 12:27 seems to suggest this.

Some say the good angels exceed the number of the wicked angels by as much as evil men exceed the good. The greatest number of evil angels mentioned in Scripture is a legion, while the good are described as very many, as shown in Daniel, Matthew, Hebrews, and Revelation 5:11.

Order of Angels

The Apostle Paul in Colossians 1 indeed shows that there is an order among angels, with some having greater dignity but not necessarily

greater power or command. Hence, they are called a host, which signifies a complete order.

Dionysius the Areopagite identifies nine orders of angels, divided into three groups: the first contains Cherubim, Seraphim, and Thrones; the second includes Dominions, Virtues, and Powers; the third consists of Principalities, Archangels, and Angels. Augustine is more modest, admitting his ignorance of the reason for such distinctions (Contra Priscillian, Chapter 11 and 57; Enchiridion ad Laurentium). See Dr. Prideaux on Matthew 18:10 for their nature, properties, order, and ministry.

The Papists claim there are different degrees of angels based on their nature. Protestants argue that this difference lies not in their nature but in their office, as they are called to more eminent tasks.

Scripture mentions only two orders of angels: angels and archangels (Hebrews 1:4, 1 Thessalonians 4:16). Seraphim is a common name for all angels; they are described as flames of fire (Psalm 104:4). All the angels are Cherubim, as indicated by the curtains of the Tabernacle adorned with Cherubim (Exodus 26:31), signifying the presence of angels in the assembly of the Church, as the Apostle expounds in 1 Corinthians 11:10.

Mr. Cartwright notes that the Apostle in Colossians 1:16 uses various words with the same meaning to emphasize the supereminent power of our Saviour Christ above all.

Names of the Angels

The first and most common name is "angel," which applies to both good and evil angels, though in different senses. The evil spirits are seldom called angels simply, though they sometimes are to denote

the excellence of their original state before they fell (1 Corinthians 6:3, Jude 6).

The evil spirits are called angels because that was their original name. Otherwise, they are referred to as angels of the devil or angels of Satan, indicating that they are sent by the devil, their prince.

Some angels have proper names, such as Michael (Daniel 10:13), which is composed of three Hebrew particles, Mi-ca-el, meaning "Who is like or equal to the strong God?" It signifies the power of God because through him God exercises His power. Gabriel (Daniel 8:16, 9:21, Luke 1:19) means "the glory of God," who executed the greatest messages in God's name to men. See Scultetus's *Exercitationes Evangelicae*, Book 1, Chapter 9.

The Ministry and Service of Angels

The ministry and service of angels can be considered concerning God, the Church, or the enemies of the Church. Regarding God and the Church, and the people of God, they have various services.

The Office of Good Angels in Respect of God

1. **They enjoy God and glory** (Matthew 18:10; 22:30). This implies their great purity and happiness, and their ministry: whatever God bids them do, they are ready to perform. They will attend Christ when he comes to judgment.
2. **They praise God and celebrate his name**, cleave inseparably to him, and obey his commandments (Isaiah 6; Psalm 103:20-21; 104:4; Daniel 7:10; Job 1:6). They see the

worth and excellence of God, recognizing that he deserves more praise than they can give.

- 3. They praise and worship Christ as the head of the Church** (Revelation 5:11-12; Hebrews 1:6; Philippians 2:10). They also serve as his ministers (Matthew 4:11; Luke 22:43; Matthew 28:2), always ready to do him service. For instance, an angel comforted him in his agony.

Their Service in Respect of the Church and People of God

- 1. They rejoice for the good that befalls the elect.** When Christ came into the world, they were glad and cried, "Glory be to God on high" (Luke 2). They rejoice at the conversion of sinners (Luke 15:10).
- 2. They reveal the will of God** (Daniel 8; Revelation 1:11).
- 3. They protect the elect from dangers both of soul and body, as far as is expedient** (Genesis 19:16; 28:12; 25:7; 32:1-2; Psalm 34:7; 91:11; Numbers 22; 1 Kings 19:7; 2 Kings 6:16; 8-10). In the curtains of the Tabernacle (Exodus 26:1) and the walls of the Temple, Cherubim were depicted to signify the protection the people of God have in serving him.
- 4. They comfort the elect in distress, heaviness, and distraction** (Genesis 20:17-18; Isaiah 6:6; Luke 1:30; 2:10; Matthew 28:5; Acts 10:4; 27:23-24; Judges 6:12; 13:10; Daniel 10:12; Matthew 1:20; 2:12-13).
- 5. They suggest holy thoughts to their hearts,** much as the devil suggests evil and unclean thoughts. Resist Satan, as mentioned in Jude.

6. They carry the souls of the elect into heaven at the end of this life (Luke 16:22). At the Day of Judgment, they will gather the elect from the four winds and separate the elect from the reprobate (Matthew 24:31; 13:27).

Their Services Against the Wicked and All the Enemies of the Church

Good angels are ready to execute vengeance upon the enemies of God's people (Isaiah 37:36). An angel smote the bloody persecuting Herod (Acts 12). At the last day, the angels shall hurry the wicked to Christ's tribunal and cast the reprobate into hell (Matthew 13:40-42, 49-50).

The Speech of Angels

Angels and devils communicate with God and one another, not through spoken language, as speech requires bodily instruments, which these spirits lack. Instead, as they perceive every object without senses, they express it without language in a secret way.

Profitable Questions About the Angels

If the angels are so beneficial to us, may they not be prayed to?

The practice of praying to angels is addressed in Colossians 2:18, which provides a general prohibition of religious worshipping of angels and explains the reasoning behind it.

There are three causes for the attempt to pray to angels:

1. **Ignorance:** They entered into things they did not understand. As with the Papists, how can they know whether the angels pray for us or if they are aware of our needs?
2. **Carnal Mind:** Seeing in the world that we use mediators and intercessors to approach great magistrates, they thought it necessary to have intermediaries here as well.
3. **False Humility:** Papists argue that we are unworthy to approach God directly and therefore need the help of angels. However, this is vain because Christ is nearer to us than angels are (Ephesians 3:12). It is safer and more pleasant to speak to Jesus than to any of the saints.

Lawful and Moderate Reverence to Angels

We assert that all lawful and moderate reverence should be given to angels, consisting of the following:

1. **Acknowledgment:** We recognize the great gifts of God in them and praise God for them. We confess that it is His mercy that has made such noble creatures to serve us.
2. **Honour:**
 - We honour them as more noble creatures than man, acknowledging their greater wisdom, holiness, and power.
 - We love them because they love us and delight in our good, being ready to help us everywhere.
 - We should be careful of our behaviour because of their presence and avoid sinning because of the angels.
 - We should strive to follow their example in doing God's will.

- If angels should appear visibly to us, we should honour them as more excellent creatures, but only with civil or fraternal honour, acknowledging them as fellow servants yet superior to us, without giving them religious worship.

Refutation of Papist Arguments on Worshipping Angels

The Papists claim that a religious worship is due to angels, though not the same as the worship due to God, but a secondary form. They argue that angels intercede for us, not as Christ does, but in an inferior way, and thus they believe angels may be worshipped and prayed to.

We will now refute their arguments and confirm the truth with strong reasons.

1. **Lawful Reverence:** All lawful reverence is commanded either by the first table of the law, which is religious, or by the second, which is civil. However, the manner and degree of worship the Papists propose for angels is required by neither table; therefore, it is merely invented.
2. **Religious Worship Definition:** By general consent, religious worship is that by which we acknowledge God as the primum principium (first principle), the ultimum finem (ultimate end), and summum bonum (highest good). There is only one summum bonum. Claiming there is a secondary religious worship is as absurd as claiming there is a secondary summum bonum.
3. **Divine Acts of Faith:** There is the same rationale for religious worship as there is for a divine act of faith, love, and hope. If one were to say we may have divine faith in God primarily and in

angels secondarily, it would be ridiculous. Similarly, if religious worship were due because of supernatural excellencies, then every godly man should be worshipped religiously.

General Arguments Against Worshipping Angels

1. **Scriptural Command:** Matthew 4:10 states, "Thou shalt worship the Lord thy God, and him only shalt thou serve." This is applied to Christ in Hebrews 1.
2. **Promise to Worshippers:** The promise is given only to those who call upon God (Psalm 50:15: "Call upon me").
3. **Faith Issue:** Worshipping angels cannot be of faith because we do not know whether they hear us or whether they are present.
4. **Condemnation of Will-Worship:** Colossians 2:8 condemns will-worship. Idolatry occurs when divine worship is given to something that is not the true God. John was reproved for attempting this in Revelation 19:10 and 22:9. John might have distinguished, saying he did not worship the angel religiously as God, but in a secondary place, yet this was still not acceptable.

The Second Question: Does Every Man Have His Own Peculiar Angel?

This is not a question of faith but should be viewed with suspicion, as it was generally held among the heathens, who believed every person had a bad angel to afflict them and a good angel to defend them, referred to as a good and evil genius. Becanus cites Scripture to support this, but Scripture itself is silent on the matter. When angels are said to have care over us, it implies that it is the care of all angels

collectively. The primary scriptural reference supporting this idea is Acts 12:15, where they said, "It is his angel." Some interpret this as reflecting the common opinion of the time rather than the truth, similar to when the disciples asked whether a blind man or his parents had sinned, suggesting pre-birth sin based on a belief that the soul existed before being placed in the body. Some ancient theologians like Origen held this view.

Calvin suggests that the angel mentioned in Acts 12:15 was specifically assigned to Peter during his imprisonment. If it were a peculiar angel, it would imply that the angel spoke and had the same gestures as the person they guarded. Therefore, the term could be translated as "messenger," as it is elsewhere in the Bible. Some might argue that the people thought the messenger spoke like Peter, but it could be that they thought Rhode had misunderstood. If each person had one angel, why did more than one angel carry Lazarus's soul to heaven? And why does Scripture say, "He hath given his angels charge over thee," implying many angels for one person?

The Third Question: What Is the Meaning of "Let Her Be Covered Because of the Angels"?

In this context, the Apostle commands a woman to have a covering during public duties, signifying her subjection to God, and states it should be done "because of the angels." Some interpret this to mean the heavenly spirits present at assemblies. While God and Christ's presence would suffice, angels are mentioned as their inseparable servants sent for the salvation of believers. Others see it as an argument from Isaiah 6, where angels cover their feet before God, symbolizing subjection, which women should emulate.

Others interpret "angels" as ministers of God, comparing this to Ecclesiastes 5:6, where the high priest is referred to as an angel before whom vows were made. Some generalize it to mean all good men, suggesting we should be as angels in our conduct.

The Fourth Question: What Do Acts 7:53 and Galatians 3:19 Mean?

Learned Junius translates Acts 7:53 as, "You have received the law in the midst of the ranks of angels," indicating angels accompanied God when delivering the Law. This can also be understood as God ordaining and delivering the Law with angels attending. It seems improper to suggest multiple angels spoke the Law, as it would create confusion, and one would suffice with divine guidance. Exodus 20 does not mention angels in the giving of the Decalogue. Cameron suggests that the earthquake, thunder, and lightning on Mount Sinai were caused by angels, who can change the state of the elements.

The Fifth Question: What Is the Meaning of Jude 9, Where Michael Strives with the Devil?

The Apostle Jude uses this story to emphasize the severity of speaking evil of dignities. Michael, meaning "Who is like God," is an archangel and one of the chief angels. This cannot refer to Christ, who is distinguished from Michael in 1 Thessalonians 4:16. The exact nature of the dispute and its source are unclear, but it is plain that such an event occurred. The dispute concerned Moses' body on Mount Nebo (Deuteronomy 34:6), likely added by Samuel, Joshua, or Ezra. Some interpret this as referring to Christ's body, called Moses's because he prophesied about it. The likely reason for the dispute was to prevent idolatry; Michael did not rail against the devil

but left him to God. Deuteronomy 34:6 says the Lord buried Moses, which may have been done through the means of the archangel to prevent divine honor from being given to Moses and to avoid the devil arguing for a solemn burial.

The Sixth Question: What Is Meant by the Voice of an Angel in 1 Thessalonians 4:15?

In this verse, the Apostle describes the great and glorious coming of Christ to judgment, highlighting circumstances that commend his power and majesty. The Lord himself shall come down in his own person with a shout. The Greek word "κέλευσμα" (keleusma) is a command often used by mariners and soldiers when they call on one another to exert their strength. It refers to a great command of God that all be ready (Matthew 25), similar to the call, "Behold, the bridegroom comes," or like John 5:25: "All that are in their graves shall hear his voice." This voice shall be the instrument to raise them up, as it was for Lazarus. It can be compared with Matthew 24, where the voice and the trumpet of God are one and the same, indicating a great noise that reaches all in their graves.

The Seventh Question: Do Angels Have Any Efficacy in Our Conversion?

Though angels are sent for the salvation of those who believe (Hebrews 1), they have no efficacious power over the heart of man, as only God can turn the heart. It is erroneous to believe that God has no more efficacy in moving the heart to conversion than good angels, whose influence is limited to persuasion. While Scripture mentions angels admonishing and comforting (e.g., an angel comforting Elijah and Christ as a man, Joseph being admonished in a dream), these were through sensible appearances or dreams. The devil, on the

other hand, tempts without such means, as seen in Judas and David's cases. The change of our hearts is to be ascribed to God.

The Eighth Question: Do the Angels Need Christ as a Mediator?

Some say no, as the angels never sinned and therefore do not need a mediator to reconcile them to God (1 Timothy 2:5, Hebrews 2:16). A mediator is required where there is disagreement between two parties. They interpret Ephesians 1:22 ("He hath reconciled all things in heaven and earth") to mean the souls of the departed. The Greek word implies a recollection of things previously spoken, indicating a harmonious unity. By sin, God was angry with us, and the angels, sharing God's hatred of sin, also harbored enmity towards us. However, through Christ's death, this has changed. Although angels did not need reconciliation due to a breach of peace, they required it to maintain the peace they had. The Lord has now revealed himself and his excellencies to them so fully that they remain obedient, sanctified, and unable to sin against Him.

The Benefits Angels Receive from Christ

1. **A Glorious Head:** Men had Adam as their head at creation. Angels stood by virtue of their personal covenant.
2. **Confirmation in Grace:** From Christ's headship, they are confirmed in grace. They were created perfect but mutable (Job 4:18).
3. **Elevation of Nature:** By Christ, their nature is elevated beyond its original state. The election of both men and angels

can only be understood through Christ. They were adopted as sons of God because of Christ.

4. **Honorable Employment:** Through Christ, they serve him in his human nature.

The Good Angels

Angels that remained in the truth are called good angels, not only for the righteousness bestowed upon them at creation but also for their obedience and confirmation in that good state. The reasons they remained true include the firm and unchangeable decree of God (1 Timothy 5:21), His free grace (Philippians 2:13), and their own free choice to cleave firmly to God.

The Ninth Question: How Can Angels Be Happy Enjoying God's Face While on Earth? (Matthew 18:10)

"Heaven" in this context refers not to a place but to their heavenly state and condition. Though angels move about performing their service, this does not hinder their happiness, as they do so without distraction. These activities are means to the end of enjoying God. Just as the soul is not hindered in its happiness by desiring the body again, so it is with the angels.

Lessons from the Angels

1. We Should Imitate the Angels:

We should strive to emulate the virtues and obedience of the angels.

2. Gratitude to Christ:

No angel could love us if it were not for Christ. We owe a profound debt of love to God, who has provided various means of help for humanity, especially through Christ, who took on our nature, not that of angels. God's angels are our angels, sent to defend and keep us. God has committed our care to these ministering spirits.

3. The Woeful Condition of the Impenitent:

When Christ comes with all these angels, and with great shouts calls out to the unrepentant—"Come, thou swearer, drunkard"—how terrible will that moment be? The more potent God is in Himself and in His ministers, the more wretched the impenitent are, and the surer their destruction.

4. Confutation of Papist Errors:

- **Orders of Angels:** The Papists claim nine orders of angels, distinguished by the objects and messages they handle.
- **Worship of Angels:** They advocate for worshipping angels, but the angel forbade John from doing so.
- **Guardian Angels:** They assert that everyone has a guardian angel. Bucanus supports this in his *Common Places*.

Refutation of the Sadducees

The Sadducees claimed there were neither angels nor spirits (Acts 23:8), believing that good angels were merely good thoughts and evil angels were evil lusts and affections. However, the names, offices, actions, and apparitions of angels clearly show that they are true substances, not mere qualities.

Instruction and Reflection

1. Blindness and Error of Mankind:

Consider the blindness and erroneousness of mankind. Many learned and intelligent people, even those who lived within the Church and acknowledged the divine nature of the five books of Moses, managed to deny the existence of angels. This demonstrates how the devil can lead people to embrace and defend falsehoods while seemingly upholding the authority of Scripture. If someone who believes in Moses's writings can deny the existence of angels and spirits—things plainly revealed by Moses—it shows the extent of human fallibility.

2. Susceptibility to False Opinions:

This serves as a reminder of our tendency to adopt and defend false opinions. We must not rely solely on our own intellect but should be wary of our biases and seek guidance from God. Trusting in our own wit can lead to greater error, much like a weapon turned against its wielder by a stronger arm causes a deeper wound. Therefore, we should be cautious of our understanding and seek divine direction.

Lessons in Humility and Service from the Angels

Humility through Comparison

Let us learn humility by comparing ourselves with these excellent spirits, understanding how insignificant we are, and fostering humility in our own esteem. When a man compares himself only to

those things and persons that are baser than himself, he is prone to become conceited and think highly of himself. However, when he measures himself against those who are superior, he begins to recognize his own shortcomings. The Lord has set us humans in the middle, between brute beasts and celestial spirits. We surpass the beasts just as the angels surpass us. While animals may exceed us in bodily gifts, such as strength, speed, sight, and smell, we rarely match the angels in any aspect. They are swifter and stronger than we are, and their excellent reason surpasses ours, much like our understanding surpasses the imagination of beasts. Angels know a thousand more things than we can ever know. One angel can achieve more than all humans combined, speak more languages, recall more histories, and perform all acts of invention, judgment, and memory far beyond our capabilities.

Service to God

Since God has made angels to serve and attend to Him, should we not, who are far inferior to them, be content to serve Him as well? We should be exceedingly glad and thankful that He allows us to enter His service. Does He need our service, given that He is served by such ministers and messengers? Let us therefore commit ourselves to obedience and do God's will on earth with readiness and cheerfulness, seeing that there are so many more worthy beings in heaven who serve Him. An angel does not consider any task too difficult or base, so why should we?

Glory of the Angels and the Lord

The angels that wait around God's throne are glorious, and therefore, the Lord Himself must excel in glory (Isaiah 6:1-2, Ezekiel 1:28).

On the Devils or Evil Angels

The angels that remained in the truth are called good angels (Luke 9:26), while those that revolted and did not keep the law are called evil angels or evil spirits, angels of darkness (Luke 8:30; 19:42), and simply angels (1 Corinthians 6) because they were created by the Lord. In respect to their nature, they are called spirits (1 Kings 22:21, Matthew 18:10, Luke 10:20). In respect to their fall, they are called evil spirits (1 Samuel 18:10, Luke 8:2), unclean spirits (Matthew 10:1, Zechariah 13:2), not only because they incite lust but because their natures are defiled by sin. They are also called lying spirits (1 Kings 22:22, John 8:44), devils (Leviticus 17:7, 1 Corinthians 10:20).

Names of the Devil

The Hebrew names for the devil are:

1. **Satan:** An adversary (2 Samuel 19:22), derived from "satan" meaning to oppose and resist (2 Peter 2:14).
2. **Belial:** Sometimes read as Beliar, meaning unprofitable (2 Corinthians 6:15).

He is also called:

- **Beelzebub** or **Beelzebul:** Derived from "Baal" (lord or master) and "zebub" (fly), referring to the idol of the Ekronites, who thought these were the best of pestiferous creatures, or because the devils were perceived as flying around in the air. If read as "Zebul," it signifies a dung-hill god contemptuously (Leviticus 17:7).

- **Shegnirim:** The hairy ones, because they appeared to their worshippers like hairy goats in the mountains.

The devil is called "διάβολος" (diabolos) from "διαβάλλω" (diaballo) meaning to accuse, because he accuses men to God and God to men. He is also called "δαίμων" (daimon) from "δαίω" (daio) meaning to know, because they know much by creation and experience.

Other titles include:

- **Enemy or the envious man** (Matthew 13:39).
- **The tempter** (Matthew 4:3, 1 Thessalonians 3:5).
- **A destroyer** (Revelation 9:11).
- **The old serpent** (Revelation 12:7, 9).
- **A roaring lion** (1 Peter 5:8).
- **The strong man armed** (Matthew 12:29).
- **The prince of the world** (John 12:31, 14:30, 16:11).
- **The god of this world** (2 Corinthians 4:4).

The Nature of Evil Angels

Evil angels are spirits created initially as good beings (Genesis 1:31). However, through a willing and free apostasy from their Creator, they have become enemies to both God and man and are eternally tormented (John 8:44). Their apostasy was total, willful, and malicious, involving spite and revenge. This total apostasy meant that God never intended to offer a second covenant to the angels (Hebrews 2:16).

The formality of the devil's sin, and of sin against the Holy Ghost, lies in their malice and revenge (1 John 5:19). Their nature as spirits is evident from the opposition mentioned in Ephesians 6:12, "We

wrestle not against flesh and blood," which counters those who deny the existence of spirits or claim that devils are corporeal.

The Sin of the Angels

The exact nature, time, and manner of the angels' sin are difficult to determine. It is clear that they sinned, but the specific sin is not mentioned. Some mistakenly believe it involved lust with women, misinterpreting "The sons of God saw the daughters of men" (Genesis 6:2), but the fall of the devils occurred before this event. Chrysostom and many other theologians conclude it was pride, based on 1 Timothy 3:6. There are differing opinions about this pride: whether it was a desire for a higher status than God granted them or a refusal to accept their assigned work, such as the guardianship of man. Zanchius believes their sin was rejecting the truth of the Gospel concerning Christ at the beginning. The Schoolmen suggest it was an inordinate desire for power to be like God in omnipotence. Pride appears to be the devil's sin, as his first temptation of man was to be like God.

The Timing of the Devil's Sin

The specific timing of the devil's sin is uncertain. Scripture does not definitively state when the fall occurred. It seems they remained in their integrity until after the sixth day (Genesis 1:31). It is likely neither man nor angel fell before the eighth day (Genesis 2:1-2). The devils did not stand long, as indicated in John 8:44: "He was a murderer from the beginning." It is clear they fell before man.

How the Devil Sinned

Despite having perfect understanding and will, the devil's sin began in his understanding and was consummated in his will. Many angels fell, as indicated by the legion in Luke 8:30. It is believed that one of the chief angels (now Beelzebub) fell first and led others by persuasion and example. Capel suggests it was likely a prime angel who first deviated and led the initial revolt, resulting in millions of angels sharing in his sin and punishment. Aquinas and others provide reasons why angels fell irrecoverably, while man did not.

Reasons for Irrecoverable Fall

Aquinas reasons that an angel's will is such that once a choice is made with full deliberation, it cannot be reversed. The Fathers argue that the devil sinned of his own volition, whereas man was tempted. Additionally, if all mankind fell, all would be damned, but in the angels' fall, not all angels fell.

The Malice of the Devil

The devil's malice against mankind is evident from Genesis 3 and 1 Peter 5:8, where he is described as a roaring lion. This malice drives him to roam the world, seeking to damn men, despite gaining nothing from it and increasing his own condemnation. If God allowed, the devil would inflict outward misery and eternal damnation on everyone, as he did with Job. Despite knowing that God protects the godly, the devil persistently vexes, tempts to sin, and overwhelms with grief and despair, opposing God at every turn. His malice surpasses his wisdom, as his opposition to God's people only furthers their glory and his own ruin.

The Subtlety and Power of the Devils

The devils are subtle creatures, demonstrated in several ways:

1. **By Nature:** They possess an inherent subtlety.
2. **Intelligence:** They have perfect knowledge of all things done in the world.
3. **Experience:** They have gained subtlety through long experience (Job 32:7).
4. **Deception:** They employ strong delusions and great stratagems (2 Corinthians 11:14).
5. **Effectiveness:** Their subtlety is shown by prevailing over the wisest men throughout history and by choosing the most suitable instruments to accomplish their designs. For instance, to deceive Eve, the devil chose the serpent, and to deceive Adam, he chose the woman. To tempt Job into cursing God, he spared Job's tongue, allowing him to curse God, and his wife, who acted as his counselor.

Their craft is also evident in their diverse and suitable temptations (2 Corinthians 2:11). We read of their methods (Ephesians 6:11) and depths (Revelation 2:24).

Methods of the Devil

1. **Observation:** The devil observes the natural constitution of every person's mind and body and tailors his temptations accordingly.
2. **Abilities:** He notes our natural abilities and endowments and adjusts his temptations to match.
3. **Conditions:** He considers a person's outward estate, condition, and place in life.

4. **Gradual Temptation:** He begins with questionable actions, proceeds to sins of infirmity, then to willful transgressions, and finally to obstinacy and final impenitence.
5. **Extremes:** He drives people from one extreme to another.
6. **Deception:** He persuades individuals that his suggestions are the motions of God's Spirit.
7. **Timeliness:** He exploits the peculiar vices of every age, such as idleness and vanity in children, lust in youth, audacity in adults, and covetousness in old age, alongside the prevalent sins of the time.

The Devil as the Tempter

The devil is aptly called the Tempter because of his methodical approach to temptation:

- **Opportunistic:** He tempted Eve when she was alone and Christ when he was in the wilderness and hungry.
- **Persistent:** He employs a variety of temptations. If one fails, he tries another—if not presumption, then despair—and he strives to prevail through persistence.
- **Selective:** He assaults the saints with more intensity and the wicked with more liberty.

The Devil's Power

The devil is very powerful, as stated in Ephesians 6:12, where devils are referred to as principalities and powers. Alexander of Hales suggests they have as much power as the good angels. Wicked men may be stronger than the saints since sin does not remove their natural strength, according to the Schoolmen. However, the Schoolmen generally agree that the lowest order of good angels is

stronger than the highest order of evil angels. Aquinas notes that good angels have preeminence over evil ones (Summa Theologica, Part 1, Question 109, Article 4).

The devil is described in Ephesians 2:2 as "the god of this world," who rules in the children of disobedience. He is called the "strong one" in Matthew 12:29 and has strong power over everyone by nature (John 12:31). This spiritual bondage is symbolized by the Egyptian and Babylonian bondage.

The Power and Limitations of the Devil

Herein lies our comfort: Christ is stronger than the devil. He has bruised the devil's head (Colossians 1), led them captive, and triumphed over them. The devil's power is entirely limited by God. He is, metaphorically, chained up and could not even enter the swine without permission. The devil cannot produce any substance, change one substance into another, call the souls of men out of their place to reunite them with the body, turn the will of man at will, nor perform what is properly a miracle. The works of the devil are called "lying wonders" (2 Thessalonians 2:9).

Regarding the nature of these works, they are often feigned, though not always, but they always aim to deceive and beguile.

The devil can:

1. **Hurry bodies through the air** (Matthew 4:5, Luke 8:29, 33).
2. **Raise tempests** (Job 1:16, 19).
3. **Bring diseases of both body and mind** (Luke 13:16, 9:31).
4. **Overthrow houses and buildings** (Job 1:18).
5. **Break chains and bars** (Mark 5:4).

The Devil as an Instrument of God

The devil is used as an instrument by God to punish the wicked and exercise the godly. This can be seen in the story where God sent one to be a lying spirit in the mouth of a prophet and in Paul's case, where he had a "thorn in the flesh" to humble and try him (2 Corinthians 12:7).

In all your temptations, in all the sad exercises and buffetings of Satan, remember that he is at God's command. When God bids him go, he goes; when He bids him stop, he stops. This is evident in 2 Corinthians 12:7, where Paul emphasizes the importance of his experience: "Lest I should be exalted above measure, there was given to me a thorn in the flesh, the messenger of Satan to buffet me." Some interpret this as a bodily disease, others as the concupiscence of the flesh, and others as an inward suggestion of Satan working upon his corruption. Whatever it was, it served to keep Paul humble and reliant on God's grace.

Questions Concerning the Devils

Question 1: Do the Devils Have All Their Punishment Already?

No, they do not. The devils themselves ask, "What, have you come to torment us before our time?" They are reserved in chains. While they already experience the beginning of eternal wrath, the aggravation and increase of it will occur later. Similarly, the souls of the damned are currently filled with God's anger but will face greater torment, at least extensively, when their souls and bodies are reunited at the Day of Judgment. While they roam the air and tempt, they do not endure

all the punishment they will eventually face. Ultimately, they will never be received into favor again, contrary to what Origen believed.

Question 2: How Can They Be Punished with Fire?

Given that fire is corporeal, how can it affect immaterial substances?

Some argue that there is no material fire in hell, and that the torments are symbolically represented by the most terrible things, with the "worm" being metaphorical. Others suggest that by God's power, fire is elevated to affect spiritual beings.

Mark 9:44, 46, 48 repeats the concept of the never-dying worm and unquenchable fire. The never-dying worm is interpreted as the Spirit of God, through the co-active power of the Law, holding a person's sins before their eyes, filling them with self-conviction and eternal despair. The unquenchable fire symbolizes the wrath of God upon the soul, especially the conscience. Scripture often uses fire to depict God's wrath and its effects (Deuteronomy 4:24, 9:3).

Question 3: Will the Devils Torment the Wicked After the Day of Judgment?

This question is debated by the Schoolmen. Voetius sees no reason why the affirmative cannot be accepted, although it should not be made an article of faith. Scripture states that the wicked will be tormented "with," not "by," the devil and his angels.

Gerhard, in his *Common-places de Inferno*, poses the question, "Will demons be the tormentors of the damned?" He concludes that devils torment men before judgment and in this life, but after judgment, they themselves will be tormented in the bottomless pit. Therefore,

they will be companions in torment, not executioners of it. The object of wrath in hell is the soul, and the punishment involves its destruction (2 Thessalonians 1:9). Devils cannot fill the soul with wrath; only God can correct and destroy the spirit. God's wrath will be the ultimate executioner of the ungodly hereafter (1 Corinthians 15:28). The Schoolmen debate whether devils who were instigators of sin will also be the tormentors in punishment. The ministry of evil angels will end with that of good angels at the Day of Judgment. (See Calvin's commentary on 1 Corinthians 15:24.)

Question 4: What Is the Meaning of the Stories of Those Possessed by Devils?

More people were possessed by devils during the time of the Gospel than ever before or after (Matthew 4:24, 8:16, 28, 9:32, 12:22, 15:2, Luke 24:33, Acts 8:13). The reason is that as our Savior manifested his spiritual power over devils, he also demonstrated it corporally or externally. Possession involved the devil dwelling and working within the body. Some individuals were both demoniac and lunatic, as the devil exploited bodily weaknesses. This possession was evidenced by sudden speaking in strange tongues. The causes include the devil's malice and desire to harm us, human susceptibility to becoming slaves of Satan, and God's purposes, which sometimes involve anger, as when he sent the devil into Saul, or grace, allowing people to recognize the bitterness of sin (see Voetius' *Theses de Energia*).

Question 5: The Meaning of Christ's Temptation by Satan, and How We Recognize Satan's Temptations

In Matthew 4, the Devil carried Christ's body to the pinnacle of the Temple. It is debated whether this was done in reality or vision. It

seems to have been real, as the Devil bid Christ throw himself down headlong. This episode is comforting to us because it shows that Christ himself was tempted, even to the most hideous things, and yet overcame Satan.

Damascene and some of our theologians say that Satan, in his temptations of Adam and Christ, could not access their inner beings. Therefore, he tempted Adam through a serpent and an audible voice and tempted Christ through a visible landscape of the world.

Satan's temptations can be recognized by their suddenness, violence, and unnaturalness. These characteristics can also be found in the motions of sin arising from one's own heart. Original sin can vent itself suddenly (Isaiah 57:20), violently (Jeremiah 8:6), and break forth into unnatural lusts, blasphemies against God, and murders against men (Mark 7:21-22). Mr. Liford states that if these thoughts seize us with terror and fright, it is difficult to distinguish them, as our own conceptions are free. When thoughts contrary to the Law of God frequently enter the mind, it is likely that Satan is at hand.

The Devil tempts some to sin under the guise of virtue (Job 16:2, Philippians 3:6). According to the Schoolmen, every temptation is akin to a counterfeit good. He tempts others by promising pardon, stretching the bounds of God's mercy, lessening the perceived severity of sin, proposing the example of the multitude, keeping before men what others have done, and promising repentance before death.

Differences Between God's and Satan's Temptations

1. **In the Matter:** God's temptations always involve good, whether through prosperity, adversity, commandments, or chastisements, which are inherently good. Satan's temptations, however, solicit us to sin.
2. **In the End:** God's temptations aim to humble us and do us good, while Satan's aim to make us dishonour God.
3. **In the Effect:** God never fails to achieve His end, while Satan is often disappointed.

A question arises whether Satan can come to the same person with the same temptation after it has been conquered. Mr. Capel asserts that he can (Part 1 of Temptation, Chapter 7, pp. 132-133). Another question is whether all sins are committed at the devil's instigation. John 8:41, 44 suggests that every work of sin is a work of falsehood, and all falsehood comes from the Devil. It is also questioned whether man could have sinned without a tempter. The answer is yes, as Satan fell without a tempter, and the angelic nature was more perfect than the human. Now, human nature is so depraved that we cannot help but sin (James 1:14). "One does not need a demon as a tempter when he has become his own demon," says Parisiensis.

Question 6: What Is Meant by Delivering Up to Satan (1 Corinthians 5:5)?

Some, including Chrysostom, believe it refers to a corporeal delivery, where the individual is vexed by disease or otherwise, thus destroying the flesh. This is interpreted as having power over unclean spirits, not only to expel them but to place them where they please. However, this view is not widely accepted. Others interpret it as casting someone out of the company of the faithful, thereby

denying them all the benefits of that fellowship. The "destruction of the flesh" is taken to mean the destruction of corruption, as "flesh" is often used in Scripture.

Question 7: Whether the Devils May Appear (1 Samuel 28)

The figure that appeared was subject to the witch's power, so it could not have been the true Samuel. If Samuel had been sent by God, he would not have complained of trouble, as Moses did not (Matthew 17:3). The true Samuel would not have endorsed such wicked practices of magic arts, nor would he have allowed himself to be worshipped. Moreover, Saul did not end up with Samuel in bliss. The claim "tomorrow you shall be with me" was false. God had refused to answer Saul by any means, so He would not have used Samuel raised from the dead. The true Samuel could not lie or sin after death (Hebrews 12:23). The apparition claiming to be Samuel lied, saying that Saul had caused him to ascend and troubled him.

These points reflect a broader understanding of the devil's nature, his limits, and his methods, and provide comfort in knowing that God's power and wisdom surpass all.

If God had sent Samuel the dead to instruct the living, why is this reason given for the denial of the rich man's request to have one sent from the dead? It is because if they would not believe Moses and the Prophets, they would not believe even if someone rose from the dead. In doing so, the Lord would seem to go against His own order.

The souls of saints, which are at rest with the Lord, are not subject to the power or enchantment of a witch. But Samuel was a holy prophet now at rest with the Lord. Bellarmine answers that Samuel came not by the command of the witch but by the command of God, which

rather impeached than approved art magic. He proves this because the witch was troubled. But the Scripture expressly teaches that her trouble was because it was the king, who, having lately suppressed witches, had now in disguised apparel set her to work and so deceived her.

Bellarmino objects that the Scripture still calls him who appeared Samuel, as if it were not an ordinary thing in Scripture to call things by the names of what they represent or whose person they bear. The representations of the cherubim are called cherubim. Things are often called in Scripture not according to the truth of the thing or Scripture's judgment thereof, but according to the conceit and opinion of others. The angels who appeared to the patriarchs are called men (Genesis 18), and the idols of the heathen are called gods (Genesis 25) because they were so esteemed by those who worshipped them.

Vigilance and Sobriety

First, we must walk warily and watchfully against Satan's temptations. We should be sober (1 Thessalonians 5:6, 8), strong (1 Corinthians 16:13), watchful (1 Peter 5:8-9; 2 Timothy 4:5; Matthew 26:41; Proverbs 4:23), wise (Hebrews 5:14; Proverbs 2:9-10), and of good courage (Joshua 1:9; 1 Chronicles 28:10), taking unto ourselves the whole armour of God (Ephesians 6:12-14) that we may be able to stand in the evil day.

Discerning Satan's Deception

Secondly, believe not Satan though he flatters (2 Corinthians 11:3; 1 Timothy 2:14). Fear him not though he rages (1 Peter 5:8-9). Harken not to him though he tells the truth (2 Corinthians 11:14;

Acts 16:17), for if he transforms himself into an angel of light, it is to seduce.

He assaulted our first parents in innocence and Christ Himself (1 Corinthians 7:5). But:

1. He cannot hurt the people of God (1 John 5:18).
2. All his assaults are by leave (Luke 22:32; see Matthew 8:31). He has not only a general warrant to tempt but a new commission for every act of temptation (compare Job 1:12 with 2:6).
3. God looks after him still.
4. This opposition of Satan is more for the honour and safety of our spiritual life.
5. He is a foiled enemy; Christ has conquered him (Colossians 2:15).
6. Wait till death, and you shall then have a full conquest over him (1 Peter 5:11; Romans 16:20).

Thirdly, see God's great goodness, who offers us repentance and Christ, when He absolutely refused the devils.

Fourthly, see the exact justice of God. No greatness can privilege one from punishment; none can be greater, nearer, holier than angels. Yet if they sin, they shall be tumbled out of heaven. Therefore, we must leave all sin if we desire to go to heaven. It would not hold the devils when they had sinned. No unclean thing shall come thither.

Fifthly, be not like the devils, then you are one of his children. Wicked men are called sons of Belial. Certain particular sins make us like the devil:

1. A liar or murderer is like him (John 8:44).
2. A slanderer or an accuser of another.

3. Envious and malicious persons, such as witches.
4. He who tempts others or persuades them to sin. The devil is called the tempter; Eve spoke for the devil, therefore she has two punishments more than man: sorrow in childbirth and subjection to her husband.
5. He who goes about to hinder others from godliness, as Elymas (Acts 13:10). "Thou child of the devil."
6. A drunkard (1 Samuel 1:15-16).
7. A proud person, especially take heed of pride in spiritual illuminations and gifts.

Sixthly, see the folly of those who serve the devil. How ill will he repay them? Never did anyone trust in the devil, but he deceived him, even for the base things of this life. Witness all witches, his most devoted and professed servants. If ever he made any one of them wealthy, all ages are not able to show one.

Seventhly, Satan's great business in the world is to study men. "Hast thou considered my servant Job?" When he comes near to us in his temptations, there is something in us to take part with him (1 John 5:6). There is an abundance of self-love, self-flattery, and natural blindness (2 Corinthians 2:11). He has a strange power to make all his suggestions take with us; they are called fiery darts. Fire will quickly take. We are led captive to do his will. He comes to us sometimes in the name of God and can transform himself into an angel of light (2 Corinthians 11:14). He can raise up in men's spirits strange ravishments and can swallow them up with joy as well as sorrow.

CHAP. VIII.

of Man

When God had created Heaven and Earth, He did not rest in Heaven nor any heavenly thing, neither in Earth nor any earthly thing, but only in man, because man is a heavenly thing in regard to his soul and earthly in regard to his body.

Prometheus fashioned the bodies of men out of clay, but was compelled to steal fire from Heaven to quicken them with souls.

Man is a living creature made in the image of God (Gen. 1:26).

The efficient cause of man was the Holy Trinity: God the Father, Son, and Holy Ghost.

In the creation of man, three things are considerable:

1. **The Consultation of the Trinity:** "Let us make man" (Gen. 1:26), as the rational creature seemed to be made with counsel.
2. **The Work Made:** Not a Hermaphrodite, as some would have (that Adam comprehended both sexes), but he is distinguished into both sexes as follows: male and female. The man was made from the dust of the earth, the woman from the man's rib, to show the near and social conjunction between man and wife. She was not made from his head, because she should not rule over him, nor from his feet, because she should not be servilely subject to him. So says Aquinas.
3. **The Pattern of It:** The image of God (1 Cor. 11:7, Col. 3:10). Bellarmine distinguishes between an image and similitude: the first, he says, consists in natural endowments; the second in supernatural graces. Rather, image and similitude represent an

exact likeness. These two words are in an inverted order joined together (Gen. 5:3). James 3:9 mentions only likeness, leaving out image, which is a certain sign that there is no difference between them, but that the second is added to insinuate the perfection of the image.

Man's primitive and pure condition was the enjoyment of God's image (Gen. 1:26). His apostate condition is the loss of God's image. His renewed condition is the repairing of God's image (1 Cor. 3:18). His blessed condition in the state of glory is the perfection of God's image (Psalms 17:15).

The image of God in Adam and the saints is not specifically distinct, though his image was conveyed to him by God immediately and ours by a Mediator (Romans 8:29). The old image is renewed in his people (Colossians 3:10). Man is said to be after God's image (Gen. 1:27) in that he was endowed with perfect knowledge and with true holiness and righteousness (Colossians 3:10, Ephesians 4:24).

There is a fourfold image or likeness:

- 1. Absolute Agreement in Nature:** This is when there is a likeness with an absolute agreement in the same nature. For example, the Son of God is called the express image of the Father.
- 2. Participation in Universal Common Nature:** This is when there is a likeness by participation in some universal common nature. For instance, man and beast are alike in the common nature of animality.

3. **Proportional Likeness:** This is likeness by proportion only, as when we say the Governor of a Commonwealth and the Pilot of a ship are alike.

4. **Pattern or Exemplar Agreement:** This is likeness by agreement of order, when one thing is a pattern or exemplar and the other is made after it.

When man is said to be like God, it is meant in these last two ways. Christ is the essential image of God, while man's is a representational image: **Imago representans**. Augustine explains it as, "The image of the emperor in a coin is different from the image of the emperor in his son."

The image of God in which man was created is the conformity of man to God:

1. **In his soul**
2. **In his body for his soul**
3. **In the whole person for the union of both**

The soul of a man is conformable to God in respect of its nature, faculties, and habits.

1. **In respect of its Nature, Essence, or Being:** The soul is a spiritual and immortal substance. The Scripture witnesses:

- The soul of a man is a spirit (Matthew 27:20, Acts 7:59). This is evident when comparing 1 Peter 4:19 with Hebrews 12:9. In Peter, God is called the Creator of souls, and in Hebrews, the Father of spirits, in the same sense.

2. **That it is immortal:**

- 2 Corinthians 5:8
- Philippians 1:21, 22
- 2 Peter 1:14

The Sadducees indeed denied the immortality of the soul. This opinion of theirs began on this occasion: Antigonus Sochaeus, the disciple of Simeon the Just, said, "We must not serve God for hope of reward or wages." Hence, his disciples Sadok and Baithos took occasion to teach that there is no reward or punishment after this life. However, Antigonus meant that there ought to be in us such a great love of the Divine Majesty and of virtue itself that we should be willing to serve God and ready to suffer anything without looking for any reward or wages.

Reasons for Its Immortality:

1. Because it cannot be destroyed by any secondary cause (Matthew 10:28).
2. Being severed from the body, it subsists by itself and goes to God (Ecclesiastes 12:7; Luke 16:22).
3. Because it is a simple and immaterial substance, not depending on matter. The mind works better the more it is abstracted from the body, whether asleep or dying.
4. Because it transcends all terrestrial and mortal things and, with wonderful quickness, searches after heavenly, divine, and eternal things. There is an invincible argument for this, secretly imprinted in the instinct and conscience of the soul itself. It is every good man's hope that it shall be so, and every wicked man's fear.

5. The food of the soul is immortal (1 Peter 1:23). The evident promises of eternal life prove the soul to be immortal: "He that believeth in me hath eternal life," and "Today thou shalt be with me in Paradise." Nothing can satisfy the soul but God.
6. Man is capable of virtue and vice, of immortal desires and affections.
7. The souls of Adam and Eve were not made of any matter but came by immediate creation, in whom God gave a specimen of what He would perpetually do with other men. That is but a cavil, that Solomon in Ecclesiastes 12:7 speaks only of our first parents. See Dr. Rainolds in "Of the Passions," chapter 34. Children are called the fruit of their parents' bodies, noting that they are only fathers of their flesh. They have another Father, namely God, who is the Father of their spirits. St. Paul teaches this in Hebrews 12:9 and explains its use. This checks the opinion of those who believe that souls are propagated no less than bodies.

Many infer the immortality of the soul and the salvation of Job's children because they were not doubled as the rest of his estate was.

The soul of man is, as it were, the breath of God. God did not say of man's soul as of other creatures, "Let it be made" or "Let there be a soul in man's body." No, but when He had formed the body, He breathed the soul into him. This signifies that the soul of man had a more heavenly and divine origin than any of the other creatures in this world. See Bellarmine "De Amiss. Gratiae," book 4, chapter 11; Sir Walter Raleigh's "Ghost," book 2, and Master Ross's "Philos. Touchstone," Conclusion.

2. The soul of man is conformable to God in respect of its faculties. In its understanding, will, and memory, it is like the Trinity.
3. In the qualities, graces, and admirable endowments of it. In the understanding, there was:
 - Perfect knowledge
 - Wisdom
 - Truth

The Image of God in Man

First, there was an exact knowledge of God and all divine things (Colossians 3:10). Knowledge is a principal part of God's image because man was enabled to conceive of spiritual and universal matters.

Secondly, there was a perfect knowledge of all inferior things. Adam knew Eve and imposed names on the creatures suitable to their natures. He had the most exquisite prudence in the practical part of his understanding, knowing what to do in all doubtful cases.

In the will, there was holiness (Ephesians 4:24). God held the highest place in Adam's soul, and God's glory was his ultimate end. Adam's liberty was not merely in the ability to stand or fall, for a possibility to sin is no perfection.

The Image of God in Our Affections

The image of God in our affections consisted of four things:

1. All affections were directed to their proper objects. Adam loved, feared, and desired nothing but what God commanded him to love, fear, and desire.
2. The affections were guided by a right rule and carried in due proportion to their objects. Adam did not love his wife more than God.
3. They were voluntary affections. Adam loved a thing because his will chose it.
4. They were the whetstones of the soul in action.

From this image necessarily followed peace with God, fellowship, and union. Adam knew God as his Creator and recognized His love. In all good things, he enjoyed God and tasted His sweetness.

The Image of God in Man's Body

Man's body, in a way, also reflects divine perfection. Consider the following:

1. **The Majestic Form:** Even the heathens noticed the majesty in the human form. By the structure of the body, a man should be taught to disdain the earth, which his feet tread upon, and to set his heart upon Heaven, toward which his eyes naturally look. It was fitting for man to have an erect stature because the senses were given to him not only to procure life's necessities, as they were to other creatures but also to gain knowledge. Moreover, the inward faculties could more freely exercise their operations with the brain elevated above all other parts of the body.
2. **God's Artistry:** As expressed in Psalm 139:15, "Thou hast curiously wrought me, and I was wonderfully made." Lactantius, in "De Opificio Dei," states that the workmanship surpassed the

material, for God made the noblest creature out of the basest matter, dust.

3. **Serviceability:** Every part of the body was designed to serve its specific end and use.
4. **Humility:** The body was made from dust (Genesis 3:19; Job 14:18-19; 5:15). While the Greek name for man encourages pride and aspiration (calls him Anthropos, bidding him to look up), the Hebrew and Latin names encourage humility, bidding him to stoop and look down.

Adam's body was conditionally mortal. If he had not eaten from the tree, there would have been no outward cause of his death, for God's protection would have kept that off. Nor would there have been any inward cause because original righteousness was in his soul. As for old age and weakness, the Tree of Life would have preserved him from these.

The Whole Person: Conformity to God

The whole person, consisting of both soul and body, was conformable to God concerning his felicity and dominion over the creatures (Genesis 1:26, 28). While the image of God does not primarily consist in this dominion, it is a secondary aspect. Although man and woman were created perfectly after God's image in other respects, the woman did not possess the image of God in this dominion as the Apostle shows. The power Adam had over the creatures was not absolute and direct (that God reserved to Himself), but it was for Adam's use. Even the stoutest and fiercest beasts would be ruled by Adam. This dominion has largely been lost since the Fall due to our rebellion against God. The rebellion of the creatures

should remind us of our own. Sometimes, we can see a little child driving before him hundreds of oxen or kine this or that way as he pleases.

Infusion of the Soul

For the infusing of the soul, it is most probable that the body was first made as the organ or instrument, and then the soul put into it, much like how God made Heaven and Earth before man. God did not create all the souls of men at once; He creates them daily as they are infused into the body, for the reasonable soul is not "ex traduce." Baronius in his "Philosophia Theology Ancillans" (Exercit. 2. Artic. 3.) proves this well.

Questions to be Resolved

1. Was Immortality Natural to Adam?

A thing is immortal in four ways:

1. **Absolutely:** There is no inward or outward cause of mortality, as with God alone (1 Timothy 6:16).
2. **Voluntarily Granted by the Creator:** Immortality is a perfection added to the creature's constitution by the Creator, as with Angels.
3. **By Grace:** The bodies of glorified Saints are immortal not by nature but by grace.
4. **Conditionally:** The creature is mortal inwardly but conditionally immortal if he does his duty, as was the case with Adam.

2. Was Original Righteousness Natural to Adam?

The properties of original righteousness are as follows:

1. **Original:** It is the natural perfection of the whole man and all his faculties, hence called original righteousness.
 - It is original in itself, being first in the first man.
 - It is original to man, given from his very beginning.
 - It is original in regard to posterity, meant to be propagated to others.
2. **Universal:** It was the rectitude of all parts, universally resembling God in all holiness. Adam's understanding embraced all things as truth, his will sought the good, and his affections followed obedience.
3. **Harmonious:** Every faculty was in proper order, with the will subject to the understanding and the affections to both.
4. **Due to Him Conditionally:** Not by way of desert, as if God owed Adam anything, but conditionally, supposing God made Adam to enjoy Himself, and as a means.
5. **Natural:**
 - **Subjective:** It inwardly adhered to the nature of a thing from its beginning.
 - **Perfective:** It perfected nature for its end and actions.
 - **Propagative:** It would have been propagated in a natural way if man had continued in innocence. However, it was constitutive and consecutive in a supernatural sense.

The Nature of Paradise and Its Location

The Papists deny that the original state of man in innocence was natural, asserting instead that man's nature is not corrupted by the Fall. They believe only a supernatural gift was taken from him, leaving all his natural faculties intact. This view aligns with the Pelagians, who argue that man's fallen nature is perfect until actual sins are committed.

In Genesis 2, Paradise is described. Some of the Ancients, such as Origen and Philo, and even later authors, have interpreted Paradise allegorically. However, it can be proved that Paradise was a real, physical place:

1. **God planted a garden and placed Adam in it:** A river flowed out of Eden, dividing into four streams, including the visible and corporeal Euphrates and Tigris.
2. **Adam's actions:** In Genesis 3, Adam hid among the trees, indicating that the trees were real and not allegorical.
3. **Adam's expulsion:** Adam was cast out of Paradise, suggesting it was a tangible location.

The inclination to allegorize arises from the vanity of the human mind, which deems these matters too mundane for the Spirit of God to recount, thus seeking hidden mysteries.

Location of Paradise

The exact location of Paradise has been the subject of much debate:

1. **The Whole World:** Some believed Paradise encompassed the entire world, but this cannot be, as Adam was placed into it and

later expelled from it.

2. **A High Place Near the Moon:** Others posited that Paradise was in a very high place, reaching near the Moon. However, such a location would be uninhabitable due to the thinness of the air.
3. **Mesopotamia:** Scholars like Oleaster and Vatablus believed Paradise was in Mesopotamia, losing its beauty during the Flood.

More recent scholars, such as A Lapide, Willet, Rivet, and Zanchius, suggest it was located around Mesopotamia and Armenia for several reasons:

1. **Rivers Euphrates and Tigris:** These rivers are in the region.
2. **Eden's Location:** Eden is part of Babylonia, as indicated in Ezekiel 27:23 and Isaiah 37:12.
3. **Description of the East:** The regions are east of Judea, Egypt, or Arabia and match the description of Paradise in Genesis 2.

The safest approach is to adhere to Moses' text, which states Paradise was in the region east of Judea, Egypt, or Arabia. The exact limits and boundaries are unknown.

Influence on Literature

Homer's depiction of the gardens of Alcinous, as noted by Justin Martyr, and the praises of the Elysian fields, are derived from Moses' description of Paradise. Similarly, Aesop's Fables drew inspiration from the conversation between Eve and the Serpent.

Destruction of Paradise

Bellarmino and many Papists argue that Paradise was not destroyed by Noah's Flood. They maintain this to support the belief that Enoch and Elijah, who are alive in their bodies, are the two witnesses mentioned in Revelation, destined to be killed by the Antichrist. They claim these prophets are preserved in this Paradise. However, this notion is refuted by Christ's identification of John the Baptist as the Elijah who was to come, fulfilling the prophecy in spirit. Thus, we hold that, regardless of Paradise's original location, it was destroyed during the Flood, with only the ground remaining, stripped of its form, beauty, and fruitfulness (Genesis 7:19).

The term "Paradise" signifies a garden, translated from Greek into Latin, French, and English. In Hebrew, it is called "Eden," meaning "delights," referring to a garden of all manner of delights, adorned with all kinds of fruitful and beautiful trees.

Paradise was a small model of Heaven and a sign of the great Heaven, assuring Adam that if he continued in obedience to God, he would be translated into Heaven to enjoy God supernaturally, as he enjoyed Him naturally in Paradise. For the Law saying, "Do this and live," implies everlasting life. Mr. Wheatley held this view, but Mr. Ball seems to differ in his book of the Covenant.

Man was to die if he disobeyed (Gen. 2:17), which strongly implies that God's covenant with him was for life if he obeyed. In several other Scriptures, the promise is annexed, "Do this and live." The negation is founded on affirmation; the life promised must be proportional to the death threatened, which was not only a miserable condition but a separation from God forever in hell. Therefore, the life promised was not only a happy condition but a translation of Adam to Heaven and his enjoying of God forever. How long Adam should have lived before his translation is not determined. There is

an innate desire in the soul for the full enjoyment of God here, and this instinct was not put in vain (Rom. 3:23). "And come short of the glory of God" signifies falling short of the race, the prize, and crown he ran for, which was the full and perfect enjoyment of God (see Heb. 4). What man fell short of by sin, if he had not sinned, he would have obtained.

This is the received opinion of Divines: If Adam had not sinned, as soon as the number of Saints had been accomplished, men would have been translated from earth to heaven, from their natural life to spiritual life, as we read of Enoch and Elijah (Heb. 11:6, 2 Kings 2:11). Dr. Hampton on Gen. 1:26, though Manasseh Ben Israel in "De Fragilitate Humana" Sect. 12, states that the common opinion that Enoch was translated with his body and soul to heaven does not hold with them. He mentions that R. Solomon, Abrabanel, and Ibn Ezra interpret Gen. 5:24 as a short death.

There were two special trees in Paradise, one called the Tree of Life, the other the Tree of the Knowledge of Good and Evil.

Some say it was called the Tree of Life because of its effect, having the hidden power and force to sustain and prolong man's life. There is a dispute, however, about whether it had this force as food to prolong life or as medicine to prevent death, old age, and diseases, and whether this power in the tree was natural or supernatural (Vide Menasseh Ben Israel "De Fragilitate Humana" Sect. 4).

Others argue that it was called the Tree of Life not because of its effect but its signification, as an outward sign that God would grant them immortality if they continued in obedience.

It is questioned whether the Tree of Life was a Sacrament. Pareus answers that it was a Sacrament in three ways:

1. As an admonition to them that the life they had was from God, for as often as they tasted it, they were to remember that God was the author of life.
2. As a symbol of a better life in heaven, if they continued in obedience.
3. Sacramentally of Christ, in whom Adam and the Angels obtained life (Revel. 2:7). He is called the Tree of Life in the midst of Paradise, but this is only allegorical and allusive. What the Tree of Life was to Adam in innocence, Christ is to us in our corrupt estate.

The Tree of Good and Evil

The Tree of Good and Evil was not named for any inherent property, as if it itself possessed the knowledge of good and evil. Nor was it named for the effect it would have, as if eating from it would grant wisdom to man. It also was not named after the Devil's deceitful promise of omniscience, for God named it before their encounter. It was called so from the event that followed; God used this name to foretell what would happen if man did not abstain from it. Man would come to know good and evil experientially, understanding practically what he had lost and the evil he had plunged into.

Some have thought that Genesis 3:24 should be understood allegorically rather than historically, suggesting that God gave no hope of re-entering Paradise. However, the text contradicts this. Some have interpreted the Cherubim mentioned as being some species and images of terrible creatures, like scarecrows, but it is naive to think Adam was so childish to be scared by such things. Others interpret it as the fire of Purgatory. The more probable interpretation is that by Cherubim, angels are meant, who visibly wielded a fiery sword. Moses calls them Cherubim because the Jews

understood this, having seen such forms over the Ark. Therefore, they are taken to be angels, not simply but as they appeared in some shape. It is a curiosity to inquire how long they stayed there, although it is certain they ceased when Paradise was destroyed by the Flood.

This serves to instruct us on several points:

1. Every man and woman has a soul, a spirit that enlivens and animates the body for all actions. We must glorify God in both body and spirit (1 Cor. 6:20).
2. The soul is immortal by God's design, though it has a beginning and thus could end, making it capable of everlasting weal or woe.
3. The soul is so immortal that it admits no cessation or intermission. The Anabaptists say it is asleep from when it parts from the body until the day of Resurrection. However, as soon as it leaves the body, it goes either to Abraham's bosom or a place of torment. This opinion of soul sleep is repugnant to the holy Scriptures (Luke 16:23, Phil. 1:23) and an ancient heresy condemned by the

Church. The soul lives after death and remains in a state of separation (Psalms 90:10). "We fly away," meaning the soul departs as a bird from its nest (Ecclesiastes 12:3, Revelation 6:9, 2 Corinthians 5:1, 8-9). See John 17:22, 24; 1 Corinthians 13:12; and B. Hall's "Invisible World," Book 2, Section 3.

4. On the last day, the soul shall be reunited with the body, which will be raised up, and both will be happy or miserable forever.

Be Thankful to God

Be thankful to God for giving us our souls and redeeming them by the blood of His Son. "For this reason, God made the world; for this reason, the Son of God came into the world" (Chrysostom). Bless Him especially for soul mercies (Ephesians 1:3, John 3:2, 4), and let the soul praise Him (Psalms 103, 104).

We should love our souls. David calls his soul his darling in Psalms 22:26. It is the immediate work of God.

CHAPTER IX.

Of GOD'S Providence

Two things are to be discussed about Providence:

1. That there is a Providence by which the world is governed.
2. What it is.

1. That There is a Providence Governing the World

It is proved that nothing is done in the world without the certain and determinate counsel of God by the following:

First, Faith:

Faith leans and rests on the testimonies of holy Scripture: Psalms 14:2, 33:13, the entirety of Psalm 104, Psalms 91:8-11, Acts 17:25-28, Ephesians 1:11, and Hebrews 1:3. During the Feast of Tabernacles, the Jews traditionally read the Book of Ecclesiastes, mainly because it speaks so much of the works of God's Providence.

Second, Certain Demonstrative Reasons:

These are taken from:

1. The Attributes and Nature of God:

1. **Existence of God:** If there is a God, there must be Providence, as He is a most powerful and wise King (Isaiah 44:6-7). Epicurus granted the existence of God but denied Providence, which Lactantius argued was highly contradictory. He stated, "If there is a God, there must be Providence, for God's divinity entails knowing the past, present, and future." (Lactantius, *De Ira Dei*)
2. **Omnipotent Will of God:** All things are done by God's will; without it, nothing can come to pass.
3. **Infinite Wisdom:** God can be present with all things done in His Kingdom (Ephesians 1:11).
4. **Justice and Goodness:** God distributes rewards and punishments and communicates Himself to the creatures.
5. **Foreknowledge:** God's foreknowledge of all things depends unchangeably on His counsel and decree (Proverbs 15:3).
6. **Ends and Means:** God regards the ends of things, thus also the means to those ends.
7. **First Cause:** As the first cause, all second causes depend on God. There is a concurrence of the first cause with all acts of the second causes. The Schoolmen say, "The first

cause concurs immediately with every created agent" (Daniel 3:27). The Lord did not take away the primary nature of fire but suspended its secondary act.

2. The Effects: The Works of God (Job 12:7):

- 1. Wise Order of Things:** Both natural and political orders, which could not be established or preserved by blind nature, chance, or fortune. Aristotle judiciously observed that if anyone should come from darkness into the light of the world and consider the course of things, they could not doubt that all these things were ordered by the care and counsel of a most wise and powerful Prince.
- 3. Natural Notions or the Law of Nature:** The difference between honest and dishonest things.
- 4. Peace or Torment of Conscience:** The peace or torment of conscience arises from keeping or violating the law.
- 5. Punishments and Rewards:** Punishments and rewards that align with men's deeds prove the existence of a Judge of the world and revenger of sins, whose severity we cannot escape (Psalms 58:11).
- 6. Heroic Motions, Virtues, and Singular Gifts:** These are given by God to princes, magistrates, inventors of arts, artisans, and others for the common benefit of mankind.

Lastly, by the same reasons, it is proved that there is both a God and Providence.

2. What is Providence?

Providence is an external and temporal action of God, whereby He preserves, governs, and disposes of all things—creatures, faculties, and actions—directing them both to immediate ends and to the ultimate end of all, according to the most free decree and counsel of His own will; so that He may be glorified in all things.

- 1. The Matter or Object of God's Providence:** The matter or object of God's Providence is the whole world and everything in it. God cares for and governs all things—substances, accidents, things great and small, necessary and contingent, good and evil (Hebrews 1:3, Nehemiah 9:6). God's care for brute beasts, living creatures, and all meteorological phenomena is described in Psalms 135, Job 37:2 and 38, and Matthew 6:26. This care extends to the voluntary actions of humans, both good and bad (Proverbs 26:1, 9; Jeremiah 10:23; Psalms 139:1; Psalms 33:15). It also covers contingent events (Exodus 21:13; Proverbs 16:33; Matthew 10:29-30).

The least and smallest things are ordered and disposed of according to God's pleasure and wisdom for a very good purpose. Not even a sparrow falls to the ground without God's Providence; He says, "The hairs of our head are all numbered." As Tertullian noted, "He who counts the hairs of our heads much more counts the saints' hairs." God feeds the young ravens and hears them when they cry. Some say that when young ravens are slightly grown and too numerous for their mother to feed, she casts them off, and the Lord, through His Providence, feeds them.

Cicero was wrong when he said, "God cares for great things but neglects small ones." The poet wrote, "Jove is not vacant to

attend to small matters," but "He who cares for angels in heaven cares for worms in the mud."

Reasons for This:

First, God is infinite in all excellencies, including wisdom. There may be as much wisdom in small things as in great ones. All things in the world, even those that could have been, are subject to His wisdom and power. Nothing is too small to be a fit subject for His knowing and ordering.

Secondly, there is a necessary connection and mutual dependence between great and small things, with the latter supporting the former. It is not possible to conceive how anything should be ordered by God if all things were not, with small things being like the pins of a house that hold the building together or the hinges of a great gate upon which the whole is moved.

Thirdly, the meanest creature works for an end it does not understand (Amos 9:3). A serpent does not bite without a command, and the lion that killed the prophet did not meddle with his carcass.

Objection: These things are so small that it is an abasement to the Divine Majesty to intermeddle with them.

Answer: It is God's highest commendation to be infinite so that nothing can be hidden from His knowledge. The Lord's manner of working in the smallest things is so wise and excellent that it frees Him from any imputation of baseness in regarding them. No philosopher would count it a base thing to accurately dispute the nature of a flea and explain its making and working. Why then

should it be an impeachment to God's glory to know and guide them in a more perfect manner than we can conceive?

Objection: 1 Corinthians 9:9—"Does God take care for oxen?"

Answer: He does not take care for oxen chiefly and principally, but subordinately, as His care extends to other brute creatures (Psalms 36:7, 147:9). Paul does not exempt the oxen from God's care but denies that the law, "You shall not muzzle the mouth of the ox that treads out the corn," was primarily written for oxen. Instead, it was written for humans, so they may understand their duty to the ministers of the Gospel, whose labours they benefit from.

The government of the world is in the hand of Christ as Mediator (Isa. 49:8, John 5:22). When Adam fell by the breach of the Covenant, the world would have perished, lying under the curse of the first Covenant. God the Father, looking on man as a sinner, could not dispense himself immediately anymore. He, therefore, has committed a twofold Kingdom to Christ as Mediator:

First, a spiritual Kingdom, whereby he rules in the hearts of his Saints (Revel. 4:3).

Secondly, a providential Kingdom, whereby he is the King of Nations (Ephes. 1:22). Christ rules and governs the world by his Spirit, which Tertullian calls Vicarium Christi (Ezek. 1:20). He has as great a hand in the providential as in the spiritual Kingdom, in the government of Kingdoms and Nations, as well as in the hearts of his people (Zech. 4:7). The Angels are the instruments of the Spirit, used by Christ in his providential Kingdom. These are the living creatures (compare Ezek. 1:13 with 10:20). They 1) rule all things for the Saints (Heb. 1), they make one Church with them, 2) they pray for them (Zech. 1:11).

2. The kinds of God's Providence.
3. The Providence of God is either:
 4. General and common to all creatures, that whereby God takes care of the world, and all things therein according to their nature (Acts 17:25, Heb. 1:3, Gen. 9:1-3, Psal. 36:6).
 5. Special, that which particularly pertains to creatures endowed with reason and understanding, viz. Men and Angels: and among them, he looks chiefly to his Elect with a fatherly care (1 Tim. 4:10). This Providence is understood in the context of the place noted before (1 Cor. 9:9).

The Lord has promised his people a special interest in temporal salvation (Isa. 26:1 & 60:8). The Devil envies this and complains about it (Job 1:20). This peculiar providence in temporal salvation consists of these things:

1. Their temporal salvation flows from electing love, the same principle as their eternal salvation (Isa. 43:4).
2. It is grounded on the highest relation (Exod. 4:22-23, Jer. 31:20 & 24:3).
3. It is grounded on a promise (Psal. 119:41).
4. It flows from the Headship and Priesthood of Christ (Acts 7:56, Ezek. 4:19).
5. It comes out of Zion (Psal. 14:7 & 53:6). They have it as a return of Prayer and a fruit of their communion with God in Ordinances.
6. It is a reward of their graces (Psal. 91:9, 14).
7. They have the presence of God with them (Isa. 43:2, Dan. 3:25).
8. All their salvation works for their good (Isa. 4:3, Rom. 8:28).

2. **God's Providence is either:**

3. **Mediate**, when God governs creatures by creatures, using means and instruments. But God uses them,

1. Not necessarily for want of power in himself, but out of his own free will in the abundance of his goodness. Whatever the Lord works by means, he can work by his own immediate hand without means. He is independent in working as well as in being. The effect shall be more gloriously produced by his own hand immediately than by the concurrence of secondary causes.

2. God uses evil instruments beyond their own intention, as with the Jews (Acts 2:23) and Joseph's brethren (Gen. 45:5).

4. **Immediate**, when God himself, without the ministry of the creatures, preserves and governs things. This is called the making bare of his arm (Isa. 52:2). Thus the Apostles were called (Gal. 1:1). Thus God made the world immediately without any instruments.

Though the Lord delights to use means in his providential administrations, he sometimes works without them.

First, to reveal his own almighty power; otherwise, the hearts of men would be apt to be focused on the creature.

Secondly, to keep in the remembrance of his people a creating power. God has the same power in the administration that he had in the Creation of all things.

Thirdly, to show that he uses the creatures voluntarily, not necessarily (Hab. 3:17-18).

Fourthly, to accustom our hearts to the meditation of heaven, when all means shall cease, and God shall be all in all.

3. God's Providence is:

4. Ordinary and usual, when God governs the world and things of the world according to the order and laws which he set in the Creation.

5. Extraordinary and unusual, when he works either against or beside that order so appointed, as in working miracles (Psal. 36:6, Rom. 11:36).

6. The Degrees and Parts of God's Providence:

7. Conservation (John 12:14-15, Psal. 44:2). It is that whereby God upholds the order, nature, quantity, and quality of every creature, both in their kind and in particular, until their appointed end (Psal. 19:1-2, 36:6, 65:2, 135:6-7, 136:25). He conserves those things according to their species, which are subject to death in their individual form, such as trees, herbs, brute beasts, and men. He preserves things according to their individual form, which are incorruptible, such as angels and stars. This sustentation or preservation of all things in their being is rightly called by the Schools *Divina manutentia* (Acts 17:28).

8. Government, which is that whereby God disposes and orders all things according to his own will and pleasure, so that nothing can come to pass otherwise than he has determined (Psal. 33:13-

15, Eccles. 8:6, Psal. 75:6-7). *Gubernatio* is the foresight of action towards an end (Dan. 4:30-31, 34), and *conservatio* is the foresight of being.

It is a great work of God to continue a succession of living creatures in the world (Psal. 104:30). This is that for which God took order in the beginning; when having made the several things, he bade them increase and multiply, and fill the face of the earth (Gen. 1:22). God claims this work for himself in his speech to Job (Job 39:1). One generation comes, and another goes. It is noted as an act of Divine blessing to increase the fruits of the cattle and the flocks of sheep and kine (Deut. 28:4, Psal. 107:38).

Reason 1. If this work were not wrought, the world would be empty of living creatures within one age: beasts, birds, and fishes would all fail within a few years, and men would be deprived of the help and benefit they enjoy by them.

Secondly, the power of propagating kinds is a wonderful work no less than that of Creation, done by a wisdom and power infinitely surpassing all the wisdom and power of all men.

Let us sanctify God in our hearts by contemplating this great work. We see the truth of one part of the narration of Scripture in the increasing and multiplying of creatures, and we see it done in a secret and hidden way. Let us therefore believe His promises. Can God promise anything to us more exceeding our reason, to conceive how it should be effected, than it exceeds our reason to think how the kinds of things are increased and continued in the world for so many hundreds of years? We can see no reason how an egg, by the hen sitting upon it for a few days, should be made a sparrow, starling, hen, or other bird.

God prepares fit nourishment for all creatures to eat and conveys it to each of them in the quantity and season that is best for them (Psal. 104:27-28, 145:15, 147:9, 136:25).

Reasons. He that provides food for all must know their number, their nature, their places of abode, and their several needs. He that knows these particulars must be none other but God. He must know the quantity of the thing provided for food, the quality of it, and the season of it, and none can do these things but an infinite essence, that is to say, God.

2. God, in providing for the creatures, provides for man who feeds on them, and He declares His own wisdom and goodness in continuing the kinds of things and continuing them in welfare.

This should teach us faith in God's promises, by which He has undertaken to feed and provide for us, so our Saviour argues (Matt. 6:26).

Objection. The adversity of the good and prosperity of the wicked seem to oppose God's providence. If there were any providence, God would see that it should be bonis bene, & malis male: si Deus est, unde mala; si non est, unde bona?

Answer. There is no man absolutely good or absolutely evil, but as the best have some evil, so the worst have some good. Therefore, God will punish the evil that is in the good with temporal punishments and give temporal blessings to the evil for the good that is in them: that seeing all good must be rewarded with good, and all evil with evil, the good of the good might have an everlasting reward of good, and on the contrary, the evil of the evil might have an everlasting reward of evil.

The godly are many times brought to great straits:

1. That their sufficiency may be in God alone, and that they may live by faith.
2. That He may make them partakers of Christ's sufferings (Rom. 8:29).
3. Though they be in want, God is all-sufficient to them in the loss of all things (2 Cor. 6:10, Hos. 14:3). The wicked often have great abundance (Psal. 73:7), but they receive these things ex largitate, from an overflowing bounty, not from any interest and propriety in God.
4. These things are their portion (Psal. 17:14). They are but solatium to the godly, and premium to them, as Prosper speaks, as afflictions are *justi exercitium*, and *injusti supplicium*, saith he.
5. These outward things are often their snare (Job 20:22).
 1. It refutes the fancy of atheists and Epicureans, who pretend that the observation of such slender matters holds no correspondence with God's greatness. Aristotle said it was as unfit for God's knowledge to descend into these inferior things as for a prince to know what is done in the kitchen. However, it is God's greatest greatness to be infinite, just as the light of the sun extends to every little hole.
 2. Some say he cares for universal things only, and not singular; but then he would not care for himself, and his knowledge would not be infinite. He takes care of all things as if they were but one and of everything as if that one were all.

3. We must admire and adore the excellency of God who knows all things. David, contemplating this point, confesses that this knowledge is too wonderful for him.
4. Let us often remind ourselves of this truth, so that it may instil in us a reverent care to order all our words and actions aright in his sight, so that nothing may slip from us unworthy of his eye and ear, offensive to his most great and pure Majesty, and all-seeing eye. How careful are we of our speeches and actions when we know they are marked by someone of note and quality?
5. God has a general providence about all things, even sins. God determines sin in regard to time and measure, and orders it: and evils of punishment (Job 1:21, 2:10). The Lord has taken away, when the Sabaeans spoiled him (Amos 3:6). Is there evil in a city, and the Lord has not done it?

God preserves the persons and estates of his people in evil days. They are called the hidden ones (Psal. 81:3, Isa. 26:12).

Consider Esther 6: that the king should not sleep that night, and that then he should call for a book rather than anything else, and that book of the Chronicles, and that in that book he should light on that place which specified Mordecai's service.

1. The Lord decrees their preservation from eternity; there is an election to preservation as well as to salvation (Isa. 4:3, Dan. 12:2).
2. In evil times, the Lord sets his mark upon them (Ezek. 9, Revel. 7). He will order all things so that the judgement shall not come until they are secured.
3. He so orders all things that everything shall tend to their deliverance.

4. The Lord will speak to the hearts of those who are the instruments of vengeance, so they shall show kindness to them. The great rule of God in the world is over the spirits of men (Jer. 39:11-12).
5. Sometimes God raises the spirits of his people so that they overcome their oppressors (Isa. 41:15, Zech. 16:3).
6. By ordering of counsels, reports, and apprehensions.

A philosopher could say, in danger of shipwreck on a clear, starry night, "Surely I shall not perish; there are so many eyes of providence over me."

We shall never truly applaud and acknowledge God's wisdom, justice, goodness, or other excellencies if we do not contemplate the exercise of them in the works of his providence. By observing these, we shall surely attain a high esteem of him and be ready to confess his worth. When God's works do not imprint in our hearts a reverent fear of him, a hearty love for him, a confident trust in him, a dutiful submission to him, and similar virtues, they are fruitless to us, and we receive no profit from them.

In respect of God, there is no confusion, but he rules wonderfully in the midst of all the disorder that seems to be in the world, wisely disposing of the same to the glory of his great name (Eccl. 5:7, 3:17, Isa. 26:20-21, Job 21:30).

It teaches us thankfulness and patience: if things go well for us, to praise God; if against us, to be humbled.

If you are hungry and in penury, do not murmur or repine, but say with the blessed martyr, "If men take away my meat, God will take away my stomach." Merlin, during the massacre at Paris, for about a fortnight, was nourished with one egg a day laid by a hen that came

constantly to the haymow where he lay hid in danger. When almost the whole power of France gathered together against the city of Rochelle, besieging them with extremity, God, in the time of famine and want of bread, daily cast up a kind of fish from the sea for several months, whereby many hundreds were relieved without any labor of their own.

"Be of good comfort, brother," said Ridley to Latimer, "for God will either assuage the fury of the fire or else strengthen us to abide it."

In the time of the massacre at Paris, there was a poor man who, for his deliverance, crept into a hole. As he lay there, a spider came and wove a cobweb over the hole. When the murderer came to search for him, one said, "Certainly he is got into that hole." Another replied, "No, he cannot be there, for there is a cobweb over the place." By this means, the poor man was preserved.

Let us observe the signal acts of God's providence among us. He does not study the Scripture as he should who does not study providence as he should; we should compare God's promises and providences together, what we hear of him in his Word with what we see in his works.

There is a three-fold vision of God in this life: in his Word, in his works, and in his Son. Our communion with him will be proportionate to our vision of him.

The very providence of God is sometimes called prudence:

*Nullum numen habes si sit prudentia, sed nos Te facimus
fortuna deum, coeloque locamus. — Juvenal, Satire 10*

Prudence in man is a virtue somewhat like providence in God. Prudens dicitur quasi porro videns (Prudent means "foreseeing"). — Isidore in Etymologies

Augustine, once while preaching, forgot what he had purposed to say and made an excursion from the matter at hand, falling into a discourse against the Manichees. Possidonius and others dining with him that day, Augustine told them of it and asked if they had observed it. They replied that they had observed it and wondered at it. Then Augustine said, "I believe that through our forgetfulness and error, the Lord willed to cure someone erring among the people." Two days later, one came to Augustine before others, falling at his feet and weeping, confessing that he had many years followed the heresy of the Manichees and had spent much money on them. However, the day before, through God's mercy and Augustine's sermon, he was converted and then became Catholic.

The end of the third book.

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